

# The Anglican Consultative Council

## GENESIS

1968 Lambeth recommended, subject to the adoption by the then 24 autonomous Churches of the Anglican Communion, the formation of the Anglican Consultative Council. It would be relatively *small*, with only three representatives from the largest constituent Churches, two from middle-size, and one from the small churches. (Its membership has not yet exceeded 60 persons.) It would be a *continuing* body under the *permanent* presidency of the Archbishop of Canterbury, but with an elected chairman, vice-chairman, and Standing Committee; in this it differs from Lambeth which exists only for the duration of a conference, and is held only on the initiative of the Archbishop of Canterbury, who decides who shall be invited. Its executive officer would be the Secretary-General, sometimes called the Anglican Officer, presently the Rt. Rev. John A.M. Howe. Lambeth further stipulated the *Terms of Reference* of this body; Americans would probably use a term like charter, or functions, or duties. These are appended to this report, and deserve careful study.

In reading these Terms of Reference it is important to note carefully the infinitives with which each begins: to share, to advise, to develop, to serve as needed, to keep before, to encourage and guide, to keep in review. The accent in ACC is on the middle word of the title: *consultative*. Like Lambeth itself, ACC is not a legislative body, cannot impose any decision on any member Province or on the Communion as a whole.

Houston, 1970, voted to adopt the ACC recommendation from Lambeth, and elected our first three representatives to it. Following assigned terms to insure rotation, Bishop Hines was elected for two years, the Rev. G. Henson Jacobs of Brooklyn for four, and Mrs. Harold C. Kelleran of Alexandria for six. The By-laws have since been changed to state that the term of office is for three meetings of the Council, normally held at intervals of two to three years. We have been fully represented at each of the four meetings of ACC, and copies of the Reports of the meetings have been sent promptly to all diocesan bishops. Your representatives appreciate this opportunity to report to the Church at large, through elected deputies to the General Convention.

## THE OPERATION OF ACC

The central office is at 14 Great Peter Street, London, a stone's throw from the Westminster Abbey in one direction and Lambeth Palace in another. But ACC is *not* part of the Church of England, which from its point of view is just one — albeit an important one — of the now 26 autonomous Churches, correctly called Provinces, which make up the Anglican Communion. Bishop Howe, the Secretary-General, is an Englishman who is a Scottish bishop, a man of wisdom, integrity, boundless energy and humor. He is at home in every one of the Provinces, belonging equally to all.

Our staff is miniscule. Many people will have met the Rev. David Chaplin, for several years Bishop Howe's Principal Assistant, in charge of the World Mission work largely coordinated under the title *Partners in Mission*. The Administrative Under-secretary, a chartered accountant named Michael Sams, is a friend to all who must deal in several currencies each affected by inflation and depreciation. A third staff member has joined in June 1979, Mr. John K. Martin, of Australia, who will be the Communications man for the Council — meaning real communication, not just publicity and P.R., valuable as these are. Mr. Chaplin has moved to a new post, and has not yet been replaced. We hope for a Third World representative for the World Mission post. Two enormously able secretaries complete this staff.

## APPENDICES

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### SOME HISTORY

Four meetings, roughly two years apart but sometimes as long as two years, eight months, have been held — at Limuru, Kenya (1971), Dublin (1973), Trinidad (1976) and Huron, Canada (May 1979).

Your representatives to these 12-day meetings testify to a unique experience of the world Church, and of the Church in widely differing worlds of thought and action. We have learned that the words *Anglican Communion* should not allow us to think white, or western, or affluent, or untroubled. Nor should we think un-related, or English, or Commonwealth. Any of these specific words is a very partial description of the Council and its member churches. Our 65 million Anglicans, not a large group in world population terms, are still more widely scattered over the globe than any other body except the Roman Catholic Church. Their roots are deep in ancient civilizations of the East, in the stratified tribal societies of Africa, in cultures and societies we scarcely know. ACC, with its residential meetings — a practice adopted by Lambeth 1978 to its great benefit — gives mealtimes, a few free hours of afternoon or evening, for opportunities to meet with other races, colors, orders, sexes — all in the bond of Christ's Church. This fellowship in Christ, the breaking down of stereotypes and the acquisition of new perspectives on the world we share, may be, as at Lambeth, the single greatest value of the meetings. These are certainly basic to joint action, to understanding the reasons for activities of one Church which would seem foreign to others. The will to live and act together in spite of our diversities comes from this fellowship.

We have learned a good bit about other churches as well as about our own. Our General Convention is the oldest synodical government (representative, requiring joint action by three orders) in the Communion. The decision of the Church at the time of the American Revolution to elect bishops by ballot of clergy and laity marked an approach new since the time of Constantine. The decision that metropolitical authority is vested in both Houses and all orders was a radically new decision. Much of the very essence of our church life, and some of its tensions, are in these three facts of our history. It is also true that we share with the Episcopal Church of Scotland, both insisting on a continuing relationship with the See of Canterbury though unable to remain in the Church of England, responsibility for the development of what we now know as the Anglican Communion.

We are asked, politely, and sometimes ask ourselves, some questions. Though the oldest synodical government, we are perhaps the least changed or reformed. We are the only Anglican Province which maintains a House of Bishops separate from that of clerical and lay deputies; *all* the others are unicameral. We are alone among Anglicans in having other than diocesans seated or voting in our House of Bishops. We are gradually working out, and this Convention will do more in this direction, our relation with 'our' missionary dioceses that may help to save us from the charge of colonialism.

As Americans we have been treated with admiration, respect, and gratitude for the quality of leadership, the planning, and the money this Church has for generations given to other Anglican Churches. In the new relation of brother and sister Churches, with a high respect for each others' national and cultural integrity and an equally high respect for our common obedience to and our common mission under Christ, a new way of working is developing. For this the ACC is grateful, and thanks this Convention for the trust it evinced in support of our common cause in the Anglican world.

Now look at the Terms of Reference. You will see that 4, 5, and 6 deal with ecumenical affairs and developments, as this Convention will. Numbers 1 and 7 are related to the essential communication between these widely scattered autonomous churches. Items 2 and 8 refer to order and discipline in the Communion, such items as metro-

political authority, what holds us together, Anglican comprehensiveness, new provinces — again a Convention concern. Item 3 relates to the coordinating of policy and programs of World Mission all across these churches. What we have done in these areas, all of them, is set forth in those printed booklets which are our Report. Best way to catch up on these is to read carefully the current Report, off the press this summer. We hope your imagination will be fired, your hearts lifted, and your minds stretched by the vision of a world Church, and by its actuality.

Bishop Hines has been succeeded by Bishop Allin, who made a major contribution of leadership at ACC IV. The Rev. Mr. Jacobs gave way to the Rev. Mr. Kimsey of Eastern Oregon, whose term goes through ACC V (Probably 1981). Mrs. Kelleran's term expired in 1977, but as she has been elected Chairman, she continues as an Additional Member of the Council. Her successor, subject to the confirmation of this Convention, is Mrs. Carter Chinnis of the Diocese of Washington. Mrs. Chinnis attended ACC IV in May 1979 in Canada, and was elected to the Standing Committee of the Council. Her term will normally go through ACC VI, probably in 1983.

Bishop Howe will be visiting General Convention during its first week. Our other representatives will be around too, glad to answer questions and fill in details.

Marian Kelleran, *Chairman*

### THE TERMS OF REFERENCE

Resolution 69 of the Lambeth Conference, 1968, assigned to the Anglican Consultative Council these functions:

1. To share information about developments in one or more Provinces with the other parts of the Communion and to serve as needed as an instrument of common action.
2. To advise on inter-Anglican, provincial, and diocesan relationships, including the division of Provinces, the formation of new Provinces and of Regional Councils, and the problems of extra-provincial Dioceses.
3. To develop as far as possible agreed Anglican policies in the World Mission of the Church and to encourage national and regional Churches to engage together in developing and implementing such policies by sharing their resources of manpower, money, and experience to the best advantage of all.
4. To keep before national and regional Churches the importance of the fullest possible Anglican collaboration with other Christian Churches.
5. To encourage and guide Anglican participation in the Ecumenical Movement and the ecumenical organizations; to cooperate with the World Council of Churches and the world confessional bodies on behalf of the Anglican Communion; and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Churches, and other Churches.
6. To advise, on matters arising out of national or regional Church Union negotiations or conversations and on subsequent relations with united Churches.
7. To advise on problems of inter-Anglican communication and to help in the dissemination of Anglican and ecumenical information.
8. To keep in review the needs that may arise for further study and, where necessary, to promote inquiry and research.

## The Episcopal Church Building Fund

In compliance with the Joint Rules of the General Convention related to Joint Committees and Joint Commissions, the following is submitted:

### The Report

a. Attachment A indicates the names of all members of the Board of Trustees that were elected at the Annual Meeting on January 24th, 1979, and authorized submittal of this report and proposal.

b. Attachment B presents a financial summary and detailed accountant's report of all receipts and expenditures during the preceding triennium.

### The Proposal

Attachment C — The demands upon our limited funds require that we request an appropriation of one hundred thousand dollars (\$100,000) per year during the next triennium to the Permanent Loan Fund of the Episcopal Church Building Fund. The following is a summary of why this program request is being made:

a. Dioceses and congregations are increasingly experiencing commercial lending agencies having very high rates of interest and not being willing to make long-term loans.

b. Urban and suburban congregations are in need of funds to make repairs to aging buildings.

c. New congregations being established in the growing "sun-belt" area require funds for site and building development.

d. The Energy Crisis has resulted in loan requests from parishes and missions for building provisions required to reduce the high cost of utilities.

We are confident that you share with us that it is essential to the mission of the church to maintain and provide the proper worship and education environment for congregations. Therefore, consideration of our report and proposal is sincerely appreciated.

Respectfully submitted for the Board of Trustees,

The Rev. Sherrill Scales, Jr.  
Executive Vice President and Secretary

### ATTACHMENT A

#### Board of Trustees

Per election Annual Meeting on January 24th, 1979:

<i>President</i>	The Rt. Rev. Jonathan G. Sherman
<i>Executive V.P. &amp; Sec.</i>	The Rev. Sherrill Scales, Jr.
<i>Vice President</i>	Mr. Jay K. McDowell
<i>Treasurer</i>	Mr. Chester Borck
<i>Ass't Treasurer</i>	Dr. Lindley Franklin
<i>Ass't Secretary</i>	The Rev. Harry Johnson, Jr.
	Mr. Dupuy Bateman
	The Very Rev. Robert Bizzaro



## BUILDING FUND

The Rev. Thomas Carson  
The Rev. Peter Chase  
Mr. Paul Eggers  
The Rev. Halsey DeWolf Howe  
Mr. Dermot Ives  
The Rev. Robert McGregor  
Mr. Robert Robinson  
Mr. William Russell  
Dr. Walker Taylor

### ATTACHMENT B

*Financial Summary*  
**STATEMENT OF ASSETS, LIABILITIES AND FUND BALANCES**  
**DECEMBER 31, 1978-1977 and 1976**

ASSETS			
	1978	1977	1976
<b>Operating Fund</b>			
Cash On Hand	\$ 50	\$ 717	\$ 50
	\$ 50	\$ 717	\$ 50
<b>Seed Money Loan Fund</b>			
Cash On Hand		10,559	1,862
Seed Money Loans Receivable	59,564	39,579	23,254
	59,564	50,138	25,116
<b>Permanent Fund</b>			
Cash, checking and saving account	3,410	110,814	106,677
Due from Seed Money Loan Fund	8,108		
Building Loans Receivable	3,051,487	2,883,289	2,454,313
Repair Loans Receivable	70,078	79,085	89,220
Investments, at cost	10,268	10,268	10,268
	3,143,351	3,083,456	2,660,478
<b>Reserve for General Convention</b>			
Cash, checking and saving account	4,497	2,183	-0-
<b>TOTAL ASSETS</b>	<b>\$3,207,462</b>	<b>\$3,136,494</b>	<b>\$2,685,664</b>

(Financial Statements by Stockton Bates Co. — Accountants — filed with the Secretary of the General Convention)

### ATTACHMENT C

#### Resolution #A—1

*Whereas*, the General Convention, assembled in New York on October 25, 1880, did establish the American Church Building Fund Commission, known today, and hereafter referred to herein, as the Episcopal Church BUILDING FUND, on its behalf, called upon the Church throughout the land for the creation of a Permanent Loan Fund to aid in the erection and repairs of church buildings; and

*Whereas*, the Episcopal Church BUILDING FUND will observe, during the next triennium, 100 years of constant stewardship, being regular in its reports to the General Convention, and having demonstrated by its record of service of making loans

## APPENDICES

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to over 3,700 congregations, that it is willing, experienced and able to fulfill its purpose; and

*Whereas*, appeals to the BUILDING FUND by congregations throughout the Church seeking loans for new constructions, remodeling and repairs have exceeded \$1,000,000 annually since 1945, thereby demonstrating the demand for the BUILDING FUND services and the inadequacy of the \$400,000 presently available annually from the Permanent Loan Fund; now therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention having created the American Church Building Commission, today known as the Episcopal Church BUILDING FUND, and having observed its work for almost a century, commends the BUILDING FUND to the lively interest, and recommends its financial support, of the whole church; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention recommends to the Executive Council that due recognition of this agency in financing the mortgage, purchase, improvement and repair of Episcopal Church buildings be given at this time in the amount of \$100,000 per year during the next triennium to the Permanent Loan Fund of the Episcopal Church BUILDING FUND.

# The Joint Commission on Constitution and Canons

## I. INTRODUCTION

The Joint Commission on Constitution and Canons was established by the 65th General Convention in Minneapolis and was given the task of 1) approving as to form proposed Constitutional and Canonical amendments when asked to do so by their authors, 2) conducting a "comprehensive review" of the Constitution and Canons and proposing such amendments as seem indicated to insure the "internal clarity and consistency" of the same, and 3) carrying out such specific assignments as might be referred to the Commission by General Convention.

The membership of the Commission is as follows:

The Rt. Rev. Duncan M. Gray, Jr., *Chairman*  
The Rt. Rev. Ned Cole  
The Rt. Rev. Robert M. Wolterstorff  
The Rev. John Baiz  
The Rev. Orris G. Walker, Jr.  
The Rev. Canon Leopold Damrosch  
Fred C. Scribner, Esq., *Vice Chairman*  
Mr. George L. McGonigle  
Reynolds S. Cheney, Esq.  
Edward J. Cambridge, Esq., *secretary*  
James K. Barnum, Esq.  
Samuel Francovich, Esq.

In addition, Robert C. Royce, Esq., Chancellor of the Diocese of Long Island, accepted certain assignments from the Commission and attended two of our meetings.

The Commission was not funded by General Convention, but we were able to get a special grant from Program, Budget, and Finance that enabled us to hold three meetings during the triennium. However, the grant was not sufficient to cover the full cost of these meetings, and we are indebted to the individuals and parishes serving as our hosts for providing meals and housing for the members at each meeting. In addition, some members paid their own expenses in certain instances. Further information regarding finances is included in other sections of this report.

The Commission canvassed all diocesan Chancellors and professors of Canon Law for their ideas and suggestions in relation to a "comprehensive review", and each response was carefully considered and acted upon by the Commission. In addition, a number of referrals was made to the Commission by individuals and official bodies of the Church, and we dealt with these in each case as seemed appropriate in the light of our charge from General Convention. Individual members of the Commission were given assignments at each meeting to report back at the next, but everything in our report was acted upon finally by the entire Commission.

Among the referrals from General Convention was the updating of *Constitution and Canons, Annotated*, by White and Dykman, and a special sub-committee consisting of Mr. Fred C. Scribner, Chairman, Mr. Reynolds S. Cheney, and Mr. George McGonigle was assigned this particular task. A progress report on this project is included below.

## APPENDICES

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One further note: the members of the Commission are painfully aware of the fact that our report is a lengthy one and that many of the items included are of little but technical consequence. However, this is inevitable in a "comprehensive review" such as we were asked to make, and we ask the General Convention's patience and understanding. We hope that we have put the amendments in such a form that they can be acted upon expeditiously with a minimum use of legislative time in both Houses. In this hope, we submit our recommendations as follows:

### II. REFERRALS FROM GENERAL CONVENTION

#### A. Amendment to Article I, Sec. 4.

The Commission was instructed to examine the amendment to Article I, Sec. 4 of the Constitution proposed at the 1973 General Convention and finally acted upon in 1976 (Resolution A-120, Journal, p. C-74), to determine whether this would necessitate any canonical amendments. The Commission finds that none would be needed.

#### B. Assistant Bishops.

In recent years the position of "Assistant Bishop" has been created in several dioceses as an alternative to electing a Suffragan or Coadjutor. The canonical basis for this action is found in Canon III.18.9(e) at the present time. Without necessarily promoting this third alternative at the expense of the other two, there seems to be a need to regularize and to clarify further the nature of this position in our national canons. To this end, a number of resolutions were introduced at the 65th General Convention (C-12, C-13, C-14, C-15, C-16, C-17), but no concurrent action was taken. Instead, the General Convention referred this matter to the Joint Commission on Constitution and Canons for further study and requested that a proposal be presented to the 66th General Convention. In response to this request, we recommend the following:

#### Resolution # A-2

*Resolved*, the House of \_\_\_\_\_ concurring, that following present Canon III.19 entitled "Of Duties of Missionary Bishops" there shall be a new Canon to be designated "Of Assistant Bishops" to be numbered Canon III.20 and to read as is hereafter set forth with present Canon III.20 thru III.29 to be renumbered to be, respectively, Canons III.21 through III.30.

#### *TITLE III, Canon 20*

#### *Of Assistant Bishops*

*Sec. 1. Whenever any Diocese shall, in the opinion of its Bishop, require additional episcopal services, the said Bishop may, with the consent of the Standing Committee of the Diocese, in lieu of requesting the election of a Coadjutor or Suffragan Bishop, ask the Diocesan Convention to approve the creation of the position of Assistant Bishop, by the adoption of a Canon, and to authorize the Bishop to appoint a Bishop for such position, with the consent of the Standing Committee of the Diocese, and under such conditions as the Bishop may determine.*

## CONSTITUTION AND CANONS

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

- (a) Bishops now exercising jurisdiction, or serving as Suffragan Bishop, who under the Constitution and Canons, and subject to their provisions, would be eligible for election in that Diocese; Provided, that before accepting any such appointment a Bishop exercising jurisdiction as the Ordinary or as the Bishop Coadjutor shall resign that jurisdiction, or the right of succession, as the case may be;*
- (b) Bishops who, having previously resigned their former responsibilities, are qualified to perform episcopal acts in this Church; and*
- (c) Bishops of a Church in communion with this Church, in good standing, their appointment to the position of Assistant Bishop being subject to the approval of competent authority within that Church.*

*Sec. 3. An Assistant Bishop so appointed shall serve at the discretion of and be under the control and direction of the Bishop having jurisdiction.*

*Sec. 4. No person may serve as an Assistant Bishop beyond the termination of the jurisdiction of the appointing Bishop or after attaining the age of 72 years.*

### **C. Updating and Revision of White and Dykman.**

In response to the action of the 65th General Convention (Resolution D-4, Journal, p. C-136), the Joint Commission has concluded that there is a measurable and informed desire within the Church for an updating of the 1954 edition of *Constitution and Canons, Annotated*, by White and Dykman, which is now out of print. Although a cumulative supplement to White and Dykman covering the period 1952 to 1964 was prepared and published, this supplement did not have widespread distribution and is now also out of print.

It has been determined by the Commission that the bringing up to date of the 1954 edition of White and Dykman, if it involved a republication on an updated basis of the 1954 edition, would require a two volume publication with a probable cost in excess of \$50,000.

Bishops, chancellors, and students of the government of the Episcopal Church in the U.S. would use and acquire copies of a revised edition of White and Dykman, but it seems clear that there would not be a general demand for the new book.

Consultations have been held with officials of the Church Hymnal Corporation and Seabury Press concerning the number of copies which should be printed. The best estimate at this time is that the number of copies should be 1000 to 1500 and that it would take about 10 years to sell this number of copies.

It has therefore been the recommendation of the Commission that a new annotation be prepared covering General Conventions from 1955 through 1979 and that this work be published as a separate supplemental book, probably with soft covers, although we have been informed that use of soft covers would not result in a great savings over the publication of a book with hard covers. Plans adopted by the Commission for publishing this third volume are as follows:

1. An experienced and competent research team would be engaged to draft the updated materials by consulting the records of General Convention and other sources.
2. The product of this effort will be circulated for review and comment to interested

## APPENDICES

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diocesan chancellors, professors of canon law, and others familiar both with the development of the Church's law in convention and by ecclesiastical and civil courts.

3. Final review and editing of the foregoing prior to publication will be by a committee of the Joint Commission which will deliver the final manuscript to Seabury Press.
4. When galley proofs are available from Seabury, selected reviewers will again check the work product for accuracy and comprehensiveness.
5. Based on the approved galleys, Seabury will print 1,000 copies and be responsible for marketing the third volume. We understand Seabury will also print photocopies of the two existing volumes if they believe there is a market for such an effort.

A careful consideration of knowledgeable people who might be secured to provide assistance to your Commission quickly led us to the conclusion that the Rev. Canon Charles M. Guilbert was uniquely qualified to assist in this work. Canon Guilbert agreed to do so, with the assistance of his daughter, Mrs. Elizabeth G. Jennings, and the Church Hymnal Corporation, acting on behalf of the Church Pension Fund, has agreed to undertake the payment of Canon Guilbert and Mrs. Jennings for their work.

Canon Guilbert has completed his review of all amendments to the Constitution through the 1976 General Convention and the material so prepared is in the hands of your Commission. Work is now proceeding on canonical amendments through 1976, and much of this should be completed by September, 1979.

Much of the work of your Commission has been addressed to the raising of funds to finance the preparation of the proposed supplement. No funds have been provided by General Convention. The Commission was able to secure assistance from the Church Hymnal Corporation, acting on behalf of the Church Pension Fund, which organization, under the leadership of its President, Robert A. Robinson, and his associate, the Rev. Craig Casey, has taken an enthusiastic interest in the work of the Commission and, as stated above, has agreed to provide funds for payment of research work.

Responding to a request presented by Bishop Gray, Chairman of the Joint Commission, and Robert C. Royce, Esquire, who has given the Committee the benefit of his expertise as a student of the Constitution and Canons, the Trustees of the George Mercer, Jr. Memorial School of Theology of Long Island, through the Rt. Rev. Robert C. Witcher, Chairman of the Trustees, have made available on a matching funds basis, the sum of \$10,000 to support the efforts of the Commission.

The Rt. Rev. Ned Cole has most helpfully secured a gift of \$2,000 from a foundation in his Diocese and smaller amounts have been raised from other sources.

The Commission is satisfied that it will be able to raise the funds to match the offer of \$10,000 and thus will have \$20,000 for its work, part of which has already been committed to support Canon Guilbert's research.

It is hoped that a minimum of \$15,000 will be authorized by the next General Convention for the updating of White and Dykman, and with the expected support from the Church Hymnal Corporation, acting on behalf of the Church Pension Fund, and the Seabury Press, at least a minimum number of copies of a third volume updating the 1954 edition of White and Dykman can be printed during the next triennium.

Therefore, the Joint Commission proposes the following resolution:

**Resolution # A—3**

*Resolved*, the House of \_\_\_\_\_ concurring, that the Joint Commission on Constitution and Canons is authorized to proceed with the editing and updating of the annotated Constitution and Canons for the Government of the Episcopal Church, known as White and Dykman, published in 1954; that the Commission be authorized to secure such assistance by way of review, comment or otherwise as it may deem appropriate; that the Commission is authorized to publish its updating of said 1954 Annotation of the Constitution and Canons; and that to finance such editing, updating and publication, this 66th General Convention appropriate in the budget of the General Convention the sum of \$15,000

**III. COMPREHENSIVE REVIEW**

**A. Gender in the Canons**

**1. Omnibus Resolution on Gender**

With all positions within the Church now open to women as well as to men, there is a need to update the canons to reflect these changes. Much has already been done in this regard, but the Commission in the course of its comprehensive review found a number of additional amendments that would seem to be desirable. The omnibus resolution presented below is intended to meet this need.

**Resolution # A—4**

*Resolved*, the House of \_\_\_\_\_ concurring, that this matter be considered in its entirety, unamendable and not severable as follows:

1. Wherever the word "man" appears in the Canons, it shall be amended to read "person" and the word "men" shall be amended to read "persons"; to wit:
  - A. III.8, Sec. 3, Page 69: "*of men with modified requirements. . .*"
  - B. III.10, Sec. 3, Page 70: "*man's mental and nervous condition;*"\*
  - C. III.10, Sec. 10, (a), Page 75: "*man of Christian character;*" "*man is being proposed;*"
  - D. III.13, Sec. 1, (c), Page 84: "*man's mental and nervous . . . condition;*"\*
  - E. III.14, Sec. 2, (a), Page 87: "*medical men;*"
  - F. IV.3, Sec. 3, Page 117: "*men learned in the law;*"
  - G. IV.8, Sec. 1, Page 130: "*the man's moral character.*"
2. "Clergyman" to read "Member of the Clergy;"
  - A. I.7, Sec. 5, Page 33: "*to every Clergyman . . . in the case of a Clergyman;*"
  - B. III.22, Sec. 2, Page 108: "*the name of the Clergyman;*"
  - C. III.22, Sec. 5, Page 108: "*the name of the Clergyman;*"
  - D. III.25, Sec. 4, Page 110: "*Clergyman in charge;*"\*
  - E. III.25, Sec. 5, Page 111: "*Clergyman in charge;*"
  - F. III.25, Sec. 6, Page 111: "*at the invitation of the Clergyman in charge;*"
  - G. IV.1, Sec. 1, (8), Page 115: "*conduct unbecoming a Clergyman.*"
3. That the word "Clergymen" be amended to read "Clergy;" to wit:
  - A. I.1, Sec. 2, (b), Page 13: "*may include clergymen and lay persons;*"

\*These would not be necessary if other amendments to III.10.3, III.13.1(c), and III.25.4 proposed by the Joint Commission are adopted. See below.

## APPENDICES

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- B. I.1, Sec. 6 (d), Page 20: "other Clergymen who have died;"
  - C. I.7, Sec. 3, Page 32: "compensation paid to Clergymen;"
  - D. I.10, Sec. 2, (c), Page 40: "clergymen and lay persons;"
  - E. I.14, Sec. 9, Page 44: "four Clergymen and four Laymen;"
  - F. III.1, Sec. 1, Page 57: "consisting of Clergymen and Lay Persons."
4. That the word "Laymen" be amended to read "Lay Persons;" to wit:
- A. I.14, Sec. 9, Page 44: "four Clergymen and four Laymen;"
  - B. I.14, Sec. 10, Page 44: "three Ministers and two Laymen."

### 2. General Canon on Gender.

The Joint Commission proposes the addition of a general Canon on construction to be added to Title V to assist in matters of gender. This would cover the use of the masculine pronoun as well as other terminology that might be considered by some to have exclusively masculine connotations.

#### Resolution # A—5

*Resolved, the House of \_\_\_\_\_ concurring, Title V, Canon 2 be amended as follows:*

*Sec. 2. The masculine gender whenever used in these canons shall be deemed to include the feminine gender.*

### 3. Women in the Diaconate.

As there is no longer a distinction in the requirements for the Diaconate as between women and men, Title III, Canon 26, Secs. 1 through 6 inclusive are superfluous. The remaining Sec. 7 applies to the Church Pension Plan and it should be ordered in that Canon.

#### Resolution # A—6

*Resolved, the House of \_\_\_\_\_ concurring, that Title III, Canon 26, be deleted in its entirety and that Title I, Canon 7, be amended by adding thereto:*

*Sec. 7. Women ordained to the Diaconate prior to January 1, 1971, who are not employed in active service on January 1, 1977, shall continue to have the benefit of their present provisions for pension protection at the expense of their employers, through the Pension Plan for Deaconesses provided by The Church Life Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of dependable retirement income, approved by proper authority. Women ordained to the Diaconate prior to January 1, 1977, shall be entitled to the same provisions for pension protection as other Deacons based on prospective service on or after January 1, 1971, shall be entitled to the same pension protection as other Deacons. Be it further*

*Resolved, that Title I, Canon 7, Sec. 7 shall become Title I, Canon 7, Sec. 8, and that Title I, Canon 7, Sec. 8 shall become Title I, Canon 7, Sec. 9.*

### 4. Presentment of a Bishop.

The Canon concerned with the charging of a Bishop with offenses should be amended to provide that adult communicants, without regard to sex, may so charge and to make clear the number of lay communicants who must belong to the Diocese of the accused.



**Resolution #A—7**

*Resolved, the House of \_\_\_\_\_ concurring, Title IV, Canon 4, be amended to read:*

Sec. 3. A Bishop may be charged with any one or more of the offenses specified in Canon IV.1, other than that of holding and teaching doctrine contrary to that held by this Church, by three Bishops or ten or more ~~male adult~~ communicants of this Church in good standing, of whom at least two shall be Presbyters; one Presbyter and not less than six *lay* communicants shall belong to the Diocese of the accused, or, in case the accused have no jurisdiction, to the Diocese in which he has domicile. Such charges shall be in writing, signed by all the accusers, sworn to by two or more of them, and shall be presented to the Presiding Bishop of the Church. The grounds of accusation must be set forth with reasonable certainty of time, place, and circumstance.

**B. THE BOOK OF COMMON PRAYER**

**1. The Standard Book.**

In the event that the Proposed Book of Common Prayer is adopted by General Convention, the following amendment should be adopted.

**Resolution # A—8**

*Resolved, the House of \_\_\_\_\_ concurring, that Title II, Canon 3, Sec. 1 be amended to read as follows:*

Sec. 1. The copy of the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church ~~in the United States of America~~, together with the Psalter or Psalms of David, the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, the Form of Consecration of a Church or Chapel, and an Office of Institution of Ministers, *and Historical Documents of the Church, including the Articles of Religion*, accepted by the General Convention of this Church, in the year of our Lord ~~1928~~ 1979, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the General Convention, is hereby declared to be the Standard Book of Common Prayer of this Church.

**2. Lay Readers.**

In the event that the Proposed Book of Common Prayer is adopted by the General Convention as The Book of Common Prayer, the Canon on Lay Readers needs to be brought into conformity with the Rubrics of that Book.

**Resolution # A—9**

*Resolved, the House of \_\_\_\_\_ concurring, Title III, Canon 25, Sec. 4 be amended as follows:*

Sec. 4. In all matters relating to the conduct of the service, to the Sermons or Homilies to be read, and to proper dress or attire, the Lay Reader shall conform to the directions of the ~~Clergyman~~ *member of the Clergy* in charge of the Parish, Congregation, or

## APPENDICES

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Mission in which he is serving, and, in all cases, to the direction of the Bishop. ~~He shall read only the following offices, or parts thereof, and shall observe the limitations specified:~~

- ~~(1) Morning and Evening Prayer, omitting the Absolution, and making no substitution for it;~~
- ~~(2) The Litany;~~
- ~~(3) The Penitential Office;~~
- ~~(4) The Offices of Instruction;~~
- ~~(5) In the Order for Holy Communion, The Epistle only;~~
- ~~(6) The Burial Offices; substituting for the priestly blessing the concluding prayer at the end of the Shorter Form for Family Prayer at Evening; substituting for the priestly blessing at the grave the final prayer at the end of the Shorter Form for Family Prayer at Morning; and substituting for the priestly blessing at the Burial of a Child the concluding prayer at the end of the Shorter Form for Family Prayer at Evening.~~

*He shall read only the offices or parts thereof as provided for in the Book of Common Prayer.*

He shall not deliver Sermons or addresses of his own composition, unless, after instruction and examination, he be specifically licensed thereto by the Bishop.

### 3. Bible Translations.

The Joint Commission received from the Standing Liturgical Commission a request to amend Title II, Canon 2 "Of Translations of the Bible" resulting from General Convention's first approval of the Proposed Book of Common Prayer and changes in the titles of one Translation of the Bible. We now submit the following Resolution:

#### Resolution # A-10

*Resolved, the House of \_\_\_\_\_ concurring, that Title II, Canon 2 be amended to read:*

*The Lessons ~~at Morning and Evening Prayer~~ prescribed in the Book of Common Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version ~~(which is the Standard Bible of this Church)~~, together with the Marginal Readings authorized for use by the General Convention of 1901; or from one of the three translations known as Revised Versions including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952; from the Jerusalem Bible of 1966; from the New English Bible with the Apocrypha of 1970; or from the 1976 Good News Bible in Today's Speech ~~(1976)~~ (Today's English Version); or from The New American Bible (1970); or from The Revised Standard Version, an Ecumenical Edition, commonly known as the "R.S.V. Common Bible" (1973).*

### C. Archives.

The Church Historical Society, with the concurrence of the Registrar and Secretary of the General Convention, has requested the Joint Commission to submit the following amendments in regard to the Archives of the Church:

**Resolution # A—11**

*Resolved, the House of \_\_\_\_\_ concurring, that Canon I.1.5(a) be amended to read as follows:*

*Sec. 5(a) The House of Deputies, upon the nomination of the House of Bishops, shall elect a Presbyter, to be known as the Registrar of the General Convention, whose duty it shall be to receive all Journals, files, papers, reports, and other documents or articles that are, or shall become, the property of either House of the General Convention, and to transmit the same to the Archives of the Church as prescribed by the Archivist, to arrange, label, index, and put them in order, and to provide for the safe keeping of the same in some fire proof, accessible place of deposit, and to hold the same under such regulations as the General Convention may, from time to time, provide.*

**Resolution # A—12**

*Resolved, the House of \_\_\_\_\_ concurring, that a new Section 5 be added to Canon I.1 as follows, and that all subsequent sections be renumbered accordingly:*

*Sec. 5. The General Convention shall designate a repository for its Archives, those of the Executive Council, and other historical records connected with the life and development of the Episcopal Church and shall provide financial support to arrange, label, index and put them in order, and to provide for the safe-keeping of the same in some fireproof, accessible place of deposit and to hold the same under such regulations as the General Convention may, from time to time, provide.*

**D. On Quorums.**

The Joint Commission believes that a general provision establishing the definition of a quorum and its competency to act should be added to Title V to apply to all bodies or situations not covered by specific canons. Therefore, we propose the following:

**Resolution # A—13**

*Resolved, the House of \_\_\_\_\_ concurring, that Title V be amended to read:*

*Canon 3, Sec. 1. Except where the Constitution or Canons of the General Convention provide to the contrary, a quorum of any body of the General Convention consisting of several members, the whole having been duly cited to meet, shall be a majority of said members; and a majority of the quorum so convened shall be competent to act.*

**E. “Colonies of Great Britain”.**

The reference in Title I, Canon 14, Sec. 1 to “colonies” and “dependencies” of Great Britain appears anachronistic. The Commission recommends the adoption of the following resolution:

**Resolution # A—14**

*Resolved, the House of \_\_\_\_\_ concurring, that Title I, Canon 14, Sec. 1 be amended to read as follows:*

*It shall be lawful, under the conditions hereinafter stated, to organize a Congregation in any foreign land other than Great Britain and Ireland, and the colonies and*

## APPENDICES

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~~dependencies thereof~~ not within the jurisdiction of any Missionary Bishop of this Church *nor within any Diocese, Province, or Regional Church of the Anglican Communion.*

### F. Military Chaplains.

The reference in Title III, Canon 11, Sec. 9 to army and navy chaplains omits other branches of the service. The Commission recommends the adoption of the following resolution:

#### Resolution # A—15

*Resolved, the House of \_\_\_\_\_ concurring, that Title III, Canon 11, Sec. 9 be amended to read as follows:*

No Deacon shall be ordered Priest until he shall have been appointed to serve in some Parochial Cure within the jurisdiction of the Church, or as a Missionary under the Ecclesiastical Authority of some Diocese, or as an officer of some Missionary Society recognized by the General Convention, or as a Chaplain of the ~~Army or Navy~~ *Armed Forces of the United States . . . (the rest of the Section to remain unchanged).*

### G. Regulations Respecting Holy Matrimony.

In Title I, Canon 18, Sec. 3(c) there is ambiguity as to which Bishop is to be initially consulted when a minister of one diocese is to solemnize a marriage in another. The Commission recommends the adoption of the following resolution:

#### Resolution # A—16

*Resolved, the House of \_\_\_\_\_ concurring, that Title I, Canon 18, Sec. 3(c) be amended to read as follows:*

The Minister shall consult with and obtain the consent of *the Minister's* Bishop prior to, and shall report to ~~the~~ *that* Bishop, the solemnization of any marriage under this Section.

### H. Ministers of Other Churches.

Title III, Canon 13, as it now stands applies only to foreign bishops and foreign countries whereas the intent would seem to be for all ministers ordained by Bishops of other Churches in communion with this Church. The following amendment extends this application accordingly.

#### Resolution # A—17

*Resolved, the House of \_\_\_\_\_ concurring, that Title III, Canon 13 be amended to read as follows:*

Canon 13.

Of Ministers Ordained ~~in Foreign Countries~~ by Bishops *of other Churches* in communion with this Church.

Sec. 1(a). A Minister declaring himself to have been ordained beyond the limits of the ~~United States~~ by a ~~foreign~~ Bishop *of another Church* in communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church under Article III of the Constitution shall, before he be permitted to officiate in any Parish or Congregation of this Church, exhibit to the Minister, or, if there be no

minister, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese that his letters of Holy Orders and other credentials are valid and authentic and given by a Bishop in communion with this Church, and whose authority is acknowledged by this Church, and also that he has exhibited to the said Ecclesiastical Authority satisfactory evidence of his moral and godly character and of his theological acquirements.

**I. Mental and Physical Examinations.**

The following amendments are intended to conform the language and intent of the several canons pertaining to mental and physical examinations required in the ordination process. In the case of Title III, Canon 13, Sec. 1(c), there is the further intention of extending the application in the same manner as proposed for Title III, Canon 13, Sec. 1 (a) above.

**Resolution # A—18**

*Resolved, the House of \_\_\_\_\_ concurring, Title III be amended to read as follows:*

Canon 10.

Sec. 3. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, *covering both mental and physical condition, by a physician professionals appointed by the Bishop. This examination shall cover the man's mental and nervous as well as his physical condition.* The forms of *for* medical and *psychiatric* reports prepared by The Church Pension Fund shall be used for this *these* purposes. ~~This~~ These reports shall be kept on file by the Bishop and shall be submitted to the Standing Committee when application is made by the Candidate to be ordained Deacon.

**Resolution # A—19**

*Resolved, the House of \_\_\_\_\_ concurring, Title III be amended to read as follows:*

Canon 13.

Sec. 1(c). A Minister declaring himself to have been ordained ~~beyond the limits of the United States by a foreign Bishop of another Church~~ in communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church, under Article III of the Constitution, shall not be accepted nor shall the Minister named therein be placed on the clergy list of this Church until such a Minister shall have submitted himself to, and satisfactorily passed, a thorough examination, *covering both mental and physical condition, by a physician professionals appointed by the Bishop. This examination shall cover the man's mental and nervous, as well as his physical condition.* The forms of ~~for~~ medical and *psychiatric* reports prepared by The Church Pension Fund shall be used for ~~this~~ these purposes.

**J. Disability of a Bishop.**

The Joint Commission recommends that the provisions dealing with a disabled Bishop are more correctly ordered under Title III, Canon 18, which applies to Duties of Bishops rather than under the Canon dealing with Standard Committees; and that ambiguities of language and interpretation are resolved by the proposed amendment.

**Resolution # A—20**

*Resolved, the House of \_\_\_\_\_ concurring, that Title I, Canon 11, Sec. 3 be deleted and a new Section 10 be added to Title III, Canon 18, to read as follows:*

## APPENDICES

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*Sec. 10. When it is certified to the Presiding Bishop by at least three competent physicans who shall have examined the case, that the Bishop of any Diocese is incapable of authorizing the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be 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 Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, and if the Constitution and Canons of the Diocese so provide, or the Standing Committee, shall be declared by the Presiding Bishop to be the Ecclesiastical Authority for all purposes set forth in these Canons, and shall retain such authority until such time as, acting upon a like certificate, the Presiding Bishop shall declare the said Bishop competent to perform official duties.*

### **K. Reports of Ministers.**

It is assumed that the intent of Title I, Canon 5, Sec. 1(4) is not to require separate reports from all Curates, Assistant Ministers, Canons, etc., and the following amendment would make this clear.

#### **Resolution # A—21**

*Resolved, the House of \_\_\_\_\_ concurring, Title I, Canon 5, Sec. 1(4) be amended to read:*

(4) such other relevant information as is needed to secure an accurate view of the state of this Church, as required by the approved form. ~~And every minister not in charge of any Parish or Congregation~~ Every Minister whose report is not included in a parochial report shall also report his occasional services, and if there have been none, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop may deem proper, shall be entered in the Journal.

### **L. Recommendation of Postulants and Candidates.**

The following amendments are intended to conform the language and intent of the several Canons pertaining to recommendations required in the ordination process.

#### **Resolution # A—22**

*Resolved, the House of \_\_\_\_\_ concurring, that Title III, Canon 1, be amended to read:*

Sec. 2. The Commission on Ministry may adopt rules for its work, subject to the approval of the Bishop; Provided, the same are not inconsistent with the Canons of the General Convention and the Diocese. These rules may include the appointment of committees of the Commission (such as Selection, Examination, Interviewing and Continuing Education) to act on its behalf, with ultimate responsibility remaining with the Commission as a whole to ~~certify~~ recommend the applicant for admission as a Postulant or Candidate and for ordination to the Diaconate and to the Priesthood.

#### **Resolution # A-23**

*Resolved, the House of \_\_\_\_\_ concurring, Title III, Canon 3, Sec. 2(d) be amended to read:*

(d) He shall have received the ~~endorsement~~ recommendation in writing of the Standing Committee and the Commission on Ministry as to his readiness to be received as a Candidate for Holy Orders.

**M. Dioceses, Missionary Dioceses, and The Convocation of the American Churches in Europe.**

The Commission was requested to explore the possibility of using a single term to include the above types of jurisdiction. We note that in most instances the term "Diocese" is applicable to Missionary Dioceses, and so defined would be preferable to any less familiar term. It is not so generally applicable to the Convocation of the American Churches in Europe, or to similar jurisdictions which might be formed in the future, but clearly is so in such matters as representation in the General Convention. This approach is already followed in Title V, Canon 2 (Constitution & Canons, p. 137), and would seem equally appropriate in the Constitution. The Commission therefore recommends the adoption of the following resolution:

**Resolution # A-24**

*Resolved, the House of \_\_\_\_\_ concurring, that the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses and Missionary Dioceses, and to the Convocation of the American Churches in Europe, to wit:*

**(1) That a new Article of the Constitution, to be numbered Article XI, be adopted, to read as follows:**

*Whenever the term "Diocese" is used without qualification in this Constitution, it shall be understood to refer both to Dioceses and to Missionary Dioceses and also, wherever applicable, to all other jurisdictions entitled to representation in the House of Deputies of the General Convention.*

**(2) That the present Article XI be renumbered Article XII, and that the first paragraph thereof be amended to read as follows:**

No alteration or amendment of this Constitution shall be made unless the same shall be first proposed at one regular meeting of the General Convention and by a resolve thereof be sent to the Secretary of the Convention of every Diocese, ~~and of the Convocation of every Missionary Diocese and of the Convocation of the American Churches in Europe~~ to be made known to the Diocesan Convention ~~or the Missionary Diocese Convocation or the Convocation of the American Churches in Europe~~ at its next meeting, and be adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all Dioceses ~~and of all Missionary Dioceses and the Convocation of the American Churches in Europe~~ entitled to representation in the House of Deputies, voting by orders, each having the vote provided for in Sec. 4 of Article I.

**(3) That Article I, Sec. 4 be amended by substituting for the first two paragraphs a new paragraph to read as follows:**

~~The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four Presbyters, canonically resident in the Diocese, and not more than four Lay Persons, communicants of this Church, having domicile in the Diocese, but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.~~

The Church in each Missionary Diocese beyond the territory of the United States of

## APPENDICES

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~~America, which shall have been established by the House of Bishops or by the Constitution, and the Convocation of the American Churches in Europe, shall each be entitled to representation in the House of Deputies equal to that of other Dioceses, subject to all the qualifications, and with all the rights, of Deputies, except as otherwise provided in this Constitution. Each such Missionary Diocese, and the Convocation of the American Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.~~

*The Church in each Diocese which has been admitted to union with the General Convention, and the Convocation of the American Churches in Europe, shall be entitled to representation in the House of Deputies by not more than four Presbyters, canonically resident in the Diocese, and not more than four Lay Persons, communicants of this Church in good standing in the Diocese but not necessarily domiciled in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese, and the Convocation of the American Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.*

NOTE: The reference to this Convocation of the American Churches of Europe is retained in the above paragraph as making explicit the right of this Convocation to representation. The language as to domicile of Lay Deputies is that of the amendment proposed at the 1976 Convention for action in 1979; (1976 Journal, p. C-75, Res. D-100).

**(4) That Article I, Sec. 4 be further amended by deleting in the fourth paragraph thereof the words "and Missionary Diocese".**

**(5) That Article II, Sec. 3 be amended to read as follows:**

A Bishop shall confine the exercise of his office to his own Diocese ~~or Missionary Diocese~~, unless he shall have been requested to perform episcopal acts in another Diocese ~~or Missionary Diocese~~ by the Ecclesiastical Authority thereof, or unless he shall have been authorized by the House of Bishops, or by the Presiding Bishop at its direction, to act temporarily in case of need within any territory not yet organized into Dioceses ~~or Missionary Dioceses~~ of this Church.

**(6) That the last sentence of Article II, Sec. 7, be amended to read:**

He shall be eligible as Bishop or Bishop Coadjutor or Suffragan Bishop of a Diocese ~~or he may be elected by the House of Bishops as Bishop of a Missionary Diocese.~~

NOTE: The Canons now provide for election of Bishops of Missionary Dioceses otherwise than by the House of Bishops.

**(7) That Article II, Sec. 8 be amended by deleting the words "or Missionary Diocese" and the words "or may be elected by the House of Bishops as a Bishop of a Missionary Diocese".**

**(8) That Article II be amended by deleting the words "or Missionary Diocese".**

**(9) That Article VII be amended by deleting the words "and Missionary Diocese".**

**(10) That Article VII be amended by deleting the words "or Missionary Diocese".**



## CONSTITUTION AND CANONS

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**(11) That the first paragraph of Article X be amended to read as follows:**

The Book of Common Prayer and Administration of the Sacraments and other rites and Ceremonies of the Church, together with the Psalter or Psalms of David, the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, the Form of Consecration of a Church or Chapel, the Office of Institution of Ministers, and the Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses ~~and Missionary Dioceses, and in the Convocation of the American Churches in Europe~~ of this Church. No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one regular meeting of the General Convention and by resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, ~~and of the Convocation of every Missionary Diocese and of the Convocation of the American Churches in Europe . . .~~ (the rest of the paragraph to remain unchanged).

**(12) That the second paragraph of Article X be amended by deleting the words "and all the Missionary Dioceses, and the Convocation of the American Churches in Europe".**

In addition to the above constitutional amendments, but not dependent upon their adoption, the Commission recommends the adoption of the following resolution in order to remove inconsistencies with Title 5, Canon 2:

**Resolution # A-25**

*Resolved, the House of \_\_\_\_\_ concurring, that the Canons be amended as hereinafter provided, to wit:*

**(1) That Title III, Canon 9, Sec. 4 (c) be amended to read as follows:**

In the case of a vacancy in the episcopate in a Diocese ~~or Missionary Dioceses~~ the Ecclesiastical Authority may authorize and request the President of the Province, or another Bishop, to take order for an ordination.

**(2) That the first sentence of Title III, Canon 14, Sec. 2(a) be amended to read as follows:**

When a Bishop of a Diocese is unable, by reason of age, or other permanent cause of infirmity, or, *except in a Missionary Diocese*, by reason of the extent of Diocesan work, fully to discharge the duties of his office, a Bishop Coadjutor may be elected by and for said Diocese. . . . . *(the rest of the sentence to remain unchanged).*

NOTE: The above amendment to Title III, Canon 14, Sec. 2(a) is intended to insure consistency with Title III, Canon 15, Sec. 4, which does not provide for a Coadjutor for a Missionary Diocese for reason of extent of Diocesan work.

**(3) That Title III, Canon 16, Sec. 7(a) be amended by deleting the words "or Bishop of a Missionary Diocese" and the words "or Bishop of a Missionary Diocese as the case may be".**

**N. Miscellaneous.**

**1. Legal Citation for Church Pension Fund.**

Title I, Canon 7, Sec. 1 should be amended to complete the correct legal citation as to the establishment of The Church Pension Fund.

## APPENDICES

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### Resolution # A—26

*Resolved, the House of \_\_\_\_\_ concurring, Title I, Canon 7 be amended to read:*

Sec. 1. The Church Pension Fund, a corporation created by Chapter 97 of the Laws of 1914 of the State of New York as subsequently amended, is hereby authorized to establish and administer the clergy pension system, including life, accident, and health benefits, of this Church substantially in accordance with the principles adopted by the General Convention of 1913 and approved thereafter by the several Dioceses, with the view of providing for the clergy disabled by age or other infirmity and for the widows and minor children of deceased clergy.

### 2. Description of Title V.

The Joint Commission recommends that the description of Title V should be "General Provisions" rather than "Canonical Legislation" to reflect the broader coverage of this title.

### Resolution # A—27

*Resolved, the House of \_\_\_\_\_ concurring, that Title V be amended to read:*

#### TITLE V.

#### ~~CANONICAL LEGISLATION~~ GENERAL PROVISIONS.

### 3. Corrected References.

The following Amendment corrects mis-citation arising from prior canonical revisions.

### Resolution # A—28

*Resolved, the House of \_\_\_\_\_ concurring, that Title III, Canon 12, Sec. 1(b) be amended to read:*

(b) with regard to the fulfillment of requirements as to pretheological education the provisions of Canon III.2, Sec. § 6 and Sec. § 7 shall be applicable. The applicant shall also submit to the examination required by Canon III.10, Sec. 3, the result of such examination to be filed and submitted as therein required.

### 4. Up-dating Canon I.4.1(c)

The effect of introductory phrase of Title I, Canon 4, Sec. 1.(c) has been accomplished by the passage of time and should be deleted.

### Resolution # A—29

*Resolved, the House of \_\_\_\_\_ concurring, that Title I, Canon 4, Sec. 1 be amended as follows:*

~~(c) Except as its membership may include additional persons elected prior to the adjournment of the meeting of the General Convention in 1976 for terms which have not expired, the~~ The Executive Council shall be composed (a) of twenty members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters or Deacons, and twelve shall be Lay Persons (two Bishops, two Presbyters or Deacons and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen members elected by the Provincial Synods; and (c) of the following *ex officio* members; the Presiding Bishop and the

## CONSTITUTION AND CANONS

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President of the House of Deputies. Each Province shall be entitled to be represented by one Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and by one Lay Person who is a communicant of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two persons shall not be simultaneously elected for equal terms.

### 5. Removal of Canon I.4.10.

Title I, Canon 4, Sec. 10 is superfluous and potentially confusing, and should be deleted.

#### Resolution # A—30

*Resolved*, the House of \_\_\_\_\_ concurring, that Title I, Canon 4, be amended as follows:

~~Sec. 10. All Canons or parts of Canons inconsistent with the provisions of this Canon are hereby repealed.~~

### 6. Election of Assistant Ministers.

The present Sec. 5 of Title III, Canon 22, which addresses the election of Assistant Ministers is more appropriately ordered under the Canon dealing with the relationship of Ministers, rather than the Canon dealing with the filling of vacant cures.

#### Resolution # A—31

*Resolved*, the House of \_\_\_\_\_ concurring, that Title III be amended by deleting Canon 22, Sec. 5 thereof and adding the identical language to Canon 20, Sec. 1 as (c) and by renumbering the succeeding subsection.

## IV. FUTURE OF THE JOINT COMMISSION

The Standing Commission on Structure is recommending in its report that the Joint Commission on Constitution and Canons be continued and be given the status of a Standing Commission. We are grateful for this recommendation, and we are in full agreement with it. We hope that the General Convention will approve.

However, we are not in agreement with another recommendation of the Commission on Structure to the effect that the Commission on Constitution and Canons be given the authority to render advisory opinions on Constitutional and Canonical questions. In the first place, we do not believe that the Church desires at this time a body that would have even the appearance of being a final authority in Constitutional and Canonical matters other than the General Convention itself. Secondly, we would anticipate very serious practical problems in the Commission's attempts to assume such a responsibility. Many more meetings would be required, much additional time and expense would be involved in providing for a full hearing of all sides of an issue, and there would be little time left for the other duties already assigned to the Commission. This would be true even if only three or four such opinions were requested each year. This is not an authority that the Commission seeks, and we believe it would be unwise for the General Convention to confer it at this time.

In the hope, however, that the Commission itself will be continued, we are pleased to submit our Statement of Goals as requested by the Committee on Program, Budget, and Finance.

## APPENDICES

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### A. Charter/Task (From General Convention)

1. To review proposed changes in the Constitution and Canons and place them in proper form.
2. To conduct a continuing and comprehensive review of the Constitution and Canons with respect to internal consistency and clarity and propose technical amendments to achieve such consistency and clarity.
3. "To supervise and arrange for the editing, updating, publication, and sale of a revised, current edition of White and Dykman. (*Annotated Constitution and Canons*)
4. To respond when requested to makers of proposed changes in the Constitution and Canons on the substance of such proposals.

### B. Goals (For 1980-1982)

- I. Review and comment upon proposed changes received during the 1980-82 triennium.
- II. Complete a comprehensive review of the Constitution and Canons as amended by the 66th General Convention.
- III. Complete a supplementary volume of White & Dykman's *Annotated Constitution & Canons For the Government of the Episcopal Church in the United States of America* which is up-to-date as of the 65th General Convention (1976) and prepare materials for future supplements.
- IV. Respond to requests for comments from authors of proposed changes in the Constitution and Canons.

### C. Implementation of Goals (1980-1982)

#### Goals Nos. I, II, and IV

1. Hold five meetings of the Commission during the Triennium.
2. These tasks are clearly defined by the Commission at its first meeting.
3. Sub-Committees or individuals are assigned tasks to be completed by the next meeting.
4. Final report is developed for the General Convention at final meeting.

#### Goal No. III

1. The sub-committee already appointed will continue to work with the researchers and make periodic progress reports to the Commission.
2. The sub-committee will continue to work with the publishers with periodic reports to the Commission until publication is accomplished.
3. All members will continue to work to secure the funds and assistance necessary to complete the task.
4. Present the up-dated revision of White and Dykman to the Church.

### D. Measurement of Goals

1. Compare the results of the sub-committee work with the clearly defined task.
2. Compare actual date of availability of White and Dykman with timetable set in Goal #3.

### E. Cost/Time

See the Commission's Proposed Budget for 1980-82.

## V. FINANCES

### A. Financial Report, 1977-1979.

It should be noted that due to the small appropriation with which the Commission was working, parishes and individuals serving as hosts for the three meetings of the Commission absorbed the cost of housing and meals for most of its members. Members not availing themselves of such hospitality bore the additional expense themselves. Only travel costs were reimbursed. In addition, several members absorbed the cost of such things as Xeroxing, telephone calls, postage, etc., all of which could be considered as "receipts" if there were any accurate record of such.

Receipts through 2/28/79:

	1977	1978	1979	Total
Special Grant from Program, Budget & Finance . . . . .	\$1,984.52	\$2,050.00	\$3,350.00	\$ 7,384.52
Miscellaneous Refund . . . . .		107.38		107.38
	<u>\$1,984.52</u>	<u>\$2,157.38</u>	<u>\$3,350.00</u>	<u>\$ 7,491.90</u>

Funds for White & Dykman  
Project.

Miscellaneous Contributions . . . . .	\$ 3,325.00
Mercer Trustees Matching Funds . . . . .	3,325.00
Church Hymnal Corp. - Research . . . . .	<u>4,077.60</u>
	\$10,727.60

Expenditures through 2/28/79:

	1977	1978	1979	Total
Travel Expenses, Meetings . . . . .	\$1,842.47	\$2,050.00	\$1,918.50	\$ 5,810.97
Supplies, Xeroxing, and other services . . . . .	142.05	107.38		249.43
Estimated Additional Expendi- tures through 12/31/79 . . . . .			<u>1,431.50</u>	<u>1,431.50</u>
	<u>\$1,984.52</u>	<u>\$2,157.38</u>	<u>\$3,350.00</u>	<u>\$ 7,491.90</u>

White & Dykman Project:

Researchers . . . . .	\$ 4,077.60
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**Resolution #A—32**

*Resolved*, the House of \_\_\_\_\_ concurring, that the sum of \$21,750.00 be appropriated for the work of the Joint Commission on Constitution and Canons during the next triennium.

**B. PROPOSED BUDGET FOR 1980-1982**

	1980	1981	1982	Total
Meetings .....	\$7,800.00	\$7,800.00	\$3,900.00	\$19,500.00
Materials, Telephone, etc. ....	500.00	500.00	750.00	1,750.00
Sub-committee Meeting. ....		500.00		500.00
	<u>\$8,300.00</u>	<u>\$8,800.00</u>	<u>\$4,650.00</u>	<u>\$21,750.00</u>

**White and Dykman Project:**

	1980	1981	1982	Total
Editing, Updating and Publication		\$15,000.00		\$15,000.00

(See Resolution #A—3, *infra*)

VI. CONCERNING THE CHURCH PENSION FUND

Resolution #A—115

*Resolved*, the House of \_\_\_\_\_ concurring, That the following words be amended in Sec. 1 and Sec. 5, Canon 7, Title I Of The Church Pension Fund (Pages 32 and 33) as follows:

Sec. 1. The Church Pension Fund, a corporation created by Chapter 97 of the Laws of the State of New York as subsequently amended, is hereby authorized to establish and administer the clergy pension system, including life, accident, and health benefits, of this Church substantially in accordance with the principles adopted by the General Convention of 1913 and approved thereafter by the several Dioceses, with the view of providing for the Clergy disabled by age or other infirmity and for the widows *spouses* and minor children of deceased clergy.

Sec. 5. To every clergyman *Member of the Clergy*, who, at an age which The Church Pension Fund shall ascertain and determine to be the normal age of ordination, shall be ordained in this Church or received into this Church from another Church, and who shall remain in continuous service in the office and work of the Ministry in this Church, and in respect of whom the conditions of this Canon shall have been fulfilled in the payment of assessments on such reasonable basis as The Church Pension Fund may establish under its Rules of administration, The Church Pension Fund shall make a retiring allowance of at least six hundred dollars a year, and shall also make widow's *spouses'* and minor orphans' allowances related thereto. In the case of a clergyman *Members of the Clergy* who at the time of his ordination or reception shall be older than such normal age of ordination or in whose behalf assessments shall not have been continuously and fully paid, The Church Pension Fund shall determine his *their* retiring allowance and the allowance of the other conditions of this Canon, at a rate consistent with proper actuarial practice, . . . (*et cetera to the end of Sec. 5 as is*).

## **Board for Clergy Deployment**

### **Introduction**

- I. First Responsibility: Oversight of the Clergy Deployment Office**
  - A. Clergy Data Bank
  - B. Position/Institution Data Bank
  - C. Goals and Objectives of the Clergy Deployment Office 1980-82
- II. Second Responsibility: General Issues of Deployment**
  - A. Equal Opportunity
  - B. Women Clergy
  - C. Dissolution of Pastoral Relations
  - D. Caring for Clergy in the Calling Process
  - E. Abundance of Clergy
- III. Conclusion; Goals and Objectives of the Board**
- IV. Resolutions**
- V. Budgets**

### **INTRODUCTION**

The Board for Clergy Deployment, which was established by the General Convention in 1971, understands its responsibility to the Church as applying to two wide areas:

1. The general oversight of the Clergy Deployment Office.
2. The entire field of Deployment with its manifold issues, theological, moral and practical.

### **I. FIRST RESPONSIBILITY OF THE BOARD**

#### **The Clergy Deployment Office**

With regard to the Clergy Deployment Office, the Board offers below a detailed report on what has been accomplished. In general we think that the Episcopal Church can thank God for what has been done by the patient, faithful and creative work of the staff at Clergy Deployment Office, together with that of the bishops, clergy and laity, for we see it as a witness to the world of how the Church can exercise due stewardship of the differing gifts with which God has endowed the human race.

### **DESCRIPTION OF CLERGY DEPLOYMENT OFFICE**

#### **A. Clergy Data Bank**

The first responsibility of the Clergy Deployment Office has been to collect, computerize, and distribute data on the Clergy in order to help them offer their ministries as widely as possible, and also to help the Church identify those Clergy best equipped



to carry out particular ministries in particular places. The Office has met with wide acceptance. Over 8,300 clergy have now registered with The Clergy Deployment Office, and over 30,000 copies of their personal profiles are distributed to the Church each year. Systematic Deployment policies are now a regular part of the life of most dioceses, and most dioceses now have Diocesan Deployment Officers, who have been trained by the Clergy Deployment Office.

Most parishes and dioceses use the Clergy Data Bank, either directly or indirectly, whether searching for someone to fill a curacy or to serve as a diocesan bishop.

### **B. The Position/Institution Data Bank**

The newest assignment of the Clergy Deployment Office has been to establish a data bank containing computerized information on the various positions that are open in the Episcopal Church. Information is received from the dioceses and is distributed to interested clergy in two ways:

1. A "Positions Open Bulletin", which is a monthly listing of all open positions together with minimum information. This is available on subscription. It is supplemented by
2. "Position/Institution Profiles", which are a complete print-out of the information supplied to us about the open position and about the institution. These are available at a very small cost to all clergy.

This new system is also meeting with wide acceptance, and hundreds of clergy are subscribing to the Positions Open Bulletin and many are requesting profiles.

### **C. The Goals and Objectives of the Clergy Deployment Office for 1980-82 are as follows:**

To provide the Church with the best of modern deployment policies and practices so that the God-given talents and experiences of individuals can be matched with the needs for mission and ministry in particular places by:

1. Continuing the operation of the Clergy Data Bank and the Parish/Institution Data Bank systems.
2. Keeping abreast of the rapid developments in the area of computer data bank technology so that cost-effective adaptation can be made to our present system when and as appropriate.
3. Working with Dioceses, Seminaries and Clergy Associations to insure the best possible use of the Clergy Deployment Office by Clergy and institutions of the Church.
4. Offering guidance to dioceses in formulating deployment policies.
5. Assisting women, minorities and the unemployed and others who may have special deployment needs.
6. Providing the Church with data required for making decisions in the area of ministry.
7. Offering our services to the segments of the Church who wish to utilize computerized data bank technology to further their specific missions.
8. Expanding the Open Listing System to include positions other than those in parishes and dioceses, in order to increase the number of opportunities for employment.

## **II. SECOND RESPONSIBILITY OF THE BOARD: GENERAL ISSUES OF DEPLOYMENT IN THE CHURCH**

With regard to the Board's responsibility in the general field of Deployment, we attempt to make the Church aware of such issues as "equal opportunity". We are also concerned about women clergy, about the frequent lack of courtesy and openness in the calling of clergy, about the increase in the number of dissolutions of pastoral relations, and about the effects of the abundance of clergy.

## APPENDICES

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### A. "Equal Opportunity" or Good Stewardship

If it is God who calls men and women to the ministry, and if it is he who apportions the differing gifts of ministry as he will, then clearly it is necessary for the Church to carry out the deployment of its clergy in such a way as not to put the roadblock of human prejudice in the way of any Christian exercising her or her ministry.

The Board sees the operation of the Clergy Data Bank and the Positions/ Institution Data Bank as invaluable tools to the Church as it tries to open wide the doors for ministry to its clergy. It is the stated policy of the Board, for example, that categories such as race, marital status, age and sex not be used *per se* in the operation of the Clergy Deployment Office.

The Board strongly urges the dioceses of the Church to follow its lead and assume their responsibility in this important area; and it suggests the adoption of the following policy by diocesan conventions:

1. That all clergy and qualified laity be registered with the Clergy Deployment Office to insure complete and equal consideration by Search Committees.
2. That after careful consideration, the skills and experiences required to fill any open position within the diocese, be submitted to the Clergy Deployment Office so that a search can be made of the records of all persons registered with the Clergy Deployment Office.
3. That all qualified persons regardless of race, sex, marital status, or age be given equal consideration.
4. That all open positions be listed in the Clergy Deployment Office's "Positions Open Bulletin", so as to give equal opportunity to those persons who wish to apply for such positions.

### B. Women Clergy

Although the Church has decided to ordain women, much work remains to be done throughout the Church to deploy these women as God calls them to his service. The Board has a committee to work in this area, and it has asked the Rev. Margaret Muncie to serve as its consultant. Two provincial Deployment Officers for Women in Provinces II and III have been appointed. Finally, the Board expects to publish a booklet "Women in Ministry" before the General Convention to show what God is, in fact, doing through the ministries of some very different women clergy. We believe that the story of these ministries may speak to the Church more profoundly than some of the theological treatises on the subject.

### C. Dissolution of Pastoral Relations

There has been a noticeable increase in the number of dissolutions of pastoral relations between clergy and parishes. To what extent have these dissolutions been carried out in a spirit contrary to the Gospel? To what extent were they justified? What are the standards by which these judgements are made? These are questions the whole Church needs to know the answer to. Therefore, the Board has welcomed the opportunity to become a sponsor along with the Alban Institute, of an ecumenical study of this problem. The findings will be available in the near future. They should help the Church to decide, for example, whether our Canons need to be changed to provide a more careful process as some Bishops, Clergy and Lay people are urging.

### D. "Caring for Clergy in the Calling Process"

The above title is that of a special pamphlet prepared by the Board to meet the need of search committees for guidance in considering clergy for vacancies. Clergy are often left in the dark and can be badly hurt in the calling process and this, we feel, is due largely to inattention and lack of knowledge on the part of the calling or search committees.

This pamphlet will not only help the clergy but the laity since, as St. Paul reminds us, if even one member of the Body suffers, all suffer.

### **E. The Abundance of Clergy**

The Board, of course, has a special concern for the effects of there being, at present, an imbalance of clergy in relation to church-supported positions. Through our staff we have participated in the publication of the study on this subject recently released by the Council for the Development of Ministry. We concur with its general conclusions that, as a Church, our problems occur because we have trained our clergy for a very narrow field of mission (e.g. middle class parishes) ignoring other fields ready for harvest, parochial and nonparochial. The Board also commends to the Church's attention its triennial publication "Distribution and Deployment of Clergy" where the statistics about clergy deployment are available for all to see.

These, then, are some of the deployment issues before the Church at the present time. The Board believes that its members owe it to God to look at these questions and respond to them as faithfully as they know how. It should be obvious that though the Board has considered all of the above issues, none of them has by any means been settled, and all are likely to remain on the Board's agenda for several triennials to come.

## **III. CONCLUSION: GOALS AND OBJECTIVES OF THE BOARD**

The Goals and Objectives of the Board for 1980-82 are as follows:

1. To continue its oversight of the Clergy Deployment Office, holding it to the same high performance
2. To keep itself open to the ever-changing development issues and needs of the Church and clergy and to offer such guidance to the Church as can best meet those issues/needs, especially the following:
  - A. "Equal Opportunity" for clergy in the areas of race, marital status, age and sex.
  - B. The abundance of clergy.
  - C. Equal access for all clergy to all open positions.
  - D. Adequate processes in the calling of clergy and in the dissolution of ministry, e.g. clergy couples, bi-vocations, etc.

The Board expects to accomplish these goals by meeting twice yearly regularly as a Board and also by continuing to use our committees as need arises to deal with such subsidiary issues as outlined above, including new issues perhaps not yet foreseen. As the Convention realizes, our only expenses are for meetings. All program expenses such as publication costs are met by the CDO budget, which is funded through the Executive Council's budget. In light of our report we therefore offer the following resolution.

### **Resolution # A-33**

*Resolved, the House of \_\_\_\_\_ concurring, the 66th General Convention hereby continue the Board for Clergy Deployment and reaffirm for it the same authority and responsibilities as in the action of the 65th General Convention.*

### **Resolution # A-34**

*Resolved, the House of \_\_\_\_\_ concurring, the 66th General Convention hereby adds to the Assessment Budget the sum of \$37,536 for the operation of the Board for Clergy Deployment for the triennium.*

## APPENDICES

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### V. BUDGET

#### ASSESSMENT BUDGET (Board Expenses)

	1980	1981*	1982*
1. Board Meeting Expenses (16 members, 1 consultant)	\$ 9,452.	\$10,114.	\$10,220.
Two meetings per year with travel and per diem expenses, following P. B. & F. estimates.			
2. Executive, and Other, Committee Meetings	2,224.	2,380.*	2,546.*
Travel expenses for two meetings of Executive Committee each year; plus expenses for member to attend meetings of the Council for the Development of Ministry.			
TOTAL	\$11,676.	\$12,494.*	\$13,366.*

#### TOTAL ASSESSMENT BUDGET FOR 1980-82 TRIENNIUM:

\$37,536.

\*AT THE REQUEST OF P.B. & F. AN INFLATION FACTOR OF 7% HAS  
BEEN ADDED.

# The Standing Commission on Ecumenical Relations

## DEFINITION OF THE TASK

"... to develop a comprehensive and co-ordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention concerning inter-church co-operation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences convened by such organizations . . ."

The Constitution and Canons of the Episcopal Church I.1., Section 2 (j)

## TABLE OF CONTENTS

	Page
Introduction	AA-34
A. The National Ecumenical Consultation	AA-35
B. The Visible Unity We Seek	AA-35
SCER Resolution #1(A-35) — The Nature of Visible Unity	AA-36
C. Principles of Unity	AA-36
SCER Resolution #2(A-36) — Principles of Unity	AA-37
D. Anglican-Roman Catholic Dialogue	AA-38
SCER Resolution #3(A-37) — Affirmation of Agreed Statements	AA-39
SCER Resolution #4(A-38) — The Purpose of the Church	AA-39
SCER Resolution #5(A-39) — Proposed Conference of Episcopal and Roman Catholic Leaders	AA-39
E. The Consultation on Church Union	AA-40
SCER Resolution #6(A-40) — Recognition of COCU and Theological Study	AA-43
SCER Resolution #7(A-41) — Authorization of COCU Liturgies	AA-43
F. Anglican-Orthodox Theological Consultation	AA-44
G. Lutheran-Episcopal Dialogue	AA-45
SCER Resolution #8(A-42) — Intensified Dialogue with Lutherans	AA-45
H. Episcopal-Baptist Dialogue	AA-45
I. Wider Episcopal Fellowship	AA-46
J. Councils of Churches: National and World and EDEO	AA-46
K. Eucharistic Sharing	AA-47
SCER Resolution #9(A-43) — Eucharistic Sharing	AA-48
L. Christian-Jewish Relations	AA-49
SCER Resolution #10(A-44) — Christian-Jewish Relations	AA-49
M. Financing the Coming Triennium	AA-49
SCER Resolution #11(A-45) — Financing the New Triennium	AA-50

## APPENDICES

---

N. The 1977-79 Membership of SCER	AA-50
ANNEX A	AA-51
The Agreed Statement on Eucharistic Doctrine (Windsor)	
ANNEX B	AA-53
The Agreed Statements on Ministry and Ordination (Canterbury)	
ANNEX C	AA-58
Elucidations on Canterbury and Windsor Statements	
ANNEX D	AA-64
The Agreed Statement on the Purpose of the Church	
ANNEX E	AA-76
Eucharistic Prayers in <i>Word, Bread, Cup</i>	
ANNEX F	AA-80
Commentary on Eucharistic Sharing	
ANNEX G	AA-82
Financial Report SCER	
ANNEX H	AA-83
Participants in the Consultations	

## INTRODUCTION

"Lord Jesus, whose will it is to fold thy flock and to make us all one in thee, behold our earnestness to be gathered into the peace and unity of thy appointment. Guide us who have lost our way into the path leading to thee and thy purpose. Enable us each and all to find one another. Bless our efforts to follow thy counsels and in love to reason together concerning the things that separate, to the end that, misunderstanding and self-seeking and prejudice being dispelled, we may see clearly the blessed goal and in passionate devotion pray and seek and knock until we know as we are known and love as we are loved. Amen."

— Charles Henry Brent 1862-1929

This Triennial Report of the Standing Commission on Ecumenical Relations is dedicated to the memory of Bishop Charles Henry Brent, sometime Bishop of the Philippines and later Bishop of Western New York, who was the pre-eminent ecumenical pioneer of the Episcopal Church and who died just 50 years ago on March 27, 1929. He is buried in Lausanne, Switzerland, the scene of the First World Conference on Faith and Order, over which he presided as President.

The proposals which follow in this S.C.E.R. report are urged in the hope that the 66th General Convention will keep faith with the ecumenical vision to which Bishop Brent and those "who followed in his train" have pointed us.

A divided church is an insult to Jesus Christ. Thus, the only adequate ecumenical motivation is that of being honest with Christ. The question of ecumenism is not primarily one of good will or of generous involvement, but it is a Christological question — what does true acknowledgement of the Lordship of Jesus Christ signify for my relation to other Christians?

So has spoken Father Jean Tillard, eminent Roman Catholic theologian and one of the Special Consultants who assisted the Standing Commission on

Ecumenical Relations at a precedent-setting National Ecumenical Consultation sponsored by S.C.E.R during the recent triennium and held in Farmington, Michigan, November 5-9, 1978. His challenge, couched in the spirit of Bishop Brent, bespeaks the continuing sense of urgency which underlies all the work the Commission undertook these past three years.

### **A. The National Ecumenical Consultation**

The National Ecumenical Consultation was mandated by a resolution of the 1966 General Convention which directed the Standing Commission on Ecumenical Relations to

undertake, through the convening of regional meetings culminating in a special national conference . . . to assess this Church's present ecumenical posture and involvement, to suggest restatement, where necessary, of those essentials to which the Episcopal Church is committed, and to formulate those priorities and goals which can guide our ecumenical activities in the future.

Preparations for the Consultation began in nearly all of the dioceses of the Episcopal Church in 1977 as EDEO (The Episcopal Diocesan Ecumenical Officers Association), then chaired by the Rev. John Bonner of Chattanooga, Tennessee, surveyed the state of local and regional interchurch involvement and collated opinions on what ought to constitute ecumenical priorities for the Episcopal Church in the 80s. This diocesan data was then analyzed at a series of workshops involving the bishops and ecumenical officers of each Province.

Paralleling this preparation, a series of theological papers were solicited (a) from theologians in several other communions describing "The Vision of Visible Unity We Seek," each from the perspective of his or her own tradition, and (b) from selected theologians within our own communion, focusing on the major theological issues we face ecumenically. It is planned that the principal papers, together with the N.E.C. findings will be published by Seabury Press in a volume, "A Communion of Communions," edited by Professor J. Robert Wright of the General Theological Seminary.

Of the 67 participants who came to the Consultation in Detroit, 57 represented a cross section of Episcopalians working for unity in different contexts, while 10 were from other churches currently in dialogue with our communion. The main presentations in Plenary Sessions were by non-Episcopalians, complementing the basic agenda reports and papers from the Standing Commission, from EDEO (now chaired by the Rev. William Lawson of Lynn, Massachusetts) and from the Executive Council.

### **B. The Visible Unity We Seek**

Delegates to the N.E.C. gave their highest priority to drafting a fresh statement which they feel summarizes fairly a working definition of how Episcopalians would today describe the "Nature of the Unity We Seek." The Episcopal Church, with other churches of the Anglican Communion, has long been publicly committed to a goal of the visible unity of the Church. Back in 1897, the Lambeth Conference resolved "that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation." And the Proposed Book of Common Prayer affirms the same truth: "The mission of the Church is to restore all people to unity with God and with each other in Christ."

## APPENDICES

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Yet a fresh and more detailed statement of just how the Episcopal Church conceives of "visible unity" today seems needed. The N.E.C. draft, somewhat amended and clarified by S.C.E.R. editing, is now recommended to the 1979 General Convention for adoption:

### **Resolution # A—35**

#### **The Nature of the Unity We Seek**

**Resolved, the House of \_\_\_\_\_ concurring, that this 66th General Convention declares:**

*The visible unity we seek is one eucharistic fellowship. As an expression of and a means toward this goal, the uniting church will recognize itself as a communion of communions, based upon acknowledgement of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.*

*We do not yet see the shape of that collegiality, conciliarity, authority and primacy which need to be present and active in the diocese with its parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expressions of our unity in the Body of Christ described above.*

*We do not yet know how the particular traditions of each of the communions will be maintained and developed for the enrichment of the whole church. We do not see how the church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.*

*All Christians are challenged to express more fully among themselves the Biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call in a communion of the churches in the body of Christ. As the churches become partners in mission they will move from present interrelatedness to interdependence.*

### **C. Principles of Unity**

The National Ecumenical Consultation also gave attention to a review of the "Principles of Unity" which can guide the Episcopal Church along the road to visible unity.

For almost a century that search has been guided by the bold vision of our forefathers, set forth in what we know as the Chicago-Lambeth Quadrilateral of 1886-1888. It has been and remains the major criterion by which our ecumenical conversations have been established and pursued.

Episcopalians today are grateful for the pioneer leadership which has helped us enter this ecumenical age. We are also repentant for our failure to appreciate and seize earlier opportunities that could have hastened and advanced this movement.

Now fresh developments and growth in theological understanding and an increased range of opportunities (which include the new openness of the Roman



Catholic Church and the catholic and liturgical movements and influences in the evangelical and reformed churches) suggest the desirability of an expansion and enrichment of the principles inherent in the Chicago-Lambeth Quadrilateral.

It is the desire of the N.E.C. to re-affirm the spirit expressed by the bishops of this Church in the preamble to the Chicago-Lambeth Quadrilateral as a continuing source of guidance in our quest for deeper unity. In this same spirit, S.C.E.R. now proposes to the 66th General Convention an acceptance of the N.E.C. enrichments of these principles, designed, we believe, to speak to issues arising out of current ecumenical dialogue:

### **Resolution #A—36** **Principles of Unity**

*Resolved, the House of \_\_\_\_\_ concurring, that the 66th General Convention of the Episcopal Church affirm as principles on which our own unity is established, and as principles for unity with other churches;*

**(1) A mutual recognition that the Holy Scriptures of the Old and New Testament are the word of God as they witness to God's action in Jesus Christ and the continuing presence of His Holy Spirit in the Church. They are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal tradition of the Gospel. Therefore, we declare that they contain all things necessary for salvation.**

**(2) A mutual recognition that the Apostles' and Nicene Creeds are the form through which the Christian Church, early in its history in the World, under the guidance of the Holy Spirit, understood, interpreted and expressed its faith in the Triune God. The continuing doctrinal tradition is the form through which the Church seeks to understand, interpret and express its faith in continuity with these ancient creeds and in its awareness of the world to which the Word of God must be preached.**

**(3) A mutual recognition that the Church is the sacrament of God's presence to the world and the sign of the Kingdom for which we hope. That presence and hope are made active and real in the Church and in Christian men and women through the preaching of the Word of God, through the Gospel sacraments of Baptism and Eucharist, and through our apostolate to the world in order that it may become the Kingdom of our God and of his Christ.**

**(4) A mutual recognition that apostolicity is evidenced in continuity with the teaching, the ministry, and the mission of the apostles. Apostolic *teaching* must be founded upon the Holy Scriptures and the ancient fathers and creeds, drawing its proclamation of Jesus Christ and His Gospel for each new age from those sources, not merely reproducing them in a transmission of verbal identity. Apostolic *ministry* exists to promote, safeguard and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead and enable this ministry, some are set apart and ordained in the historic orders of Bishop, Presbyter and Deacon. We understand the historic episcopate as central to this apostolic ministry and to the reunion of Christendom, even as we acknowledge "the spiritual reality of the ministries of those Communions which do not possess the Episcopate" (Lambeth Appeal 1920, Section 7). Apostolic *mission* is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service.**

## APPENDICES

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### D. Anglican-Roman Catholic Dialogue

Consultations with the Roman Catholic Church at both the national and international levels have continued well into a second decade during the last triennium.

SCER is the Anglican sponsor of the discussions within the United States and SCER member Bishop Arthur Vogel of West Missouri is an official member of the international discussions. At the national level, the most significant development was the production and release of "The Twelve-Year Report." The Report was a Challenge for the Future as well as a summary of past activities. Believing that "a significant and substantial unity of faith" has been discovered between the two Churches involved, the Consultation asked its sponsoring bodies to approve Joint Task Forces in certain areas, in order to manifest the unity we already share, and to approve future agenda items.

The immediate agenda now set for the Consultation is Christian Anthropology; in it the roles of men and women in the Bible and Tradition, the ordination of women, the role of Mary in the church, and related topics will be investigated.

Proposals for Possible Action include Task Forces on world hunger, evangelism, a survey of covenants, the pastoral role of bishops, and prayer and spirituality. The first of a series of conferences on the pastoral role of bishops, involving seven or eight bishops from each Church, will already have been held by the time of General Convention. Ecumenical Officers are presently surveying covenants within the dioceses of the Churches; cooperation in the area of world hunger now exists to a large extent; and steps to initiate joint activities in the other areas have been taken.

The International Commission issued an Agreed Statement on *Authority in the Church* in 1976. The Statement deals with the nature of Christian authority, how that authority is made manifest in the Church, and how the relations of conciliarity and primacy have evolved in the life of the church. Although the Statement expresses the consensus of the Commission members as far as it goes, acknowledgement is made that more must be said about the use of Petrine texts, the role of the Bishop of Rome in a united church, the interpretation of the infallibility of the church, and the status of the recent Marian dogmas proclaimed by the Roman Catholic Church.

A major problem for the Episcopal Church focuses in a lack within the Roman Catholic Church of discernible lay voice for proper discernment of the Spirit by and for the whole people of God and the lack of clear synodical forms of Church decision-making which seem to Episcopalians serious deficiencies in the Roman Catholic Church. The Commission hopes that this and other remaining questions can be dealt with in no more than two or three additional meetings. Then its assigned agenda will be completed, and the judgment of the Churches on all of its work can be expected.

The decision by our General Convention in 1976 to permit the ordination of women to both priesthood and the episcopate in the Episcopal Church, while gravely disquieting to the leadership of the Roman Catholic Church, may, during the next triennium, enable a full and continuing dialogue with Rome and with other communions that moves beyond the obvious issues of tradition to a consideration of the doctrines of God and Christian anthropology which this decision illuminates.

In January 1979, the International Commission completed two clarifications or "elucidations" on the Agreed Statements on *Eucharistic Doctrine* (1971) and *Ministry and Ordination* (1973). The elucidations are the response of the Commission to the evaluation and comment it has received from around the world to the Statements. The elucidations offer clarification on certain aspects of the Statements, and they express the unanimous view of the Commission on the intention and meaning of the documents. The elucidations are ready as a commentary to the Statements for the Convention. (See Annex C)

To continue the forward thrust of these dialogues, to affirm the achievements already reached and to create a new forum for witnessing to the elements of unity we have already achieved with the Roman Catholic Church, our Commission proposes the three following resolutions:

### **Resolution #A—37**

#### **Affirmation of Agreed Statements**

*Whereas*, the Archbishop of Canterbury, Dr. Michael Ramsay, and Pope Paul VI met in 1966, and an International Commission from the Anglican and Roman Catholic Churches was established as a result of the meeting for "serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed," and

*Whereas*, the General Conventions of 1967 and 1970 stated that the purpose of our official dialogue with the Roman Catholic Church is full communion and organic unity with that Church, and

*Whereas*, the International Commission has now issued completed statements on Eucharistic Doctrine (1971) and Ministry and Ordination (1973) from the agenda assigned to it, to which reactions have been gathered from around the world, and in view of such reactions, to which further elucidations have been issued by the Commission; and

*Whereas*, the Common Declaration signed in Rome on April 29, 1977, by Pope Paul VI and the Archbishop of Canterbury, Dr. Donald Coggan, stated that "the moment will shortly come when the respective authorities [of both churches] must evaluate the conclusions [of the Agreed Statements] . . . through procedures appropriate to our respective Communion, so that both of them may be led along the path towards unity;" be it

*Resolved*, the House of \_\_\_\_\_ concurring, that this 66th General Convention of the Episcopal Church affirms that the documents on *Eucharistic Doctrine* and *Ministry and Ordination* provide a statement of the faith of this Church in the matters concerned and form a basis upon which to proceed in furthering the growth towards unity of the Episcopal Church with the Catholic Church.

(See Annex A and Annex B for the documents to which reference is made).

### **Resolution #A—38**

#### **The Purpose of the Church**

*Whereas*, there has been a National Consultation of the Episcopal and Roman Catholic Churches in the U.S.A. since 1965, and

*Whereas*, that Consultation has produced a statement on *The Purpose of the Church* (1975), drawn from eucharistic texts and other documentation of the two churches; be it

*Resolved*, the House of \_\_\_\_\_ concurring, that the 66th General Convention of the Episcopal Church affirm and adopt the statement on *The Purpose of the Church* as a description of the mandate this Church has received to proclaim the Gospel of our Lord Jesus Christ.

(See Appendix D for the document to which reference is made.)

### **Resolution #A—39**

#### **Conference of Episcopal and Roman Catholic Leaders**

## APPENDICES

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*Whereas*, the preface of the Twelve Year Report of the Anglican-Roman Catholic Consultation in the U.S.A. speaks of "a unity which demands visible expression and testimony now"; and,

*Whereas*, the report of the provincial consultation held by the Episcopal Diocesan Ecumenical Officers (EDEO) reflects such an overwhelming interest in visible unity with the Roman Catholic Church; be it

*Resolved*, the House of \_\_\_\_\_ concurring, that the General Convention request the Standing Commission on Ecumenical Relations to issue an invitation to the Bishops' Commission on Ecumenical and Inter-religious Affairs of the Roman Catholic Church to sponsor a conference of Episcopal and Roman Catholic leaders in the United States to consider the practical implications of the first two Agreed Statements of the International Commission and the statement on the Purpose of the Church of the National Consultation, and what can be done to implement them in the life of the Church as the next step in the process toward visible unity.

### E. The Consultation on Church Union

Since 1962, the principal forum in which the Episcopal Church has explored the basis for visible unity among churches in the United States that share with us a protestant or reformed heritage has been the Consultation on Church Union.

The Consultation of "COCU", as it is popularly called, was initiated by the Episcopal Church and the United Presbyterian Church, acting jointly to invite other church bodies to participate with them in seeking to create a uniting or united church that would be "truly catholic, truly evangelical and truly reformed." The additional partners now include the United Methodist Church, the United Church of Christ, the Christian Church (Disciples of Christ), the Presbyterian Church in the United States, the Christian Methodist Episcopal Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the National Council of Community Churches — ten in all.

Though the Roman Catholic Church is not a participating member of COCU, the Consultation is regarded by some leaders of the Roman Catholic Church as one of the most important ecumenical endeavors of the current time. Both Roman Catholic and Lutheran scholars are full participants in the preparation of COCU's theological and liturgical documents. Moreover, since the Roman Catholic Church in the U.S.A. is not an autonomous national church, it may be said to rely upon the Episcopal Church as its "sister church" in this country to interpret the catholic experience to the Consultation.

Since 1973, the churches in COCU have stressed the importance of "living their way toward union." This process is experienced in several ways: (1) Interim Eucharistic Fellowships, which have brought the local churches together in common prayer and sacramental sharing; (2) Generating Communities, which are somewhat similar to the Anglican-Roman Catholic covenanting parishes, but which also have a eucharistic dimension; (3) Clusters of local churches, most of which include not only the COCU churches but others who share the still undefined vision of a Church of Christ Uniting. Episcopalian participation in these relationships has been sanctioned by successive General Conventions and on the authority of the House of Bishops.

At the General Convention of 1976, the Episcopal Church ratified (with several added footnotes) a COCU proposal "Towards the Mutual Recognition of Members: An Affirmation." The other nine partners in the Consultation have now taken similar action. The meaning of this for the Episcopal Church is that we officially accept, as valid initiation into the Body of Christ, the rite of Holy Baptism (by water in the name of the Father and of the Son and of the Holy Spirit) when performed in any of the other participating churches.

At the 1979 COCU Plenary, the Episcopal delegation, led by the Rt. Rev. John M. Krumm of Southern Ohio, joined with delegates from the other COCU churches in commending the following "Creative Actions" as a way by which all of the participating churches might move beyond Affirmation. The delegation acted in response to a 1966 General Convention resolution which asked for guidance on how the COCU Mutual Recognition Affirmation might be implemented. The COCU document, printed here for information and study, reads:

**AS AN OUTGROWTH OF OUR ACCEPTANCE OF THE "AFFIRMATION OF MUTUAL RECOGNITION OF MEMBERS," AND TO MAKE VISIBLE OUR UNITY IN CHRIST, WE AGREE:**

(A.) To declare that the . . . Church will seek in specific ways to secure the representation of other COCU churches in particular and important occasions in our church's life, such as:

1. participation in services of baptism/confirmation and ordination;
2. joint development of common materials related to baptism/confirmation, such as preparatory materials for church membership, and a common baptismal certificate;
3. participation of representatives of other churches in services of the Lord's Supper;
4. participation, with voice and vote, of representatives of other COCU churches at our national and regional legislative assemblies;
5. the exchange of executive staff in various work areas of our church.

In these ways we shall seek to live together in our policy-making and festive events so that unity becomes a self-evident sign not only of our proclamations but also of our actual workings as churches. The gifts of the whole people of God will find expression in the life of each particular church.

(B.) To declare that the . . . Church commits itself to explore specific measures whereby congregations and judicatories of COCU churches can visibly express the Mutual Recognition of Members through a united commitment to racial and social injustice.

The range of concerns that might well be addressed cooperatively by the churches includes institutionalized racism in both church and society and all structures that prevent persons from realizing the fullest expression of their life in Christ because of race, class, sex, age or disability.

Specific measures might well include:

1. sharing the experiences and talents of church members;
2. sharing church facilities for cooperative programs addressed to areas of deprivation, discrimination, or social disintegration;
3. joint worship wherever the integrity of a church or churches is being threatened by social or racial injustice;
4. sharing of loan funds and other resources in programs like the Ecumenical Cooperative Development Fund of the World Council of Churches;
5. particularly in transitional neighborhoods, encouraging joint church development and social ministry in such a way as to strengthen congregational life for clear and uncompromising Christian witness.

Through such ways of giving and receiving redemptive ministry in an imperfect society, our unity will be experienced and we shall give more tangible expression to the intimate fellowship given us in one baptism.

(C.) To declare that the . . . Church will identify and consciously work to overcome those views and practices which impede the recognition of baptised persons in other churches and ours as full members of the one Church of Jesus Christ. We resolve in particular to remove any attitudinal or physical barriers which prevent persons with disabilities from enjoying complete fellowship with other Christians.

To avoid offense to sisters and brothers of other traditions we will accurately explain practices still peculiar and necessary to our heritage, and we will remove other practices contradictory to COCU's Mutual Recognition of Members, such as:

## APPENDICES

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1. the increase of the membership of our congregations at the expense of other Christian churches;
2. the practice of rebaptism of persons who have previously received Christian baptism in the name of the Father, Son, and Holy Spirit;
3. the requirement of another rite of Christian initiation for those coming from other churches as members in good standing when such a rite throws doubt on the person's church membership established by baptism/confirmation.

Through these correctives we mean to practice more inclusively the meaning of common membership in the Body of Christ and to enhance the reconciling witness of the whole people of God.

(D.) To declare that the . . . Church commits itself to undertake ventures in common with other COCU churches, such as:

1. attempting to practice comity with other churches by consulting with COCU and other judicatories in a particular area before planning and establishing new congregations;
2. cultivating an appreciation for diverse experiences of worship which exist among the COCU churches, thereby testifying to our unity in Christian worship;
3. developing working relations among congregations of various churches that will facilitate a growing life of service and mission together;
4. encouraging regional or state consultations of middle judicatory and local leaders of the ten churches (and of other interested church bodies) to study together the Mutual Recognition of Members Affirmation, and to consider specific ways to implement—ecumenically if at all possible—within that region or state the steps proposed in this document; or other concrete measures like them;
5. uniting neighboring congregations of different churches where such a step enhances the identity and mission in Christ of the people involved and is consistent with their respective polities;
6. promoting theological education which is ecumenical in content as well as representative of students and faculty;
7. joining together, on national, middle judicatory, and congregational levels, in the reaffirmation of existing forms and the creation of new expressions of shared educational and youth ministries;
8. exploring the benefits and disadvantages of simultaneous membership in more than one congregation of different COCU churches.

In these ways we are seeking to set before our people the urgency of developing a deep sense of belonging to the same Lord and the same church.

These declarations are frontiers of our growing together in unity: they challenge us to be more manifestly one in Christ, and to allow our commitment to the Mutual Recognition of Members to become a deeper reality even now. The compulsion of the Gospel of reconciliation and the harsh signs of our fragmented times will not let us be content until we have moved forward in these days to give meaning to our pilgrimage toward a united church.

Another achievement of COCU during the past triennium was ratification of the first six chapters of a theological consensus statement entitled, "In Quest of a Church of Christ Uniting." Since 1962 COCU has been occupied with this theological task. The first fruits of its work appeared in the "Principles of Church Union" (1966) and "A Plan of Union" (1970). With the publication of "In Quest of a Church of Christ Uniting," another stage in the search for unity is being reached.

The first six chapters represent amazing theological agreements among the ten churches and appear to S.C.E.R. to satisfy fully the concerns of the Chicago-Lambeth Quadrilateral. We urge that wide study be given to them.

Chapter 7 of "In Quest" deals with the nature and form of Ministry. It has already been through two drafts but will not be ready for ratification until a COCU Plenary early in 1980. It seems certain, however, that the final draft will affirm quite clearly the three ordained orders of bishop, presbyter and deacon as central — thereby also meeting the provisions of the Quadrilateral.

SCER would remind Episcopalians that multi-lateral dialogue of the type in which we are engaged through COCU poses issues of greater complexity than we

ordinarily face in bi-lateral discussions. It is in COCU, for example, that we encounter the black churches, the special theological concerns of women and the sensitivities of the handicapped. We also note that an Episcopalian presence in COCU appears to be crucial if high visibility to certain elements of the catholic heritage in Christianity is to be maintained.

We offer the following resolutions:

### **Resolution # A—40**

**Recognition of COCU and Theological Study of "In Quest of a Church of Christ Uniting"**

*Resolved*, the House of \_\_\_\_\_ concurring, that this 66th General Convention of the Episcopal Church hereby recognizes the Consultation on Church Union as the primary place in which Episcopalians are called upon and enabled to engage in serious dialogue with the nine constituent church bodies, both predominantly black and predominantly white, which make up such an important segment of our pluralistic American scene; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, that this 66th General Convention receive with thanks the first six chapters of the document, "In Quest of a Church of Christ Uniting," dealing with such issues as the nature of Christian Unity, the Church as Reformed, Evangelical and Catholic, Church membership, Scripture, Tradition, Creeds, and Worship, including the sacraments of Baptism and the Lord's Supper, and commend these Chapters to the theological schools, diocesan ecumenical commissions and selected parishes for a two year study, asking the Standing Commission on Ecumenical Relations to receive and collate reports from these groups and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union.

During the past triennium, the COCU Commission on Worship has been creatively at work refining several eucharistic liturgies intended for use by churches in the Consultation on ecumenical occasions. Two Episcopalians, Canon Charles M. Guilbert, Custodian of the Book of Common Prayer, and the Rev. W. James Walker of the Diocese of Missouri, have ably represented our Church in the drafting process. "Word, Bread, Cup," as the new COCU liturgy document is named, contains four eucharistic texts: Prayer I is taken from "An Order of Worship" published by COCU in 1968 and was authorized for use by several previous General Conventions; Prayer II is fresher in language and expresses a reaching out by the Church toward fulfillment in the coming kingdom; Prayer III echoes the liturgy of St. Basil and shows a close relationship to one of the prayers approved for the Roman Catholic Mass; and Prayer IV has been developed by the Inter-Lutheran Commission on Worship in the United States and Canada. A fifth eucharistic order suggests a form similar to the third Order for Eucharist on page 400 of the Proposed Book of Common Prayer. We propose, contingent upon a review of these liturgies by the Prayer Book Committee of both Houses, the following resolution:

### **Resolution # A—41**

**Authorization of COCU Liturgies**

*Whereas*, the 1976 General Convention authorized for use on ecumenical occasions that certain document entitled "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper" published by the Forward Movement Publications and copyright 1968 by the Executive Committee of Consultation on Church Union; and

## APPENDICES

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*Whereas*, the participation of Episcopalians in eucharistic sharing has proved to be helpful as we seek to "grow our way toward unity"; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, that this 66th General Convention authorize, subject to the approval of the diocesan bishop, for trial use in special circumstances of ecumenical worship or for use in special study sessions that certain document entitled "Word, Bread, Cup," published by the Forward Movement Publications and copyright 1978 by the Executive Committee of the Consultation on Church Union: provided that an ordained priest of this Church is the celebrant, or one of the celebrants at a con-celebrated service; provided the Elements used would be those used by our Lord himself; and provided further that there be a reverent disposition of any of the blessed Elements remaining at the end of the service; and be it further

*Resolved*, that the action of the 1976 General Convention authorizing that certain document "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper" be reaffirmed under the conditions cited above.

(For the text of the COCU liturgies see Annex E)

### F. Anglican-Orthodox Theological Consultation

The focus of dialogue between the Episcopal Church and the Eastern Churches during the recent triennium has been upon the distress of the Orthodox over the 1976 General Convention action authorizing the ordination of women to the priesthood and the episcopate.

Late in 1976, the Episcopalian members sent word to their Orthodox counterparts proposing the continuation of the dialogues, noting that a key element in the discussions should be Tradition, its place in decision-making and criteria for judging development in it. As a result, the Consultation of February 1978 considered a paper by Professor James Griffiss on "History, Tradition and Experience" as well as a paper by Father Paul Schneirla presenting some Orthodox reactions to our Proposed Book of Common Prayer. There was also an informal exchange of information on the ordination of women.

On the international level the main achievement was the Moscow Statement of 1976 and the pre-Lambeth Athens Consultation on the ordination of women in the summer of 1978. In 1977, the Presiding Bishop, John M. Allin, paid an official visit to His Holiness Pimen, Patriarch of Moscow and all Russia, and to His Holiness Vasken I, Supreme Patriarch and Catholicos of all Armenians. An official delegation from the Moscow Patriarchate will visit the Episcopal Church in October of 1979.

The Orthodox Churches in America are presently engaged in reconstituting the membership of their representation in the Consultation, with a bishop as head of the delegation. The strengthening of their delegation gives promise of more fruitful activity by the Consultation in the years ahead. The Episcopal delegations will request our Orthodox colleagues to share with us their evaluation of documents produced by our ecumenical dialogues with other churches. In this way the whole ecumenical effort may be enriched by the insights available in the Orthodox tradition, while the study of these documents will stimulate and clarify the Anglican-Orthodox discussions.

The Episcopal delegation must also seek to encourage that responsible consideration of the Filioque clause called for by the international Anglican-Orthodox meeting and by the Lambeth Conference. There is reason to expect in the years ahead more vigorous and productive meetings of the national Anglican-Orthodox Consultation. Bishop Donald Parsons chairs the S.C.E.R. Council on Eastern Churches which guides these discussions.



### G. Lutheran-Episcopal Dialogue

In the past three years, six sessions have been held by the participants in the Lutheran-Episcopal Dialogue. As in the previous triennium, representatives from the Lutheran Church in America, the American Lutheran Church and the Lutheran Church-Missouri Synod participated. At the September 1978 meeting, the Lutheran participants were increased by the addition of one representative from the Association of Evangelical Lutheran Churches, bringing the total of four Lutheran Church bodies represented in the Dialogue.

The goals of our present series are threefold:

1. The theological exploration of the themes suggested to us by the Anglican-Lutheran joint working group and SCER;
2. The furthering of mutual understanding of each other on a parish level (to this end the Lutherans have brought in a church publication man and we have had frequent discussions concerning how our work might be more directly helpful on the parish level);
3. The possible reiteration or refinement of the recommendations made in Lutheran-Episcopal Dialogue: A Progress Report (1972).

The dialogue during the past triennium has addressed the subject of: "What is the Gospel?," "The Office of Bishop in Anglicanism and Lutheranism," "Apostolic Succession in the New Testament," "Justification by Faith," "'Apostle' in the New Testament," "Apostolic Succession and the Historic Episcopate," "The Authority of Scripture for Anglicanism and Lutheranism;" and "Eucharistic Presence."

At the fifth session in September of 1978, the participants released an agreed statement on "Justification." The Episcopal delegation has been headed by Bishop William G. Weinbauer of Western North Carolina.

To advance our discussions with the Lutherans, the following action is proposed

#### **Resolution # A-42**

**Intensified Dialogue with Lutherans**

***Resolved, the House of \_\_\_\_\_ concurring, that this 66th General Convention direct the Standing Commission on Ecumenical Relations to intensify dialogue with the Lutherans, as called for in Resolution #31 of the 1978 Lambeth Conference when it urged that Anglicans "give special attention to our ecclesial recognition of the Lutheran Church on the basis of . . . reports and resolutions" of the Anglican Consultative Council in Dublin and Trinidad as well as in the Pullach Report of 1972; and report appropriate recommendations to the 67th General Convention.***

### H. Baptist-Episcopal Dialogue

Discussions with Baptists were initiated for the first time during the triennium now concluded and were commenced at a local rather than at a national level. Two identical meetings were held with representatives from the Southern Baptist Convention in two different areas of North Carolina, with twelve persons at each of the two gatherings. The Episcopal conferees were headed by Bishop William G. Weinbauer of Western North Carolina.

The focus was on involving local clergy for mutual study, the initial theme being "The Gospel Mandate for Mission."

The challenge before the Episcopal-Southern Baptist Dialogue is whether (1) it can stimulate other clusters and meetings in other states; (2) it can involve other Baptist groups including the American Baptist Churches in the U.S.A. and the three major black Conventions; the National Baptist Convention, U.S.A., Inc., the Progressive

## APPENDICES

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National Baptist Convention, Inc. and the National Baptist Convention of America; and (3) it can stimulate ever deepening doctrinal discussions, which build on earlier dialogue.

### **I. The Wider Episcopal Fellowship**

The Wider Episcopal Fellowship Committee has the special responsibility for developing, maintaining and monitoring relationships between the Episcopal Church and those churches with whom this church has an official agreement of intercommunion. There is a considerable diversity among these churches from the Old Catholics of Europe to the Mar Thoma Syrian Church in India, and it is simply not possible for this one committee to be in close relationship with all at the same time. It has been necessary to focus the energies of Committee members on a few areas at a time.

During the past triennium, the Committee has had special concern with the termination of intercommunion on the part of the Polish National Catholic Church, which came as a result of the 1976 General Convention decision to permit the ordination of women to the priesthood. The Committee looks hopefully to the day when that relationship may be restored, since the essentials of Christian faith and order are still shared by our two churches.

The Partners in Mission Consultation involving the two Iberian Churches was a matter of great interest to this Committee.

The relationship with the Philippine Independent Church both in the Philippines and through developing Filipino congregations in this country continues to make this the most active and direct expression of the Wider Episcopal Fellowship for Episcopalians.

Possibilities for strengthening our long standing ties with the Old Catholic Churches of Europe are currently being explored.

The Bishop of Kentucky, the Rt. Rev. David Reed, chairs this section of S.C.E.R.

### **J. Councils of Churches and Regional and Local Ecumenism**

#### **1. *National Council of Churches of Christ***

In this past triennium significant steps were taken to relate the Episcopal Church's participation in the National Council of Churches programmatic and policy-making bodies more directly and effectively to our own Church's life and work. Reports from NCCC program units and resolutions from NCCC Governing Board meetings were reviewed and responded to by Executive Council. Participation of Executive Council program staff in NCCC units is being reviewed and assessed by the Presiding Bishop's office on a regular basis. This increased coordination was noted in the Executive Council's "Ecumenical Report," along with a call for a review of the role and purposes of the National Council of Churches in the wide spectrum of ecumenical networks and activity today.

The SCER has worked closely with the Presiding Bishop and his administrative group in recommending appointments to our NCCC Governing Board delegation, seeking always to select a balanced representation in terms of geographical, race, sex, age, clergy and lay distribution, and leadership distribution.

The SCER Chairman, Bishop Burt, The Very Rev. Elton Smith (who chairs this section of the Commission) and Mrs. Jean Jackson were appointed by the Presiding Bishop, along with board members of the Presiding Bishop's Fund for World Relief and Executive Council, to develop a better working relationship between the Episcopal Church and Church World Service, an arm of NCCC. Significant progress resulted from this study and work.

### 2. *World Council of Churches*

Controversy around a 1978 grant to the Patriotic Front of Zimbabwe (Rhodesia), by the World Council of Churches from special funds in its Program to Combat Racism, has spotlighted unusual and perhaps unbalanced attention on this body, formed in 1948 with significant Anglican initiative and leadership. Dr. Cynthia Wedel, an American Episcopalian and one of the six presidents of WCC, is now chairing a committee to review all programs and operation of the WCC to provide even better accountability and communication with all member Churches. Presiding Bishop Allin, a member of the WCC Central Committee, has said, "The World Council has no valid life apart from the member Churches and is meant to assist all of them in their Christian mission." In furtherance of that goal, WCC is sponsoring significant international conferences on "Faith, Science, and the Future" (1979), "World Mission and Evangelism" (1980), and a World Youth Conference in 1981.

In February 1979, our Church's Executive Council responded affirmatively to the request by Lambeth Conference that all Churches of the Anglican Communion "reaffirm their support and strengthen their understanding of (WCC), which is not only the most comprehensive expression of the ecumenical movement, but also the chief vehicle of worldwide ecumenical cooperation and service."

### 3. *Regional and Local Ecumenism*

Reference has been made earlier in this report to the work of the Episcopal Diocesan Ecumenical Officers (EDEO) in organizing provincial conferences preparatory to the "Detroit Consultation," and collating the findings from these conferences. This is a notable example of the many ways that EDEO continues to grow in effectiveness in bringing concerns and issues emanating at the local level before our whole Church, and in providing local interpretation and implementation for ecumenical dialogue and program initiated at the international and national level.

EDEO, along with the Standing Commission and Executive Council, has been asked by the "Detroit Consultation" to pursue a number of tasks at the local level, and has also worked with the Commission and Council in preparation of materials for this General Convention.

A key concern of EDEO now is to bring the ecumenical dimension into diocesan planning for every area of the Church's life and mission. This effort is one of the most effective ways to make the "Lund Principle" a visible reality at the local level.

Dean Elton Smith, Chairman of this committee of the Standing Commission, is a member of the EDEO executive committee, and EDEO's current President, The Rev. William Lawson, serves as a consultant to the Commission. This committee, with EDEO, will be working in the next triennium to respond to Executive Council's request that the Commission "consider attention to the development of study of the local church and its relationship with the Church universal."

### K. *Eucharistic Sharing*

Nowhere in our week by week church life within the United States does the sin of division in the Body of Christ weigh so heavily upon Episcopalians as when the Holy Eucharist is celebrated. For it was Christ's intent that Holy Communion should be engaged in as a "sacrament of unity." Yet our separateness is that which is often more loudly proclaimed, as various communions, including our own, erect barriers against those who visit from other communions.

Full unity of Christ's church must, of course, await the Spirit's refashioning of His church "in one faith and in one eucharistic fellowship." Meantime, however, we can nourish those circumstances when the eucharistic hospitality of Episcopalian altars can be extended to those whose Christian affiliation may be in other traditions.

## APPENDICES

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To facilitate these opportunities of "growing together toward unity," we propose the following resolution:

### **Resolution # A—43**

#### **Eucharistic Sharing**

*Whereas*, the Holy Communion must be seen in its proper context as the fellowship of committed Christians in the household of the Apostolic faith, to which we are admitted through Baptism; and

*Whereas*, in the Apostolic tradition which the Episcopal Church maintains and practices, the normative condition of the church is a union in one fellowship of faith, of hearing and proclaiming the Word, of sacramental practice, of personal relations and of church order; and

*Whereas*, since the General Convention of 1967 adopted a Statement of Communion Discipline, several developments have occurred that affect the practice in this church of admitting members of other churches to partake of the Lord's Supper at altars in the Episcopal Church, to wit:

- (a) the admission of children not yet confirmed has put the focus on Baptism within our tradition and communion of faith as the sacramental prerequisite for receiving Holy Communion.
- (b) The Proposed Book of Common Prayer locates the Eucharist in a central place in the life of the Christian family. All rites in the new book are placed in the context of the Eucharist.
- (c) The positive response to the Anglican-Roman Catholic International Commission's Agreed Statement on the Eucharist (Windsor 1971) undergirds the strong agreement in this church on the Eucharist as a mystery offered by God to his gathered church, and the recognition of Christ's real presence in this sacrament.
- (d) Ecumenical practice increasingly calls for mutual participation in the sacrament of the Lord's Supper as a means to unity and not just a sign of unity.
- (e) Inasmuch as the sharing in Christ's Body and Blood is a sign of and a means toward a growing unity in Him, a certain openness to eucharistic sharing with those of other communions should be maintained. This stance, however, requires a real sensitivity to the constraints of conscience on those whose churches officially do not approve of this sacramental participation. Therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, that the following standard be adopted for those of other churches who desire to receive the Holy Communion in the Episcopal Church:

- a. They shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit, and shall have previously been admitted to the Holy Communion within the church to which they belong.
- b. They shall examine their lives, repent of their sins, and be in love and charity with all people, as this church in its catechism (PBCP p. 860) says is required of all those who come to the Eucharist.
- c. They shall approach the Holy Communion as an expression of the real presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.
- d. They shall find in this Communion the means to strengthen their life within the Christian family "through the forgiveness of (their) sins, the strengthening of

(their) union with Christ and one another, and the foretaste of the heavenly banquet. . . ." (PBCP p. 859-60).

And be it further

*Resolved*, that the Commentary on Eucharistic Sharing which has been recommended by the Standing Commission on Ecumenical Relations and is appended to this official Report to the 66th Convention be hereby commended as a pastoral context for the interpretation of these standards.

(The Commentary referred to above will be found as Annex F to this Report)

### L. Christian-Jewish Relations

Although the arena of Christian-Jewish relationships is not on the assigned agenda of SCER, we take note in our Report of the important role which the Presiding Bishop's Advisory Committee on Christian-Jewish Relations, chaired by Dr. Cynthia Wedel, plays in our ecclesial life.

Interfaith relationships interlock with ecumenical relations in many American communities, especially those with a significant Jewish population. Moreover, the common treasure of the Old Testament Scriptures, which Jews and Christians share, creates a bond which can strengthen a united witness for God's will in society.

The memory of virulent anti-semitism let loose again and again during the long history of the church should always warn us against taking good Christian-Jewish relations for granted.

The Episcopal Church today supports both morally and financially the Office of Christian-Jewish Relations in the National Council of Churches. We are grateful for the leadership of its first director, the Rev. William Weiler, himself an Episcopalian.

On behalf of the Advisory Committee, we are happy to propose and endorse the following resolution:

#### **Resolution # A-44** **Christian-Jewish Relations**

*Whereas*, Christians through the ages have embraced as their Saviour one whom God raised up as a Jew; and

*Whereas*, the New Covenant in which Christians participate can only be fairly understood and experienced as it emerges out of the Old Covenant — the God and Father of Jesus Christ being the same as the God of Abraham, Isaac and Jacob; and

*Whereas*, a denial of or an ignorance of their Judaic roots by Christians has, more often than not, provided fertile ground for the festering of anti-semitism even among leaders of the Church of Jesus Christ — the Holocaust in Hitler's Germany being of recent and ghastly memory; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, that this 66th General Convention call anew upon the leadership of our Church, both clergy and lay, to deepen their commitment to Christian-Jewish dialogue and to interfaith cooperation in local community; and, wherever appropriate, to seek exposure to contemporary Jewish scholarship so as better to comprehend the Scriptures on which and the faith in which Jesus of Nazareth was weaned; and to appreciate more fully the religious experience of our neighbors in the Jewish community.

### M. Financing the Coming Triennium

During the coming triennium, the Standing Commission on Ecumenical Relations believes it is vital for this Church to continue in active dialogue with other Christian

## APPENDICES

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bodies across a broad inter-church front. This task can only be accomplished if sufficient funding is provided by action of the 66th General Convention to make possible the maintenance of a two member ecumenical staff at the Church Center and if appropriate financial resources are made available through the General Church Program Budget for our ecumenical programmatic commitments.

The Commission itself will require funding based upon our experience of the past triennium (see Annex C). And toward this end, we propose the following for 1980 through 1982:

Plenary meetings of SCER (four to be held)	\$23,101
Executive Committee Meetings (including annual consultations with the Anglican Church of Canada, the exchange of reference materials and reports)	5,608
Council on Eastern Churches	6,893
Committee on Relations with the Roman Catholic Church	9,917
Committee on Unity Consultations (COCU) - includes two plenaries: 1980 and 1982	10,457
Lutheran-Episcopal Dialogue	7,574
Baptist-Episcopal Dialogue	1,909
Wider Episcopal Fellowship	3,888
Councils of Churches	1,516
Theology Committee	3,521
Regional and Local Ecumenism (including EDEO)	4,457
Anglican-Roman Catholic Leaders Conference	2,660
Unanticipated contingencies	900
	<hr/>
	\$82,401

Estimates for the expenses of the SCER plenary meetings, the work of its Executive Committee and the six sub-committees which carry on dialogues with other church bodies in a variety of ways are based on the actual expenses incurred during the 1977-1979 triennium, slightly increased to meet rising costs and, in some cases, new and/or intensified activity.

We propose the following resolution:

### **Resolution # A-45**

#### **Financing the New Triennium**

Resolved, the House of \_\_\_\_\_ concurring, that the 66th General Convention appropriate for the work of the Standing Commission on Ecumenical Relations the sum of \$82,401 to cover the expenses of its work during the 1980-82 triennium.

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### **THE 1977-1979 MEMBERSHIP OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS**

#### **Bishops**

The Rt. Rev. John H. Burt, <i>chairman</i>	Ohio
The Rt. Rev. John M. Krumm	Southern Ohio
The Rt. Rev. H. Irving Mayson	Michigan
The Rt. Rev. Donald J. Parsons	Quincy
The Rt. Rev. David B. Reed	Kentucky
The Rt. Rev. Arthur A. Vogel	West Missouri

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## ECUMENICAL RELATIONS

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The Rt. Rev. William C. Weinbauer	Western North Carolina
The Rt. Rev. Robert Terwilliger	Dallas

### **Presbyters**

The Rev. John H. Backus	Olympia
The Rev. James E. Carroll	San Diego
The Rev. Julian M. Clark	Virgin Islands
The Very Rev. John Rodgers	Pittsburgh
The Very Rev. Elton O. Smith	Western New York
The Rev. C. Allen Spicer, Jr.	Easton
The Rev. William J. Walker	Missouri
The Rev. J. Robert Wright	New York

### **Lay Persons**

Harold J. Berman	Massachusetts
Jose Ramiro Chavez	El Salvador
William Dornemann	Western Michigan
Mrs. Alex (Patti) Drapes	Montana
John T. Fisher (resigned)	Tennessee
Lawrence C. Howard	Pittsburgh
Mrs. John S. (Jean) Jackson	Oregon
John Kitagawa (resigned)	New York
Mrs. Robert (Sarah) Steptoe	West Virginia

### **Ex-officio**

The Rev. Rev. John M. Allin, Presiding Bishop  
Dr. Charles Lawrence, President House of Deputies  
The Rev. James Gundrum, Secretary, General Convention

### **Consultants**

The Rev. William B. Lawson, President EDEO  
The Rev. John H. Bonner, President EDEO to 1978

### **Assisting Staff**

Dr. Peter Day  
The Rev. William A. Norgren

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## **ANNEX A**

### **AGREED STATEMENT ON EUCHARISTIC DOCTRINE (ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION) - WINDSOR STATEMENT —**

1. In the course of the Church's history, several traditions have developed in expressing Christian understanding of the Eucharist. (For example, various names have become customary as descriptions of the Eucharist: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass, Holy Communion. The Eucharist has become the most universally accepted term.) An important stage in progress towards organic unity is a substantial consensus on the purpose and meaning of the Eucharist. Our intention has been to seek a deeper understanding of the reality of the Eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.

2. Through the life, death, and resurrection of Jesus Christ, God has reconciled men to himself, and in Christ he offers unity to all mankind. By his word, God calls us into a new relationship with himself as our Father and with one another as his children—a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the Eucharist, and expressed in a confession of one faith and a common life of loving service.

### *I. The Mystery of the Eucharist*

3. When his people are gathered at the Eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving, and self-surrender. Christ through the Holy Spirit in the Eucharist builds up the life of the Church, strengthens its fellowship and furthers its mission. The identity of the Church as the Body of Christ is both expressed and effectively proclaimed by its being centered in, and partaking of, his Body and Blood. In the whole action of the Eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the Eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom, when "The Son also himself [shall] be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we "partake of the one loaf", we are one in commitment, not only to Christ and to one another, but also to the mission of the Church in the world.

### *II. The Eucharist and the Sacrifice of Christ*

5. Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the Eucharist must not obscure this fundamental fact of the Christian faith. Yet God has given the Eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. The notion of *memorial* as understood in the Passover celebration at the time of Christ — *i.e.*, the making effective in the present of an event in the past—has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the Eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts. Christ instituted the Eucharist as a memorial (*anamnesis*) of the totality of God's reconciling action in him. In the eucharistic prayer, the Church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his Passion on behalf of the whole Church, participate in these benefits, and enter into the movement of his self-offering.

### *III. The Presence of Christ*

6. Communion with Christ in the Eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood. The real presence of his Body and Blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and, in himself, reconciliation, peace, and life, to his own. On the one hand, the eucharistic gift springs



out of the Paschal Mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the Church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who, through the proclaimed Word, invites his people to his table; who, through his minister, presides at that table; and who gives himself sacramentally in the Body and Blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his Church, in the eucharistic signs, the special gift of himself.

8. The sacramental Body and Blood of the Savior are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a lifegiving encounter results. Through faith, Christ's presence—which does not depend on the individual's faith in order to be the Lord's real gift of himself to his Church—becomes no longer just a presence *for* the believer, but also a presence *with* him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the Last Supper, "Take and eat; this is my body", do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's Body and Blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy, the consecratory prayer (*anaphora*) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the Body and Blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

12. We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our Communion. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that, in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

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**ANNEX B**  
**AGREED STATEMENT ON MINISTRY AND ORDINATION:**

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### **A STATEMENT ON THE DOCTRINE OF THE MINISTRY (ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION) - THE CANTERBURY STATEMENT -**

#### *Introduction*

1. Our intention has been to seek a deeper understanding of Ministry which is consonant with biblical teaching and with the traditions of our common inheritance, and to express in this document the consensus we have reached. This statement is not designed to be an exhaustive treatment of Ministry. It seeks to express our basic agreement in the doctrinal areas that have been the source of controversy between us, in the wider context of our common convictions about the ministry.

2. Within the Roman Catholic Church and the Anglican Communion there exists a diversity of forms of ministerial service. Of more specific ways of service, while some are undertaken without particular initiative from official authority, others may receive a mandate from ecclesiastical authorities. The ordained ministry can only be rightly understood within this broader context of various ministries, all of which are the work of one and the same Spirit.

3. The life and self-offering of Christ perfectly express what it is to serve God and man. All Christian ministry, whose purpose is always to build up the community (*koinonia*), flows and takes its shape from this source and model. The communion of men with God (and with each other) requires their reconciliation. This reconciliation, accomplished by the death and resurrection of Jesus Christ, is being realized in the life of the Church through the response of faith. While the Church is still in process of sanctification, its mission is nevertheless to be the instrument by which this reconciliation in Christ is proclaimed, his love manifested, and the means of salvation offered to men.

4. In the early Church the apostles exercised a ministry which remains of fundamental significance for the Church of all ages. It is difficult to deduce, from the New Testament use of 'apostle' for the Twelve, Paul and others, a precise portrait of an apostle, but two primary features of the original apostolate are clearly discernible: a special relationship with the historical Christ, and a commission from him to the Church and the world (Matt. 28.19; Mark 3.14). All Christian apostolate originates in the sending of the Son by the Father. The Church is apostolic not only because its faith and life must reflect the witness to Jesus Christ given in the early Church by the apostles, but also because it is charged to continue in the apostles' commission to communicate to the world what it has received. Within the whole history of mankind the Church is to be the community of reconciliation.

5. All ministries are used by the Holy Spirit for the building up of the Church to be this reconciling community for the glory of God and the salvation of men (Eph. 4.11-13). Within the New Testament ministerial actions are varied and functions not precisely defined. Explicit emphasis is given to the proclamation of the Word and the preservation of apostolic doctrine, the care of the flock, and the example of Christian living. At least by the time of the Pastoral Epistles and 1 Peter, some ministerial functions are discernible in a more exact form. The evidence suggests that with the growth of the Church the importance of certain functions led to their being located in specific officers of the community. Since the Church is built up by the Holy Spirit primarily but not exclusively through these ministerial functions, some form of recognition and authorization is already required in the New Testament period for those who exercise them in the name of Christ. Here we can see elements which will remain at the heart of what today we call ordination.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of

this kind is part of God's design for his people. Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (e.g. Mark 10:43-5; Acts 20:28; 1 Tim. 4.12-16; 1 Pet. 5.1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that "bishops" and 'presbyters' were appointed everywhere in the primitive period. The terms 'bishop' and 'presbyter' could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

7. The Christian community exists to give glory to God through the fulfillment of the Father's purpose. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love. The goal of the ordained ministry is to serve this priesthood of all the faithful. Like any human community the Church requires a focus of leadership and unity, which the Holy Spirit provides in the ordained ministry. This ministry assumes various patterns to meet the varying needs of those whom the Church is seeking to serve, and it is the role of the minister to coordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity.

8. In the New Testament a variety of images is used to describe the functions of this minister. He is servant, both of Christ and of the Church. As herald and ambassador he is an authoritative representative of Christ and proclaims his message of reconciliation. As teacher he explains and applies the word of God to the community. As shepherd he exercises pastoral care and guides the flock. He is a steward who may only provide for the household of God what belongs to Christ. He is to be an example both in holiness and in compassion.

9. An essential element in the ordained ministry is its responsibility for 'oversight' (*episcopate*). This responsibility involved fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the church and in the ministry of the word and the sacraments; they are given authority to preside at the eucharist and to pronounce absolution. Deacons, although not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight.

10. Since the ordained ministers are ministers of the gospel, every facet of their oversight is linked with the word of God. In the original mission and witness recorded in the Holy Scriptures lies the source and ground of their preaching and authority. By the preaching of the word they seek to bring those who are not Christians into the fellowship of Christ. The Christian message needs also to be unfolded to the faithful, in order to deepen their knowledge of God and their response of grateful faith. But a true faith calls for beliefs that are correct and lives that endorse the gospel. So the ministers have to guide the community and to advise individuals with regard to the implications of commitment to Christ. Because God's concern is not only for the welfare

## APPENDICES

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of the Church but also for the whole of creation, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf. Acts 6.4).

11. The part of the ministers in the celebration of the sacraments is one with their responsibility for ministry of the word. In both word and sacrament Christians meet the living Word of God. The responsibility of the ministers in the Christian community involves them in being not only the persons who normally administer baptism, but also those who admit converts to the communion of the faithful and restore those who have fallen away. Authority to pronounce God's forgiveness of sin, given to bishops and presbyters at their ordination, is exercised by them to bring Christians to a closer communion with God and with their fellow men through Christ and to assure them of God's continuing love and mercy.

12. To proclaim reconciliation in Christ and to manifest his reconciling love belong to the continuing mission of the Church. The central act of worship, the Eucharist, is the memorial of that reconciliation and nourishes the Church's life for the fulfillment of its mission. Hence it is right that he who has oversight in the church and is the focus of its unity should preside at the celebration of the eucharist. Evidence as early as Ignatius shows that, at least in some churches, the man exercising this oversight presided at the eucharist and no other could do so without his consent (*Letter to the Smyrnaeans*, 8.1).

13. The priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood. Despite the fact that in the New Testament ministers are never called "priests" (*hiereis*), Christians came to see the priestly role of Christ reflected in these ministers and used priestly terms in describing them. Because the eucharist is the memorial of the sacrifice of Christ, the action of the presiding minister in reciting again the words of Christ at the Last Supper and distributing to the assembly the holy gifts is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice. So our two traditions commonly use priestly terms in speaking about the ordained ministry. Such language does not imply any negation of the once-for-all sacrifice of Christ by any addition or repetition. There is in the eucharist a memorial (*anamnesis*) of the totality of God's reconciling action in Christ, who through his minister presides at the Lord's Supper and gives himself sacramentally. So it is because the eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration; for, in the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Not only do they share through baptism in the priesthood of the people of God, but they are—particularly in presiding at the eucharist—representative of the whole Church in the fulfillment of its priestly vocation of self-offering to God as a living sacrifice (Rom. 12.1). Nevertheless, their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be 'a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of him who called [them] out of darkness into his marvelous light' (1 Pet. 2.9 RSV).

### *Vocation and Ordination*

14. Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another.

Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. Just as the original apostles did not choose themselves but were chosen and commissioned by Jesus, so those who are ordained are called by Christ in the Church and through the Church. Not only is their vocation from Christ but their qualification for exercising such a ministry is the gift of the Spirit: 'our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit' (II Cor. 3.5-6, RSV). This is expressed in ordination, when the bishop prays God to grant the gift of the Holy Spirit and lays hands on the candidate as the outward sign of the gifts bestowed. Because ministry is in and for the community and because ordination is an act in which the whole Church of God is involved, this prayer and laying on of hands takes place within the context of the eucharist.

15. In this sacramental act, the gift of God is bestowed upon the ministers with the promise of divine grace for their work and for their sanctification; the ministry of Christ is presented to them as a model for their own; and the Spirit seals those whom he has chosen and consecrated. Just as Christ has united the Church inseparably with himself, and as God calls all the faithful to lifelong discipleship, so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches.

16. Both presbyters and deacons are ordained by the bishop. In the ordination of a presbyter the presbyters present join the bishop in the laying on of hands, thus signifying the shared nature of the commission entrusted to them. In the ordination of a new bishop, other bishops lay hands on him, as they request the gift of the Spirit for his ministry and receive him into their ministerial fellowship. Because they are entrusted with the oversight of other churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches. Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession.

### *Conclusion*

17. We are fully aware of the issues raised by the judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communions regarding the nature of the Church and of the Ordained Ministry, as represented in our Statement, has, we consider, put these issues in a new context. Agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.

## APPENDICES

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### ANNEX C THE ELUCIDATIONS

#### Introduction

1. When each of the Agreed Statements was published, the Commission invited and has received comment and criticism. These *Elucidations* are an attempt to expand and explain to those who have responded some points raised in connection with *Eucharistic Doctrine* (Windſor 1971) and *Ministry and Ordination* (Canterbury 1973).

#### I EUCHARISTIC DOCTRINE

##### Substantial Agreement

The Commission was not asked to produce a comprehensive treatise on the eucharist, but only to examine differences which in the controversies of the past divided our two communions. The aim of the Commission has been to see whether we can today discover substantial agreement in faith on the eucharist. Questions have been asked about the meaning of *substantial* agreement. It means that the document represents not only the judgment of all its members—i.e. it is an agreement—but their unanimous agreement 'on essential matters where it considers that doctrine admits no divergence' (*Ministry and Ordination* Paragraph 17)—i.e. it is a substantial agreement. Members of the Commission are united in their conviction 'that if there are any remaining points of disagreement they can be resolved on the principles here established' (*Eucharistic Doctrine* Paragraph 12).

##### Comments and Criticisms

3. The following comments and criticisms are representative of the many received and are considered by the Commission to be of particular importance.

In spite of the firm assertion made in the Agreed Statement of the 'once for all' nature of Christ's sacrifice, some have still been anxious that the term *anamnesis* may conceal the reintroduction of the theory of a repeated immolation. Others have suspected that the word refers not only to the historical events of salvation but also to an eternal sacrifice in heaven. Others again have doubted whether *anamnesis* sufficiently implies the reality indicated by traditional sacrificial language concerning the eucharist. Moreover, the accuracy and adequacy of the Commission's exegesis of *anamnesis* have been questioned.

Some critics have been unhappy about the realistic language used in this Agreed Statement, and have questioned such words as *become* and *change*. Others have wondered whether the permanence of Christ's eucharistic presence has been sufficiently acknowledged, with a consequent request for a discussion of the reserved sacrament and devotions associated with it. Similarly there have been requests for clarification of the Commission's attitude to receptionism.

Behind these criticism there lies a profound but often unarticulated anxiety that the Commission has been using new theological language which evades unresolved differences. Related to this anxiety is the further question as to the nature of the agreement claimed by the Commission. Does the language of the Commission conceal an ambiguity (either intentional or unintentional) in language which enables members of the two churches to see their own faith in the Agreed Statement without having in fact reached a genuine consensus?

### Anamnesis and Sacrifice

5. The Commission has been criticized for its use of the term *anamnesis*. It chose the word used in New Testament accounts of the institution of the Eucharist at the Last Supper:

‘Do this as a memorial (*anamnesin*) of me.’

(1 Cor. 11 24-25; Lk. 22 19) (JB, NEB)

The word is also to be found in Justin Martyr in the second century. Recalling the Last Supper he writes:

“Jesus, taking bread and having given thanks said, ‘Do this for my memorial (*anamnesin*): This is my body’; and likewise, taking the cup, and giving thanks, he said, ‘This is my blood’.” (First Apology 66. Cf. Dialogue with Trypho 117.)

From this time onwards the term is found at the very heart of the eucharistic prayers of both East and West, not only in the institution narrative but also in the prayer which follows and elsewhere. (Cf. e.g. *The Liturgy of St. John Chrysostom*; *Eucharistic Prayer I — The Roman Missal*; *The Order of the Administration of the Lord's Supper or Holy Communion — The Book of Common Prayer* (1662) and *An Order for Holy Communion — Alternative Services Series 3*.)

The word is also found in patristic and later theology. The Council of Trent in explaining the relation between the sacrifice of the cross and the eucharist uses the words *commemoratio* and *memoria* (Session 22, ch. 1); and in the *Book of Common Prayer* (1662) the Catechism states that the sacrament of the Lord's Supper was ordained ‘for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby’. The frequent use of the term in contemporary theology is illustrated by *One Baptism/One Eucharist and a Mutually Recognised Ministry* (Faith and Order Commission Paper No. 73), as well as by the *General Instruction on the Roman Missal* (1970).

The Commission believes that the traditional understanding of sacramental reality, in which the once-for-all event of salvation becomes effective in the present through the action of the Holy Spirit is well expressed by the word *anamnesis*. We accept this use of the word which seems to do full justice to the semitic background. Furthermore it enables us to affirm a strong conviction of sacramental realism and to reject mere symbolism. However the selection of this word by the Commission does not mean that our common eucharistic faith may not be expressed in other terms.

In the exposition of the Christian doctrine of redemption the word *sacrifice* has been used in two intimately associated ways. In the New Testament sacrificial language refers primarily to the historical events of Christ's saving work for us. The tradition of the Church, as evidenced for example in its liturgies, used similar language to designate in the eucharistic celebration the *anamnesis* of this historical event. Therefore it is possible to say at the same time that there is only one unrepeatable sacrifice in the historical sense, but that the eucharist is a sacrifice in the sacramental sense, provided that it is clear that this is not a repetition of the historical sacrifice.

There is therefore one, historical, unrepeatable sacrifice, offered once for all by Christ and accepted once for all by the Father. In the celebration of the memorial Christ in the Holy Spirit unites his people with himself in a sacramental way so that the Church enters into the movement of his self-offering. In consequence, even though the Church is active in this celebration, this adds nothing to the efficacy of Christ's sacrifice upon the cross, because the action is itself the fruit of this sacrifice. The Church in celebrating the Eucharist gives thanks for the gift of Christ's sacrifice and identifies itself with the will of Christ who has offered himself to the Father on behalf of all mankind.

## APPENDICES

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### Christ's Presence in the Eucharist

6. Criticism has been evoked by the statement that the bread and wine become the body and blood of Christ in the eucharist (*Eucharistic Doctrine* Paragraph 10). The word *become* has been suspected of expressing a materialistic conception of Christ's presence and this has seemed to some to be confirmed in the footnote on the word *transubstantiation* which also speaks of *change*. It is feared that this suggests that Christ's presence in the eucharist is confined to the elements, and that the Real Presence involves a physical change in them.

In order to respond to these comments the Commission recalls that the *Agreed Statement on Eucharistic Doctrine* affirmed that:

- (a) It is the glorified Lord himself whom the community of the faithful encounters in the eucharistic celebration through the preaching of the word, in the fellowship of the Lord's supper, in the heart of the believer, and, in a sacramental way, through the gifts of his body and blood, already given on the cross for their salvation.
- (b) His body and blood are given through the action of the Holy Spirit, appropriating bread and wine so that they become the food of the new creation already inaugurated by the coming of Christ.<sup>2</sup> (Cf. paras. 7, 10, 11.)

*Becoming* does not here imply material change. Nor does the liturgical use of the word imply that the bread and wine become Christ's body and blood in such a way that in the eucharistic celebration his presence is limited to the consecrated elements. It does not imply that Christ becomes present in the eucharist in the same manner that he was present in his earthly life. It does not imply that this *becoming* follows the physical laws of this world. What is here affirmed is a sacramental presence in which God uses realities of this world to convey the realities of the new creation: bread for this life becomes the bread of eternal life. Before the Eucharistic Prayer, to the question: 'What is that?', the believer answers: 'It is bread.' After the Eucharistic Prayer, to the same question he answers: 'It is truly the body of Christ, the Bread of Life.'

In the sacramental order the realities of faith become present in visible and tangible signs, enabling Christians to avail themselves of the fruits of the once-for-all redemption. In the eucharist the human person encounters in faith the person of Christ in his sacramental body and blood. This is the sense in which the community, the Body of Christ, by partaking of the sacramental body of the risen Lord, grows into the unity God intends for his Church. The ultimate change intended by God is the transformation of human beings into the likeness of Christ. The bread and wine *become* the sacramental body and blood of Christ in order that the Christian community may *become* more truly what it already is, the Body of Christ.

### Gift and Reception

7. This transformation into the likeness of Christ requires that the eucharistic gifts be received in faith. In the mystery of the eucharist we discern not one but two complementary movements within an indissoluble unity: Christ giving his body and blood and the communicants feeding upon them in their hearts by faith. Some traditions have placed a special emphasis on the association of Christ's presence with the consecrated elements; others have emphasized Christ's presence in the heart of the believer through reception by faith. In the past acute difficulties have arisen when one or other of these emphases has become almost exclusive. In the opinion of the Commission neither emphasis is incompatible with eucharistic faith, provided that the complementary movement emphasized by the other position is not denied. Eucharistic doctrine must hold together these two movements since in the eucharist, the sacrament of the New Covenant, Christ gives himself to his people so that they may receive him through faith.



## Reservation

8. The practice of reserving the sacrament for reception after the congregation has dispersed is known to date back to the second century (Cf. Justin Martyr *First Apology*, 65 and 67). Insofar as it maintains the complementary movements already referred to (as for example, when communion is taken to the sick) this practice clearly accords with the purpose of the institution of the eucharist. But later there developed a tendency to stress the veneration of Christ's presence in the consecrated elements. In some places this tendency became so pronounced that the original purpose of reservation was in danger of becoming totally obscured. If veneration is wholly dissociated from the eucharistic celebration of the community it contradicts the true doctrine of the eucharist.

Consideration of this question requires clarification of the understanding of the eucharist. Adoration in the celebration of the eucharist is first and foremost offered to the Father. It is to lead us to the Father that Christ unites us to himself through our receiving of his body and blood. The Christ whom we adore in the eucharist is Christ glorifying his Father. The movement of all our adoration is to the Father, through, with, and in Christ, in the power of the Spirit.

The whole eucharistic action is a continuous movement in which Christ offers himself in his sacramental body and blood to his people and in which they receive him in faith and thanksgiving. Consequently communion administered from the reserved sacrament to those unable to attend the eucharistic celebration is rightly understood as an extension of that celebration. Differences arise between those who would practise reservation for this reason only, and those who would also regard it as a means of eucharistic devotion. For the latter, adoration of Christ in the reserved sacrament should be regarded as an extension of eucharistic worship, even though it does not include immediate sacramental reception, which remains the primary purpose of reservation.<sup>1</sup> Any dissociation of such devotion from this primary purpose, which is communion in Christ of all his members, is a distortion in eucharistic practice.

9. In spite of this clarification, others still find any kind of adoration of Christ in the reserved sacrament unacceptable. They believe that it is in fact impossible in such a practice truly to hold together the two movements of which we have spoken: and that this devotion can hardly fail to produce such an emphasis upon the association of Christ's sacramental presence with the consecrated bread and wine as to suggest too static and localised a presence that disrupts the movement as well as the balance of the whole eucharistic action.<sup>2</sup>

That there can be a divergence in matters of practice and in theological judgments relating to them, without destroying a common eucharistic faith, illustrates what we mean by *substantial* agreement. Differences of theology and practice may well co-exist with a real consensus on the essentials of eucharistic faith — as in fact they do within each of our communions.

## Other Issues

10. Concern has been expressed that we have said nothing about intercommunion, though claiming to have attained a substantial agreement on eucharistic faith. The reason is that we are agreed that a responsible judgment on this matter cannot be made on the basis of the *Agreed Statement on Eucharistic Doctrine* alone, because inter-

<sup>1</sup>Cf. the Instruction *Eucharistic Mysteries* m. 49, of the Sacred Congregation of Rites (AAS 59, 1967).

<sup>2</sup>Cf. art. XXVIII of the *Articles of Religion*.

## APPENDICES

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communion also involves issues relating to authority and to the mutual recognition of ministry. There are other important issues, such as the eschatological dimension of the eucharist and its relation to contemporary questions of human liberation and social justice which we have either not fully developed or not explicitly treated. These are matters which call for the common attention of our Churches, but they are not a source of division between us and are therefore outside our mandate.

## II MINISTRY AND ORDINATION

### Comments and Criticisms

11. After the publication of the Canterbury Statement on *Ministry and Ordination* the Commission received comments and criticisms, among which it judged the following to be of special concern.

It has been suggested that in the discussion of ministry insufficient attention was given to the priesthood of the whole people of God, so that the document seemed to have too clerical an emphasis. In this connection it has also been said that the distinction between this priesthood of all the faithful and the priesthood of the ordained ministry was not clearly enough explained. Questions have also been raised about the Commission's treatment of the origins and historical development of the ordained ministry and its threefold form; about its comparison of that development with the emergence of the canon of scripture; and about its views on the place of episcopacy within *episcopate* as it is outlined in the Statement (paragraph 9).

Some have wondered whether the Statement adequately expressed the sacramental nature of the rite of ordination, others whether this aspect has been overemphasized. The Commission has been asked to consider the implications of the Statement for the question of the ordination of women. There have also been enquiries about the bearing of the Agreed Statement upon the problem of recognising the validity of Anglican Orders.

### Priesthood

12. In common Christian usage the term *priesthood* is employed in three distinct ways: the priesthood of Christ, the priesthood of the people of God, the priesthood of the ordained ministry.

The priesthood of Christ is unique. He is our High Priest who has reconciled mankind with the Father. All other priesthood derives from his and is wholly dependent upon it.

The priesthood of the whole people of God (*1 Peter 2:5*) is the consequence of incorporation by baptism into Christ. This priesthood of all the faithful, dealt with in *Ministry and Ordination* (paragraph 7), is not a matter of disagreement between us. In a document primarily concerned with the ordained ministry, the Commission did not consider it necessary to develop the subject further than it has already done in the Statement. Here the ordained ministry is firmly placed in the context of the ministry of the whole Church and exists for the service of all the faithful.

The Agreed Statement (paragraph 13) explains that the ordained ministry is called priestly principally because it has a particular sacramental relationship with Christ as High Priest. At the eucharist Christ's people do what he commanded in memory of himself and Christ unites them sacramentally with himself in his self-offering. But in this action it is only the ordained minister who presides at the eucharist in which, in the name of Christ and on behalf of his Church, he recites the narrative of the institution of the Last Supper, and invokes the Holy Spirit upon the gifts.

The word *priesthood* is used by way of analogy when it is applied to the people of God and to the ordained ministry. These are two distinct realities which relate, each in its own way, to the high priesthood of Christ, the unique priesthood of the new covenant, which is their source and model. These considerations should be borne in mind throughout paragraph 13, and in particular they indicate the significance of the statement that the ordained ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit.

In this as in other cases the early Church found it necessary for its understanding and exposition of the faith to employ terminology in ways in which it was not used in the New Testament. Today in seeking to give an account of our faith both our communions, in the interpretation of the Scriptures, take cognisance of the Church's growing understanding of Christian truth (cf. *Authority in the Church* paragraphs 2, 3 and 15).

### **Sacramentality of Ordination**

13. The phrase *in the sacramental act* in paragraph 15 has caused anxiety on two different counts: that this phrase seems to give the sacrament of ordination the same status as the two 'sacraments of the Gospel'; and that it does not adequately express the full sacramentality of ordination.

Both traditions agree that a sacramental rite is a visible sign through which the grace of God is given by the Holy Spirit in the Church. The rite of ordination is one of these sacramental rites. Those who are ordained by prayer and the laying on of hands receive their ministry from Christ through those designated in the Church to hand it on; together with the office they are given the grace needed for its fulfillment. (cf. *Ministry and Ordination* Paragraph 14). Since New Testament times the Church has required such recognition and authorisation for those who are to exercise the principal functions of *episcopate* in the name of Christ. This is what both traditions mean by the sacramental rite of ordination.

Both traditions affirm the pre-eminence of baptism and the eucharist as sacraments 'necessary to salvation'. This does not diminish their understanding of the sacramental nature of ordination, as to which there is no significant disagreement between them.

### **Origins and Development of the Ordained Ministry**

14. Our treatment of the origins of the ordained ministry has been criticised. While the evidence leaves ground for differences of interpretation, it is enough for our purpose to recall that, from the beginning of the Christian Church, there existed *episcopate* in the community, however its various responsibilities were distributed and described, and whatever the names given to those who exercised it (cf. paragraphs 8, 9 and especially 6). It is generally agreed that within the first century evidence of ordination such as we have described above is provided by the *First Epistle of Clement*, chapters 40-44, commonly dated 95 A.D. Some New Testament passages appear to imply the same conclusion, e.g. *Acts* 14:23. Early in the second century, the pattern of a threefold ministry centered on episcopacy was already discernible, and probably widely found. (Cf. the *Epistle of Ignatius to the Ephesians*, 4; *Magnesians*, 13; *Trallians*, 2; *Philadelphians*, 2; *Smyrneans*, 8.) It was recognized that such ministry must be in continuity not only with the apostolic faith but also with the commission given to the apostles (cf. *The First Epistle of Clement*, 42).

Our intention in drawing a parallel between this emergence of the threefold ministry and the formation of the New Testament canon was to point to comparable processes of gradual development without determining whether the comparison could be carried further (cf. *Ministry and Ordination* Paragraph 6). The threefold ministry remained

## APPENDICES

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universal until the divisions of western Christianity in the sixteenth century. However, both our communions have retained it.

We both maintain that *episcopate* must be exercised by ministers ordained in the apostolic succession (cf. paragraph 16). Both our communions have retained and remained faithful to the threefold ministry centred on episcopacy as the form in which this *episcopate* is to be exercised. Because our task was limited to examining relations between our two communions, we did not enter into the question whether there is any other form in which this *episcopate* can be realized.

### Ordination of Women

15. Since the publication of the *Agreed Statement on Ministry and Ordination* there have been rapid developments with regard to the ordination of women. In those churches of the Anglican Communion where canonical ordinations of women have taken place, the bishops concerned believe that their action implies no departure from the traditional doctrine of the ordained ministry (as expounded, for instance, in the *Agreed Statement*). While the Commission realizes that the ordination of women has created for the Roman Catholic Church a new and grave obstacle to the reconciliation of our Communions,<sup>1</sup> it believes that the principles upon which its doctrinal agreement rests are not affected by such ordinations; for it was concerned with the origin and nature of the ordained ministry and not with the question who can or cannot be ordained. Objections, however substantial, to the ordination of women are of a different kind from objections raised in the past against the validity of Anglican Orders in general.

### Anglican Orders

16. In answer to the questions concerning the significance of the *Agreed Statements* for the mutual recognition of ministry, the Commission has affirmed that a consensus has been reached that places the questions in a new context. (cf. *Ministry and Ordination* Paragraph 17). It believes that our agreement on the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the eucharist, and on the nature and purpose of priesthood, ordination and apostolic succession, is the new context in which the questions should now be discussed. This calls for a reappraisal of the verdict on Anglican Orders in *Apostolicae Curae* (1896).

Mutual recognition presupposes acceptance of the apostolicity of each other's ministry. The Commission believes that its Agreements have demonstrated a consensus in faith on eucharist and ministry which has brought closer the possibility of such acceptance. It hopes that its own conviction will be shared by the members of both our communions; but mutual recognition can only be achieved by the decision of our authorities. It has been our mandate to offer to them the basis upon which they may make this decision.

## ANNEX D

### ANGLICAN/ROMAN CATHOLIC COMMISSION IN THE U.S.A. AGREED STATEMENT ON THE PURPOSE OF THE CHURCH

#### I Introduction

1. As Roman Catholics and Episcopalians living in the United States today, we have been charged by our churches to explore the possibility that there is a fundamental unity

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<sup>1</sup>Cf. Letter of Pope Paul VI to the Archbishop of Canterbury, 23 March 1976.

between us on the deepest levels of Christian faith and life. Roman Catholics and Episcopalians believe that there is but one Church of Christ,<sup>1</sup> yet we find ourselves living in separate churches.

2. Those who went before us in the faith lived in one communion for many centuries. This fellowship was broken in the sixteenth century, yet our two churches continue to share "many elements of sanctification and truth" which "possess an inner dynamism toward Catholic unity."<sup>2</sup> We follow one Lord; we profess the ancient Creeds and confess one Baptism; we hear God's Word in the Scriptures; we revere the Fathers and the ancient Councils; we cherish similar structures of worship and episcopal succession. Thus, our estrangement of four centuries has been far from complete. In fact, recent authoritative statements and liturgical texts of both our churches which we have examined<sup>3</sup> show a remarkable convergence in their answers to fundamental questions such as these:

Where does the Church come from and why does it exist?

Where is the Church going and what should it be doing here and now? In short, what is the *purpose* of the Church?

3. Since the prayer of the Church is the most intense expression of our faith in God and commitment to his purpose for the world, and since the Eucharist is seen in both our churches as bringing us into a new relationship of union with Christ and with one another in his sacramental Body and Blood,<sup>4</sup> we have decided together to write our common belief about the Church's purpose or mission, in answer to the above questions, in a context interwoven with prayers from our contemporary Eucharistic liturgies. We invite the reader to reflect upon this relationship between prayer and belief in the statement that follows. In the parallel passages that we quote, liturgical texts used in the Episcopal and Roman Catholic Churches are placed, respectively, in the left and right hand columns.

## II. Where Does the Church Come From and Why Does It Exist?

4. Both our churches witness to the fact that the Church comes from God who sent Jesus Christ his Son in the power of the Spirit to accomplish the mystery of salvation and redemption. Christ announced the Kingdom and proclaimed the Good News. The Church is that community of persons called by the Holy Spirit to continue Christ's saving work of reconciliation.<sup>6</sup> As Christ proclaimed the Kingdom, so the Church serves the Kingdom, so that "the entire world may become the people of God, the Body of the Lord, and the Temple of the Holy Spirit, that in, by, and through Christ there may be rendered to God the Creator and Father of the universe all honor and glory."<sup>7</sup>

*God of all power, Ruler of the Universe,  
you are worthy of glory and praise,  
Glory to you for ever and ever.*

(Episcopal)

*At your command all things came to be,  
the vast expanse of interstellar space,  
galaxies, suns, the planets in their courses,  
and this fragile earth, our island home:  
By your will they were created and have  
their being.*

*From the primal elements you have brought  
forth the race of man,*

## APPENDICES

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*and blessed us with memory, reason, and  
skill;  
you made us the rulers of creation.*

*Therefore, we praise you,  
joining with the heavenly chorus,  
with prophets, apostles, and martyrs,  
and with men of every generation who  
have looked to you in hope:  
to proclaim with them your glory,  
in their unending hymn:*

**(Roman  
Catholic)**

*Father in heaven, it is right that we should  
give you thanks and glory:  
you alone are God, living and true.  
Through all eternity you live in  
unapproachable light.  
Source of life and goodness, you have  
created all things, to fill your creatures  
with every blessing and lead all men to  
the joyful vision of your light.*

*Countless hosts of angels stand before  
you to do your will;  
they look upon your splendor  
and praise you night and day  
United with them, and in the name of every  
creature under heaven,  
we too praise your glory as we sing:*

**(Both)**

*Holy, holy, holy Lord,  
God of power and might.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.*

### **III. Where Is the Church Going and What Should It Be Doing Here and Now?**

5. Many in our churches ask the questions, "Where is the Church going?" and "What should it be doing here and now?" Some feel the Church is engaged in a fruitless, self-serving enterprise which fails to come to grips with the challenges posed by the world today. Others ask in bewilderment whether the Church has abandoned its spiritual calling. We find this restlessness and bewilderment among clergy and laity in both our churches. On the one hand, this situation is partially rooted in the churches' awareness of "the cry of those who suffer violence and are oppressed by unjust systems and structures (in a world whose) perversity contradicts the plan of its Creator."<sup>8</sup> On the other hand, it is partially produced by movements of renewal and new responses to the Spirit within our churches, such as the charismatic movement, the liturgical movement, new forms of piety, and developments in biblical study and catechesis.

6. In the midst of the long history of human selfishness and sin, we hear the story of

God's redeeming action for us and all mankind calling us to re-examine our faithfulness to our mission.

*Holy and gracious Father,  
in your infinite love you made us for  
yourself;  
and when we fell into sin  
and became subject to evil and death,  
you, in your mercy, sent Jesus Christ,  
your only and eternal Son,  
to share our human nature,  
to live and die as one of us  
to reconcile us to you,  
the God and Father of all.*

(Episcopal)

(Roman  
Catholic)

*Father, we acknowledge your greatness:  
all your actions show your wisdom and love.  
You formed man in your own likeness  
and set him over the whole world  
to serve you, his creator,  
and to rule over all creatures.  
Even when he disobeyed you and lost your  
friendship  
you did not abandon him to the power of  
death,  
but helped all men to seek and find you.  
Again and again you offered a covenant to man,  
and through the prophets taught him to hope  
for salvation.*

7. In our re-examination, we need to be constantly reminded that "the Church is not a man-made society of like-minded people who are trying to live Christian lives and to exert some kind of Christian influence upon the world."<sup>9</sup> Rather, it is a community created and called by God. Its task is evangelization and salvation: to be an instrument of God's work in the world focused in the saving and liberating mission of Jesus Christ. It must, therefore, look to him for the example and style of its mission and to the Holy Spirit for the power to accomplish it.<sup>10</sup>

8. Our churches have understood that this mission of witness to Jesus Christ is to be carried out by the proclamation of the Good News, the praise of God's Name, and service to all people. This mission is carried out in the context of the fellowship of believers, and it is the responsibility of all — not just some — of the Church's members.<sup>11</sup> The corporate character of this witness springs from the nature of the Church as the Body of Christ.

9. The witness which the Church is called upon to give must first find expression in the lives of its individual members and in the Church's regulation of its own structures and agencies. Only then can it become a light to the world<sup>12</sup> and find expression in the structures of society.

*Almighty and everliving God, you  
have fed us with the spiritual food  
of the most precious Body and*

(Episcopal)

## APPENDICES

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*Blood of your Son, our Saviour  
Jesus Christ;*

*You have assured us, in these Holy  
Mysteries, that we are living  
members of the Body of your Son,  
and heirs of your eternal kingdom.*

*And now, Father, send us out to do  
the work you have given us to do,  
to love and serve you as faithful  
witnesses of Christ our Lord.*

*To him, to you, and to the Holy Spirit,  
be honor and glory now and for  
ever. Amen.*

**(Roman  
Catholic)**

*Lord Jesus Christ,  
we worship you living among us in  
the sacrament of your Body and Blood.  
May we offer to our Father in heaven a  
solemn pledge of undivided love.  
May we offer to our brothers and  
sisters a life poured out in loving  
service of that kingdom  
where you live with the Father and  
the Holy Spirit,  
one God for ever and ever.*

### A. Proclamation of the Gospel

10. The first thing the Church should be doing here and now is proclaiming the Gospel. The original Gospel was not only a message preached but also a life lived, and for this reason our proclamation today must involve not only preaching in words but also witness in deeds.<sup>13</sup> The Church proclaims Jesus as Lord and Savior, both in its preaching and in its witness, and the response it asks is a following in both word and deed. The task of proclamation and likewise the necessity of response, moreover, are an obligation not only for individuals but also for the Church as a whole.

*Therefore, O Lord and Holy Father,  
we your people  
celebrate here before your Divine  
Majesty,  
with these holy Gifts which we offer  
to you,  
the memorial of the blessed Passion  
and precious Death of your dear Son,  
his mighty Resurrection and glorious  
Ascension,  
looking for his Coming again in  
power and great glory.  
And with these Gifts, O Lord, we  
offer to you ourselves,  
for this is our duty and service.*

**(Episcopal)**



*And we pray you, in your goodness  
and mercy, to accept,  
through the eternal mediation of our  
Savior Jesus Christ, this our sacrifice  
of praise and thanksgiving.  
Gracious Father, in your almighty  
power,  
bless and sanctify us and these holy  
Mysteries  
with your Life-giving Word and Holy  
Spirit;  
fill with your grace all who partake  
of the Body and Blood of our Lord  
Jesus Christ;  
make us one Body that he may dwell  
in us and we in him.  
And grant that with boldness  
we may confess your Name in  
constancy of faith,  
and at the last Day enter with all your  
Saints  
into the joy of your eternal kingdom.*

**(Roman  
Catholic)**

*Father, calling to mind the death your  
Son endured for our Salvation, his  
glorious resurrection and ascension  
into heaven, and ready to greet  
him when he comes again,  
we offer you in thanksgiving this holy  
and living sacrifice.*

*Look with favor on your Church's  
offering, and see the Victim whose  
death has reconciled us to yourself.  
Grant that we, who are nourished by  
his body and blood, may be filled  
with his Holy Spirit, and become  
one body,  
one spirit in Christ.*

*May he make us an everlasting gift to  
you and enable us to share in the  
inheritance of your saints,  
with Mary, the virgin mother of God;  
with the apostles, the martyrs, and  
all your saints, on whose constant  
intercession we rely for help.*

*Lord, may this sacrifice, which has  
made our peace with you, advance  
the peace and salvation of all the  
world.*

11. Both in proclaiming the Gospel and in responding to it, the Church remembers

## APPENDICES

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with its Lord the words of the prophet as recorded in the Good News according to St. Luke (4:18-19): "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." These words of Scripture, we believe, as well as the words of our Eucharistic liturgies, lead us to affirm that "action on behalf of justice and participation in the transformation of the world" are fully a "constitutive dimension of the preaching of the Gospel."<sup>14</sup> This is to say, the Gospel as a word of reconciliation must be embodied in efforts to bring about social justice,<sup>15</sup> and in particular the Church must address itself to the questions posed by technological change. Such change, which is inevitable in the modern world, adds urgency and brings new opportunities for Christian mission. To the negative effects of technology, the Church must proclaim a word of challenge and even, at times, confrontation, whereas the positive effects of technology should receive the Church's active promotion: in both cases, however, the Church must seek to evaluate these effects and then make its voice heard. The imperative of evangelism, therefore, has many dimensions.<sup>16</sup>

### B. Worship

12. The Church which proclaims God's Word expresses its own life most fully when it gathers as a community for worship, especially the celebration of the Eucharist, which is the summit and source of its mission.<sup>17</sup> Worship, indeed, is part of the mission of the Church, for it testifies to the dependence of all people upon God and it affirms God's action for humanity in the death and resurrection of Jesus Christ, in the promise of the gift of the Spirit, and in our ultimate destiny of union with the Father.

*He stretched out his arms upon the*

**(Episcopal)**

*Cross,  
and offered himself, in obedience to  
your will,  
a perfect sacrifice for all mankind.*

*On the night he was handed over to  
suffering and death,  
our Lord Jesus Christ took bread;  
and when he had given thanks to you,  
he broke it, and gave it to his  
disciples,*

*and said, "Take this and eat it:  
This is my Body, which is given for  
you.*

*Do this for the remembrance of me."*

*After supper he took the cup of wine;  
and when he had given thanks, he  
gave it to them,  
and said, "Drink this, all of you:  
This is my Blood of the new Covenant,  
which is shed for you and for many  
for the forgiveness of sins.*

*Whenever you drink it, do this for the  
remembrance of me."*

*Therefore, Father, we recall the  
mystery of faith:*

**(Roman  
Catholic)**

*Father, you are holy indeed,  
and all creation rightly gives you  
praise.  
All life, all holiness comes from you  
through your Son, Jesus Christ our  
Lord,  
by the working of the Holy Spirit.  
From age to age you gather a people  
to yourself,  
so that from east to west  
a perfect offering may be made  
to the glory of your name.*

*And so, Father, we bring you these  
gifts.  
We ask you to make them holy by  
the power of your Spirit,  
that they may become the body and  
blood  
of your Son, our Lord Jesus Christ  
at whose command we celebrate this  
eucharist.*

*On the night he was betrayed,  
he took bread and gave you thanks  
and praise.*

*He broke the bread, gave it to his  
disciples, and said:  
Take this, all of you, and eat it;  
This is my body which will be given  
up for you.*

*When supper was ended, he took the  
cup.*

*Again he gave you thanks and praise,  
gave the cup to his disciples, and said:  
Take this, all of you, and drink from it;  
This is the cup of my blood,  
The blood of the new and everlasting  
covenant.*

*It will be shed for you and for all men  
So that sins may be forgiven.*

*Do this in memory of me.  
Let us proclaim the mystery of faith:*

**(Both)**

*Christ has died,  
Christ is risen,  
Christ will come again.*

13. To many contemporary Christians; moreover, the witness of worship is only fully complete when it results in a commitment to service.

## APPENDICES

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### C. Service

14. The imperative of viewing the Church's purpose in the context of "Service" (*diakonia*) has deep roots both in Holy Scripture and in the documents of our respective traditions.<sup>18</sup> While this call to serve others and to place our resources at the service of others is recognized and widely discussed in each of our churches, we must confess that it does not appear that either of us has yet found the means to carry out this aspect of mission as successfully as we might. This presents a particular problem as well as a special opportunity to those Church members who find themselves among the affluent, for they possess, under God, particular means whereby the Church may become more fully a servant people, a sign of hope on mankind's way.<sup>19</sup> One of the major challenges facing our churches is the cultivation of an awareness of "unjust systems and structures" that oppress human freedom, maintain situations of gross inequality, and facilitate individual selfishness.<sup>20</sup> Forms of Christian service which do not take these structures into account are not adequate for the complexities of our day.

*Lord God of our Fathers,  
God of Abraham, Isaac, and Jacob,  
God and Father of our Lord Jesus*

**(Episcopal)**

*Christ;  
open our eyes to see your hand at  
work in the world about us.  
Deliver us from the presumption of  
coming to this Table  
for solace only, and not for strength;  
for pardon only, and not for renewal.  
Let the grace of this Holy Communion  
make us one body, one spirit in Christ,  
that we may worthily serve the world  
in his name.*

*Risen Lord, be known to us in the  
breaking of the Bread.*

**(Roman  
Catholic)**

*Father, you so loved the world  
that in the fullness of time you sent  
your only Son to be our Savior.  
He was conceived through the power  
of the Holy Spirit, and born of the  
Virgin Mary,  
a man like us in all things but sin.  
To the poor he proclaimed the good  
news of salvation,  
to prisoners, freedom,  
and to those in sorrow, joy.  
In fulfillment of your will  
he gave himself up to death;  
but by rising from the dead,  
he destroyed death and restored life.*

15. Our contemporary re-examination of mission has emphasized the call of the Church to serve as an agent and forerunner, in this world, of God's Kingdom of justice and peace. "Mindful of the Lord's saying, 'By this will all men know you are my disciples, if you have love for one another' (John 13:35) Christians cannot yearn for anything

more ardently than to serve the men of the modern world ever more generously and effectively. Therefore, holding faithfully to the Gospel and benefitting from its resources, and united with every man who loves and practices justice, Christians have shouldered a gigantic task demanding fulfillment in this world. Concerning this task they must give a reckoning to Him who will judge every man on the last day. Not everyone who cries, 'Lord, Lord,' will enter into the kingdom of heaven, but those who do the Father's will and take a strong grip on the work at hand. Now, the Father wills that in all men we recognize Christ our brother and love Him effectively in word and in deed."<sup>21</sup>

16. Human liberation, we agree, is that aspect of the Church's mission of service which is most challenging for our time. We agree, also, with the context in which Pope Paul VI has recently placed it: [Human liberation] "forms part of that love which Christians owe to their brethren. But the totality of salvation is not to be confused with one or other aspect of liberation, and the Good News must preserve all of its own originality: that of a God who saves us from sin and death and brings us to divine life."<sup>22</sup>

#### IV. What Is the Purpose of the Church?

##### *Conclusion*

17. The Church, the Body of Christ in the world, is led by the Spirit into all nations to fulfill the purpose of the Father. Insofar as it faithfully preaches the Gospel of salvation, celebrates the sacraments, and manifests the love of God in service, the Church becomes more perfectly one with the risen Christ. Impelled by its Lord, it strives to carry out the mission it has received from him: to prepare already the structures of the Kingdom, to share with all persons the hope for union with God.

18. In humility and repentance, the Church shares the guilt of mankind in its disunity. Presenting men and women with hope in the fulfillment of their destiny beyond this life, it also assumes, under the cross of its Lord, the burdens and the struggles of the oppressed, the poor, and the suffering. Striving for justice and peace, the Church seeks to better the conditions of this world. To the divided, it offers oneness; to the oppressed, liberation; to the sick, healing; to the dying, life; to all persons, eternal salvation.

*But chiefly are we bound to praise you  
for the glorious Resurrection of  
your Son Jesus Christ our Lord, for  
he is the Paschal Lamb who by his  
death has overcome death, and by  
his rising to life again has opened to  
us the way of everlasting life.*

**(Episcopal)**

*Accept these prayers and praises,  
Father, through Jesus Christ, our  
great High Priest, to whom with you  
and the Holy Spirit, your Church  
gives honor, glory, and worship,  
from generation to generation.  
Amen.*

**(Roman  
Catholic)**

*Father, in your mercy grant to us, your  
children,  
to enter into our heavenly inheritance*

## APPENDICES

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*in the company of the Virgin Mary,  
the Mother of God,  
and your apostles and saints.*

*Then, in your kingdom, freed from  
the corruption of sin and death,  
we shall sing your glory with every  
creature through Christ our Lord,  
through whom you give us  
everything that is good.*

*Through him,  
with him,  
in him,  
in the unity of the Holy Spirit,  
all glory and honor is yours,  
almighty Father,  
for ever and ever.  
Amen.*

19. We, as Roman Catholics and Episcopalians charged by our churches to explore the possibility that there is a fundamental unity between us, find that we are in substantial agreement about the purpose or mission of the Church as we have set it forth above. We have uncovered no essential points on which we differ. And we know, also, that insofar as the Church appears visibly divided, its purpose is obscured, its mission impeded, and its witness weakened. We yearn, therefore, for a restoration of the unity that will serve our common purpose.<sup>23</sup> Listening to the signs of the times, we seek guidance from the Spirit, so that through our common witness all may acknowledge that Jesus is the Lord, to the glory of God the Father, and that, in this faith, all may have life and have it abundantly. We conclude with a prayer common to both our traditions:<sup>24</sup>

*O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery. By the tranquil operation of your providence, carry out the work of man's salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being renewed to the perfection of him through whom all things were made, your Son our Lord Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever, Amen.*

## NOTES

<sup>1</sup>Constitution of the Episcopal Church, preamble; Vatican Council II, Dogmatic Constitution on the Church *Lumen Gentium*, 5 and 8, ed. Walter M. Abbott, S.J., pp. 17-18, 22-23.

<sup>2</sup>Vatican II, *Lumen Gentium*, 8; Decree on Ecumenism: *Unitatis Redintegratio*, 3 and 13; ed. Abbott, pp. 23, 345-46, 356.

<sup>3</sup>At these meetings: ARC XIII, Cincinnati, Ohio, March 19-22, 1973; ARC XIV, Vicksburg, Miss., January 6-10, 1974; and ARC XV, Cincinnati, November 10-13, 1974. The following papers, among others, were considered: Charles H. Helmsing, "Some Reflections on the Mission of the Church"; George H. Tavard, "The Church as Eucharistic Communion"; and J. Robert Wright, "The Purpose or Mission of the Church as seen by the Episcopal Church." The documentation for this present statement has been largely drawn from these papers, which were themselves documented from authoritative statements and liturgical texts of both our churches.

<sup>4</sup>Anglican/Roman Catholic International Commission, Windsor Statement on Eucharistic Doctrine, paras. 2-4.

<sup>5</sup>Episcopal texts are taken from *Service for Trial Use* (1971) and *Authorized Services* (1973). Roman Catholic texts are taken from *The Roman Missal: The Sacramentary* (Liturgical Press 1974). The aim of ARC in this statement has been to describe the Church's purpose or mission as it is seen in the present faith of our two churches, and in our selection of texts we have not intended to urge the superiority of any one particular form of liturgical expression over another. It is acknowledged that liturgical revision is still in process in both our churches.

<sup>6</sup>ARCIC, Canterbury Statement on Ministry and Ordination, paras. 3-5, 12, 17.

<sup>7</sup>Vatican II, *Lumen Gentium*, 17; cf. Decree on the Ministry and Life of Priests: *Presbyterorum Ordinis*, 1; ed. Abbott, pp. 36-37, 532-33.

<sup>8</sup>Roman Catholic Church, Second General Assembly of the Synod of Bishops, *Justice in the World* (1971), introduction; cf. Lambeth Conference 1948, p. 26-28.

<sup>9</sup>Lambeth Conference 1948, p. 26.

<sup>10</sup>Vatican II, Pastoral Constitution on the Church in the Modern World: *Gaudium et Spes*, 3 and 21; ed. Abbott, pp. 201, 219. *The Book of Common Prayer* (Episcopal Church), p. 38 (Prayer for Missions). Cf. General Convention of the Episcopal Church, 1973, definition of evangelism: "The presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to believe in him as Savior and follow him as Lord, within the fellowship of his Church."

<sup>11</sup>Episcopal Church, canon 1.3, article 1: membership of the Domestic and Foreign Missionary Society comprises "all persons who are members of the Church." Cf. Vatican II, Decree on the Church's Missionary Activity: *Ad gentes*, 1, 11, 15, 20, 21, 35, ed. Abbott, pp. 585, 597, 602, 609-11, 623.

<sup>12</sup>Vatican II, *Lumen Gentium*, 1; ed. Abbott, pp. 14-15.

<sup>13</sup>*Book of Common Prayer*, p. 83; Lambeth Conference 1968, p. 24; Anglican Congress 1954, p. 199; Episcopal Church, House of Bishops, Pastoral Letters, November 12, 1953, and November 12-17, 1960; cf. Vatican II, *Lumen Gentium*, 25; ed. Abbott, p. 47.

<sup>14</sup>*Justice in the World*, introduction; cf. Episcopal Church, Position Statement of the Executive Council on Empowerment, February 22, 1972.

<sup>15</sup>Cf. *Justice in the World*, part III.

<sup>16</sup>*Book of Common Prayer*, pp. 47-48 (Bidding Prayer), 74-75 (Prayer for Whole State); Lambeth Conference 1968, p. 77; Anglican Congress 1954, p. 44. Vatican II, *Lumen Gentium*, 8; ed. Abbott, pp. 22-24.

<sup>17</sup>Vatican II, Constitution on the Sacred Liturgy: *Sacrosanctum Concilium*, 2 and 10; ed. Abbott, pp. 137, 142; Anglican Congress 1954, pp. 197-98. Cf. *Book of Common Prayer*, p. 291 (Second Office of Instruction, Bounden Duty).

<sup>18</sup>*Interpreter's Dictionary of the Bible* (1962), vol. 3, pp. 386 ff. ("Ministry," *diakonia*, by M. H. Shepherd, Jr.); Robert C. Dentan, *The Holy Scriptures* ("The Church's Teaching Series," Protestant Episcopal Church, 1949), pp. 167-69; Augustin Cardinal Bea, *We Who Serve* (1969), esp. pp. 171-184; Lambeth Conference 1968, p. 24; Anglican Congress 1963, p. 264; Vatican II, *Lumen Gentium*, 18; *Gaudium et Spes*, 3 and 45; ed. Abbott, pp. 37, 201, 247.

<sup>19</sup>Vatican II, *Gaudium et Spes*, 8, 9, and 10; ed. Abbott, pp. 205-9; Lambeth Conference 1968, p. 74. *Book of Common Prayer*, pp. 18, 32 (Prayer for All Conditions), p. 44 (Prayer for Social Justice).

<sup>20</sup>Cf. *Justice in the World*, introduction; *Book of Common Prayer*, pp. 298-9, 579-80 (Duty Towards Neighbor).

<sup>21</sup>Vatican II, *Gaudium et Spes*, 93; ed. Abbott, p. 307; cf. Episcopal Church, Actions of General Convention 1967, pp. 303-7; Summary of General Convention Actions 1970, pp. 3-6; Position Statement of the Executive Council on Empowerment, February 22, 1972.

<sup>22</sup>*L'Osservatore Romano*, English edition, November 7, 1974, p. 9.

<sup>23</sup>Cf. John 17.

<sup>24</sup>In the Episcopal Church: *Services for Trial Use*, in Eucharistic Intercessions form VI, and in the Solemn Collects for Good Friday. In the Roman Catholic Church: prayer following Reading VII in the Easter Vigil.

### ANNEX E

#### IV. ILLUSTRATIVE TEXTS

This final section of *WORD BREAD CUP* has been shaped by two principles. The first is that we include those texts that will encourage and facilitate ecumenical services of Christian worship. The second principle is that we make available a few resources for worship that are not readily available to persons who will use this Book. These two principles have led us to provide (1) a set of eucharistic prayers; (2) a Table of Psalms for the Sundays of the year; and (3) a contemporary translation of certain classical texts used in worship.

##### A. Eucharistic Prayers

The churches have been developing a large number of prayers for the Great Thanksgiving, some following ancient models and others built according to new criteria. We have decided not to publish in *WORD BREAD CUP* eucharistic prayers currently available in the worship books and directories of the churches in the Consultation. Instead, we are presenting here certain texts that reach out toward an ever-broader range of Christian experience.

Prayers I and II have been developed by the Commission on Worship. Prayer I appeared in *An Order of Worship*, has been widely used, and continues to be a significant text for eucharistic worship. Prayer II has resulted from the desire to develop a prayer that is fresher in language and expresses the Church's reaching out toward fulfillment in the coming kingdom. Prayer III, developed by an ecumenical commission of Protestant and Catholic scholars, shows the close relationship to one of the prayers approved for the Roman Catholic Mass, and echoes the liturgy of St. Basil of the Eastern tradition. Prayer IV is a text that has been developed by the Inter-Lutheran Commission on Worship in the United States and Canada. A prayer from this same source has already been authorized by the Commission on Worship for publication in the Armed Forces Hymnal, as an alternative prayer for use in *An Order of Worship*. Five (V) is not a prayer, but directions for offering the eucharistic prayer extemporaneously, and reaches toward a substantial part of the American church that traditionally assigns responsibility for the words of the prayer to those who preside at the Table.

##### *Eucharistic Prayer I*

*Minister:* The Lord be with you.

*People:* And also with you.

*Minister:* Lift up your hearts.

*People:* We lift them to the Lord.

*Minister:* Let us give thanks to the Lord our God.

*People:* It is right to give him thanks and praise.

*Minister:* We give you thanks, holy Father, almighty and eternal God, always and everywhere, through Jesus Christ your Son our Lord, by whom you made the world and all things living and beautiful.

We bless you for your continual love and care for every creature. We praise you for forming us in your image and calling us to be your people.

Though we rebelled against your love, you did not abandon us in our sin, but sent to us prophets and teachers to lead us into the way of salvation.



Above all, we give you thanks for the gift of Jesus your only Son, who is the way, the truth, and the life.

In the fullness of time he took upon himself our nature; and by the obedience of his life, his suffering upon the cross, and his resurrection from the dead, he has delivered us from the way of sin and death.

We praise you that he now reigns with you in glory and ever lives to pray for us.

We thank you for the Holy Spirit who leads us into truth, defends us in adversity, and unites us out of every people in one holy Church.

Therefore with the whole company of saints in heaven and on earth, we worship and glorify you, God most holy, and we sing with joy:

*Minister  
and*

*People:*

Holy, holy, holy Lord God of hosts, heaven and earth are  
are full of your glory. Glory be to you, O Lord most high.

*Minister:*

Holy Father, most glorious and gracious God, we give you thanks that  
our Savior Jesus Christ, before he suffered, gave us this memorial  
of his sacrifice, until his coming again:

For in the night when he was betrayed, he took bread. And when he had given  
thanks to you, he broke it, and gave it to his disciples, and said:

“Take eat: This is my body which is given for you. Do this in  
remembrance of me.”

In the same way also after supper, he took the cup. And when he had  
given you thanks, he gave it to them and said:

“Drink this, all of you: This is my blood of of the New Covenant, which  
is poured out for you and many, for the forgiveness of sins. Do this  
as often as you drink it, in remembrance of me.”

*Minister  
and*

*People:*

His death, O God, we proclaim.  
His resurrection we declare.  
His coming we await.

Glory be to you, O Lord.

*Minister:*

Heavenly Father, show forth among us the presence of your life-giving Word  
and Holy Spirit, to sanctify us and your whole Church  
through these holy mysteries. Grant that all who share the communion  
of the Body and Blood of our Savior Jesus Christ may be one in him,  
and remain faithful in love and hope until that perfect feast with him  
in joy in his eternal Kingdom.

*Minister  
and*

*People:*

Gracious Father, accept with favor this our sacrifice of praise, which  
we now present with these holy gifts. We offer to you ourselves, giving  
you thanks for calling us to your service, as your own people through  
the perfect offering of your Son Jesus our Lord; By whom and with

## APPENDICES

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whom and in whom, in the unity of the Holy Spirit, all honor and glory be to you. Father almighty, now and forever.

AMEN.

### *Eucharistic Prayer II*

*Minister:* The Lord be with you.

*People:* And also with you.

*Minister:* Lift up your hearts.

*People:* We lift them to the Lord.

*Minister:* Let us give thanks to the Lord our God.

*People:* It is right to give him thanks and praise.

*Minister:* It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing (say),\*

*Minister and* Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

*People:* Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

*Minister:* We remember with joy the grace by which you created all things and made us in your own image.

We rejoice that you called a people in covenant to be a light to the nations.

Yet we rebelled against your will.

In spite of prophets and pastors sent forth to us, we continued to break your covenant.

In the fullness of time, you sent your only son to save us.

Incarnate by the Holy Spirit,

born of your favored one, Mary,

sharing our life, he reconciled us to your love.

At the Jordan your Spirit descended upon him, anointing him to preach the good news of your reign.

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\*Local congregations and eucharistic communities are encouraged to make their own decisions about the content and style of this portion of the prayer, focusing on general themes stressing the creation, the season or day in the Church year, or a local occasion. The preface of "A Common Eucharistic Prayer" is included here as an example.

He healed the sick and fed the hungry, manifesting the power of your compassion.  
He sought out the lost and broke bread with sinners, witnessing the fullness of your grace. We beheld his glory.

On the night before he died for us, Jesus took bread; giving thanks to you, he broke the bread and offered it to his disciples, saying:

"Take this and eat; this is my body which is given for you, do this in remembrance of me."

Taking a cup, again he gave thanks to you, shared the cup with his disciples and said:

"This is the cup of the new covenant in my blood. Drink from this, all of you.

This is poured out for you and for many, for the forgiveness of sins."

After the meal our Lord was arrested, abandoned by his followers and beaten. He stood trial and was put to death on a cross.  
Having emptied himself in the form of a servant, and being obedient even to death,  
He was raised from the dead and exalted as Lord of heaven and earth.

Through him you bestow the gift of your Spirit, uniting your Church, empowering its mission, and leading us into the new creation you have promised. Gracious God, we celebrate with joy the redemption won for us in Jesus Christ. Grant that in praise and thanksgiving we may be a living sacrifice, holy and acceptable in your sight, that our lives may proclaim the mystery of faith:

*Minister* Christ has died,  
*and* Christ is risen,  
*People:* Christ will come again.

*Minister:* Loving God,  
pour out your Holy Spirit upon us and upon these gifts,  
that they may be for us the body and blood of our Savior Jesus Christ.  
Grant that we may be for the world the body of Christ,  
redeemed through his blood, serving and reconciling all people to you.

Remember your church, scattered upon the face of the earth;  
gather it in unity and preserve it in truth.

Remember the saints who have gone before us  
[especially \_\_\_\_\_ and \_\_\_\_\_ (here may occur special names)].  
In communion with them and with all creation, we worship  
and glorify you always;

Through your Son Jesus Christ,  
with the Holy Spirit in your Holy Church,  
all glory and honor is yours, Almighty God,  
now and forever.

AMEN.

### ANNEX F COMMENTARY ON EUCHARISTIC SHARING

#### A. Fundamental Understandings

The Holy Communion is a sacramental event in the life of God's people. It is a special offering of thanksgiving by those who are united by a common faith, responsive to the Word proclaimed in their midst and recalling in Eucharistic Liturgy the sacrifice of Jesus Christ, their common Lord. It is a sacrament of unity for God's people, as it is the divine presence of the one and undivided Lord, and serves to bind into a common body those whose differences He has reconciled.

There is a very special relationship between the Holy Communion and the *koinonia*, or community in which it is celebrated. That community is in some way always related to a larger community of the Holy Catholic Church. Yet each Eucharistic community must have a life of its own as well — faith, fellowship, and response to the Word of God. Since each individual Eucharistic *koinonia* is an expression of a larger community, it is subject to the regulation and direction expressed, however imperfectly, by that larger community.

#### B. The Present Reality

##### 1. Normative Practice

We are constantly faced with the anomaly of celebrating the Sacrament of unity within the pain of incompleteness caused by divisions within the Body of Christ. This is less apparent when the gathered community is united in faith and order, as is the case when only Episcopalians are in attendance at a celebration presided over by an Episcopal priest or bishop. Eucharistic sacrifice is but a single offering. But at least the norms, standards, and disciplines of the Episcopal Church apply equally to all who are present. (Where there is a concordat of intercommunion with another church, freedom of access to the Holy Communion of both bodies is generally offered to all members in good standing in their own church.) Increasingly this church must face the reality of exceptional cases and special circumstances wherein these conditions do not all prevail and for which some consistent standards are necessary as a basis for Eucharistic sharing.

##### 2. Exceptional Cases

The exceptional case of an individual under circumstances of *emergency needs*, spiritual and pastoral, is widely recognized within the catholic church. Emergency needs of this kind are so exceptional that there is no way to regulate the occasional act of shared communion by a Christian of another church who requests the Sacrament of Our Lord's Body and Blood, out of a deep need for grace.

##### 3. Special Circumstances

By far the greater concern for communion involving persons of other churches is presented by those special cases where some but not all of the elements normally required for the church's Holy Communion are present. It is the bishop of each diocese who shall be ultimately responsible for interpreting the extent of participation by non-Episcopalians in such special cases, according to the criteria of this commentary.

##### 4. Respect for Church Discipline

Whatever provision is made for Eucharistic sharing under these *special circumstances* needs to be done in such a way that the receiving of communion strengthens and sustains the responsible participation of a Christian in the ecclesial body to which

*he belongs.* Certainly his own conscience must always be respected as must the right of his own church to determine the sacramental discipline of those who, by their own choice, make that their spiritual home.

### **C. Receiving Communion in a Church Other Than That of Membership**

When non-Anglicans attend a Holy Communion Service where an Episcopal bishop or priest is presiding, their reception of the elements of the Communion is appropriate when these four conditions are applicable:

- a. They shall have been baptized with water in the name of the Father, Son, and Holy Ghost, and have been admitted to the Holy Communion within the Church to which they belong.
- b. They shall "examine (their) lives, repent of (their) sins, and be in love and charity with all people," as this church in its catechism, (PBCP, p. 860), says is required of all those who come to the Eucharist.
- c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.
- d. They shall find in this Communion the means to strengthen their life within the Christian family through the forgiveness of (their) sins, the strengthening of (their) union with Christ and one another and the foretaste of the heavenly banquet . . . (PBCP p. 859-60).

If local circumstances present a pastoral need for a public invitation, it should not in any way be coercive, nor should it be in terms of an "open Communion" applied indiscriminately to anyone desiring to receive Communion.

Serious attention needs to be given to the repeated practice of communicating in an Episcopal Church on the part of someone who holds nominal membership in another church even to the exclusion of worship in his own communion. It is no service to the unity of Christ's Church when one group contributes to the weakening of loyalty and undermining of discipline of another. Dealing honestly with the problems raised in such a case is a pastoral responsibility of the church and frequently becomes the occasion for a renewed Christian commitment and a more responsive decision about church membership within the Body of Christ.

All of these considerations naturally raise the question which faces a member of the Episcopal Church who is present when the Holy Communion is celebrated in another Christian Church. In general the same standards which should apply for those who intend to receive Communion at Episcopal altars should be present. It is important that church members respect the teaching and discipline of the church by whose authorization the Sacrament is celebrated as well as those of their own church. In cases of doubt the counsel and direction of the ordinary and/or the parish priest should be sought to give guidance. Once again the ultimate guide of conscience informed by the teachings of the Church will be expected to determine the individual decision. The action of receiving the Holy Communion in a church other than one's own should be the consequence of an intentional decision for the unity of Christ's Body as well as a response to personal spiritual need. It should not be an avoidance of coming to terms with difficulties, an act of convenience, a cover for embarrassment at being different, or the avoidance of coming to terms with difficulties in one's own church. To communicate at the altar of another church is a solemn act of faith and unity within a divided church, and can only be justified if it builds for the unity of God's people.

### **D. Pain of Broken Communion**

What about those times when Christians cannot communicate at the same altar

## APPENDICES

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because of church doctrine, discipline or reasons of conscience? One of the realities of life within a divided Church is this very brokenness at the Table of the Lord. There is great temptation to pretend that this is not true or to believe that we as individuals can do what denominations still feel should not be done. This is an experience of the Cross in a sinful world. Often it is more appropriate to bear the pain and give testimony to the integrity of faith and discipline in one's church than to act as though full unity existed where it does not. For centuries individual Christians have found both blessing and pain in a kind of spiritual communion which is possible on occasions when it is inappropriate to participate in the Breaking of Bread with other Christians. The spiritual communion is in itself a participation in the presence of Him who died upon the Cross to the end that full unity might one day be restored. Both the blessing and the pain to those who have such spiritual communion together, when Eucharistic sharing is not possible, give added incentive to work for the full and complete unity within the Body of Christ.

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### ANNEX G FINANCIAL REPORT OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS

Authorized by the 1976 General  
Convention for the 1977-1979 Triennium: \$66,000.00

Revised annual budgets for triennium by the Joint Standing Committee on Program, Budget & Finance on rec- ommendation of its General Conven- tion Expense Section (1977 & 1978 are actual expenditures)	1977	\$17,292.00
	1978	21,980.00
	1979	<u>22,350.00</u>

#### TOTAL BUDGET FOR TRIENNIUM AS REVISED

SPECIAL REPORT: National Ecumenical Consultation,  
November 5-9, 1979, Farmington  
Hills, Michigan

Source of Funds:	
Grant from Episcopal Church Foundation	\$ 9,000.00
Personal Contributions	2,461.00
From Triennium Budget	<u>6,066.00</u>
	\$17,527.00

Expenditure of Funds:	
Cost of National Ecumenical Consultation	\$17,503.00
Balance	\$ 24.00

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## **ANNEX H**

### **PARTICIPANTS IN THE CONSULTATIONS**

#### **The Governing Board of the National Council of Churches of Christ.**

The Presiding Bishop  
The Rt. Rev. Milton Wood  
The Rt. Rev. John H. Burt  
The Rt. Rev. William H. Clark  
The Very Rev. Elton O. Smith  
The Rev. William James Walker  
The Rev. John H. Bonner  
Mr. George McGonigle  
Mr. Eric Scharf  
Dr. Willard Day  
Mrs. Owanah Anderson  
Mrs. Alice Emery  
Mrs. Barbara James  
The Rev. Winston Ching  
Dr. Helen Louise White Peterson  
Dr. Peter Day

#### **The Consultation on Church Union**

The Rt. Rev. John M. Krumm  
The Rt. Rev. John H. Burt  
The Rt. Rev. David B. Reed  
The Rt. Rev. Donald J. Parsons  
The Rev. Richard A. Norris, Jr.  
The Rev. William H. Petersen  
The Rev. John H. Bonner, Jr.  
Mrs. Phebe Hoff  
Dr. Cynthia Wedel  
Dr. Peter Day

#### **The Anglican-Roman Catholic Consultation (ARC)**

The Rt. Rev. Arthur A. Vogel  
The Rt. Rev. William G. Weinbauer  
The Rt. Rev. David Reed  
The Rev. Charles P. Price  
The Rev. J. Robert Wright  
Dr. V. Nelle Bellamy  
Professor Eleanor McLaughlin  
Professor Henry B. Veatch  
Dr. Peter Day

#### **The Anglican-Orthodox Theological Consultation (AOTC)**

The Rt. Rev. Donald J. Parsons  
The Rt. Rev. Robert E. Terwilliger  
The Rev. John Andrew  
The Rev. Canon John H. Backus  
The Rev. Winston F. Crum  
The Rev. William B. Green  
The Rev. James E. Griffiss  
The Rev. William A. Norgren  
The Rev. Richard A. Norris, Jr.  
The Rev. Lloyd G. Patterson, Jr.  
The Rev. David A. Scott  
Mother Mary Basil  
Dr. Peter Day  
The Rt. Rev. Jonathan G. Sherman, Consultant

## APPENDICES

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### The Lutheran-Episcopal Dialogue

The Rev. John H. Rodgers, Jr.  
The Rev. Reginald H. Fuller  
The Rev. J. Ogden Hoffman, Jr.  
The Rev. Louis Weil  
The Rev. William Petersen  
The Rev. J. Howard M. Rhys  
The Rev. William G. Weinbauer  
Dr. Peter Day

### Central Committee, World Council of Churches

The Presiding Bishop  
Mrs. Cynthia Wedel



## The Episcopalian, Inc.

I. The Directors of The Episcopalian, Inc., wish to thank our fellow Church members for the continued support of THE EPISCOPALIAN as the basic print medium for The Episcopal Church.

We have endeavored to improve and expand this service the past triennium and we present this report to you, the members of the 66th General Convention, meeting in Denver, Colorado, as a measure of this effort.

We are now in our 20th year as a publication of the Church and just recently celebrated our 5th birthday as a tabloid newspaper. THE EPISCOPALIAN was created following action of the 1958 General Convention at Miami Beach, Florida, and first authorized by action of the 1961 General Convention in Detroit, Michigan. We became the most widely circulated magazine in the Church's history in 1967 and the most widely circulated newspaper in 1975 when our subscriptions passed the 160,000 mark. When we reported to the 1976 Convention in Minneapolis, our circulation was more than 225,000.

During the current triennium we note the following signs of progress:

1. THE EPISCOPALIAN's average circulation per year has increased from 225,797 in 1976 to 265,755 in 1977 and 281,055 in 1978. For the first quarter of 1979, it was 293,706. This represents a more than 300% increase since we changed to tabloid format in May, 1974.

2. The general acceptance of the tabloid form and the development of the Diocesan Combination Plan have continued this triennium. Eight dioceses and one parish have joined the Combination Plan partnership so far since the Convention. They are:

Diocese of Bethlehem: *Newsbeat*

Diocese of New York: *The Episcopal New Yorker*

Diocese of Oklahoma: *Oklahoma's Mission*

Diocese of Springfield: *The Illinois Churchman*

Diocese of Upper South Carolina: *The Piedmont Churchman*

Diocese of Utah: *Exalt*

Diocese of West Texas: *The Church News*

Diocese of West Virginia: *Mountain Dayspring*

St. Stephens, Sewickley: *St. Stephen's Profile* (Diocese of Pittsburgh)

In addition the Dioceses of Florida, Maine, New Jersey and Utah have increased their use of the Combination Plan, which now includes 28 different editions reaching more than 225,000 families. (See Addendum 1.)

3. In keeping with our tabloid format, we have stressed the ongoing news of the Church in our editorial coverage. Our feature reports have centered on areas of ministry within the Church, with special attention given to the American Sun Belt; the small congregation; the American Indian; urban centers; family life; Appalachia; evangelism; hunger, and Venture in Mission.

In partnership with the Executive Council we also served as chief carrier for Church School Missionary Offering materials in 1977 and 1978. The special sections and reprints of the Church's ministry to the deaf and Francophone Africa were well received. The Africa materials merited a commendation from the Africa Desk of the U.S. State Department.

4. In order to adjust to our burgeoning circulation and the growing number of

## APPENDICES

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editions produced each month, we have made several changes in our circulation and production procedures. Chief among these is the updating of our 12-year-old circulation fulfillment system.

Today we can update our mailing lists daily and provide partner parishes and dioceses with lists arranged either alphabetically or by ZIP Code. Our production services include special layout and pasteup sheets, preparation materials, and reprint facilities.

5. The past triennium is the first full three-year period in which The Episcopalian, Inc., has operated without a subsidy from General Church Program funds. In fact, 1979 is the fifth straight year without a General Convention-authorized subsidy. The Episcopalian, Inc. did receive \$150,000 in 1974 in Convention-authorized funds through Executive Council to develop and test the church-wide information system later approved, and now in use.

We are pleased to report that we have managed to operate within the resources available to us the last three years (see financial summary.)

Advertising, circulation, and service income have reached new highs each year. Net advertising revenue for the tabloid format passed the \$100,000 mark for the first time in 1977. Circulation revenue surpassed \$400,000 for the first time in 1976, and service revenue reached \$100,000 for the first time in 1978.

Presiding Bishop John M. Allin has said on several occasions that the Church must look to new and different ways to raise funds for its ministries. With a communication service that reaches some 500,000 persons each month, we have been able to carry more and more messages from agencies and groups within the Church each year to a growing number of people.

These agencies and groups have included the Executive Council, APSO, Armed Force Office, Church in Society, Church School Missionary Offering, Development/Stewardship, Evangelism Office, Hispanic Ministries, Hunger Committee, National and World Mission, Presiding Bishop's Fund for World Relief, United Thank Offering, Venture in Mission, The Anglican Fellowship of Prayer, and The Episcopal Society for Ministry to the Aging.

In addition we have been able to offer reprint services for most of this information in amounts ranging from 1,000 to 100,000 copies. We have also begun to reprint other material from pages of THE EPISCOPALIAN.

The most important of these other reprints is *Don't You Just Adore Gothic?*, a 76-page book about the Episcocats, a popular feature in both magazine and tabloid since 1963. To date we have delivered almost 10,000 copies to cat fans around the country. We are also planning an Episcocat calendar.

We do not intend to ask the General Convention for any funding during the next triennium. But we do wish to point out that Church communication of every kind is already under heavy financial pressure and will be subjected to even more in the next decade.

6. The never-ending struggle to break even with runaway inflation in the publishing industry, staggering postal rate increases, and absence of General Convention subsidy has consumed a good bit of our time, energy and imagination this past three years.

Basically, our costs of doing business are now pushing past our present income-generating capacity. In the previous triennium the switchover to tabloid format plus seed money grants and the growing use of Diocesan Combination Plans in effect retired the General Convention subsidy.

In this triennium, however, double-digit increases primarily in postage, printing, and paper costs have now brought us to the point where the unit cost of our product is passing the unit of income needed to produce it, even with price increases for subscriptions, advertising, and other services.

Postal rates provide a disturbing example of this problem. In 1974, the first year of our changeover to newsprint, we spent \$17,002 to mail THE EPISCOPALIAN. In 1977, we spent \$57,626, a 335% increase in three years. Our circulation, of course, had doubled by that time, but the tabloid weighed only half as much as the old magazine. In 1978, we spent \$76,780 to mail THE EPISCOPALIAN; this year we expect to spend a minimum of \$98,283 for the same service.

The key rate in this problem is the per piece charge on each copy mailed. In 1974 this was \$.004, not a frightening sum by itself. The piece charge today, five years later, is \$.021 per copy, a 500% increase, and is expected to reach \$.056 per copy by or before 1987.

That schedule, plus the increasing regular charges for postage based on weight and non-editorial space, will bring the cost of mailing a church periodical to one dollar or more per year per subscription by or before 1987.

What this will mean to the nation's church press, the diocesan publications, and THE EPISCOPALIAN editions, only the Lord knows. Every religious body in the United States — national or regional — which communicates with its constituency will deal with this matter within the next six years unless the current purpose and direction of the U.S. Postal Service is reexamined.

II. In April of 1974, The Episcopalian, Inc., was in the midst of major changes and anticipated new efforts. To lead us in these endeavors, we elected as President of the Corporation Hiram W. Neuwoehner, Jr., a St. Louis advertising executive who was president of his company and an active layman in the Diocese of Missouri.

Mr. Neuwoehner moved into his new responsibilities with energy and foresight and helped guide the transition from magazine to tabloid communication system.

During the next three years, THE EPISCOPALIAN experienced its greatest period of growth and service since its creation in 1960. With these results in hand and future growth expected, Mr. Neuwoehner indicated his desire to turn over direction of the Corporation in 1977.

The Board elected James Milholland, Jr., of Cleveland, Ohio, senior vice president of Harcourt Brace Jovanovich, Inc., in charge of periodical publishing, to replace Mr. Neuwoehner in April, 1977. John W. Reinhardt of Abington, Pennsylvania, was elected a vice president of the Board. Arthur Z. Gray, Esq., of Armonk, New York, for many years secretary of the Corporation, retired from this post in 1977 and was succeeded by Richard J. Anderson of Cos Cob, Connecticut.

The Board also received the resignation of Marion Hood of Buck Hill Falls, Pennsylvania, and elected as new members George I. Chassey, Jr., of Charleston, South Carolina, Eugene A. Niednagel of Indianapolis, Indiana, and Donald R. Woodward of New York.

We record with deep regret the deaths of our colleague Polly Bond, our retired first vice president John H. Leach, our retired first advertising director, Walter H. Gemmill, Jr., and our advertising manager, Leila Seitz Cooke. We thank the Lord for their time with us and their great service to the whole Church for many years before and during their contribution to The Episcopalian, Inc.

III. **RESOLUTIONS.** As permitted by General Convention, we submit herewith two Resolutions: 1) To commend use of this communication system to Dioceses, Parishes, Vestries and individual church members; 2) To approve the Directors elected during the present triennium and receive the actions of the Board as summarized in this report.

**Resolution #A—46**

*Resolved, the House of \_\_\_\_\_ occurring, that the General Convention*

## APPENDICES

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recomend use of THE EPISCOPALIAN to Church agencies, Dioceses, Parishes and Vestries through the Diocesan Combination Plan, Parish Plan, Small Group Plan, and related services.

### Resolution #A—47

*Resolved*, the House of \_\_\_\_\_ concurring, that the General Convention approve the elections of the Rev. Canon George I. Chassey, Jr., Mr. Eugene A. Niednagel, and the Rev. Canon Donald R. Woodward as Members and Directors of The Episcopalian, Inc., and they are confirmed as such Members and Directors from the dates of their respective elections; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, that the present Members and Directors of The Episcopalian, Inc., namely:

*John M. Allin  
Richard J. Anderson  
Isabel Baumgartner  
George I. Chassey, Jr.  
John C. Goodbody  
Arthur Z. Gray  
George T. Guernsey, III  
Robert L. Hartford  
Kennett W. Hinks  
Howard Hoover  
Ralph E. Hovencamp  
Inez Kaiser*

*Robert E. Kenyon, Jr.  
William S. Lea  
Elizabeth B. Mason  
Samuel W. Meek  
James Milholland, Jr.  
Eugene A. Niednagel  
Hiram W. Neuwoehner, Jr.  
Frederick L. Redpath  
John W. Reinhardt  
Robert A. Robinson  
Dean T. Stevenson  
Samuel G. Welles*

*Donald R. Woodward II*

be and they are hereby appointed and confirmed, to hold office until the next General Convention and until their respective successors are elected, confirmed and qualified, as provided by the by-laws of the Corporation.

Respectfully submitted,

James Milholland, Jr.  
President  
The Episcopalian, Inc.

## PROPOSAL FOR A DIOCESAN EDITION

As the Church moves into the Venture program and toward General Convention you may wish to offer your families additional news and resources. THE EPISCOPALIAN's tabloid format offers the opportunity to reach each home every month with a periodical which combines the best of local diocesan, national and worldwide coverage at a modest price. If you've checked recently on the costs of printing, paper, postage, labeling, mailing, and list maintenance for your own diocesan communications, you will know this is a real value.

THE EPISCOPALIAN publishes monthly 16- to 28-pagers with provision for Diocesan editions. We offer this cooperative service because we know from eight years' experience that this combination does bring better readership and response plus savings in time, effort and even in money spent for communications and lay education.

Some twenty-five Dioceses in different parts of the country are now partners in this service.

The basic Diocesan service includes 12 copies per year: ten monthly Diocesan editions with 4 pages of your own material in each specially marked edition, plus regular copies of THE EPISCOPALIAN the two months you don't have pages. The Diocesan pages are prepared entirely within the Diocese: material is collected, edited and laid out locally, but printed together with national edition pages from negatives, mechanical, or other camera-ready copy your editor sends.

The price for this Combination Plan is \$2 per family per year which **includes** your costs for **paper, printing, list-keeping, address changes, second-class postage and distribution**. The cost is usually billed monthly at 16.67 cents for each copy delivered. All we need from you to start is a letter and the lists of those families you wish to receive the combined edition.

Our subscription fulfillment service includes handling and processing of all names and addresses with a weekly updating of your list. If desired, we can provide the Diocese with labels in ZIP Code order for any additional Diocesan-wide mailings you wish to make. This service also includes an **annual** printout of all diocesan families in alphabetical order by congregation so that each parish can review its subscriptions and make additions and deletions. For a service charge we can also supply special peel-off labels to aid you in a mailing for a church home or other annual appeal, or a Venture campaign.

The Dioceses using the Combination Plan find that it works. Readership of diocesan news has increased along with awareness of the whole Church. Our original partner representatives, the Rev. Canon Kermit Lloyd (Central Pennsylvania); Mr. John Rettew (Pennsylvania); the Rev. Canon George I. Chassey (South Carolina); and the Rev. Thomas Lippart (Northern Michigan) will gladly share their years of experience with you, as will the Dioceses who have joined the plan since 1974.

This is the basic. It can be further adapted to your specific needs and already has been several times. We would be happy to send someone to visit with you and answer questions for you and your colleagues.

Here are answers to the most frequent questions we have been asked:

**1. What are the specifications for the format?** The image area for pasteup and film is 10" x 14". We will supply layout and pasteup sheets to these specifications if you wish, without charge.

**2. What kind of paper are you using?** Standard newsprint, using a 100 screen for photos. Printing is web offset and mailing, by Cheshire label, 4-up.

**3. What production schedule do you have?** The closing date in Philadelphia for all camera-ready or negative pages, including our own, is the second Tuesday of each month prior to issue date. We deliver to subscribers around the first day of the month of issue. Delivery of diocesan film or camera-ready copy is by U.S. Express Mail service; U.S. Air Mail Special Delivery; airline package express; Federal Air Express; or Greyhound Package Express to Philadelphia, depending on city, circumstance, and distance.

**4. What provisions have you made for dioceses which print papers less than 10 times a year?** With the Combination Plan your Diocese can have 40 pages printed over a 12-month period as part of the regular service. Thus, you may wish to have five 8-page editions instead of ten 4-pagers, or two 8-pagers and six 4-pagers, without extra charge. Again, the system is flexible enough to serve your own specific needs. You can also add 4 more pages any given month for a nominal charge. Several Dioceses on the Plan use these extra pages to carry special reports or pre-convention materials.

## APPENDICES

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5. What about editions from the West Coast or Mountain States? We don't want to lose the news value of our own editions with long production and mailing delays. No one can guarantee on-time deliveries these days by the U.S. Postal Service to homes, but we have made changes in the system since 1975 to save at least 4 days in printing and distribution. We are now serving 4 Dioceses west of the Rockies with on-time delivery.

6. We can't afford to send our own paper to every home, much less the combined edition, but we like the idea. What can we do? You may wish to start with a limited edition or work out a co-pay plan with parishes like the Dioceses of Pennsylvania and Florida have done. The minimum order for the Combination Plan service is only 2,000. You may wish to start around there and expand the plan later on. Remember that the basic plan covers most of your costs except the preparation of your own diocesan section before printing, and includes continuous address list maintenance for each subscribing family. April 1979

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**THE EPISCOPALIAN, INC.**  
**Summary of Financial Results Years Ended**  
**Dec. 31, 1976, Dec. 31, 1977, and Dec. 31, 1978**

	1976	1977	1978
<b>INCOME</b>			
Advertising - net of agency commissions and cash discounts . . .	\$ 89,476	\$100,030	\$114,174
Subscriptions - Regular . . . . .	76,241	57,334	47,378
- Church Plans . . . . .	91,398	72,574	64,367
- Diocesan Plans . . . . .	207,251	289,392	316,382
- Seed Money Grants . . . . .	7,877	4,985	1,000
- Clergy . . . . .	28,000	28,000	28,000
Service and other income . . . . .	58,045	71,989	103,023
Total	\$558,288	\$624,304	\$674,324
<b>EXPENSES</b>			
Mechanical and Distribution . . . . .	\$181,804	\$243,633	\$274,188
Advertising . . . . .	30,587	32,167	32,186
Editorial . . . . .	89,827	90,350	90,270
Circulation . . . . .	125,808	136,918	143,073
General and Administrative . . . . .	121,545	126,038	133,632
Total	\$549,571	\$629,106	\$673,349
Publishing results . . . . .	\$ 8,717	\$ (4,802)	\$ 975
Appropriations from			
General Church Program budget . . . . .	—	—	—
Net from operations	\$ 8,717	\$ (4,802)	\$ 975

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## The General Board of Examining Chaplains

The General Board of Examining Chaplains was created in 1970 with the adoption, by the 63rd General Convention, of Canon III.7. The Canon (amended 1973) charges the Board with the following primary responsibilities, stated here in brief: (1) to prepare at least annually a General Ordination Examination, and conduct, administer, and evaluate performance in the same; (2) to report promptly, in writing, upon individual performance in the examination to each Candidate's Bishop and to the Dean of the Seminary the Candidate is attending; and (3) to report upon the Board's work to the House of Bishops and to each regular meeting of the General Convention.

In preface to this report to the General Convention, the Board's perception of its mission should be stated. The Board sees its function as a serving ministry to the whole Church, one part of the larger ministry concerned with the identification, education and training, ordination, deployment, and professional development and support of persons for ministry. Many persons and agencies are pastorally and administratively involved in this total ministry, in which the Board has the specific area of responsibility set forth in the Canon. The Board defined its philosophy about that area, in the context of the larger ministry, under the leadership of its first chairman, the late Bishop Stephen F. Bayne, in a statement adopted on October 15, 1971.

"The Board sees its task as that of assessing the candidates' competence to fulfill the minimum expectation which the Church has the duty to require, in the seven areas set forth by the canon, and to do this in such a way as to be most helpful in their future development.

"The examinations for which we are responsible seem to us clearly to be part of the whole process of the recruitment, training, deployment and development of the clergy. In this context, the Board cannot see its work in isolation from that of the Bishops, the Diocesan Commissions on Ministry . . . , the seminaries, and other training agencies of the Church. . . .

"The Examinations will endeavor to cover the areas required by the canon in a comprehensive, interdisciplinary way, and will not seek to duplicate the examinations of seminaries . . . . The examinations will not be designed to test primarily a candidate's accumulation of information, but, rather, his ability to reflect, investigate, interpret, and apply his training, together with his own faith and commitment, to the demands of the ministry. In this process, the academic competency of the student will be revealed, examined and evaluated . . . .

"The Board proposes to link together the seven fields of study in comprehensive, integrating Examinations, designed to measure a candidate's understanding of the various academic disciplines and his ability to relate such knowledge to professional practice . . . ."

The present Board affirms this philosophy, and has functioned in a manner consistent with it during the 1977-1979 triennium. Holy Orders belong to, and are for, the whole Church. Through the Board itself, and through the examinations prepared and administered by the Board, the whole Church is enabled to participate in assessing certain qualifications of those persons who believe themselves called to Holy Orders. The nature and extent of this participation merit brief comment. The Board is representative in its own membership, since, by Canon, it is made up of Bishops, Presbyters and lay persons, and must include such functional representation as seminary faculties and Presbyters with pastoral cures. The Board is officially represented on the Council for the Development of Ministry. Two Board members (the Very Rev. O. C. Edwards and the Rev. Donald Bitsberger) are members also of the Board for Theological Education. The election of Board members is reserved to the House of Bishops, with confirmation by the House of Deputies, a canonical reservation that is consistent with the specific and particular function of the Episcopacy with respect to Holy

## APPENDICES

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Orders. However, nominations to the Board, and the reading and evaluation functions that are of the essence of the examination process, are within the province of any Church member or group.

The Board's report of its work during 1977-1979, and of its objectives for the next triennium, follows.

### **The General Ordination Examination**

Eight examinations, 1972-1979, are now of record. Tables 1 and 2, appended, show statistics of examinations administered and of examination results. The examination process was described in the Board's report to the 1976 Convention. It now seems timely to recall and amplify the Board's conception of the intent of the examination, and the considerations influencing its design.

The experience of each examination has informed and refined the design of the next one, but the basic thrusts have remained consistent. Thus far, the examination is designed for, and aimed at, the Candidate for Holy Orders who participates in a three year seminary curriculum leading to an academic theological degree. The Board knows there are other canonical "tracks" of preparation. But, to paraphrase the statement from Bishop Bayne quoted above, the Board believes its mandate is to test the academic readiness of the Candidates, whatever their programs of preparation, for their vocation in Orders, and to evaluate their abilities to integrate and communicate their knowledge and practice in a style and manner that are "understood of the people of God". Accordingly, the examination has both objective and essay content, and is evaluated, in respect to Candidate, Readers, and Board Chaplains, in a cloak of anonymity. Each essay examination, identified only by a number, is read by two Readers who, after their individual reading, meet, share impressions, and jointly prepare an evaluation in terms of the so-called canonical areas, the subject matter fields specified by Canon III.5.1(a). For each area, the Candidate must be rated Satisfactory, Unsatisfactory, or Insufficient Evidence (from performance on the examination) for Evaluation. The Readers' narrative evaluations explain the reasons for the ratings. These evaluations are then reviewed by at least two Board Chaplains, who consult as necessary with the Readers in the interests of clarity, consistency and the substance of each evaluation. In some instances, this consultation results in changes or modification of ratings.

The objective part of the examination, a multiple-choice test entitled "The History, Literature and Vocabulary of the Christian Tradition" was prepared by the Board in consultation with the Educational Testing Service, and was instituted in 1975. It tests whether Candidates are knowledgeable in some detail about the content of subjects studied in theological education. The results of this part of the examination are reported in percentiles, and are not known to the Readers evaluating performance on the essay questions. The Chaplains at the several area evaluation meetings have the percentile rankings for reference, as they certify evaluations, when Readers find significant deficiencies in performance or insufficient evidence to assess adequacy in a canonical area.

### **Reports of performance on the examination**

Certified reports of performance by canonical field, and copies of evaluations, are sent to Candidates and to their Bishops and Commissions on Ministry. Canonical certificates are sent to the Deans of the several seminaries the Candidates are attending.

The intention of these reports should be understood. The Board is not making a judgment, it is providing information. The Board conceives its role not as one of approving or disapproving Candidates for Ordination, but rather as one of gathering



**Table 1**  
**THE GENERAL ORDINATION EXAMINATION**  
**Examinations Administered, 1972 - 1979**

	1972	1973	1974	1975	1976	1977	1978	1979	1972-79
Candidates examined:									
Essay examination	169 <sup>1</sup>	263 <sup>1</sup>	210	218	252	300	295	318	2025
Objective examination <sup>2</sup>				216	262	307	314	321	1420
Dioceses represented <sup>3</sup>	59	70	69	60	73	69	76	74	90
Readers participating	90	130	106	108	128	150	150	160	

**Notes:**

1. The figures for Candidates examined in 1972 and 1973 may not be entirely accurate. Each year some of those registered do not actually take the examination.
2. The objective examination was instituted in 1975. Some Candidates take the objective, but not the essay examination; some take the essay, but not the objective examination.
3. These figures indicate the number of Dioceses certifying Candidates for examination by year. Not all participating Dioceses have Candidates every year. All but three of the ninety-three domestic Dioceses now use the General Ordination Examination. In addition, from time to time, Candidates have been examined for Liberia, Nicaragua, Puerto Rico, and the Convocation of American Churches in Europe. Each year there are several Candidates not having sponsoring Bishops who are admitted to the examination upon recommendation of their Seminary Deans.

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data and information that can assist Bishops, Standing Committees and Commissions on Ministry in their decision-making about the readiness of their Candidates. Another side of this role is an educational and pastoral responsibility to assist Candidates, their Bishops and their seminary faculties (through the several Deans) in enriching preparation and training for the ordained ministry. Thus the reports incorporate, to the extent possible, the recommendations called for by Canon III.7.2(c). Further, the Board encourages, and urges, the Candidates and their Bishops to utilize the examination experience and the evaluations as tools for building continuing programs based in both need and interest. Such programs, serving both individuals and groups, may develop into a lifelong commitment within the ordained vocation.

In sum of its orientation as it reports upon work in this triennium, the Board sees examinees as potential Deacons and Priests for the whole Church, and sees the examination/evaluation function in that context. To state the position another way, the Bishop and the Diocese make the decisions about Ordination. The whole Church, through this Board and other agencies, evaluates Candidates against the background of the whole Church, and gives assessments to Bishop and Diocese to aid them in their decision-making.

**Objectives for the 1980-1982 triennium**

The Board carries on a continuing evaluation of its work. This evaluation is in part internal, from Board members' own assessments of needs and performance. In larger part it is external, from comments sought and received from Candidates, Bishops, Commissions on Ministry, seminary faculties, *et al.* The objectives here stated for the next triennium are formulations of the Board's canonical responsibilities, illuminated by experience and evaluation.

## APPENDICES

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### 1. The General Ordination Examination

#### 1.1 Continue to analyze experience with the examination, and undertake indicated refinements and improvements, including:

1.1.1 Redesign the objective examination, the present test having been in use for 5 years. This will be done with professional consultation, and with consideration of experience with the present version.

1.1.2 Sharpen issues posed for interdisciplinary treatment in the essay portion of the examination.

#### 1.2 Improve the reading and evaluation processes of the examination:

1.2.1 Develop, in consultation with the Bishops, a comprehensive panel of Readers for the examination. The aim is to draw systematically into participation qualified Readers, clergy and lay persons, with a range of age, experience, insight that is representative of the whole Church. Examples are retired persons, including Bishops, members of Diocesan Commissions on Ministry, and lay and ordained persons in the earlier stages of their ministries.

1.2.2 Develop systems for information and guidance of Readers, with special attention to improving consistency among Readers in their evaluations. Readers of the 1979 examination were provided with a manual of guidance written by a Board committee chaired by the Rev. Dr. Boyce Bennett of the General Theological Seminary. The Readers affirmed this aid, and it will be continued, and expanded in content.

1.2.3 Experiment with alternative forms of Readers' conferences (area evaluation meetings). This objective signifies stewardship concerns, both human and financial. The Board must be a faithful steward of the time and energies of its Readers, as well as of its funds; area meetings must be designed in consideration of both obligations. A related concern is that the membership of the Board itself be geographically representative, so that Chaplains are reasonably available at the locations around the country, coast to coast, where the examination is administered and where evaluations are written and reviewed.

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**Table 2**  
**THE GENERAL ORDINATION EXAMINATION**  
**Examination Results, 1977-1979**

	Percentages of all Examinations Evaluated		
	1977	1978	1979
Satisfactory in all fields	64%	59%	55%
Unsatisfactory in one or more fields	36%	33.3%	29%
"No opinion" in one or more fields because of insufficient evidence to assess adequacy	13%	12.5%	27% <sup>1</sup>

Note: These percentages will not add up to 100%, because some Candidates were both unsatisfactory in one or more fields, and showed insufficient evidence in one or more. Also, some Candidates may not be found unsatisfactory in any field, but may show insufficient evidence in one or more.

1. The canonical certificate form included a separate "no opinion" space for the first time in 1979. Its inclusion may have been an influence in the increase in the percentage of examinations with fields recorded as "no opinion".
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### 2. Theological Education

Continue the accumulation of information, from the results of the examination, having apparent relevance to the characteristics of theological education; share this information with the Board for Theological Education and with seminary Deans.

### 3. Research

A study aimed at determining the predictive value of the examination, i.e. if there is a relationship between performance on the examination and subsequent experience in the active ministry, is in preliminary design. The objective is to complete the design and proceed with the research project. It will be undertaken in consultation with other agencies in the Council for the Development of Ministry.

### 4. Funding Policy

Consult with the Bishops about a standing policy for the funding of the Board, the examination system, and related Board activities. The aim is to clarify the basis for the sharing of examination costs by the Bishops and the General Convention appropriation.

### Funding the Board's Activities

Financial statistics for 1977-1979 and budget estimates for 1980-1982 are shown in Table 3, appended to this report. As the data show, the Board has been dealing with both an increasing workload and increasing costs. Costs of all components of the Board's work - postage, printing, paper and materials, travel and subsistence of Board members and Readers of the examination - have increased materially over the years of the Board's activity.

Funding requests for the next triennium are based upon estimated costs of the examination system, and the Board's activities directly related to that system. This is to say that the objectives stated above do not have the effect of increasing Board costs. They are stated for the purpose of showing projected emphases of the recurring work of the Board. One exception is the research project, but necessary financial support for that project will be sought elsewhere. Two assumptions are made in the budget estimates. One is that inflationary pressures will continue, and estimated increases are thus built into the funding request. The other assumption is that authorization will be continued to assess a fee for the examination of Candidates certified for examination by the Diocesan Bishops.

### Acknowledgments

The Rev. Dr. Emmet Gribbin continues to serve the Board, and the Church, as Administrator of the General Ordination Examination. This role has many dimensions - organizational, logistical, pastoral and informational - and he manages all of them with quiet deftness and the grace of humor. The insights and qualities he brings to his complex assignment are significant factors in sustaining clarity and objectivity in the whole process of the examination, and in maintaining sensitivity to the Candidates and their anxieties. He serves also as Executive Secretary of the Board. The Board is deeply grateful to him for his contributions in both capacities, and to the Bishop and the Diocese of Alabama for sharing his time.

Following the death of Bishop Bayne, the office of the Board was moved from New York City to Tuscaloosa, Alabama, for reasons of responsible management and stewardship. The Board thanks the Rector, Vestry and people of Christ Church, Tuscaloosa for the office space made available to Dr. Gribbin over these years.

From the time the Board began to function, it has been consistently affirmed at each

**Table 3**  
**The General Board of Examining Chaplains**  
**Report to the General Convention 1979**

	Financial Statistics 1977-79				Budget Estimates 1980-82			
	1977 Actual	1978 Actual	1979 Budgeted	1977-79 Total	1980	1981	1982	1980-82 Total
<b>Expenses</b>								
Board Expense	\$16916.	\$12331.	\$18720.	\$ 47967.	\$20850.	\$21325.	\$22500.	\$ 64625.
Meetings								
Administration								
Secretarial								
assistance								
Reading Expense	25750.	26258.	34510.	86518.	36000.	40000.	42500.	118500.
Conferences								
Honoraria								
Other Expense	9871.	7829.	5180.	22880.	7150.	7675.	8000.	22825.
Office								
Printing								
Copying								
Postage								
<b>Total expense</b>	<b>\$52537.</b>	<b>\$46418.</b>	<b>\$58410.</b>	<b>\$157365.</b>	<b>\$64000.</b>	<b>\$69000.</b>	<b>\$73000.</b>	<b>\$206000.</b>
<b>Funding</b>								
Examination fees	\$15425.	\$17005.	\$23100.	\$ 55530.	\$24000. <sup>5</sup>	\$25500. <sup>5</sup>	\$27000. <sup>5</sup>	\$ 76500.
@\$50.		@\$60.	@\$75.		@\$80.	@\$85.	@\$90.	
Convention Budget	32000.	32000.	35330.	99330.	40000.	43500.	46000.	129500.
446. <sup>1</sup>				446.				
<b>Total Funding</b>	<b>\$47871.<sup>2</sup></b>	<b>\$49005.<sup>3</sup></b>	<b>\$58430.</b>	<b>\$155306.<sup>4</sup></b>	<b>\$64000.</b>	<b>\$69000.</b>	<b>\$73000.</b>	<b>\$206000.</b>

Notes: 1. Miscellaneous income of \$446. 2. Overdraft of \$4666. 3. Surplus of \$2595.  
 4. The difference between total expense and total funding, 1977-79, of \$2071 is the overdraft for 1977 less the surplus for 1978.  
 5. Estimated income from fees, 1980-82, assumes fees paid for 300 Candidates.

regular meeting of the House of Bishops. Additionally, many Bishops have been helpful, through their suggestions, challenges and criticisms, in making the Board's work better. The Board is in their debt, as it is also to the seminary communities for their open and helpful cooperation in an intricate process.

Finally, the Board thanks the hundreds of Readers who expend much energy, and take much time from busy lives, to assist the Church in a vital area of mission and ministry.

Respectively submitted,

The Rt. Rev. William B. Spofford, Jr.  
Chairman, The General Board of  
Examining Chaplains

### **Members of the General Board of Examining Chaplains**

#### *Bishops:*

The Rt. Rev. Donald J. Davis  
The Rt. Rev. William E. Sanders  
The Rt. Rev. William B. Spofford

#### *Presbyters:*

The Rev. FitzSimons Allison  
The Rev. William H. Baar  
The Rev. Donald Bitsberger  
The Rev. Robert Estill  
The Very Rev. William Hale  
The Rev. Herman Page  
The Rev. L. Bartine Sherman

#### *Members of Faculties:*

The Rev. Boyce Bennett  
The Rev. Robert Cooper  
The Rev. William Green  
The Rev. Holt Graham  
The Rev. Boone Porter

#### *Lay Persons:*

Dr. Marylu Fowler  
Dr. William Gaines  
Dr. Wellborn Hudson  
Dr. Cecil Patterson  
Dr. George Shipman  
Mrs. Margaret Sloan

#### *Consultant:*

The Rev. Jerre Feagin

#### *Administrator:*

The Rev. Emmet Gribbin

### **Resolution #A—48**

*Resolved*, the House of \_\_\_\_\_ concurring, that the following amounts be appropriated from the General Convention Assessment Budget for the General Board of Examining Chaplains:

\$ 40,000 for 1980

43,500 for 1982

46,000 for 1982

**\$129,500 for the Triennium**

## APPENDICES

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### Resolution #A—49

*Resolved*, the House of \_\_\_\_\_ concurring, that the authorization for the General Board of Examining Chaplains to charge a fee not exceeding \$100 per candidate for the General Ordination Examination to be continued for the next triennium, with the provision that candidates for whom the fee is not paid, but who are otherwise qualified, shall also be examined.

## The Executive Council

The following resolutions, passed by the Executive Council, have been referred to the Joint Standing Committee on Program, Budget, and Finance.

### Resolution #A—122

On Supplementary Allowances for Pensioned Bishops

*Resolved, the House of \_\_\_\_\_ concurring, That the Executive Council recommend to the General Convention through the Joint Standing Committee on Program, Budget, and Finance the adoption of the following amendment of Section 8(e), Canon 18, Title III:*

8(e). Every missionary bishop whose resignation for cause of age or disability has been accepted shall *may* receive from the Executive Council a ~~retiring allowance of six thousand dollars per annum, less whatever allowance such Bishop may receive from the Church Pension Fund. Such retiring allowance shall be reviewed at each meeting of the General Convention an annual retirement or disability supplement to be paid by the Treasurer of the Executive Council. Any such supplement would be in addition to his regular pension received from The Church Pension Fund,~~ and may be revised whenever such Retired Bishop shall receive a regular stipend from any ecclesiastical employment.

### Resolution #A—123

On Auditing of Parish and Diocesan Accounts

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 6, Section 5, be hereby amended to read as follows:*

All accounts *of the Diocese* shall be audited annually by a Certified ~~or independent~~ Public Accountant. ~~Only by such an accounting agency as shall be permitted by that Finance Committee or Department of Finance of the Diocese.~~ All Parish, Mission and Institutional accounts shall be audited annually by a Certified or Independent Public Accountant or by such an Audit Committee as shall be authorized by the Finance Committee or Department of Finance or other appropriate authority of the Diocese.

★ The certificate of audit shall be forwarded to the Bishop or Ecclesiastical Authority not later than July 1 of each year covering the financial reports of the previous calendar year *and including any internal controls memorandum issued by the Auditors* ~~or accounting agency or Audit Committee.~~

## Forward Movement Publications

At this General Convention the Forward Movement observes its 45th anniversary. It is indeed something to celebrate. Begun as an act of faith during the Great Depression, authorized anew by every succeeding Convention, without subsidy or endowment from national church funds, sustained over the years by the goodwill of the clergy and a host of faithful friends, through good times and bad, the Forward Movement has been able to continue and to grow in service. *Day by Day* and other FM publications are familiar to nearly all Episcopalians and have become an accepted part of our life and ministry. Hundreds of titles, comprising millions of pages, have touched countless lives with the stimulus and the comfort of the Gospel.

As a publishing agency our aims have been modest, our staff minimal, overheads low and profits non-existent. But the results have been phenomenal. And we are still solvent, despite inflation and the problems of cash flow experienced by any business whose capital is tied up in inventory in a time of rising prices and a level or declining volume of sales. During 1978 alone the cost of paper increased 35% and the cost of postage and shipping nearly 100%. Price increases for our publications were inevitable, but we are grateful to report that the volume of sales did not go down as a result, and we were able to end 1978 "in the black" for the first time in four years.

The past triennium marked several important transitions in the long history of the Forward Movement: The Rt. Rev. John M. Krumm, Bishop of Southern Ohio, became Chairman of the Executive Committee, succeeding Bishop Hobson, who had been the founder and Chairman for the previous 42 years!

In January, 1978, the Rev. Dr. James W. Kennedy retired as Director and Editor after thirteen years of creative and energetic leadership, and was succeeded by the Rev. Charles H. Long, of the Diocese of Pennsylvania. Dr. Kennedy introduced the publication of FM paperbacks, standardized the size of FM books and booklets for easy display on literature racks, made available many new titles for pastoral care and evangelism, and increased the service of Forward Movement Publications beyond the Episcopal Church, to Canadian Anglicans, to the Anglican Communion as a whole and to the Ecumenical Movement. During his editorship, FM Publications reached its highest volume of sales and longest list of titles in stock; he had also the difficult task of leading a strategic retreat, maintaining services and financial viability in a time of declining membership (and sales) and controversy in the church. The current editor is grateful not only for his example but for his continued wise advice and assistance.

In 1978, for the first time, all aspects of our operation were consolidated in Cincinnati. This meant the termination of printing, storage and shipping arrangements with Arcata Graphics, Inc. of Depew, New York, with whom we had enjoyed many years of fruitful cooperation.

The triennium saw the introduction of an annual volume of intercessions for the bishops and dioceses of the Anglican Communion, called *Partners in Prayer*. Based on the "Cycle of Prayer for Anglican Use," a brief calendar published in England, it was intended to link the entire Anglican Communion in daily prayer and to replace an earlier FM publication, *Response*, which focused on intercessions for the mission of the church. As a daily devotional guide, *Response* had appeared to compete with *Forward Day by Day* and never achieved sufficient circulation to cover its real costs. *Partners in Prayer* 1976, 1977 and 1978 has been well received wherever the books have been used and has been commended by the Anglican Consultative Council. Yet sales continue to decline, especially in overseas dioceses, where both poverty and currency restrictions make the import of American literature difficult. We continue



to recover our printing costs, but regret that a devotional resource of great potential value has not yet reached as many clergy and parishes as it should.

With the advent of a new Director and Editor in 1978 a special consultation of Episcopal communicators, representatives of lay movements and other knowledgeable persons was convened in Erlanger, Kentucky, on the theme, "Which Way Forward?" Many useful suggestions were received for editorial policy, innovations in marketing and for keeping abreast of the ever-changing needs of the church for the type of materials we can produce. Two themes kept recurring in the discussion and in the advice of those present: "Keep on doing what the Forward Movement has always done well - *Forward Day by Day* and a selected list of really useful booklets for evangelism, adult education and pastoral care." And, "Concentrate on new resources to assist the *laity* in their ministry and personal devotions." We are encouraged by those words and look forward to the continued advice of these consultants in the years ahead.

We are grateful also for the guidance and support of the Forward Movement Executive Committee, headed by Bishop Krumm. During the triennium, Stanley M. Rowe, Jr. retired, after serving on the committee almost from its beginning. We welcomed as new members N. Beverly Tucker, Jr. and Charles Powers. The Director and Editor and two other laymen, Glenn A. Biggs and Paul D. Myers, make up the rest of its membership.

Forward Movement Publications is indebted to the support of the clergy for its continued existence. We try to keep them informed and up-to-date through three yearly announcements of new publications and the newsletter, *Forward Notes*.

### **Resolution # A-50**

***Resolved*, the House of \_\_\_\_\_ concurring, That the Presiding Bishop be authorized to continue Forward Movement Publications under his supervision, and to appoint such staff members and committees as may be required to maintain its work.**

The Rev. Dr. Charles H. Long  
Director and Editor

## **The Trustees of the General Theological Seminary**

I am pleased to report on behalf of the Board of Trustees of the General Theological Seminary that the Seminary is strong and looking to the future with cautious optimism. The past three years have been marked by increased enrollment, the beginnings of a long range strategy to improve our financial situation, the selection of a new Dean, and meaningful work by Board, faculty and students in strengthening our educational curriculum.

Like all of the seminaries of our Church, we have been struggling to bring our budget into line in the face of rapidly escalating costs. Total giving from alumni, parishes and friends has increased from \$156,000 in 1976-77 to \$165,000 in 1978-79, but expenses have continued to rise. Following an eight-year period of consecutive operating deficits, that consumed roughly \$2.6 million of endowment, the Seminary completed the 1976-1977 fiscal year in the black. The excess of revenues for that period — \$144,000 — was sufficient to fund 1976-1977 capital plant improvements. Last year (1977-1978) current funds' operations again showed a small excess of revenues over expenditures, but it was necessary to withdraw \$250,000 from endowment to fund capital plant improvements. This year (1978-1979) there is a \$100,000 budgeted deficit coupled with roughly \$200,000 in unfunded capital plant costs, which will require a \$300,000 endowment withdrawal.

Although the Seminary has a strong financial base, there is a growing problem related to a widening gap between tuition and operating costs, mounting inflation, and a significant deferred maintenance backlog. At its next meeting, the Board will be considering alternative strategies for dealing with these problems, the first step being the raising of tuition from \$1,800 to \$2,200 — effective this current academic year.

With the sale of the Gutenberg Bible in 1977, we have added substantially to our library endowment, insuring its continued place as one of the premier libraries of the Episcopal Church.

Student enrollments have remained steady over the past three years, marking a decided increase over the very low enrollment in the previous triennium. In 1976 we had 119 full-time students; in 1977, 113; and in 1978, 108. With 48 students in our entering class this year, we will have 126 full-time students in residence during the 1979-80 term. Approximately one third of our students are women, and half are married. In most cases, students come to the Seminary already quite mature in their faith and aware of the difficulties in placement they will be facing in the years ahead. Their coming reflects the strength of the Church as a whole, reaffirming for me an old conviction that conflict in the Church has a way of providing a particular kind of vitality and depth. By the grace of God, this seems to be happening.

In January 1978, Dr. Roland Foster resigned as Dean to return to full-time teaching. In May 1978, I was called as the tenth Dean of the Seminary, beginning in September 1979, joining a full-time faculty of fifteen.

Dr. Philip Turner of the Episcopal Seminary of the Southwest will be joining the faculty in January 1980, as Professor of Christian Ethics; and, hopefully, before the year is out, we will have found a faculty person in the area of Education and Homiletics.

Despite our financial struggles, the state of the Seminary is good. During the past year, work on the curriculum has been going on which will lead to greater integration between the classical disciplines and the actual practice of ministry. Building on

## GENERAL THEOLOGICAL SEMINARY

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a strong Foundations Curriculum established four years ago, there will be greater opportunity for students to major in areas of special interest. We are particularly concerned with strengthening our emphasis on urban ministry in ways that relate us more creatively to the great city of which we are a part.

Respectfully submitted,  
James C. Fenhagen, *Dean*

## The Church Historical Society

The Archives and Library of the Church Historical Society serves the Episcopal Church as its agent in preserving all official documents and papers of the General Convention and its Commissions, Committees, Agencies and Boards, and of the Executive Council. In addition, they contain valuable archival materials in the form of the unpublished papers of bishops, other clergymen, lay persons and voluntary associations which have given leadership and direction to the Church throughout its history.

The collection is an indispensable resource of knowledge of the life and mission of the Church. Dr. Nelle Bellamy is the Archivist.

The Board of the Church Historical Society, at the request of the General Convention, has assumed responsibility for the care and management of the Archives and its Library.

The Society also publishes a quarterly *Historical Magazine* which makes available studies by scholars of the history of the Church and its achievements as well as inventories of the Archives. The editor is the Rev. Dr. John F. Woolverton.

### PERSONNEL AND ACTIVITIES

#### Officers and Executive Board Members

The triennium has seen several changes on the executive board and in the officers. In 1976 the Rt. Rev. Scott Field Bailey was elected President of the Society. Several new Board members were elected to fill vacancies: Dr. Charles R. Lawrence (President of the House of Deputies), Mr. Kenneth W. Miller (Treasurer of the General Convention), The Very Rev. Gordon Charlton, Dr. David Gracy, The Rev. J. Robert Wright. Those who went off the Board during the past triennium: Dr. Arthur B. Chitty, The Rt. Rev. Robert F. Gibson and the Rev. John B. Coburn. In 1978 the Rev. John F.

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#### MEMBERSHIP ANALYSIS

	1976	1977	1978
Regular Subscription Members	940	960	767
Patron & Sustaining Members	50	39	56
Institution Members	676	669	606
Complimentary Exchange	51	49	48
Life	23	20	20
	<hr/> 1,740	<hr/> 1,737	<hr/> 1,497*

\*This significant drop is partly due to the canceling of non-paying members and partly due to the increase in the membership fee.

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Woolverton became the Editor of the *Historical Magazine*, replacing the Rev. Lawrence L. Brown who retired after serving in that position since 1962.

### THE HISTORICAL MAGAZINE

The *Historical Magazine of the Episcopal Church* was founded in 1932 and placed under a Joint Commission on the Historical Magazine by the General Convention of the church. In 1961 the General Convention entrusted the publication of the magazine to the Church Historical Society and provided \$1,000 per year to help pay for the publication costs. From 1962 until 1977 the Rev. Dr. Lawrence L. Brown served as Editor of the Magazine. He was succeeded by the Rev. Dr. John F. Woolverton. The Book Section Editor is the Rev. Dr. J. Carlton Hayden.

The Historical Magazine has published almost a thousand articles during the course of its career. It has printed historical articles on the Episcopal Church, the Church of England and on Anglican Churches throughout the world. It regularly reviews publications dealing with historical studies pertinent to Anglican studies and it reprints original documents relating to the special interests of the Magazine. In recent years the Magazine has put out editions dealing with themes of special interest to the church at large, themes such as the bicentennial celebration of the nation, missions, and the social concerns of the church. Future issues will deal with such themes as Anglican theology and the Episcopal Church in the twentieth century.

The Magazine has of late actively sought to encourage the development of Episcopal historical scholarship. A Nelson R. Burr Prize for a historical monograph on Episcopal Church history has been established to encourage undergraduate and graduate students to study Episcopal Church History. Efforts are also being made to encourage research in modern Episcopal Church developments and in the intellectual history of the Episcopal Church.

Rising costs in publication have forced the Historical Society to raise the subscription rate of the Magazine from \$10.00 to \$15.00 during the last triennium. This increase does not suffice to offset the inflationary costs of publication. At the same time the Historical Magazine will no longer receive financial support of the General Convention at the end of the present triennium (1976-1979). If the Magazine is to continue publication, funds must be found to meet the increased cost of publishing and to replace the loss of General Convention support. The growing interest in the church in Anglican history encourages the Historical Society to think that support for the Magazine will be found.

### HISTORIOGRAPHERS

The diocesan Historiographers continue their work, under the leadership of Dr. Burr, Dr. Chitty, The Rev. Charles F. Rehkopf of St. Louis, and Phillip Shutt of the Diocese of Springfield. Three annual meetings of the group have been held—the first at Princeton University, Princeton, New Jersey in June 1976; the second in June 1977 in Springfield, Illinois; and the third in August 1978 at the Conference Center, Amarillo, Texas. The programs at these meetings include substantial papers of historical interest and practical workshops in the tasks of writing diocesan and parish histories. The Historiographers Newsletter is published semi-annually through the courtesy of Hobart

## APPENDICES

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College. All our Dioceses are asked to support these men and women with resources to help them do the task which is assigned to them.

### REPORT OF THE ARCHIVIST 1976-1979

#### Staff

Archivist/ Historian — full time  
Assistant Archivist/ Librarian — full time  
Research Assistant — part time  
Bookkeeper, Receptionist, Typist — part time

The Assistant Archivist is Mrs. Elinor Hearn who has both archival and library credentials. She has been a full time staff member for three years and was a part time member for six years before that. Her professional competence, her untiring patience with researchers and her accumulated experience are invaluable in administering the Archives. For a number of years the Archivist has been concerned that a large portion of knowledge about the Archives was largely in the head of the Archivist. Now the Archives has two heads which share this knowledge.

Mrs. Mae Lofgreen, who is Assistant-Secretary/Treasurer for the Society, is also bookkeeper, receptionist and typist for the Archives. This is a part time position. Combining her responsibilities for the Society and the Archives has not only been a better stewardship of our funds but it is a very pleasant and happy arrangement.

Mr. Stephen Hearn, our competent research assistant, works 20 hours a week and is presently arranging records of the Executive Council.

#### Accessions\*

##### *Archival Records from the General Convention and the Executive Council*

116 transfer cases and cartons from the Executive Council. These included records from National and World Mission (including the records of the Roanridge Training and Conference Center), Ecumenical Officer, Office of the Presiding Bishop-Suffragan Bishop for the Armed Forces, Department of Christian Social Relations, Department of Christian Education, Department of Communication, General Convention Special Program, National Officer for Indian Work, Home Department/Domestic Missions-Records of American Church Institute Colleges (additions to American Church Institute for Negroes Records), Church Association for Seamen's Work, Communications Officer, Home Department-Episcopal Services for Youth (these were originally sent to the Archives in 1968 but were subsequently returned to New York; they have now been returned to the Archives), Sherrill Resource Center, Records in re the arrest and deportation trial proceedings of Dr. William Henry Scott, lay missionary and educator in the Philippines, 1972-1976 (sent to the Archives by Dr. Scott through the Office of the Presiding Bishop), Anglican-Roman Consultation Records 1965-1977 (sent to the Archives by the Ecumenical Officer), additions to the Personnel Records of the Executive Council/National Council/DFMS.

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\*No attempt is made to list each individual item received in the Archives, neither is this a complete listing. Individual items are recorded in our Accessions Book.

5 transfer cases of House of Bishops and House of Deputies Records 1967 and 1969 from the Secretary/Treasurer of General Convention.

Records of the Deputies Committee on Structure for the 1973 General Convention from the Secretary, Charles Rehkopf

Diocesan Journals from the Office of the Secretary of the General Convention.

1 locked metal box of House of Bishops confidential records from late 19th century and early 20th century.

42 cartons and 1 transfer case containing the Custodian's Collection of Prayer Books and related publications from the Custodian of the Standard Book of Common Prayer.

The Book of Common Prayer, Proposed 1976. Selections. The Holy Eucharist. Altar Edition. The Church Hymnal Corp. 1977. Placed in the Custodian's Collection by the Rev. C. M. Guilbert, Custodian of the Standard Book of Common Prayer.

The Prayer Book of Edward VII, Church of England. London: Eyre & Spottiswoode, printers to His Majesty and the Guild of Handicrafts, 1903. Decorations by C. R. Ashbee. Placed in the Custodian's Collection by Matthew Costigan for the Rev. C. M. Guilbert, Custodian of the Standard Book of Common Prayer.

Archival records of the General Convention from other sources:

Journals of the House of Bishops, manuscript and typescript, 1878-1907 from the Library of the Episcopal Divinity School.

Manuscript Minutes for the House of Bishops for 1804 from the Library of the Episcopal Divinity School.

Records of the House of Bishops 1784-1785, 1786 from the Library of the Episcopal Divinity School.

Typescript Minutes of the Joint Commission for Enlarging and Revising the Hymnal, April 1911-July 1914 from the Library of the Episcopal Divinity School.

Part of the debate at General Convention on the Memorial presented by the Diocese of Maryland, 1850 entitled "To the Bishops and Clerical and Lay Deputies of the [PECUSA] in General Convention Assembled," purchased from rare book dealer.

Set of Pickering Books of Common Prayer, 7 volumes. Given to the Custodian of the Standard Book of Common Prayer for deposit in the Custodian's Collection by the James Walker Cain Family.

### *Diocesan Archives*

Diocesan Journals

Diocesan Periodicals

Diocese of Texas, Records of the Rt. Rev. Scott Field Bailey, placed in the Archives by Bishop Bailey and the Diocese of Texas.

### *Private Papers*

Small collection of papers from the files of Bishop Charles P. Anderson on national and ecumenical issues, from the Archives of the Diocese of Chicago.

Service Book of the Rev. Adam A. McAlister, Chaplain U.S. Navy, 1863-1895, from the Library of the Episcopal Divinity School.

Private Papers of the Rev. Dudley Chase (son of Bishop Chase), from the Library of the Episcopal Divinity School.

Manuscript Journal of the Official Acts of Baptisms, Confirmations, Weddings and

## APPENDICES

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- Burials, 1877-1898 of the Rev. William H. Avery, from the Library of the Episcopal Divinity School.
- Private Papers of Maurice E. Votaw (Professor of Journalism at St. John's University, Shanghai, China), from Mr. Votaw.
- Small collection of manuscript letters and autographs of Episcopal Bishops, 1842-1944, (internal evidence indicates that this was the collection of the Rev. George L. Paine), from the University Archives, Texas A & M University.
- Private Papers of Clifford P. Morehouse, sent to the Archives by Frederick C. Morehouse.
- Private Papers of Ruth Gillette Hardy/Charles Gillette, placed in the Archives by the Rev. Lawrence L. Brown for Ruth G. Hardy.
- Private Papers of the Rt. Rev. Alonzo Potter (1800-1865), Bishop of the Diocese of Pennsylvania 1845-1865, sent to the Archives by the Archives of the Diocese of New York.
- Private Papers of Agnes P. Mahony, missionary nurse in Liberia, correspondence 1873-1919, sent to the Archives by Mrs. Joseph J. Wolpert, Sr.
- Additions to the Rev. Claude L. Pickens, Jr. Papers.
- Private Papers of Venetia Cox, missionary in China (3 photograph albums).
- Private Papers of the Rev. Dr. Howard Albert Johnson (lectures, sermons, notes, etc.).
- Private Papers of the Rev. Frank Gavin, composed of the writings of Father Gavin, manuscript, typescript and printed, placed in the Archives by the Rev. Sister Rachel Hosmer and the order of St. Helena.

### *Records of Organizations and Institutions*

- Small collection of materials on the Brotherhood of St. Andrew sent to the Archives by Mr. Arthur Ben Chitty.
- Records of the National Association of Episcopal Schools, Inc., Minutes and related documents 1965-1976, sent to the Archives by the Rev. John Paul Carter.
- Archives of the Order of Holy Cross. These are not completely arranged and can be examined only by permission of the Superior of the Order. They are being processed by members of the Order.
- Records of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, sent to the Archives by the Records Center in New York.

### *Selected Listing of Miscellaneous Items*

- Ph.D. Dissertation, *The Rev. Samuel Peters (1735-1826); Connecticut Anglican, Loyalist, Priest* by Wayne N. Metz. Mr. Metz made extensive use of the Peters Papers in the Archives.
- Senior Tutorial Thesis, *Frederick Rogers Graves and the Episcopal Mission in China 1858-1940*, by James W. Pennington. Mr. Pennington made extensive use of the China Records and the Private Papers of Bishop Graves in the Archives.
- Research Paper by Pamela L. Kelly, University of Texas, *Imperialism, Nationalism, and St. John's University, 1925-1931*. Research was done in the Archives in the China Records.
- Master's Report, *Japan's Occupation of Central China Through Missionary Eyes, 1937-1941*, by Steve Thorpe, University of Texas. Mr. Thorpe made extensive use of China Records in the Archives.
- Manuscript Minutes of the Primitive Episcopal Church, England and the United States, 1831-1837, from the Library of the Episcopal Divinity School.



- 4 reels of tape of General Convention 1973, from the Very Rev. David Collins, St. Philip's Cathedral, Atlanta, Georgia.
- 2 framed photograph portraits of Bishops Alexander Gregg and George H. Kinsolving, first and second bishops of the Diocese of Texas, from the Rt. Rev. and Mrs. Scott Field Bailey.
- Small collection of biographical materials about the Rt. Rev. Charles Henry Brent from the Rev. Frederick W. Kates.
- Small collection of items about Isabelle Lindsay Cain (Mrs. James Ravenel), one of the first four women elected to the National Council. Sent to the Archives by the Sister Josephine, OSH.
- Videotape segment of "Who's Who," April 5, 1977: Visit with Dr. Pauli Murray. Sent to the Archives by Charles Kuralt, CBS News. Also biographical data about Dr. Murray from the Rev. Peter James Lee, Chapel Hill, N.C.
- Rehkopf, Charles F., *The Episcopate of George Leslie Cadigan, D.D., 1959-1975, The Cadigan Years*, 2 volumes, 1976. Sent to the Archives by Charles F. Rehkopf and the Diocese of Missouri.
- The Holy Bible* . . . T. and J. Swords 1818. Sent to the Archives by the Rev. H. Elliott Wright and the Rev. Juanita B. Wright.
- The Rt. Rev. James T. Pong, Bishop of Taiwan, *Worldly Ambition vs. Christian Vocation: Autobiography of a Chinese Bishop*. Published by the Taiwan Episcopal Church for private circulation.
- 5 cartons of Episcopal Church historical materials from the Library of the Yale Divinity School.
- Letter from John Keble to the Rev. John B. Wakefield dated September 4, 1848. Placed in the Archives by the Rev. William B. Murdoch.
- Eighteen letters written by the Rt. Rev. Jackson Kemper to the Rev. Charles Carroll Edmunds, Sr., 1851-1863. Placed in the Archives by the Rev. Gale D. Webbe.
- 1 wooden box containing the Death Mask of Dr. Rudolf B. Teusler, founder of St. Luke's Hospital, Tokyo, from the Church Center in New York.
- Unpublished manuscript, *Hsin Hsin Yin, Hearts Touch Hearts*, compiled and edited by Archibald J. Sampson from the writings of Alice H. Gregg, missionary in China 1916-1950. Placed in the Archives by Archibald J. Sampson.
- Stephen Bayne, A Bibliography*, copyright Lucy C. Bayne 1978. Placed in the Archives by the Rev. Sam Van Culin.
- Parish histories.
- Diocesan histories.
- Historical publications by and from Kenneth W. Cameron.
- Publications of Seabury Press.
- Publications of the Episcopal Book Club.
- National Church periodicals.

### Progress in Arranging and Cataloging Records

The 99 Record Groups (RG) which are listed below represent about 15 years of sorting, arranging and cataloging. Approximately 1/3 of them were sorted, arranged and cataloged in this triennium. The full list is included in this report since the Archives does not yet have a *Guide* to its holdings. Very little full cataloging has been done in the past two years because of other demands on the staff.

Records which span periods of reorganization and name changes include information in the headings that reflect such changes, i.e. "PECUSA. Executive (National)

## APPENDICES

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Council" indicates that the records were produced under both names. Dimensions are given in linear feet.

- RG 1     PECUSA. House of Bishops. Minutes, 1804-1959. 14 1/2 ft.
- RG 2     PECUSA. House of Deputies. Minutes, 1823-1958. 12 ft.
- RG 3     PECUSA. House of Bishops. Secretary's records, 1784-1937. 4 1/2 ft.
- RG 4     PECUSA. House of Deputies. Secretary's records, 1853-1943. 1/2 ft.
- RG 5     PECUSA. General Convention. Sermons 1786-1928. 2 ft.
- RG 6     PECUSA. House of Bishops. Pastoral Letters, 1808-1958. 2 ft.
- RG 7     PECUSA. Presiding Bishop. Official acts, 1868-1940. 1/2 ft.
- RG 8     PECUSA. Gen. Convention. Jt. Comm. on Renewal. Records of the consultant, 1967-1970. 1/2 ft.
- RG 9     PECUSA. Gen. Convention. Memorials, petitions, 1853-1949. 2 ft.
- RG10    PECUSA. Gen. Convention. Jt. Comms, Commits, and Boards records, 1789-1973. 17 ft.
- RG11    PECUSA. House of Bishops. Committees' records, 1856-1945. 1/2 ft.
- RG12    PECUSA. House of Deputies. Committees' records, 1856-1946. 1/2 ft.
- RG13    PECUSA. Gen. Convention. Misc. reports, 1865-1946. 1/2 ft.
- RG14    PECUSA. Gen. Convention. Recorder. Ordination records, 1858-1942. 1/2 ft.
- RG15    PECUSA. Gen. Convention. Registrar. Consecr., trans., resignation of bishops, 1795-1970. 23 1/2 ft.
- RG16    PECUSA. Gen. Convention. Programs, registers, etc., 1799-1958. 1 1/2 ft.
- RG17    PECUSA. Gen. Convention. Pictures, 1850-1937. 8 ft.
- RG18    P.E. Church in the Confederate States of America. Records, 1850-1884. 2 ft.
- RG19    PECUSA. Gen. Convention. Registrar. Consecr., trans., resignation of bishops, 1969-1973. 2 ft.
- RG20    PECUSA. Church Pension Fund. Clergy lists, 1785-1896. 1/2 ft.
- RG21    PECUSA. Forward Movement. Publications, records, 1934-1974. 2 1/2 ft.
- RG22    PECUSA. Presiding Bishop. Records. 1868-1961. 15 1/2 ft.
- RG23    PECUSA. Atlanta (Diocese). Canon to the Ordinary. Papers (M. L. King and Lovett School), 1961-1964. 1/2 ft.
- RG24    PECUSA. Executive (National) Council. Armed Forces Division records, 1923-ca. 1965. 9 ft.
- RG25    [Being merged with RG100 now being processed. Record group number will be reassigned.]
- RG26    PECUSA. Presiding Bishop. Records, 1949-1972. 6 ft.
- RG27    PECUSA. Executive (National) Council. Overseas Department records, 1923-1967. 4 1/2 ft.
- RG28    PECUSA. Mutual Responsibility Commission. Records, 1962-1970, (Walker Taylor). 8 1/2 ft.
- RG29    PECUSA. Gen. Convention. Journals, 1784-1967. 7 ft.
- RG30    [Being merged with RG100 now being processed. Record group number will be reassigned.]
- RG31    PECUSA. Executive (National) Council. Department of Christian Social Relations records, 1921-1969. 4 ft.
- RG32    PECUSA. Executive (National) Council. Home Department Records, 1931-1966. 4 ft.
- RG33    PECUSA. Executive (National) Council. Home Department, Town and Country records, 1945-1970. 2 ft.
- RG34    PECUSA. Executive (National) Council. General records, 1912-1969. 2 ft.

- RG35     PECUSA. House of Bishops/ House of Deputies. Minutes, records, 1961-1964. 4 1/2 ft.
  - RG36     PECUSA. Gen. Convention. Secretary. Records. 1937-1972. 2 ft.
  - RG37     PECUSA. House of Bishops. Secretary's working papers, 1959-1973. 2 ft.
  - RG38     PECUSA. Project Test Pattern. Records, 1969-1973. 15 1/2 ft.
  - RG39     PECUSA. Domestic and Foreign Missionary Society (D&FMS). Minutes of Board of Missions and Executive Committee. 1911-1919. 8 ft.
  - RG40     PECUSA. National Council. Minutes, 1920-1949. 19 ft.
  - RG41     PECUSA. D & F M S. Minutes, 1822-1920. 15 1/2 ft.
  - RG42     PECUSA. American Church Missionary Society. Minutes, 1860-1930. 1 ft.
  - RG43     PECUSA. Presiding Bishop. A. C. Lichtenberger papers, 1925-1963. 1/2 ft.
  - RG44     PECUSA. D & F M S. Letter books, letter-press books, 1820-1911. 24 ft.
  - RG45     PECUSA. D & F M S. Foreign Committee general correspondence received, 1848-1883. 25 1/2 ft.
  - RG46     Brotherhood of St. Andrew in the U.S. Records, 1883-1975. 1 ft.
  - RG47     PECUSA. CODE (Archdeacons' Conference). Records, 1963-1972. 1 ft.
  - RG48     PECUSA. Gen. Convention. Registrar. Consecration records, 1953-1973. 1 ft.
  - RG49     PECUSA. National Council. General records, 1920-1936. 45 ft.
  - RG50     PECUSA. D & F M S. Executive Committee, correspondence received, 1821-1835. 3 1/2 ft.
  - RG51     PECUSA. D & F M S. Secretary-General Agents and Treasurers records, 1835-1885. 38 ft.
  - RG52     PECUSA. D & F M S. General Secretary and Treasurer records, 1885-1919. 26 ft.
  - RG53     PECUSA. Texas (Diocese). Bishops' records, 1945-1964. 8 ft.
  - RG54     PECUSA. National Council (D & F M S). Treasurer and Asst. Treasurer records, late 19th c.-mid-20th c. 11 ft.
  - RG55     PECUSA. Executive (National) Council. Home Department records, early 1920's-early 1960's. 4 1/2 ft.
  - RG56     PECUSA. Executive (National) Council (D & F M S). Department of Christian Education records, 1911-1967. 7 1/2 ft.
  - RG57     PECUSA. Executive (National) Council. College Work records, 1927-1967. 1 1/2 ft.
  - RG58     Chase, Dudley. Papers, 1842-1905. 1/2 ft.
  - RG59     PECUSA. National Council. Town and Country records, 1923-1962. 3 ft.
  - RG60     PECUSA. National Council. Advisory Committee on Ecclesiastical Relations minutes, reports, 1930-1939. 1/2 ft.
  - RG61     PECUSA. American Church Institute for Negroes. Records, 1905-1968. 8 ft.
  - RG62     PECUSA. National Council (D & F M S). Alaska records, 1884-1952. 22 ft.
  - RG63     PECUSA. National Council (D & F M S). Brazil records, 1854-1961. 6 ft.
  - RG64     PECUSA. National Council (D & F M S). China records. 1835-1951. 80 ft.
  - RG65     PECUSA. National Council (D & F M S). Cuba records, 1874-1962. 6 ft.
  - RG66     PECUSA. National Council (D & F M S). Dominican Republic records, 1902-1964. 2 ft.
  - RG67     PECUSA. National Council (D & F M S). Greece, Constantinople and Crete records, 1828-1909. 6 ft.
  - RG68     PECUSA. National Council (D & F M S). Haiti records, 1855-1952. 2 1/2 ft.
  - RG69     PECUSA. National Council (D & F M S). Hawaii records. 1902-1952. 5 ft.
  - RG70     PECUSA. National Council (D & F M S). India records, 1873-1952. 1/2 ft.
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## APPENDICES

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- RG71 PECUSA. National Council (D & F M S). Japan records, 1859–1953. 43 ft.  
RG72 PECUSA. National Council (D & F M S). Liberia records, 1822–1952. 38 ft.  
RG73 PECUSA. National Council (D & F M S). Mexico records, 1864–1952. 11 1/2 ft.  
RG74 PECUSA. National Council (D & F M S). Palestine records, 1868–1890. 1/2 ft.  
RG75 PECUSA. National Council (D & F M S). Panama Canal Zone, Colombia and Central America records. 1851–1960. 4 1/2 ft.  
RG76 PECUSA. National Council (D & F M S). Philippine records, 1901–1968. 24 ft.  
RG77 PECUSA. National Council (D & F M S). Puerto Rico records, 1870–1952. 11 ft.  
RG78 PECUSA. National Council (D & F M S). Virgin Islands records, 1917–1950. 1 ft.  
RG79 PECUSA. Executive (National) Council (D & F M S). General historical mission records, 1896–1965. 15 1/2 ft.  
RG80 PECUSA. National Council (D & F M S). Miscellaneous missions records, 1871–1952. 1/2 ft.  
RG81 PECUSA. D & F M S. General Secretary's records, 1906–1911. 1/2 ft.  
RG82 Forrester, Henry. Papers, 1871–1882. 1/2 ft.  
RG83 PECUSA. American Church Missionary Society. Records, 1860–1938. 2 ft.  
RG84 [Being merged with RG101 now being processed. Record group number will be reassigned]  
RG85 PECUSA. Executive (National) Council. Department of Christian Social Relations (and earlier titles) records, 1893–1968. 21 1/2 ft.  
RG86 Heim, Kenneth E. papers, 1953–1973. 19 ft. [Closed]  
RG87 PECUSA. Executive Council. General Convention Special Program records, 1965–1974. 46 1/2 ft. [Closed]  
RG88 Potter, Alonzo. papers, 1818–1863. 2 ft.  
RG89 PECUSA. Executive (National) Council. Armed Forces Division records, 1924–1972. 6 1/2 ft.  
RG90 PECUSA. Executive (National) Council. Ecumenical Office records, 1961–1971. 1 1/2 ft.  
RG91 [Being merged with RG100 now being processed. Record group number will be reassigned]  
RG92 PECUSA. Executive (National) Council. I.C.Y.E. Office records, 1963–1970. 2 ft.  
RG93 PECUSA. Executive (National) Council. Indian Work records, 1961–1970. 10 ft.  
RG94 PECUSA. American Church Institute for Negroes. Records 1940–(1954–1968) — 1970. 2 1/2 ft.  
RG95 PECUSA. Church Work with Seamen. Records, 1950–1976. 2 1/2 ft.  
RG96 PECUSA. Executive Council. General Convention Special Program records, 1967–1973. 3 ft. [Closed]  
RG97 Johnson, Howard Albert. Papers, 1936–1971. 1. 1/2 ft.  
RG98 PECUSA. Executive (National) Council (D & F M S). Episcopal Service for Youth/Church Mission of Help records, 1909–1976. 9 ft.  
RG99 PECUSA. Executive (National) Council. National and World Mission (Overseas Department and Home Department), 1957–1969. 3 ft.

### Use of Records

101 researchers have used the archives, historical collections and library during this

triennium. 44 of these have been working on substantial research projects. Topics of research have included:

A History of the Mountain Provinces, Northern Luzon, Philippines since 1903  
American Economic Interest in Japan, 1931-1941  
American Women as Missionaries of the Episcopal Church in China, 1925-1937  
Imperialism, Nationalism, and St. John's University, 1925-1931  
Frederick Rogers Graves and the Episcopal Mission in China, 1858-1940  
The Missionary Reaction to the Tai-Ping Rebellion  
Japan's Occupation of Central China Through Missionary Eyes, 1937-1941  
Missionary Work in China During the Early 20th Century  
Episcopalian Missionaries in China and Africa, 1821-1917  
History of the Grebo in Southeastern Liberia with an Emphasis on Their Involvement in Migrant Labor  
Education and Missions in Liberia, 1823-1873  
Alexander Crummell's African Years and Black Nationalism on the Eve of the Civil War  
The Influence of Protestant Missionary Activities on Mexico, 1870-1920  
Missionary Activities in Cuba 1898-1958 and the Impact of the Culture Particularly via Protestant Schools  
History of the Kutchin Indians of Alaska (Ft. Yukon Area)  
History of St. Margaret's School, Tokyo  
A Bibliography of published materials related to the history of the Church in Latin America  
The Anglican Clergy in New Jersey at the Time of the American Revolution  
Biography of the Rt. Rev. John Henry Hobart  
Bishop Ethelbert Talbot — the Missionary Experience in the Rocky Mountain West, 1875-1900  
The Case of the Rt. Rev. Paul Jones, Episcopal Bishop to the Missionary District of Utah, December 16, 1914-April 11, 1918: A Question of Conscience  
Biography of the Rt. Rev. Karl Morgan Block  
Pacifists and the Episcopal Church 1914-1924  
Biography of the Rt. Rev. Richard Channing Moore  
The Arizona Years of the Rt. Rev. William Scarlett  
Christian Socialism in Utah, 1900-1920  
Blacks in the Episcopal Church, 1865-1910  
The Ministry of the Episcopal Church in the U.S.A. to Immigrants and Refugees: A Historical Outline  
Library and Publishing Activities of the Episcopal Church in the 19th Century

Research requests by mail have continued to increase. 430 requests have been researched and answered and 179 referrals to other sources of data have been made.

### **Other Activities**

The library of the Archives and the Historical Society has a large number of duplicates of valuable books. These are being listed and they will be offered to Seminary libraries first, then to college libraries where courses in religion are taught.

The Archivist has participated in various professional activities. She was chairperson for the Professional Development Committee of the Society of Southwest Archivists; served on the Program Committee and Awards Committee of the Society of American Archivists and her paper, "Minimum Standards for Church Archivists," was published in the *Georgia Archive*. She received the Sister Claude Lane Award presented for professional achievement in religious archives and has attended the annual meetings of the Society of Southwest Archivists and the Society of American Archivists. She was on the faculty of the Leadership Conference of Women Religious: Workshop on Basic Archival Management in San Antonio in 1977 and the Society of American Archivists Basic Workshop in Austin in 1978. In the fall of 1977 she visited the modern archives of the Church of England at Church House, London, and the archives of the Northern Province at the Borthwell Institute, York.

## APPENDICES

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### **The Seminary of the Southwest**

The relationship between the Archives and the Seminary continues to be a happy one. For the General Convention it is a profitable one. The entire second floor of the Library (ca. 8,000 sq.ft.) has been given over to the Archives. The Archives is a guest of the Seminary; if this space were rented it would cost from \$40,000- \$48,000 a year. Furthermore, costs of electricity and air-conditioning are paid by the Seminary. At various times students employed by the Seminary have worked in the Archives on tasks that did not require professional skills. The Seminary, therefore, makes a substantial contribution to the archival program of the Episcopal Church. The Archives and Historical Society both recognize and are grateful for this support.

### **Visitation by a Sub-Committee of the Joint Committee on Program, Budget and Finance of the General Convention**

The Reverend Donald Hungerford, the Reverend James Gundrum and Mr. Kenneth Miller, representing the Joint Committee, visited the Archives in the spring and summer of 1978. They enlisted the assistance of another Archivist as a consultant. Dr. David Gracy II, Archivist of the State of Texas, was the consultant and prepared a report on the Church's Archives for the Joint Committee.

Dr. Gracy's report contained four basic recommendations which the Joint Committee has taken under consideration. They were: the employment of a third full-time staff person; the establishment of a records management program to provide guidelines for destruction and retention of records of the Executive Council and General Convention, thus preventing the use of funds to preserve unimportant records while insuring the adequate care for important ones; the establishment of a microfilming project to film all archival holdings and store the film in another repository for safety in case of fire or other disaster; the initiation of a feasibility study for additional archival space in the future. The implementation of the recommendations is reflected in the proposed Archives budget for 1980-1982.

Respectfully submitted,

V. Nelle Bellamy, Ph.D.  
Archivist

### **Resolution #A-51**

*Resolved*, the House of \_\_\_\_\_ concurring, that The Historical Society of the Episcopal Church shall be the custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

### **Resolution A-52**

*Resolved*, the House of \_\_\_\_\_ concurring, that the sum of \$244,654.00 be appropriated by the General Convention for the Archives of the Episcopal Church for the triennium, 1980-82.

Respectfully submitted,

Scott Field Bailey  
Bishop of West Texas  
President, Church Historical Society

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**HISTORICAL SOCIETY**

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*Officers of the Society:*

President, The Rt. Rev. Scott Field Bailey  
Vice-President, The Very Rev. W. Roland Foster  
Secretary, The Rev. Frank E. Sugeno  
Treasurer, Dr. Paul L. Ward

**Proposed Budget 1980-1982**

	<b>Fiscal Year 1/80-12/80</b>	<b>Fiscal Year 1/81-12/81</b>	<b>Fiscal Year 1/82-12/82</b>	<b>Total</b>
<b>SALARIES</b>				
Archivist	\$18,000.00	\$18,000.00	\$18,000.00	
Assistant Archivist	13,500.00	13,500.00	13,500.00	
Librarian	12,500.00	12,500.00	12,500.00	
Part time assistance for bookkeeping, receptionist typist	6,000.00	6,000.00	6,000.00	
Social Security	3,300.00	3,300.00	3,300.00	
Retirement for Archivist	3,250.00	3,250.00	3,250.00	
Retirement for Assistant Archivist	2,450.00	2,450.00	2,450.00	
Health Insurance for the Archivist, Asst. Archivist and Librarian	1,600.00	1,600.00	1,600.00	
	<u>\$60,600.00</u>	<u>\$60,600.00</u>	<u>\$60,600.00</u>	<u>\$181,800.00</u>
<b>OPERATING EXPENSE</b>				
Contribution	\$ 1,200.00	1,200.00	1,200.00	
Telephone	1,100.00	1,100.00	1,100.00	
Photo Reproduction	100.00	100.00	100.00	
Publicity Piece	400.00	400.00	400.00	
Supplies	1,100.00	1,100.00	1,100.00	
Acquisitions	400.00	400.00	400.00	
Equipment	300.00	300.00	300.00	
Insurance/Maintenance	300.00	300.00	300.00	
Postage	400.00	400.00	400.00	
Travel & Professional Expenses	2,200.00	2,200.00	2,200.00	
Audit - Legal	700.00	700.00	700.00	
Miscellaneous	300.00	300.00	300.00	
	<u>\$ 8,500.00</u>	<u>\$ 8,500.00</u>	<u>\$ 8,500.00</u>	<u>\$ 25,500.00</u>
<b>RECORDS MANAGEMENT</b>	<u>\$ 2,000.00</u>	<u>\$ 2,000.00</u>	<u>\$ 2,000.00</u>	<u>\$ 6,000.00</u>
<b>MICROFILMING</b>	<u>\$ 5,000.00</u>	<u>\$ 5,000.00</u>	<u>\$ 5,000.00</u>	<u>\$ 15,000.00</u>
	<u>\$76,100.00</u>	<u>\$76,100.00</u>	<u>\$76,100.00</u>	<u>\$228,300.00</u>
		\$81,427.00*	\$87,127.00*	\$244,654.00

\*Annual increment of 7% to take care of inflationary costs.

FINANCIAL REPORT  
STATEMENT OF INCOME AND EXPENSE  
FOR THE PERIOD September 1, 1975 through December 31, 1978

INCOME

	Fiscal Year 9/75-8/76	Fiscal Year 9/76-12/76	Fiscal Year 1/77-12/77	Fiscal Year 1/78-12/78	Total
General Convention	\$45,000.00	\$16,875.00	\$50,000.00	\$54,000.00	\$165,875.00
Subscription Membership dues	15,223.97	3,511.15	14,491.23	14,830.39	48,056.74
Patron and Sustaining dues	1,132.50	300.00	1,723.00	1,460.00	4,615.50
Advertising (Hist. Mag.)	860.27	—	—	382.00	1,242.27
Miscellaneous	1,276.26	78.29	96.17	36.91	1,487.63
Historical Mag. sales	1,006.95	52.35	222.50	333.50	1,615.30
Microfilm Royalty	38.53	—	8.28	63.38	110.19
Photo Reproduction	306.56	82.33	467.32	461.22	1,317.42
Hist. Mag./Archives grants/gifts	10,977.90	—	22.00	139.23	11,139.13
Archives Subsidy	—	—	3,000.00	—	3,000.00
Postage, Pho Repro., Microf. Reimb.	—	—	—	20.03	20.03
Promotion Letter	—	—	—	290.00	290.00
	<u>\$75,822.94</u>	<u>\$20,899.12</u>	<u>\$70,030.50</u>	<u>\$72,016.65</u>	<u>\$238,769.21</u>



## EXPENSE

SALARIES, FICA,  
ANNUITY, INS. .

\$41,784.28	\$13,877.96	\$43,456.70	\$42,296.75	\$141,415.69
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## OPERATING EXPENSE

Contribution (ETS)	1,200.00	400.00	1,200.00	1,200.00	4,000.00
Phone	1,184.88	349.36	939.53	1,019.09	3,492.86
Supplies	1,791.02	610.78	1,755.30	1,336.51	5,493.61
Acquisitions	792.08	38.01	319.68	231.97	1,381.74
Equipment	495.06	—	182.91	266.03	944.00
Equipment Maint. & Ins.	371.00	170.00	403.45	375.80	1,320.25
Travel & Prof. Exp.	1,894.94	1,234.59	2,283.58	2,516.88	7,929.99
Postage	1,143.34	125.92	1,145.82	799.53	3,214.61
Promotion Letter	—	—	—	46.25	46.25

## HISTORICAL MAGAZINE

Publication	21,654.35	4,456.64	16,219.76	15,925.22	58,255.97
Promotion	3,140.38	100.00	2,681.48	609.70	6,531.56
Editor's Discretion Fund	—	—	—	310.00	310.00

## MISCELLANEOUS

1,476.99	182.15	1,023.42	610.34	3,292.90
\$76,928.32	\$21,545.41	\$71,611.63	\$67,544.07	\$237,629.43

## APPENDICES

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### CAPITAL NATIONAL BANK

#### CHS Operating Account

Balance September 1, 1975 \$ 3,052.03

#### Add: Total Income

9/1/75-8/31/76	\$75,822.94		
9/1/76-12/31/76	20,899.12		
1/1/77-12/31/77	70,030.50		
1/1/78-12/31/78	72,016.65	\$238,769.21	238,769.21

(schedule)

Funds transferred from designated savings accounts  
at Austin Savings and Loan and Mutual Savings 7,267.00

Bank adjustments 123.10

#### Less: Total Expense

9/1/75-8/31/76	\$76,928.32		
9/1/76-12/31/76	21,545.41		
1/1/77-12/31/77	76,611.63		
1/1/78-12/31/78	67,544.07	(\$237,629.43)	(237,629.43)

(schedule)

Refund overpay from General Convention (1,875.00)

Funds transferred to Mutual Savings (4,170.00)

Bank account adjustments (11.00)

Bank Balance 12/31/78 \$ 5,525.91

#### Friends of the Archives Account (A)

Balance September 1, 1975 \$ 232.66

#### Add: Total Income (9/1/75-12/31/78)

\$ 4,120.00

#### Refunds and Transferred

Funds	2,628.38	\$ 6,748.38	6,748.38
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#### Less: Total Expense (9/1/75-12/31/78)

(\$5,597.53)

#### Funds transferred to

Savings	(\$1,300.00)	(\$6,897.53)	(6,897.53)
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Bank Balance 12/31/78 \$ 83.51

### MUTUAL SAVINGS AND LOAN

Historical Society Regular Account (B) \$ 1,869.82

Historical Society Endowment Fund 2,191.67

Church Historical Society-ARCHIVES (C) 4,170.00

### AUSTIN SAVINGS AND LOAN

Historical Society of the Episcopal Church (D) 5,330.17

Historical Society-Friends of the Archives (E) 481.56

(A) Funds restricted to improvement and expansion of the Archives

(B) Funds held in reserve for the Historical Magazine

(C) New account opened for Archives Savings

(D) Historical Society Reserve

(E) Funds restricted to improvement and expansion of the Archives

## **Standing Commission on Human Affairs and Health**

- 1. Chairman's Report**
- 2. Membership**
- 3. Financial Report**
- 4. Resolution #A—53**
- 5. Objectives and Budget Request 1980-82**
- 6. Resolution #A—54**
- 7. Background Paper (Appendix A)**
- 8. Bibliography on Human Sexuality (Appendix B)**
- 9. Consultation with Diocesan Representatives (Appendix C)**
- 10. Resolution #A—124**

### **CHAIRMAN'S REPORT**

This is the first report to the General Convention of a Standing Commission which was created at the 65th General Convention by combining two existing bodies, the Committee on Religion and Health and the Commission on the Church in Human Affairs. Canon 1.1.2(g) describes the duty of the Commission "to study and concern itself with the theological, ethical and pastoral questions inherent in such aspects of human affairs as human health, sexuality and bioethical problems."

Unfortunately, the Commission has had almost no time to devote to any of the crucial issues in the broad charter of expectations raised by this description. The 65th General Convention assigned to the Commission the special responsibility "to study in depth the matter of the ordination of homosexual persons and report its findings, along with recommendations, to the Church-at-large for study (and especially to the Bishops, Standing Committees, Commissions of the National Church), to the next General Convention. . . ." This task has absorbed almost the entire time and effort of the Commission in this triennium, even though, as the report indicates, the Commission does not judge this matter to be of overwhelming importance in the broad range of human affairs and health.

Nevertheless, the Commission regarded the General Convention reference as a mandate and organized itself to do the best job it could under the obvious limitations which are imposed by infrequent meetings, the desire to contain expenses and the quasi-private nature and the imprecise definition of the subject under consideration. The fact that the whole issue of human sexuality has been so prominent and emotional a part of the national environment may have given the topic an artificial importance which made study easier; but that same public focusing of attention, as is so often the case, makes it more difficult to advance for serious consideration any but simplistic solutions to problems and has reduced the level of trust and patience required for learning in depth. The Commission has been uncomfortably aware of the pressure groups working for the acceptance of single or simple solutions to complex human situations and strongly resists the adoption of any blanket policies which attempt universal application to an infinitude of particular variation.

In carrying out its assigned task, the Commission has felt the necessity to meet more frequently than usual, to seek advice and counsel from a variety of sources and persons, to establish direct and in-person contact with Church leaders as much as possible, and

## APPENDICES

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to meet in various parts of the country. With the assistance of the Expense Committee of Program, Budget and Finance, and the thoughtful and generous sharing by other Committees and Commissions, additional funds were allocated to permit the Commission to increase its number of scheduled meetings, and to increase as well two-way communication with individuals and with dioceses which have appointed study groups on issues related to human sexuality.

The Commission therefore submits its report against the background of the following activities:

- a. Full three- or four-day meetings in Louisville, Kentucky; Austin, Texas; Berkeley, California; Cambridge, Massachusetts; Cincinnati, Ohio; Sioux Falls, South Dakota; Dallas, Texas.
- b. Consultations at most of those meetings with diocesan representatives appointed to the task of aiding Church people in the study of attitudes toward human sexuality. Some advisory service to such persons has been given by the Commission, but this is not considered a normal part of the work of a Standing Commission.
- c. At some meetings an opportunity was provided for a public hearing at which the Commission listened to persons who had particular views to state or offer.
- d. At most meetings the Commission consulted privately with persons invited because they had a viewpoint or expertise the Commission deemed valuable. Such private consultations were with persons of widely divergent attitudes, positions and prominence.
- e. The provision to each member of the Commission of a full transcript of the discussions in each meeting so that there could be a complete record against which to reach conclusions and consensus. Even members forced to miss particular meetings could be kept advised of direction and detail.
- f. The results of similar studies conducted in other denominations in this same time period were made available to each member of the Commission. (They are recommended reading for all Church members who wish to do informed study on this question.)
- g. The Commission has consistently maintained a policy of completely confidential but absolutely frank discussion and debate, testing the results of its deliberation not once but several times in the effort to reach conclusions in which there has been full participation.

Since the General Convention mandate to the Commission required a report of findings to the Church as well as the Convention, arrangements have been made to distribute this report as widely as possible. The atmosphere which prevails in the Church and the society about homosexuality is probably more important for the resolution of some of the issues confronted than the particular arguments raised in legislative debate at the General Convention. Whether the governing attitude as the question is addressed is one of fear or of confidence will in large part be determined by the kind of thoughtful study in the Church-at-large which has preceded the decisions by the General Convention or by diocesan conventions, committees and commissions.

This report on an extremely narrow band of the subject matter available to this Commission on the Church in Human Affairs and Health is submitted in the hope that the Church-at-large will now duplicate the effort of the Commission's valuable experience of study, debate, discussion and decision, which remains the most helpful method of dealing with matters on which there is divergence of opinion, conviction and conclusion.

Our most useful learnings have been in the area of self-discovery, a way by which the grace of God helps us most lovingly to learn about others.

The members of the Commission have received highly-valued staff assistance from persons assigned from the national offices of the Episcopal Church — Dr. Anne Harrison in the early stages of our work, and, during the larger part of our deliberations, the Rev. Alfred Johnson, Public Affairs Officer of the Episcopal Church, whose many-faceted talents greatly facilitated our deliberations.

Respectfully submitted,

Robert R. Spears, Jr.  
Chairman

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## HUMAN AFFAIRS AND HEALTH

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### MEMBERSHIP – STANDING COMMISSION ON HUMAN AFFAIRS AND HEALTH

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Bishops	Diocese	Province
The Rt. Rev. Robert R. Spears, Jr. (1982) (chrm.)	Rochester	2
The Rt. Rev. Hal R. Gross (1979)	Oregon	8
The Rt. Rev. Willis R. Henton (1982)	Northwest Texas	7
<b>Presbyters</b>		
The Rev. William A. Spurrier, III (1982)	Connecticut	1
The Rev. Thomas F. Pike (1979)	New York	2
The Very Rev. Gordon T. Charlton (1982)	Texas	7
<b>Lay Persons</b>		
Ruth T. Barnhouse, M.D. (1982)	Massachusetts	1
J. Campbell Cantrill, M.D. (1979)	Lexington	3
Michelle W. Hawkins (1979)	Pennsylvania	3
Thomas G. P. Guilbert, Esq. (1979) (sec.)	Oregon	8
D. Bruce Merrifield, Ph.D. (1979)	New York	2
Anna H. Grant, Ph.D. (1982)	Atlanta	4

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### Financial Report

Three-year budget approved by Program, Budget, and Finance	\$25,918.00
1977 (actual)	4,667.00
1978 (actual)	15,751.00
1979 (budget)	5,500.00
	<hr/> \$25,918.00

Meetings \$ 2,343.25  
Travel 11,697.03  
Expenses 2,813.45  
(typing, tape  
recording, mail, phone,  
secretarial, etc.)

(1979 actual expenses not available as of 4/1/79)

### Recommendation

In accordance with the instructions of the General Convention issued at Minneapolis "to study in depth the matter of the ordination of homosexual persons and report its findings, along with recommendations, to the Church-at-large for study (and especially to the Bishops, Standing Committees, Commissions of the National Church) to the next General Convention," the Standing Commission on Human Affairs and Health unanimously offers the following:

### Resolution #A—53

*Resolved*, the House of \_\_\_\_\_ concurring, that the following statements represent the mind of the General Convention:

1. There are many human conditions which bear upon a person's suitability for ordination. Some of these are in the area of sexuality.

## APPENDICES

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2. The various homosexual adaptations result, in some cases, in behavior which most Christians regard as abnormal, immoral, and/or anti-social. Such behavior, as in the case of some expressions of heterosexuality, constitutes a disqualification for ordination.
3. The question, with regard to any ordinand, is whether he or she can and will lead a life which is a wholesome example to Christ's flock. There should be no barrier to the ordination of those homosexual persons who are able and willing to conform their behavior to that which the Church affirms as wholesome. Some homosexual persons can so conform their behavior and have done so, some even as they have acknowledged their homosexuality, while others cannot or will not.
4. Clergy are expected to render compassionate and understanding pastoral care to homosexual individuals, but not to promote or foster a homosexual adaptation as a generally-acceptable alternative for Christians.
5. The General Convention should enact no legislation which singles out a particular human condition and makes of it an absolute barrier to ordination, thus depriving Bishops and Commissions on Ministry of the proper exercise of their discretion in the particular cases for which they are responsible.

### Objectives and Goals 1980-82

#### *Overall Objective*

To assist the Bishops and Deputies of the General Convention by performing the functions assigned to the Commission in Canon I.1.2(h).

#### *1980 Objective*

To organize the Commission into appropriate sub-structure (two or more sub-committees) to begin discussion and preparation of background information on overall topic of "Reclaiming Responsibility in the Family and in the Exercise of Citizenship."

Goal #1 — To organize one sub-committee on the subject of "Reclaiming Responsibility in the Family," and to determine what emphasis of this topic should be further developed and presented.

Goal #2 — To organize one sub-committee on the subject of "Reclaiming Responsibility in the Exercise of Citizenship," and to determine what emphasis of this topic should be further developed and presented.

Goal #3 — To determine what other tasks the Commission can responsibly undertake in this triennium.

Goal #4 — To establish contact with other national and international boards, agencies, foundations, etc., who are working on issues relating to the Commission's interests.

Goal #5 — To assist in transferring to the appropriate program units of the Church the Commission's contact with and support of diocesan groups responsible for continuing study programs in human sexuality.

#### *Budget for 1980*

3 meetings, Commission and/or sub-committees	\$ 5,400
Travel	8,100
Office	500
Travel, Resource	600
	<hr/>
	\$14,600

#### *1981 Objective*

To continue study and development of two major themes by sub-committees and full Commission meetings.

## HUMAN AFFAIRS AND HEALTH

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Goal #1 — Regular meetings and decision on reports to be presented by sub-committees and/or full Commission.

Goal #2 — Full Commission meeting to establish unification of sub-committee themes and reports.

Goal #3 — Consultation with persons dealing with related themes of family issues, responsible citizenship, human sexuality, violence in the family, etc.

Goal #4 — Advertise among dioceses Commissions' willingness to serve as conduit to General Convention of resolutions related to human affairs and health issues.

### *Budget for 1981*

5 meetings, Commission and/or sub-committees	\$ 9,000
Travel	13,500
Office	500
Travel, Resource	600
	<hr/> \$23,600

### *1982 Objective*

To complete study and assembly of information on all themes and prepare report for General Convention.

Goal #1 — Full Commission meeting early in 1982 for final comparison and collation of study projects and reports.

Goal #2 — Executive Committee meeting for completion and submission of Commission's report to General Convention.

### *Budget for 1982*

1 meeting, full Commission	\$1,800
Travel	2,700
Office	250
1 Executive meeting	1,275
	<hr/> \$6,045

### **Budget Request**

#### **Resolution #A—54**

*Resolved*, the House of \_\_\_\_\_ concurring, that there be appropriated from the assessment Budget of General Convention for the expenses of the Standing Commission on Human Affairs and Health the sum of \$44,200 for the triennium of 1980-82.

## **THE PROTESTANT EPISCOPAL CHURCH IN THE USA COMMISSION ON HUMAN AFFAIRS AND HEALTH BACKGROUND STATEMENT ON HUMAN SEXUALITY APPENDIX "A"**

### **Introduction**

This report needs to be read and understood not as a polished and definitive study but for what its title indicates it is, a background paper on an intricate and sensitive subject. The paper was prepared jointly by the members of the Standing Commission on Human Affairs and Health who had been directly charged to make a report and recommendation to the General Convention on the "matter of the ordination of

## APPENDICES

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homosexual persons." The members of the Commission brought to this task, and to the long and often painful hours of discussion by which it was attempted, their own experience and expertise, their knowledge and conclusions. They also brought their own prejudice and mistakes. They asked one member, initially, to act as author of a draft document which then became the focus of study, discussion and rewriting at several successive meetings. The uneven style of the final product testifies to the method of its production. But it is a record of the attempt of a group of responsible Christian persons to arrive at a responsible decision about a matter which they came to believe was not to be resolved simply by edict.

In the course of its series of meetings, the Commission consulted with many other persons who seek to make their own responsible decisions about this same matter, and the Commission concluded that the problems are the same almost everywhere; only the difficulties are different. The nature of this subject and the environment for decision-making seem to require that all of us go through a pilgrimage of discovery together if we are to reach agreement with our sisters and brothers in Christ who are joined with us in a precious variety of understanding, experience and vision. That the Commission was able to present a unanimous recommendation is testimony to the value it placed on the diversity of opinion which was discovered among its membership in the course of the honest, forthright discussion by which convictions and conclusions were reached.

We thank the many persons who gave us so generously of their thoughts and time and prayers, and we wish for all those to whom the Church entrusts decisions in this matter similar support, struggle and satisfaction.

Robert H. Spears, Jr.  
Chairman  
Standing Commission on  
Human Affairs and Health

June 1, 1979

## TABLE OF CONTENTS

### *Introduction*

- I. *Background Statement of Human Sexuality*
  - A. Abstract AA-125
- II. *Basic Assumptions of the Commission*
  - A. Interpretation of the Bible AA-126
    - 1. Proof Texting
    - 2. Imitation of Jesus
    - 3. Principles vs. Rules
    - 4. God in Christ the Only Absolute
    - 5. New Testament Gospel Love Defined
  - B. The Biblical Views of Human Sexuality AA-129
    - 1. Variety of Views
    - 2. Sex Basically Good
    - 3. Some Changing Rules and Customs
    - 4. More Established Positions
    - 5. Wider Social Effects



C. The Church's Sources of Authority	AA-131
1. The Authority of the Bible	
2. Scripture	
3. Tradition	
4. Reason	
D. Interpretations of Church Tradition and Natural Law	AA-133
1. Natural Law	
2. Church Tradition	
3. Church Historical Views of Sexuality	
a. The Infection of Dualism	
b. Chastity, Virginity, Marriage	
c. Summary	
III. <i>Toward A Position on Sexuality</i>	
A. Empirical and Modern Views of Sexuality	AA-136
1. Area of Agreement	
2. Homosexuality	
a. Professional Agreements	
b. Scientific Professional Disagreements	
c. Additional Unresolved Issues	
(1) Subjective Attitudes	
(2) Fantasy	
(3) Deep Friendships	
(4) Related Factors	
(5) Variation of Sex Drives	
(6) Adolescence	
(7) Homosexual Person's Decision: "Open" vs. "Secret"	
d. Other Attitudes Toward Homosexuality	
B. The Commission's Own Views	AA-142
1. Evaluation of Scientific and Secular Views	
2. Our Views of Human Sexuality	
3. Selecting and Using Biblical Norms	
a. Majority vs. Minority	
b. "Life-boat" Exceptions	
c. Norms and Flexibility	
Recommendation to General Convention	AA-121

## I. BACKGROUND STATEMENT OF HUMAN SEXUALITY

### A. Abstract

1. The purposes of human sexuality are to contribute to human welfare, pleasure, family procreation, social order and a more abundant quality of life for all. More specifically, sex should be used as a means of achieving such purposes and should be under the guidance and expression of the kind of love taught by Jesus and revealed by God through Christ.
2. If sexual (homosexual or heterosexual) attitudes and concerns become obsessional and dominant, they are wrong (idolatrous) because they then hinder the growth in Christian love.
3. In establishing ethical norms and making moral judgments on specific sexual acts, the same criteria as are used for heterosexuals should be used for

homosexuals. Does an act either hinder or enhance the family, Church, society's quality of life, or human love?

## II. BASIC ASSUMPTIONS OF THE COMMISSION

### A. Interpretation of the Bible

Often on religious-ethical issues — especially in the area of sexuality — there are mixtures of fact, values, data, belief, partial and conflicting evidence, cherished dogmas vs. prejudices, sincere convictions vs. new discoveries. Here our duty is to sort out as best we can the various elements and see if there is a distinctly Christian viewpoint on some of our complex ethical issues.

#### 1. *Proof Texting*

Because both sex and love are such enormous realities and our words for them so abstract, religious persons have often sought specific definitions, moral rules and theological absolutes. Some Christians have derived particular rules by citing some text or event in the Bible. For example, in making a case against homosexual persons, one line of St. Paul is used, or the Sodom and Gomorrah story is quoted.

We believe there must be more authentic bases for handling specific problems. We find inadequate any attempt to "proof text." If it is valid to pick out a single text, then one has to support texts which say God ordered the killing of several thousand men, women, and children in the city of Jericho (Joshua 6:21) and twelve thousand in the city of Ai (Joshua 8:24). Or, if one selects one event and not another, one must show where the criterion of selection came from. Moreover, many texts and deeds recorded in the Old Testament were repudiated in the New Testament. (Prostitutes were stoned to death in Old Testament times; Jesus forgave the harlot). Thus, the Old Testament has to be evaluated and interpreted in the light of the Gospel of the New Testament.

#### 2. *Imitation of Jesus*

We also reject various views based on the imitation of Jesus; especially those which call for a literal repetition of something our Lord did or did not do. According to these views, if Jesus drank and/or did not drink, we must do likewise. If he did not ordain women, neither should we. If he was not a soldier, neither can we be one, etc. If this approach were carried to its conclusion then all clergy must have a three year ministry, no marriage, and end up crucified — and to complete the true faith — be resurrected.

#### 3. *Principles vs. Rules*

On the other hand, the Bible rightly interpreted, is authoritative for the Church, and there are discernible and continuous principles present. One obvious principle is the constant need for man's experience of obedience to the reality of God. While the means of "practicing the presence of God" may vary, the necessity and reality of God's powers are always the same. Similarly, while many specific moral rules set forth in the Old Testament were set aside by Jesus and the new Testament writers, there are enduring ethical criteria. A good example of this is found in the story of the woman taken in adultery.

According to the Law, the woman should have been stoned to death. But Jesus forgave her, adding, "Go and sin no more." Here the rule that women taken

in adultery should be stoned is suspended, but the principle that adultery is wrong is upheld.

It should be noted here that three other major Christian bodies have produced lengthy documents on human sexuality and problems of homo- and hetero-sexuality. Special attention is called to the documents' detailed analyses and interpretations of the biblical material.<sup>1</sup> For this reason, among others, we do not include in our report a similar lengthy biblical discussion. Instead we offer the following summary of our position:

#### 4. *God in Christ the only Absolute*

As we understand the Gospel, Jesus made it clear that our first concern should not be to formulate specific moral rules. His basic conflict with the Pharisees and the Law was exactly on this problem. Of course, laws and particular moral rules are necessary. But they must be kept relative at all times. It was the absolutizing of the laws which Jesus challenged time and time again.

There is only one absolute and that is God. There cannot be any other absolute. Therefore, *all* laws and morals must be made relative to and serve God who is Love. Conversely, if any law hinders love, that law is bad. "Thou shalt love the Lord thy God... and thy neighbor as thyself; on these two Commandments hang all the law and the prophets." However, in our present culture, we cannot just stop and summarize the Gospel by saying "Love." As we all know, there are many different meanings to this word.

Almost everyone would say they believe in love; but what kind of love? romantic, friendly, family, or other types which may not be as easy to practice, such as sacrificial and obedient love, or tribal and patriotic love? And is Christian love opposed to or different from these other types of love? To clarify, we must try to spell out, all too briefly, what we mean by Gospel-Christian love.

#### 5. *New Testament Gospel Love Defined*

Christian love is not opposed to most kinds of human love. But there are some basically different characteristics of Gospel love. Love is from God and is a basic part of God's reality. Jesus illustrated the nature of this reality-love by showing that it is sacrificial and forgiving, seeks everyone, is not dependent upon our moral achievements, indeed is especially available to acknowledged sinners, and is everywhere present. One way of experiencing the radical difference between God's love and human love is to try to follow Jesus' example of "turning the other cheek," "praying for those who persecute you," etc. The next time someone offends or hurts us, note that our immediate and natural reaction is to fight back. There is not an easy, natural and spontaneous urge to "forgive your enemies". Who of us thinks of immediately "praying for one who persecutes you," (a mugger, a robber, a warring nation)? So, one basic characteristic of Christian love is its sacrificial outgoing universal caring for people.

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<sup>1</sup>Human Sexuality: A Preliminary Study, United Church of Christ, 1977. For Biblical Discussion see especially: Chapter 2 "Biblical Foundations" pp. 31-86. Blue Book, Part I *The Church and Homosexuality*, United Presbyterian Church, 1977. See Section II "Homosexuality and the Bible" pp. 28-100. For the differences between the United Presbyterian majority and minority interpretations and policy statements, see especially pp. 157-183 and pp. 184-201. *Human Sexuality: New Directions In American Catholic Thought*, produced by a Roman Catholic Commission. Paulist Press, 1977. For the Bible and human sexuality see Chapter I.

Other aspects of Christian love include acts of responsibility and sharing. When one loves, one assumes caring about one's beloved. One does not wait for a law to tell one to help the sick or aid a friend. Indeed, a lover even looks for ways to express that love. There is a kind of inner impulse that wants to help. Similarly, when one is given the gift of love, however small, one wants to share the new level of being. Perhaps it is no accident that Jesus combined the responsibility and sharing of love when he "sent them (the disciples) forth to preach the Kingdom of God, and to heal the sick." (Luke 9:2). At the same time, Jesus made it clear that Gospel love was not a sentimental "good feeling" which ignored sin and evil in life or assumed that "love can conquer all." As we know, Jesus warned that his love may result in persecution and isolation. And he advised his disciples that if they were not well received to "shake off the dust" and depart.

The other, often over-looked, ingredient of Christian love is that it must be experienced and nurtured in a group relationship. While the individual can have a personal relationship with God, and each person must develop his conscience and make his own decisions, it is also true that this is not enough. My view of God needs to be corrected by your view; my experience of God's love needs to be widened by your experience. Because of our sin, we need each other. Of course, we are talking about the Church here. This means that the Christian ethic is not the simplistic idea that all each individual has to do is use "love" for each "situation" and do the best he can. Nor, on the other hand, can a Church institution assert that it has all the moral answers, thereby implying that it is the duty of the individual to memorize, obey, and observe the rules and keep quiet!

The awareness of our biblical covenant is much needed in our highly individualistic culture, reflecting as it does the long experience of the active relationship of God with both individuals and groups. Therefore, my understanding of God-love is dependent upon my experiences but also upon my commitment to groups of God-loving people. Further, my loyalty and caring are both gift and achievement; I have a responsibility to God and his people. Love requires one to consider the effect of my actions not just on me, but on my neighbor and upon the Body of Christ. Do my actions enhance my ego or the Church? Does my witness disclose my ability or does it reflect something of Christ's spirit and love? Or, more likely, what mixture of sin and love is present in any one of my actions and motives? Still another aspect of Christian love needs emphasis particularly in view of certain opposite cultural views present. There are strong movements in both secular psychology and popular religion which focus almost exclusively on individual happiness, success, and salvation. All that seems to matter is that the individual "gets saved" or achieves happiness or "finds himself", etc. By contrast, biblical love adds to its concern for individuals, the proclamation that God's love has a majesty to it, an impersonal demand for justice, a call for all mankind's well-being, and a declaration that such love will often require much self-sacrifice. Jesus did not tell us to go find ourselves; he told us to "seek the kingdom first" and that such a course was not easily achieved because of our sin. This caring, suffering, sacrificing, outreaching love cannot be achieved solely by the individual, nor can it be captured and limited by rules. Love can only be experienced and performed in a dynamic three-way "covenant" between God, the individual and the Church.

### B. Biblical Views of Human Sexuality

#### 1. *A Variety of Views*

A careful reading of the whole Bible provides no immutable ethical rules about human sexuality. Of course, in various parts of the Bible one can find specific moral judgments about certain particular actions such as fornication, adultery, prostitution, etc. But such instances must be seen in the full historical and cultural context in which they occurred and were recorded. Thus, one can see many changing verdicts about the same action. An unfaithful wife could be stoned to death lawfully, yet Hosea was ready to forgive his adulterous wife. By the law, a man could divorce his wife for all manner of reasons—some pretty capricious. But Jesus elevated the previous low status of women by asserting that only in an obvious case of adultery could a man divorce his wife. And there are many, many other accounts of various specific deeds—sexual and non-sexual. “Rules are the cultural clothes worn by a principle.” Therefore part of our task is to find the basic principle(s) underneath the historical fashions.

#### 2. *Sex Basically Good*

The major point to be made, however, is that the biblical view of sexuality is that it is a basic part of life, a force that is essentially good—like creation. The problem, as with all gifts, is the use and misuse of sexuality. The Bible provides examples of the good use of sex—as an expression of love, family and friendship; and examples of the misuse of sex—as in infidelity, breaking up family love, regarding people as things as in the case of prostitution, etc. The basic problem of sex, therefore, is not sexual, but ethical and religious.

While the Bible clearly regards sex as basic in human nature, yet sexuality is not of primary concern. Its importance lies in how it is used. In the teachings of Jesus, there is little concern about “a sexual ethic” *per se*. In contrast to some of the later fathers of the Church, we find no major concern by Jesus about sexual problems, no emphatic rules against this or that sexual behavior, no calls for celibacy and abstinence. He was unmarried, yet it is clear that women were attracted to him, and he was criticized for associating with some, as well for “wine-bibbing and feasting” with people of both sexes.

In the letters of St. Paul, there are more specific references to sexuality. Like his Judaic predecessors, he was against promiscuity (*porneia* or  *pornos* in the Greek New Testament Text). He lashed out at other obvious forms of sexual misbehavior, heterosexual and homosexual. Paul recognized the validity of sex and marriage.

Again, taking the Bible as a whole, most scholars agree that the Bible views sexuality and other aspects of personhood as essentially good but in need of control and direction in the interests of the abundant life. But again it must be stressed that “abundant life” does not mean just the individual’s happiness or even a family’s pleasure and growth. Abundant life is at least partly a gift from God and his love is for us all. Therefore, be it sex, reason, morals — all must be directed toward a better life for society, nations, tomorrow’s children — the whole structure of life. From the New Testament Gospel perspective, then, the issue of sexuality is how can it contribute to greater human well-being? In contrast to much of our modern culture which emphasizes only individual good

## APPENDICES

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or satisfaction, the Gospel-love ethic requires us to expand love to include family, friends, and society as a whole. Our criterion is not does my ego like it and do I feel happy, but rather, do my actions, in relation to others, to my faith, and God enhance or hinder the quality of life? This is why we say the problem of sex is not sexual, but love. The purpose of sex is love in individual lives, not sexual sensations. The purpose of sex for the human race is to enhance the well-being of mankind.

### 3. *Some Changing Rules and Customs*

While there are specific condemnations of homosexuality in the Bible (as noted in the Sodom and Gomorrah story, in Leviticus 18:22, and elsewhere), there is none in the teachings of Jesus, nor in the formal announcements of the Church Councils. It is hard to take specific condemnations of homosexuality found in the Old Testament as authoritative when we do not accord other such specific examples of moral teaching in the Old Testament such dignity. There is a progression in the development of morality through the course of the Old Testament. The low status of women, for example, who were regarded as mere property in Exodus 20:17 is certainly not the view of Jesus or later Old Testament writings.

Similarly, many moral rules were made in order to meet immediate cultural or local conditions. The injunctions against "unclean sex" did not mean that all sex was dirty. Rather, in most cases, it referred to ritual impurity either of men or women related to sexual functions.

### 4. *More Established Positions*

On the other hand, this does not mean that all sexual practices are purely relative and culturally changeable. Adultery, prostitution, and homosexual acts are regarded in the Bible as immoral. But note why such actions are so regarded. They are immoral, often in the Old Testament but especially in the New Testament, not because they are sexual but because such acts violate personhood, family love, and the social quality of life. Likewise, some homosexual persons are regarded as immoral not because of their homosexuality but because some of their actions reflect an idolatrous obsession with sex, or violate another person's freedom, or are seen as deleterious to the family and/or to the structure and quality of society.

The doctrine of Creation is often cited as bearing on this issue. In order to create humankind in his image, God found it appropriate to create both male and female. Also noteworthy is the fact that throughout both the Old and New Testaments the heterosexual covenant is used as a metaphor for the relation of God to his people. Not everyone believes those doctrines have any bearing on contemporary thinking about homosexuality.

### 5. *Wider Social Effects*

There is no formal biblical injunction against premarital sex nor exclusive approval of a nuclear family life-style. This does not mean that there is no guidance in Scripture. As we have noted, the Bible is everywhere against promiscuity (porneia). And the Bible is positive in asserting the desirability of fidelity, loyalty in friendships, commitment to social justice, concern for society. Jesus wept over the coming fate of Jerusalem. The family is seen in the Bible as a basic reality to be nourished, but there is no one form or specific style that is supreme. Yet there are cautions against defying the family

or tribe when they interfere with larger social justice issues, or communal welfare. Here the two basic points need to be stressed. When the Bible proclaims a clear moral position, it is almost always because the specific act violates a basic character. Actions are good or bad not because they are sexual or spiritual, male or female, "gay" or "straight", etc.; actions are good or bad in terms of human well-being and the quality of existence for all.

Therefore, opponents or proponents of particular types of sexual orientation or action cannot use the Bible to sanctify or condemn persons by classifying certain deeds under general labels. All heterosexuals are not more moral than homosexuals or vice versa. General labels applied to specific external actions are not warranted for moral condemnation of persons by the New Testament Gospel. "Hate the deed, love the sinner!"

Even though we may agree in defining certain obvious deeds as morally wrong (such as sadism, torture, exploitation, etc.) the New Testament reminds us that we must also include in our consideration the motives, health or illness and the condition of the doer of the deed. We cannot fairly judge solely by motives and intentions, neither can we evaluate solely by the external deed. It was this internal and external, humanly personal and lawfully moral, combination which Jesus so uniquely demonstrated.

### C. The Church's Sources of Authority

#### 1. *The Authority of the Bible*

Volumes have been written on the nature of the authority of the Bible. We can only give a summary clue as to our position which perhaps is best condensed into this sentence: "We do not take the Bible literally; we take it seriously." If one regards the Bible literally, one runs into conflicting sentences, ignores primitive historical customs, and goes against Christ's criticism of some of the Pharisees who followed the letter of the Law to the neglect of the spirit of the Law. On the other hand, because of the universal presence of sin, we do not believe any person is qualified to say absolutely "this is what Jesus meant when he said . . . ." It seems obvious to us that the Bible is the Word of God, the record of God's mighty acts in the history of Israel and the prophets culminating in God's revelation in Jesus, the Christ. Precisely because the Bible is part of God's revelation, none of us can say that we understand exactly what God is and does, that our interpretation is equal to God's. Humility becomes us all, and that is why we need the scholar, the worshiper, the mystic, the theologian, the worker, the mother, the priest—all of us—under the Holy Spirit to help understand God's reality and to take our Scripture seriously. "O Lord I believe, help my unbelief." (Mark 9:24).

#### 2. *Scripture*

To be sure, the Bible does contain definite norms on sex and the family (as we have noted). But as Christians we are not boxed in or bound to previous descriptions or experiences. We do not deny that many people have had authentic religious experiences, but we also affirm that God continues to act in our lives and often in new ways. His revelation is not limited to ancient times. And even so, our understanding of his mighty works is often enlarged and deepened by new insights and disclosures. For example, even the disciples of Jesus did not always understand some of the more profound meanings behind

his words and deeds. Some in the Jerusalem Church felt that Christ's mission was only to the Jews, while Paul and others insisted that the Gospel was for all people. Wider and newer Christian (Church) experiences have often helped us to see God's deeper truth.

### 3. *Tradition*

Similarly, with regard to natural law and Church Tradition, there are good and bad behavior and policies. We can learn from both Natural Law and Church Tradition yet we are not limited to either. For example, the concept of a just war developed by natural law theorists and Church tradition was a useful moral guide when wars were fought by semiprofessional armies and damage to people and property was relatively small. But now in a nuclear age, maybe the concept is inadequate. In any case, God may be judging us in new ways, or beckoning us to seek peace and justice by other means.

Perhaps it is no accident that part of the Anglican tradition about authority has been to say that the sources of authority for us are: Scripture, tradition and reason, to which we would add the Holy Spirit and the prophets. The point is that there is no one absolute; only God is absolute. So the nearest we can come to understanding and interpreting his will and actions is to use many sources and always be open and sensitive to new disclosures of God's presence. Thus, we have much guidance—ethical, moral, and theological—from Scripture, tradition, and reason, but we are also free to receive new guidance by whatever means the Lord chooses.

### 4. *Reason*

Another area of basic importance but also severe differences is in the role of norms, morals, and values. Christians are familiar with the extremes of individualism. At the opposite pole, are the authoritarian codes which clearly define moral actions, and seem to admit of no exceptions or complexities—be it by the authority of the Church or the literal word of the Bible. And somewhere in the middle between the extremes above is a large number of us who tend to pride ourselves on flexibility and sophistication, but often just bounce back and forth between both extremes. On one issue we will quote Scriptures for our defense, on another we will use the Church's "good order" or "tradition", or if neither can support us, we will claim the authority of the Holy Spirit! At our best, we try to achieve a consistent middle ground position that has a proper balance of rules and flexibility. But there is a continuing and legitimate debate about what is "a proper balance"!

Finally, some may feel that we have not settled the problem of authority, if we end up not with closely defined rules but with relative guides. Such a feeling is natural and human, and it may be useful to remind ourselves that not only the Pharisees but equally devout followers of Jesus often pressed him for unequivocal answers. Jesus refused. Nevertheless, the norms we have noted are norms, and even if not the final answers, they are authoritative, useful and essential. We cannot live normally without them. Perhaps it is our destiny to walk on the ragged edge between uncertainty and certainty. For life is not static; God is not limited to laws, so we thank him that his love also frees us to seek new ways of doing his loving will, acknowledging his just judgments, and being forgiven by his grace.



### D. Interpretations of Church Tradition and Natural Law

#### 1. *Natural Law*

While we believe in the usefulness of a theory of ethics based on natural law, we wish to call attention to two of its basic weaknesses or misuses: (1) it is often assumed that man, being rational, can clearly know what is the rational will of God or divine law. In addition to noting the varieties of differing "rational conclusions" in history, the Christian doctrine of sin teaches us that even our reason can be corrupted by sin. Note how some people on both sides in the ordination of women question argued natural law as their source of authority. Similarly: (2) history is filled with ethical conclusions supposedly determined by natural law but also heavily influenced by cultural values. Thus, during the Vietnam war, two different sets of Roman Catholic bishops argued for the same just war theory but came to opposite conclusions.

On the positive side, natural law ethics is our chief guide in applying general principles to particular problems. For example, everyone believes we should have equal treatment before the law. We also know that nearly every situation seems to be different. Reason and the vast body of natural law help us to define and clarify the exceptions and variables. It helps save us from chaos and capricious decision. There is a proper place and use of natural law theory. Historically, most of our great systems of justice were based upon and derived from this theory. After fascism had destroyed rational justice, Germany, Italy and Japan did not have to start from zero to establish a relatively just system again. They revived and added to the ancient natural law principles, as our founding fathers did in 1776. But as we interpret the Old Testament, we believe the principles of natural law must be interpreted in the light of the New Testament. Indeed, natural law may be deepened or enlarged by reference to Christian love. Thus, rational justice may be satisfied by arriving at a just arbitration between two sides, but the Gospel requires us to go further and seek reconciliation of the two parties.

#### 2. *Church Tradition*

Many Christians, if a problem can't be solved by reference to the Bible, will use the *Tradition of the Church* as the answer. There is a vast reservoir of institutional, religious and ethical experience built up over the ages. While much of it is practical and helpful, some of it was designed more for the organization and for the ease of administration than for the service of the people. And so we still have debates today whether this or that part of the tradition is or is not reflective of the Spirit of Christ. So, here, too, we must advise caution. For example: There are strong statements by some of the Church Fathers (and Popes) not only against homosexuality, but against all sexual activity. Using the same interpretive method, one can make a similar case in favor of slavery. Large parts of the Bible, including St. Paul, plus long years of Church Tradition, once seemed to accept slavery. Other than a few admonitions to be nice to slaves, there is no call to end slavery. Yet from other parts of the Bible, especially from the Gospel of our Lord, one can, and in some cases, we believe, must have a different interpretation. This is why we raise questions such as: Why is sexual immaturity worse than ethical immaturity, e.g. Why is homosexuality or adultery worse than ignoring the poor or hating an enemy? Such questions and problems underline our belief that all issues, along with the disturbing need for

humility in acknowledging that all our interpretations and applications of God's love, are relative. This is why we must work together in community on such issues.

We also need to point out that while many people note only the obvious evils, it will not be adequate to focus on only the good deeds in the history of the Church. As with natural law, so with Church tradition, we interpret and evaluate its "goods" and "evils" from the New Testament criteria. And so it is good to learn from our tradition that many devout people experience "the dark night of the soul" before they come to know the Grace of God. We are not alone in our search and pilgrimage. On the other hand, the Gospel also helps us to see how, in history, religious fanaticism may result in terrible cruelty as in the Inquisitions. Thus we can even learn from those evils what *not* to do!

Here, too, we must recall that much of the history of the Church shows how difficult it is to accept and live by Christ's command to love. From the disciples on down to the present, we are always trying to hammer God's loving will into our wills. We do not want the insecurity of relative choices; we want authoritative and absolute answers, the dream of all priestly bureaucrats secular and sacred! For the laity and priest alike, it is always easier to manage and decide things if we believe there are definite answers. Yet, it is equally clear in the Gospels, that Jesus steadfastly refused to give *the* answer to any problem. He revealed to us the nature of God which is a just and caring love, and his will for us is to seek that power-love. And the cross and the Resurrection were God's demonstration that this is *the* reality in life. All else must be related to that loving reality.

Since this God of love is absolute, it follows that there is no other absolute, not even a moral law such as "Thou shall not kill." For what happens when this law, no killing, collides with love which says we must rescue the victim from the armed sadist? Or by what criterion does one choose between the life of the baby vs. the life of the mother, or other "life-raft" situations? Thus, it is essential to evaluate Church tradition as carefully as we interpret the Bible and natural law.

### 3. *Church Historical Views of Sexuality*

To summarize 2000 years of Church history even on only one subject, one cannot do justice either to the subject or to Church history. Mindful of the obvious weaknesses of this condensation, we offer the following highlights: At no time in the Church's history were sexual sins regarded as among the chief sins. The first five centuries A.D. were largely concerned with theological issues arising out of the collision of the biblical faith with Greek and Roman culture. The formalizing of the Creeds reflects the primary concern of the Church.

#### a. *The Infection of Dualism*

Nevertheless, when problems of sexuality were brought up, there is no doubt that some of the most influential of the Church fathers tended to regard sex as essentially evil, and not a few also regarded women as partly causes of such evil. There is also no doubt that most of these views were derived not from the biblical faith but from the Greek and Persian dualism of body vs. soul. There is ample documentation to show that in this cultural battle, the Greeks won a major victory, the effects of which infect some of Christendom to this day. The idea that the body and its appetites, especially sexuality,

are basically evil, while the soul, mind and reason are essentially good, is a central Greek view found in Plato and others.

Yet, the Church at its best did not lose the cultural war. For at the height of the Greek influence, the Church rightly asserted the biblical view of the basic unity of the self, and noted bodily virtues and spiritual sins as well as vice versa. The clearest example is seen in the credal affirmation "We believe in the resurrection of the *Body*." No Greek Platonist ever would have said that.

b. *Chastity, Virginity, Marriage*

Nevertheless, the Greek and other influences left their mark and were influential in causing some important developments. One of these was the concept and practice of chastity. Chastity became one of the monastic vows, and was regarded by many as a desirable virtue. Part of the basis for this virtue did indeed stem from the dualistic idea which regarded the body and its appetites, if not evil, at least of a lower moral level. Part of the reason for duality was also mastery of the self, the power to control and direct human vitalities, and a means to concentrate on spiritual growth, meditation, prayer, in order to serve God. Note also that virginity differs from chastity in that it calls for the abstinence from sexual intercourse. Chastity was a broader and longer discipline which included appropriate sexual attitudes between married persons.

For awhile, especially among monastics, chastity was regarded as one of the great virtues. Later on when marriage and the family patterned after Scriptural emphasis were extolled, a seeming paradox appeared. How could the Church encourage marriage and family sex as an ideal while apparently elevating consecrated virginity also as an ideal? We have to be careful, therefore, that we do not say that the only wholesome model of Christian behavior and sex is the family. It is an ideal, but not the only one.

c. *Summary*

Here again we can learn from the tradition of the Church. The ancient Fathers promulgated the ideals and models of both the family and monastic chastity. At times, some theologians seemed to regard sex as at best a necessary evil; at other times, as a valid expression of love in marriage. But however high or difficult their norm may have been, the Church was quite consistent in its generous pastoral administration of these norms. Church authorities, for example, were particularly lenient in their treatment of the lower classes. Even if some of the elite tended to sneer at those below them, they were pastorally compassionate in their professional relationships. On the other hand, we must also admit that some of the more extreme diatribes against all sex were just wrong, however well intentioned. From this period in Church history, then, we learn that sincere devout Christians can and do differ on some very basic ethical principles, that the Church somehow manages to encompass such diversity and at its best, compassion finally appears, albeit not often enough. And on a more informal but perhaps insightful level, it was St. Jerome who declared (1500 years before Freud) "Though I can banish the dancing girls of Rome from my daily thoughts, they re-appear in my nightly dreams."

After the Patristic period, thanks in part to Augustine's writings and a few

others, the Greek dualism prevailed and was modified only in part by Thomas Aquinas. And, of course, the whole tradition of monasticism and some types of mysticism further entrenched a negative view of sexuality. Even so, it must be stressed that in spite of this hostile attitude, sexuality was still not a major concern of the Church, nor was sex regarded as a primary sin.

From St. Thomas of Aquinas and the Protestant reformers, the Church began its slow journey back toward the more biblical view of healthy sexuality. St. Thomas of Aquinas regarded sex in marriage as valid, Martin Luther married Kate; artists began to portray the human body as it really was, and sometimes as it often acted sexually a la Hieronymous Bosch. And so we have arrived at the 20th Century where we now have to report that the Church-at-large includes both the biblical and the Greek views of sexuality. In their extreme forms of expression, these two views are still in conflict with each other and this conflict is one of the basic causes for the sharp and often emotional differences between Christians.

Finally, while fairly clear evidence of the biblical and Greek views is present and discernible within the Church, there are also many Christians who represent some mixture of both. To the logical purists in the extreme camps, this may appear to be confusing. But not a few of us are perfectly willing to admit that we are, indeed, a bit confused on some matters of sexuality and the Church's not-always-clear views of the subject. Augustine himself was a prime example of unclarity. In some writings he certainly seemed to say that sex is a mortal sin but he also said that sex under love was good. So with most great thinkers and profound scholars, contestants can usually find support for opposite arguments.

In the Church today, however, in spite of the varieties strongly present, one senses an increasing number of clergy and lay people who are restless and perhaps confused about the Church's views on sexuality. They also hope that maybe it is possible for the Church to re-assert its biblical faith, along with its better historical moments, and sort out from the volatile, secular, sexual wilderness what "is true and lovely and of good report."

### III. TOWARD A POSITION ON SEXUALITY

#### A. Empirical and Modern Views of Sexuality

##### 1. *Area of Agreement*

About the only agreement found in contemporary views on sexuality is the affirmation that sex is one of the basic drives in human nature. After that, points of view diverge. Nevertheless, there are important and major views which need to be studied and understood.

The next nearest agreement is the conviction that sex is more good than bad, and that it is a volatile and pervasive power that therefore needs control and direction. Differences appear when one begins to deal with specific means of dealing with sex and when one renders value and moral judgments about particular acts of sex. These differences in views do not revolve around whether the authorities are secular or religious. As we all know, there is variety among those of both points of view.

Among professionals and many knowledgeable lay people, there is growing agreement toward the general view that sexuality and sexual acts are good if they contribute toward personal maturity, and/or are expressions of mature love. Conversely, most people believe sexual behavior, whether caused by internal dynamics or external influences, is bad (psychologically and morally) if such behavior hinders mature growth or harms loving relationships. Obviously, controversy rears its volatile head as soon as one discusses specific issues of what constitutes "growth," "maturity," "loving relationship," and which specific sexual acts "help" or "hinder" the common good, social ambience or better life styles.

### 2. *Homosexuality*

Homosexuality seems to be one of those phenomena which is a mixture of both the known and unknown. Indeed the scientific study of human sexuality, let alone homosexuality, is barely 100 years old. So even in the domain of science, there are large areas of obscurity. This is one reason why there is a good deal of tentativeness in professional findings as well as conflicting viewpoints and unresolved issues.

The following are some major problems and unresolved issues: Most professionals assert that there are many possible causes of homosexual orientation. Homosexual persons share among themselves a variety of attitudes about their condition. Some are aware of it and choose to live with it, even develop it, but not many. Most homosexual persons do not choose to be homosexual, and there are a variety of ways of dealing with it from self-affirmation to desperate attempts to hide the condition.

#### a. *Professional Agreements*

In spite of many differences of opinion among professionals, there are certain facts about which there is agreement. Many of these conflict with widespread popular beliefs.

- (1) Homosexuality is not a single entity. There are different forms of this adaptation, only some of which are accompanied by any clear signs of other personal or social disorder.
- (2) Contrary to widespread popular opinion, homosexual persons are at present less likely than heterosexual persons to molest or seduce children and young adolescents.
- (3) There are homosexual persons in all walks of life and in all types of vocations and professions, and many of them are extremely able and have made valuable contributions.
- (4) It is common to suppose that men or women who depart significantly from the model of "masculine" "feminine" behavior accepted in their community may have homosexual tendencies. Such indicators are almost entirely unreliable. Many male homosexual persons conform to the "macho" image, and many female homosexual persons act in a thoroughly "feminine" manner.
- (5) Adolescents all go through a period of sexual identity confusion. This is usually transient and manageable. But it is extremely common, particularly in boys, for there to be homosexual concerns. In some cases not until the twenties or later is the adult sexual orientation settled.

### b. *Scientific Professional Disagreements*

About other important matters, there is more dispute in scientific circles.

- (1) Nearly all investigators believe that no one theory of cause can explain all cases of homosexuality. Yet different schools support their theory as being applicable in most instances.

The biological theory holds the origin to be genetic or hormonal. At present there is very little evidence to support this position, but research along these lines is still in progress.

The psychoanalytic theory is based on forty years of extensive research and case reports. The common core of these results is that a settled, adult homosexual adaptation is the result of a disturbance at one or more stages of the usual course of psychosexual maturation. Many different familial and environmental influences have been shown to contribute significantly to an eventual homosexual adaptation. No one of these factors has been found in all cases, but certain family and psychodynamic patterns occur often enough to have both diagnostic and predictive usefulness for the clinician.

Another school of scientific thought believes that homosexuality is merely one of a wide range of naturally occurring forms of human sexual expression to which no particular value one way or the other should be attached. All of the evidences of maladjustment cited by other schools are said to be the result of cultural disapproval and persecution. Without that, it is held that no personal or social pathology would ever occur. Evidence for this view includes serious depression or other neurosis which in particular cases can be traced to such things as homosexual persons losing their jobs or the love and support of their families as a result of their homosexuality becoming known.

- (2) The incidence of homosexuality is difficult to assess accurately. Kinsey stated that about 5% of adult males and about half that many adult females are homosexual. Some groups now claim much higher figures. These are probably inaccurate, unless they include all who have had transient homosexual experience during adolescence.
- (3) The issue of change to a heterosexual adaptation is difficult for members of opposing schools of thought even to discuss. Those professionals who accept the psychoanalytic theory believe that homosexuality is maladaptive and therefore an appropriate object of therapy. The success rate varies according to the particular configuration of homosexuality presented by the subject. Assuming a therapist with special competence in sexual disorders, complete readaptation to heterosexuality is possible in about 30% of cases. At least another 30% can obtain relief from compulsive promiscuity, depression, and other symptoms. The success of treatment rates are comparable to the average of all conditions customarily treated by psychotherapy. As with other conditions, an indispensable prerequisite for success is high motivation on the part of the patient to persist in long term treatment.

Readaptation to heterosexuality has been reported by practitioners of other schools, such as behavior modification and special types of

group therapy. It has also been frequently reported from various kinds of secular self-help systems without intervention of psychological professionals. Nevertheless, it is important to note that there is general agreement that the majority of homosexual persons are at present not changeable.

- (4) There is widespread professional disagreement about whether or not there may be some homosexual inclinations in everyone. The common incidence of homosexual fantasy or experimentation during adolescence is evidence for this view. On the other hand, at least 90% of all adults reach a settled and permanent heterosexual disposition. Still, it is common for fully heterosexual adults to have at least occasional dreams or fantasies with homosexual elements. This is interpreted by some to mean that most people have some "homosexual potential" which they suppress for a variety of reasons. Psychoanalytically oriented experts usually see this differently. They point out that sex, along with money, food, and other universals, is a very powerful symbol with many meanings. This is even more true of the sexual material in dreams and fantasies. To conclude from this type of material that everyone has homosexual tendencies strains the meaning of the term. At the same time, there are a few people who do experience being torn between heterosexual and homosexual adaptations. Leaving out those who are merely toying fashionably with such possibilities, the actual number of persons caught in this kind of conflict is probably quite small.

c. *Additional Unresolved Issues*

(1) *Subjective Attitudes*

When one digs into the private thoughts, motives, fantasies, and dreams of individuals, one discovers a fantastic and complex mixture. Thus, there are strong heterosexual persons who in the act of heterosexual intercourse may, at the same time, have homosexual fantasies. Similarly, many homosexual persons during homosexual genital acts have heterosexual fantasies. Who knows what myriad private thoughts, wishes, motives, and fantasies anyone has at any given time or in any given action sexual or not?

In the gospel Jesus tells how difficult it is to judge motives simply by observing external action. In St. Mark 5:23 our Lord began to educate us with a fairly easy example, e.g. the act of adultery is easy to condemn, but what about interior lust? If it is only lust, that too can be judged if somebody admits it. But what if it isn't lust? Or turn the problem around; what if one does an external good act such as having sexual intercourse with one's marriage partner, but all during the event, one is imagining one is coupling with someone else?

(2) *Fantasy*

The human imaginative faculty is an essential component of all creativity and progress. It is expressed in the form of fantasy, in every sphere of behavior. Since sexuality is such a pervasive element of personality, everyone has sexual fantasies. For example, fantasies are a nearly universal component of "falling in love."

Some fantasy is consciously willed, but much more is spontaneous.

Depending on the content of the fantasy, the subject may respond with any feeling from pleased surprise to horrified revulsion. But one cannot assess any fantasy simply by its contents. For example, if a person is unable to achieve sexual satisfaction without fantasizing about someone other than the marital partner, this could have many different meanings. These might range from a "safe" expression of naturally promiscuous desires, through signs of some psychological disorder (such as fear of real intimacy), to more sinister indications of morbid tendencies. Or there could be combinations of these and many other possibilities.

The hasty passing of moral judgments on oneself or others because of such fantasies is unwarranted, since careful investigation of individual cases is necessary to reach even an approximation of their significance. It should be remembered that the basic capacity for sexual fantasy is a gift, but, like all other gifts, it is subject to distortion and abuse.

No wonder all institutions and policy makers, secular and religious, want to remain in the safety and clarity of objective acts and objective norms. No wonder the ancient Pharisees and the pharisaic tendency in all of us find Jesus so disturbing and threatening. He wanted to bring us into the human and the personal realm. But that is so mystifying and diverse and complicated. Much better, then, to retain our systems and deal with baffling people "pastorally."

### (3) *Deep Friendship*

Because heterosexuality and monogamous marriage have been the two obvious and publicly approved standards of sexual behavior, we have tended to overlook other tendencies and life styles (often present in other cultures) which may not be necessarily immoral, and may indeed be virtuous. For example, deep friendships between members of the same sex are often very enriching and ennobling. The "buddy" phenomenon is a case in point. Sometimes these friendships last for life and grow more deeply than many other relationships. Indeed, many people of the same sex engage in a cherished life-long relationship as best friends.

Having noted some of the complexities above, it should also be noted that there are some discernible differences between a homosexual relationship and a friendship. Such friendships, even when deep, are often with several people, and at different levels of interest. In any case, it should be emphasized that one simply cannot judge interpersonal relationships by outward actions. The critical differences may be entirely internal in motives.

### (4) *Related Factors*

Although technically not identical with those factors, which eventuate in one of the homosexual adaptations, similar failures and distortions of psychosexual development lead to disturbances in heterosexual functioning as well. Such common social and personal ills as spouse abuse, impotence, frigidity, and compulsive promiscuity can often be traced to familial and environmental factors. These conditions have a great deal in common; there is no scientific reason to single out homosexuality from other failures of ideal sexual functioning. To do so is a social



decision, deriving from the value system and not from the scientific evidence.

(5) *Variation of Sex Drives*

There appears to be wide variation in the strength of the sexual drive, at least in terms of it being experienced as a direct need for genital activity. Those persons whose drive is relatively weak, or who find rechannelling of sexual energy relatively easy, are more likely than others to be successful in the choice of religious celibacy, or of some secular vocation with minimal opportunity for sexual expression.

One important result of the vast amount of contemporary research into sexuality has been to make us realize how protean its manifestations actually are. This was harder to determine in times when there was a narrow, publicly approved code of sexual behavior from which people strayed only furtively.

Homosexual persons themselves are not unanimous in their feelings about their condition, precisely because of the wide variety of adaptations which exists. Many people erroneously assume that the activists are speaking for the entire homosexual community. This is far from being the case. In the very nature of things those who choose to remain silent about their condition for whatever reasons do not receive the same public hearing as the activists.

(6) *Adolescence*

Another area of difficulty and confusion is the period of adolescence. Thanks to research from many disciplines, we recognize that the character of adolescence is such that the physical aspects and possibilities of sexuality have not yet been fully integrated into the total personality. Some adolescents are so overcome by the biologic changes in their bodies, and by the sudden emergence into consciousness of the manifestations of sexuality, that they have not yet learned how this force ought to be interwoven with the movements of their emotions and the rest of their selfhood. In short, it is a time when the sexual instinct is likely to be naturally dissociated rather than integrated.

Therefore, effective and sensible programs of sex education should have as their goal the facilitation of the integration process in order to help young persons toward the model of Christian maturity. To be legalistic, merely to propose a list of things they must not do, much less to tell them that sex is "bad" or "dirty" or "forbidden" is to aggravate, perpetuate, sometimes for life, the natural, transient, dissociation of adolescence. Nevertheless, ways must be found to discourage them from engaging in acts of genital intercourse before they are mature enough for this behavior to find its proper context. We also find convincing evidence that at least in some cases, improper handling of adolescent confusion about sexuality may be a precipitating factor in bringing about some forms of the homosexual adaptation.

(7) *A Homosexual Person's Decision: "Open" vs. "Secret"*

Our final section here deals with the popular distinction between "open and avowed" vs. disguised or hidden homosexuals. It is already suspected,

if not numerically known, that the Church has ordained homosexual persons for years. This has led many people to suggest that such a practice is valid so long as the unknown clergy remain unknown "in the closet." Then, this view goes on to assert that no "open and avowed" homosexual persons should be ordained.

Regardless of the variety of positions against such ordination, the problems of hypocrisy, integrity, and suffering remain unsolved. If one adopts the two correlative views above, then one is demanding that homosexual persons live a life of fraud and deception. Since the "cure" rate, at present, is only 30% at best, what happens to the 70%? The answer in our culture is: if you are a homosexual person, you had better disguise it. This cultural message causes enormous anguish to many people who are homosexual and who do not want to be. Their only hope after "failing" to re-orient themselves is then to be a master hypocrite, who lives in constant fear that he or she will be discovered, or will make a mistake, and then be fired from a job. The final irony is that much of this anguish is caused by heterosexual persons.

**d. *Other Attitudes Towards Homosexuality***

There are other and more just options. One view is to tell those who, because of the enormous cultural pressure against them, want to struggle on "in the closet," that such a decision can be respected. They should not be exposed. They should be ordained if they are competent and meet the regular standards. A second view concerns those who have suffered long enough and want to "come out of the closet." Their decision should also be respected and they should be welcomed to the body of Christ and to his ministry if they also are competent. A third view is to declare to those who want to go further and "avow" their homosexuality, join the cause, demand "gay" rights and seek the Church's blessing on their "marriage," etc., that we can understand that option, too. However, recognition does not mean approval.

**B. The Commission's Own Views**

This last alternative seems to us to indicate an abnormal obsession with homosexuality. Since we all have obsessions, causes, and inferiorities, we would still welcome the "avowed" homosexual persons into the Church. But we believe they are not competent and qualified to be ordained, nor to be seen as an authentic alternative sexual model. Whatever sins homosexual persons have, we do not believe they should be singled out and asked to publicly repent. If the ministry or the sacraments depended on sinless people, we would have neither. Since it is obvious that we are all sinners, it should be equally obvious that therefore we all need to repent at least privately in a variety of ways. But why should any group be singled out as special sinners? On the other hand, we do not see that homosexual persons have or should have any special rights that heterosexual persons do not have. By the same token it should be obvious that we would insist that all civil and legal rights should apply to *all* people.

We wish to conclude by emphasizing that many of the cultural responses for or against homosexuality were based on ignorance and emotional attitudes unsupported by either facts or the Gospel. Similarly, we wish to emphasize with equal fervor that present modern and scientific knowledge has not resolved many of the obscurities of sex. It seems obvious to us that we need the continued full

and mutual support of religion and science to help us deal with human sexuality in all its forms in far better ways than has been true so far.

We have indicated how we evaluated Scripture and tradition. Now we must make clear our basic attitude towards contemporary data, modern scientific views of sexuality and some popular cultural ideas.

The Commission has been addressed by many persons who have attempted to make an analogy between the relationship of homosexual persons to the Church and the relationship of minority racial groups to secular society. The Commission has concluded that that "civil rights" analogy is unhelpful, and often obstructs dialogue. In the past, the General Convention has affirmed the civil rights of homosexual persons in society (G. C. Journal, 1976, C-109). However, the Church must differentiate behavior, even that behavior that stems from psychological conditions which the persons has not willed, from conditions of being. All human beings are equal before God; their actions are not. Regardless of what moral judgment may be passed on homosexuality, we believe that there can be no question that in the sight of God the persecution of homosexual persons is a very serious sin. The Church has much of which to repent in this regard.

### 1. *Evaluation of Scientific and Secular Views*

Our first duty is, of course, to accept truth from whatever source it comes and is established. Much of God's truth may come through scientists, secularists, and agnostics who are not Christians. The cure for cancer may be discovered by an atheist. Some early religious stories said that the earth was the center of the universe. Science proved otherwise. So today, some people believe that any male with a high pitched voice is a homosexual person, or that most cancer is contagious. Both beliefs are untrue.

On the other hand, there are many values, purposes and goals which science cannot determine as right or wrong. Science cannot say that Beethoven's Fifth Symphony is beautiful or not, nor can a doctor prove that John loves Mary, and no scientific means nor philosophical words prove or disprove the nature of God. While there are obviously different areas and different types of reality and truth requiring varying methods and language, there are also problems caused by the overlapping of these different areas. A common example is psychosomatic illness and its cure. Another instance comes from the discipline of economics. What may be economically desirable, for instance, imposition of higher taxes during periods of inflation, is often politically unwise or impossible. These examples reflect how we order our priority of values.

### 2. *Our Views of Human Sexuality*

Therefore, we must now show the basis for our priorities, i.e. what are our prime values as derived from our Christian faith? Here are some of our views of human sexuality:

- a. One obvious purpose of sex is procreation and this should be done with the intention of family love, contributing to the welfare of Church and society.
- b. An equally obvious purpose of sexual relations is that it can be and should be an expression of love and thereby is a valid and authentic act quite apart from having children.
- c. Sexual activity is good or bad depending on whether or not it expresses and

contributes to well being and love. This means that lovers may express the pleasure of their devotion sexually as they do in non-sexual ways, e.g. laughter, sharing of food, thought and work, etc. To emphasize the same point—if food, thought, work and sex hinder the relationship of love, then they are bad (morally and psychologically).

- d. As noted above, we believe all norms must be informed and measured by our biblical faith, our Gospel love. Thus, we are against adultery and promiscuity (*porneia* or  *pornos*) even though we know people often engage in such actions from a variety of motives and emotions.

### 3. *Selecting and Using Biblical Norms*

#### a. *Majority vs. Minority*

We believe we are faithful to the biblical traditions in constantly emphasizing the normative values of the family, social responsibility, and life of the Church, even though we know we all fall short of ideal values. Cultural statistics of sexual behavior should not change Christian standards. Because 95% of us have head colds, it is not to be assumed that colds are normally good and that we should give up the effort to find the cure. Similarly, it may be that 90 or 95% of us are heterosexual, but that does not mean that the remaining 10 or 5% are morally wrong homosexuals. Majority views should not necessarily determine our ethics and norms. Adding up numbers of external actions does not tell us much about the quality of the act, or its deeper effects on individuals or society. Quality and effects lead us inevitably to values and norms.

#### b. *"Lifeboat" Exceptions*

One other key point to be made here is that in the use of ethical norms, one should not interpret the exceptions as a new standard. The various dramatic "lifeboat" scenarios that are often used to show the relativity of all norms are often turned into an argument for a new moral approval. To put it simply: One may have to tell a lie in order to save a life, but that does not mean that dishonesty now becomes a virtue. It is still a lie; it is still wrong. It is a classic case of two norms, two virtues colliding. It is good to save a life; it is good to tell the truth. But if the two "goods" collide, then one has to choose and that brings us back to the old basic problem of: what is the criterion of selection. And as we stated earlier, the criterion for us is: God is the one and only absolute, that we know he is love, and that a life has a higher value to him than a verbal untruth. That is how we decide that saving a life is greater than telling a particular truth. Love of neighbor takes greater precedence over private virtue. Even so, it is important for us to acknowledge that though we loved and saved a life, we did also lie. So we cannot preen our moral feathers and have an easy conscience about the deed.

#### c. *Norms and Flexibility*

We believe in the use of norms, in noting exceptions, and in dealing pastorally when we fall short. The problems become more complex in instances where hidden assumptions determine the norms. Thus, for example, the rule that there can be no expression, even for adults, of physical sexuality outside the legal bonds of matrimony appears to be excessively strict. But the task of discerning what the exceptions to this time-honored rule

may be calls for a greater degree of consciousness and responsible reflection than most people are accustomed to exercise. We suggest that those relationships in which persons are seriously testing their readiness to enter the matrimonial covenant probably constitute a category of extra-marital sexual involvement which should not always evoke Christian censure.

The large problem of pre-marital sex raises similar problems regarding norms, hidden biases, and flexible application of principles. There are few references in the Bible to pre-marital sex, as such. Yet in Church history one sees a growing tradition of negative restrictions against it. It is perhaps useful to note that the biblical word  *pornos* or  *porneia* , was used to denote whoredom, promiscuous sex, etc. The passages where this word is used are often cited as an argument against all sex before or outside of marriage. It is not only a case where a biblical word is misused, but also one where a particular and cultural norm is broadened to the neglect of other norms which may be equally applicable. For example, most arguments in favor of the norm of no pre-marital genital sex are based on the assumption of the immaturity of adolescents and, in earlier times, on the great danger of pregnancy. Since adolescents are still immature, that reason for the norm still applies. But does it apply generally now that contraception is available? And does it or should it apply to consenting adults whose friendship is deep and growing? Isn't sex within marriage, in cases where it is little more than sex by one married partner upon the other, even more than  *pornos* or  *porneia* ?

But we need to know which norms we should use, which one(s) take priority, and how we make both the selection and application of norms. This, of course, is always an on-going task.

### APPENDIX B BIBLIOGRAPHY ON HUMAN SEXUALITY

#### Basic Readings:

Arno Karlen, *Sexuality and Homosexuality*. New York: W. W. Norton, 1971.

The book is the result of five years of detailed study of every conceivable aspect of the topic, historical, cultural and scientific. It does not sacrifice scholarly standards, and yet is written to be fully available to the general reader. The excellent critical bibliography includes both general and technical references. In addition, there are many transcripts of taped interviews, both with various research workers and with homosexuals themselves. It is an indispensable basic text and reference work for anyone who wants or needs to know more about homosexuality than can be learned either from activists or from specialists in one facet or another of this disposition.

Stephen Sapp, *Sexuality, the Bible, and Science*. Philadelphia: Fortress Press, 1977.

An excellent concise review of the Biblical view of sexuality, accompanied by a clear presentation of the latest scientific information. This is for background, as homosexuality is not specifically considered.

Ruth Tiffany Barnhouse, *Homosexuality: A Symbolic Confusion*. New York: The Seabury Press, 1977.

Considers Homosexuality both from the scientific and theological perspectives, these two modes being seen as, in the last analysis, inseparable. Presents the point of view that homosexuality is not just an alternate life style, but a developmental failure.

## APPENDICES

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John J. McNeill, S. J., *The Church and the Homosexual*. Kansas City: Sheed Andrews and McMeel, Inc., 1976.

A careful review of homosexuality both from the theological and scientific perspectives. The best presentation of the homosexual liberation point of view. Includes excellent references and critical bibliography.

Norman Pittenger, *Time for Consent*. London: SCM Press, 1970.

A theological presentation of homosexuality as an acceptable part of the created order, not to be dismissed as sin.

Richard F. Lovelace, *The Homosexual and the Church*. New Jersey: F. H. Revell, 1978.

A careful and detailed presentation of the conservative point of view by an Evangelical theologian.

### Additional Readings:

Derrick S. Bailey, *Common Sense about Sexual Ethics: A Christian View*. New York: MacMillan Co., 1962.

Ruth Tiffany Barnhouse and Urban T. Holmes, III, *Male and Female*. New York: The Seabury Press, 1976.

20 essays, including 4 on homosexuality, varying views.

Alan P. Bell and Martin S. Weinberg, *Homosexualities: A Study of Diversity Among Men and Women*. New York: Simon and Schuster

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William Cole, *Sex in Christianity and Psychoanalysis*. New York: Oxford University Press, 1955.

Lawrence J. Hatterer, *Changing Homosexuality in the Male*. New York: McGraw-Hill Book Co., 1970.

Clinton R. Jones, *Helping Homosexuals, Families and Friends*.

Assumes that homosexuals and families need help accepting the condition.

Anthony Kosnick et al. *Human Sexuality. New Directions in American Catholic Thought*. New York: Paulist Press, 1977.

Result of R. C. Study Commission.

Letha Scanzoni and Virginia Ramey Mollenkott, *Is the Homosexual My Neighbor?* San Francisco: Harper & Row, 1978.

A plea, biblically based, for an end to discrimination against homosexuals.

Samuel McCracken, "Are Homosexuals Gay?" *Commentary*, Vol. 67, No. 1, Jan. 1979.

A review of Bell and Weinberg's book along with other recent secular books accepting homosexuality.

James B. Nelson, *Embodiment: An Approach to Sexuality and Christian Theology*. Minneapolis: Augsburg Publishing House, 1978.

Irving Singer, *The Goals of Human Sexuality*. New York: W. W. Norton, 1973.

An informative view by a professor of philosophy at MIT.

Bett Schonauer, Brick Bradford, Rev. William P. Showalter, Leonard E. LeSourd,

Catherine Jackson, Rev. Robert C. Whitaker, *Healing for the Homosexual*. Oklahoma City: Presbyterian Charismatic Communion, Inc., 1978

Assumes that homosexuality can and should be overcome.

Helmut Thielicke, *The Ethics of Sex*. Harper & Row, 1975.

A moderate position, thoroughly explained.

United Church Press, *Human Sexuality: A Preliminary Study*. New York, 1977.

Surveys different views and aspects.

## APPENDIX C

### CONSULTATIONS WITH DIOCESAN REPRESENTATIVES

#### I. Background

The Commission was given a mandate by the General Convention meeting in Minneapolis - 1976, to study the subject of homosexuality and to recommend a position on the ordination of homosexual persons. In addition, the General Convention passed a resolution calling on all Dioceses to study the subject during this triennium.

#### II. Process

- A. The Commission met in Louisville, Kentucky in June, 1977. It became clear in this initial meeting that there was not only a diversity of positions on this subject within the Commission but in the Church at large. The Commission decided to take a listening posture and to initiate means whereby individuals and dioceses might communicate with the Commission and each other. The first step in this process was to design, disseminate and correlate the results of a survey to all Dioceses within the United States. This survey took place in October, 1977. It was sent to 93 Dioceses and 80 responded. Out of the 80, 65 indicated that some method of study was planned, in process or completed.
- B. The preliminary results of the survey was reported to the next Commission meeting in Austin, Texas, in November, 1977. The overwhelming response of dioceses and their willingness to share their study with the Commission confirmed the need for meetings with Diocesan Representatives from all parts of the country. The Commission concluded that throughout 1978 it would meet in widespread geographical areas and invite Diocesan Representatives to come and to discuss the subject, with the Commission and each other. As a result, the Commission met in Berkeley, California, April, 1978 (7 dioceses represented); Sioux Falls, South Dakota, July, 1978: (5 dioceses represented); Cambridge, Massachusetts, Sept., 1978: (9 dioceses represented); Erlanger, Ky. (Cincinnati) Dec., 1978: (10 dioceses represented). (The costs of travel had to be provided by dioceses and may have prevented some from sending representatives.)

## APPENDICES

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### III. Conclusions

The Commission is able to draw the following conclusions as a result of the Survey, the Meetings with Diocesan Representatives and subsequent correspondence with them:

- A. There is a variety of approach to the subject. This ranges from the compilation and dissemination of bibliographies, diocesan study commissions, education programs for parishes, resolutions to diocesan conventions, instructions to and from diocesan commissions on ministry, to memorials to General Convention in Denver.
- B. Of the responding dioceses 13 say that the subject of human sexuality and/or homosexuality is not a matter under active discussion in their diocese and therefore do not plan any study on the subject. Many of these dioceses have said that the House of Bishops' statement from Port St. Lucie sufficiently represents their position.
- C. There is no one position that has emerged. Rather there is a diversity of opinion, particularly on the ordination of homosexual persons. There is no consensus of position in one part of the country as opposed to another. There is no consensus in urban dioceses as opposed to rural dioceses. The one recognizable trend is that in dioceses where study has taken place on a broad base and in depth some consensus has been reached within the individual diocese.
- D. The Church at large has and is taking a serious and thoughtful approach to the subject. General Convention delegates on the whole will have had the benefit of studies and discussions within their dioceses.

### IV. Results for the Commission

The Commission learned a great deal from the various means of communication with dioceses. We are grateful for their cooperation and willingness to discuss diocesan positions and studies in depth. The resulting insights have made a major contribution to the final form of the Commission's report and recommendation.

### ADDENDUM

As detailed more fully previously, the specific instructions of the General Convention to the Commission, requiring it to consider problems related to human sexuality, precluded it from giving attention to other areas included in the Commission's Charter.

The Commission decided it would act as a channel for resolutions proposed by any groups which otherwise might have been able to have their concerns more fully considered by the Commission.

The following resolution is thus submitted by the Commission without endorsement.

#### Resolution #A—124

#### On Marriage Encounter

*Whereas*, the Eleventh Lambeth Conference (1978) took note of the need of programs to promote the study and foster the ideals of Christian marriage and family life; and



## HUMAN AFFAIRS AND HEALTH

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*Whereas*, the National Conference on Family Life held by the Episcopal Church in 1978 elicited a policy statement from the Executive Council that our ministry to families shall be strengthened; and

*Whereas*, Episcopal Marriage Encounter has become a viable and creative force in the deepening of marital relationships and of the life and witness of couples and priests in the Church and in the world; and

*Whereas*, the recognition of Episcopal Marriage Encounter by this Convention will encourage more married couples and priests to participate in the programs offered by this organization; be it therefore

***Resolved*, The House of \_\_\_\_\_ concurring, That the 66th Convention of the Episcopal Church commends Episcopal Marriage Encounter for its work in strengthening marriages and improving the quality of family life; and be it further**

***Resolved*, That each Diocese of the Episcopal Church is urged to assist and promote the activities of Episcopal Marriage Encounter through its Department of Social Concerns or other appropriate agency.**

## The Standing Liturgical Commission

The Standing Liturgical Commission is pleased to report the completion of two books assigned to it by the 65th General Convention: *The Book of Occasional Services* and a revision of *Lesser Feasts and Fasts*.

1. *The Book of Occasional Services* is a revision of *The Book of Offices*, last revised in 1960. It is a greatly expanded version and contains a rich variety of services and rites organized in three main sections: (1) Those pertaining to The Church Year, such as Anthems at Candle Lighting, Seasonal Blessings, a Christmas Festival of Lessons and Music, etc.; (2) Rites that may be pastorally helpful, such as Celebration of a Home; the Anniversary of a Marriage; a Public Service of Healing; Commissioning of various lay ministries, etc.; a section on Dedication of Church Furnishings and Ornaments; Restoring of Things Profaned; Secularization of a Consecrated Building, etc.; and (3) certain Episcopal rites, such as the Renewal of Ordination Vows; the Recognition and Investiture of a Diocesan Bishop; Ground Breaking for a new Church, Cornerstone-laying Ceremonies, etc.

The book has been prepared in response to numerous requests from the clergy and a Resolution of the 65th Convention. It is to be noted that the use of any of the services and rites is entirely optional. None of the rites is obligatory. Some congregations may devise other forms more suitable to local needs. The Commission considers, however, that even in such cases the forms provided will be found helpful in assisting congregations, diocesan liturgical commissions, and bishops in arranging services for special occasions.

None of the services or rites supersedes any of the rites and services in the Proposed Book of Common Prayer. However, the availability of these services is envisaged in the second rubric on page 13 of the Proposed Prayer Book.

The document entitled *The Book of Occasional Services*, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation is made part of this Report by reference. The Commission recommends the adoption of *Resolution #1*, which follows.

2. The revision of *Lesser Feasts and Fasts* (last revised in 1973) was also undertaken in response to numerous requests and pursuant to a Resolution of the General Convention of 1976. This revision conforms to the Calendar on pages 15-33 of the Proposed Book of Common Prayer, and it is intended to assist in the optional observance of these days. In preparing the present edition, the Commission carefully reviewed the existing collects, lections, psalms, and biographical material. A number of collects were retained, others were revised or replaced. The Commission also reviewed the lessons and psalmody provided, with the intention of enriching the observance of fixed holy days. With this same end in view, the Commission also carefully reviewed all the biographical material. A number of the biographies included in the 1973 revision were retained. Some others were revised or replaced where it appeared to the Commission that the devotional and homiletical use of the material would be enhanced. The Commission retained the collects and

readings for the weekdays of Lent, and, in line with this useful precedent, it added collects and readings for the weekdays of the Fifty Days of Easter. It also included brief commentaries on the meaning or historical observance of the Major Feasts in the Calendar.

In presenting this work to the 66th General Convention, the Commission recalls with deep gratitude its debt and indeed the debt of the whole Church to the Chairman of the Committee which prepared the two previous editions of *Lesser Feasts and Fasts*, the Reverend Dr. Massey H. Shepherd, Jr., without whose pioneering labors the present revision would not have been possible.

The Commission makes the document entitled *Lesser Feasts and Fasts* (1979 Revision), published by The Church Hymnal Corporation, a part of this Report by reference, and recommends the adoption of *Resolution #2*, which follows.

3. *Study of the Sources of Liturgical Formularies in the Proposed Book of Common Prayer*

This was one of the tasks assigned to the Standing Liturgical Commission by the 65th General Convention. However, the Commission learned at its first meeting that one of its members, the Reverend Dr. Marion J. Hatchett, a widely-known and respected authority on liturgy, was already engaged in the preparation of a study of the Proposed Book, under his own name, for publication by The Seabury Press. Since the material the Commission intended to include in its study would be covered in scholarly detail by one of the leading liturgiologists of the Church, the Commission decided to render assistance to Dr. Hatchett by providing him with all necessary background material. Several members of the Commission have studied Dr. Hatchett's manuscript, and have offered suggestions. Rather than duplicate the outstanding work already done, the Commission warmly endorses Dr. Hatchett's forthcoming study, *Commentary on the New American Prayer Book*, to be published by The Seabury Press, and commends it to all members of the Church, as an essential tool in understanding the present revision.

4. *A continuing study of the Main Lectionary for use on Sundays and Major Holy Days*

was a task assigned to the Standing Liturgical Commission by the 65th General Convention. Representatives of The Episcopal Church along with those of a number of Churches in the United States and Canada took part in a conference held in Washington, D.C., in March 1978, under the sponsorship of the Consultation on Common Texts (CCT). Its purpose was to determine whether a closer consensus could be obtained among the Churches in revising their lectionaries. The Commission was represented by the Rev. Canon Charles M. Guilbert, Custodian of the Standard Book of Common Prayer and Vice-Chairman of the Commission; the Venerable Paul E. Langpaap; and Captain Howard Galley, C.A. The Reverend Dr. Massey H. Shepherd, Jr., chaired the meeting, and the Reverend Dr. Reginald Fuller of Virginia Theological Seminary also represented The Episcopal Church.

While all proposed lectionaries are constructed upon the principles of the current Roman Catholic lectionary, in some cases significant departures from the norm are proposed. A considerable consensus on major points is evident among the Churches. The Commission has requested Archdeacon Langpaap to prepare a preliminary critical analysis of the Episcopal lectionary to determine at what points further revisions of the lectionary might be suggested to bring it closer to the developing consensus. The Commission intends to publish this study as its con-

tribution to the ecumenical dialogue and has included this project in its program of work for the next triennium.

5. At its last meeting in the triennium 1973-'76, the Commission established a Permanent Committee chaired by the Rev. Canon Lloyd S. Casson to study the principles and the criteria governing the inclusion of saints and commemorations in the Calendar. The Committee is to consult with similar bodies of other Christian Churches, particularly those of the Anglican Communion, with a view to arriving at a general consensus. A number of suggestions have been received by the Commission, but as this is evidently a long-term project, no recommendations are made at present. Meantime, attention is drawn to the rubrics (a) and (b) under The Common of Saints, pages 195 and 246 of the Proposed Book of Common Prayer.
6. *Education in the Use of the Proposed Book of Common Prayer*  
A large volume of correspondence reaching the Commission indicates that the Proposed Book is widely used and that considerable creativity has developed on the diocesan and parochial levels in educating congregations in the use of the rich variety of resources now made available to the Church. It would be invidious to single out for special commendation those diocesan liturgical and music commissions which have initiated publications commenting on the contents of the Prayer Book, on creative ways of taking full advantage of the opportunities for deepening worship and for evangelism the new Book affords, and of making known the variety of musical resources in process of being developed throughout the Church. Some of these publications are outstanding in quality and content, and have an influence beyond their diocesan boundaries. The volume of publications is considerable. In many parishes, weekly bulletins carry valuable comments on some aspects of the liturgy.

In many cases, Diocesan Liturgical Commissions have assisted in the establishment of parish worship committees. When the rector and the director of music take an active part, these parish organizations serve as a valuable resource in developing the worship life of a congregation. The development of parish committees on liturgy and music, with the active participation of the clergy, is highly recommended by the Standing Liturgical Commission.

The Annual Conference of Diocesan Liturgical and Music Chairmen, which began as an *ad hoc* gathering in 1969, has now acquired a continuing structure. It promises to become a permanent feature of the liturgical life of the Episcopal Church. The Conference now has a well-established and efficient Planning Committee consisting of representatives of the host diocese of the forthcoming Conference, whose liturgical and music chairmen act as Joint Chairmen of the committee, representatives of the host dioceses of the two Annual Conferences immediately preceding, with the Coordinator of the Standing Liturgical Commission, the Coordinator of the Standing Commission on Church Music, and the current President of Associated Parishes, Inc., serving as *ex-officio* members. This rotating membership ensures continuity and provides experienced leadership in the further development of the Annual Conference.

The Conference serves as a valuable forum for the exchange of ideas, the sharing of resources, and acquisition of new knowledge of great value to the diocesan liturgical and music commissions, and through them, and through the Ordinary, to the individual congregations.

Various dioceses have vied for the privilege of serving as hosts to the Annual Conference, and at each annual meeting thus far, at least four invitations for future

conferences are considered and voted upon. Well over half of the dioceses is regularly represented at each Conference. At least one half of the absences are accounted for by unavoidable conflicts of dates, such as diocesan conventions and other major local events. The expenses of the participants are paid for by their own dioceses. Any surplus is carried over to assist in meeting the expenses of the next conference.

In addition to the Annual Conference of Diocesan Liturgical and Music Chairmen, and in part under the influence of diocesan liturgical and music commissions, dioceses, parishes, and groups of parishes have been organizing meetings to study the possibilities of the new Prayer Book. In many cases these meetings have led to the establishment of parish liturgical committees and Bible study groups on evangelism and on prayer.

The Commission therefore recommends the adoption of the *Resolution #3*, which follows.

7. *Guidelines on the Use of the new Book of Common Prayer*

From all reports received by the Standing Liturgical Commission, the use of the Proposed Book is widespread and growing throughout the Church. Figures on the sales of the Proposed Book are only one indicator. It has also been reprinted in "luxury" presentation editions by more than one publisher. While exact figures are not available, the fact of these publications is an indication of special interest.

The Book has received high commendation, not only from individuals and congregations in the United States, but also from sister churches of the Anglican Communion. At the Lambeth Conference of 1978, it was used in the schedule of regular worship, and all 500 complimentary copies provided by The Church Hymnal Corporation were eagerly sought by Bishops from other countries. Judging from informal comments reported to the Commission, it was widely recognized as a landmark in Prayer Book revision, which is in process in most Anglican churches. As the first completed revision, it is looked upon as a significant model.

The Lambeth Conference adopted two resolutions on liturgy. In one (No. 23) it "welcomes and commends the adoption of a common structure for the Eucharist as an important and unifying factor in our Communion and ecumenically." This structure is a feature of the Proposed Book in both Rites I and II. It has been a consistent element in all of the Commission's experimental rites since 1967.

In the second of the resolutions (No. 24) the Lambeth Conference "recommends a common lectionary for the Eucharist and the Offices as a unifying factor within our communion and ecumenically; and draws attention to the experience of those Provinces which have adopted the three-year Eucharistic lectionary of the Roman Catholic Church." The three-year lectionary is an important feature of the Proposed Book; and efforts to develop closer consensus with the Roman Catholic and other Churches are part of the continuing work of the Commission.

In the Anglican Church of Canada, the Book itself and reprints from it are widely used. Translation into Spanish has been undertaken and is proceeding at a satisfactory pace. The new Psalter has been adopted, after intensive study by Lutheran biblical scholars, as an integral part of the new *Lutheran Book of Worship*, 1978, published by the Augsburg Press.

In unsolicited correspondence received before and after the General Convention's action in 1976, the Book has been described as "a masterpiece"; as retaining "almost all the best of the present book (1928) with great enrichment from ancient and modern

sources"; as "crowning a process . . . unique in the Church's history"; as "increasing the dimension of Christian worship"; as "a fine pastoral document and probably the most useful liturgical tool in one volume ever produced in Christendom"; as conveying "the same authority and dignity as previous Prayer Books while providing joyous new liturgies"; and as "an important evangelical tool." The Precentor of Coventry Cathedral, the Reverend Canon Joseph Poole, writing in the newsletter of the Cathedral, said of the Book, while it was still in draft form, before the first constitutional action in 1976, "There is not a page in it but carries evidence of deep scholarship, of a command of fluent English and of accurate syntax, and of a humane Christian spirituality."

This is only a sampling of unsolicited, spontaneous response of welcome for the Proposed Book. The Commission has also received a large volume of negative comment, often in the form of petitions to retain the 1928 Prayer Book, frequently as "form letters" offering little or no specific comment, and in a number of cases originating in parishes which do not seem to have participated in any stages of trial use, and from persons who appear not to have used the Book in public worship or private devotion in any systematic or regular manner.

It is a matter of great regret to the Commission that some congregations have taken little or no part in the process of trial use of the new authorized forms of worship, beginning in 1968 with *The Liturgy of the Lord's Supper*, continuing through the various revisions, and culminating in the Proposed Prayer Book.

Pastoral concern for these congregations has been heard from various sources, and is shared by the Commission. It has been the principal subject of discussion at the last two meetings of the Commission, at which the Presiding Bishop, the Right Reverend John M. Allin, actively participated as *ex officio* member of the Commission. The President of the House of Deputies, Dr. Charles F. Lawrence II, also took part in the last meeting of the Commission, March 19-21, as *ex officio* member.

The Standing Liturgical Commission has no further responsibility for presenting the Proposed Book to the General Convention for its second constitutional action under the provisions of Article X of the Constitution. This responsibility now rests with the General Convention itself, the process of adopting a new Book of Common Prayer being analogous to the process of amending the Constitution, i.e., by the affirmative action of two successive General Conventions.

In response to the Presiding Bishop's expressions of pastoral concern, the House of Bishops meeting in Kansas City in October 1978, discussed the question of the continued use of the 1928 Prayer Book following a possible second affirmative action by the 66th General Convention. This specific question had been assigned to a special committee, established, at the request of the Presiding Bishop, by the 65th General Convention, and will no doubt be reported upon separately. However, while the House of Bishops reaffirmed its "Portland Statement" of 1975 (see Annex A), as a result of a discussion in the Prayer Book and Liturgy Committee of the House of Bishops, the request was made for a possible up-dating of the Portland statement. Accordingly, the Standing Liturgical Commission prepared a set of Draft Guidelines for implementing the use of the new Prayer Book, taking into consideration the place of the 1928 Prayer Book in the life of the Church. The Presiding Bishop participated actively in the drafting of the Guidelines at the Commission's meeting in December 1978, and also in the discussion of the

Draft Guidelines at the last meeting of the Commission in March, 1979. At this meeting the Draft was reaffirmed by the Commission, with one small emendation, and is now submitted to the Prayer Book and Liturgy Committee of the House of Bishops (See Annex B).

8. *Program of Work for 1980-'82*

Section I of Canon II.4, defines the major continuing task of the Standing Liturgical Commission: that of systematically collecting and collating materials bearing upon future revisions of the Book of Common Prayer, including criticism, suggestions for future improvements, etc. The activity is expected to be far more intensive as congregations experience deeply the possibilities of worship opened up by the new Book. Channels of communication within the Church have been opened up and are not likely to fall into disuse. In due course, whenever the General Convention should decide to undertake another revision pursuant to the terms of Article X of the Constitution, the Standing Liturgical Commission should be prepared to undertake the task, without the extensive experimentation which preceded the present revision. In addition to this basic canonical responsibility, other tasks which the Commission expects to continue or undertake are listed below:

(1) A continuing review of the lectionaries has been referred to above. Experience of the actual use of the new Book will no doubt lead to many suggestions. All of these will require careful study. Amendments of the lectionaries may be made by any one General Convention. Therefore, from time to time suggestions for improving the lectionaries may be expected.

(2) A detailed study of the criteria for the inclusion of names of persons and commemorations in the Calendar of the Church has barely begun. It involves careful study of basic principles and consultation with other Churches of the Anglican Communion and with other Christian Churches. The Commission already has on file a number of valuable suggestions. All of these call for considerable background of research and study.

(3) The need to continue correspondence with regard to questions that arise in the course of using the Book call for authoritative comment by the Commission. Most of the voluminous correspondence will be carried on by the staff, but the judgment of the Commission with regard to certain inquiries which may need authoritative interpretations, including inquiries from scholars working on various aspects of the new Prayer Book, will take up a good deal of its time.

(4) Committees working on translations of the new Book will need some guidance and liaison, on such matters, for example, as the rendering into another language of the intent of a statement in English. Experience with translation into Spanish is a good indication of the need for active participation of the Commission in similar projects in the future.

(5) In the course of the past two years, the Commission has prepared an *Altar Edition* of the Proposed Book of Common Prayer, and a Supplement to it containing *Proper Liturgies for Special Days*, both published by The Church Hymnal Corporation. A set of two cassettes demonstrating how the service may be sung has been prepared in cooperation with the Service Music Committee of the Standing Commission on Church Music, and has been issued by The Episcopal Radio-TV Foundation. This is a valuable teaching tool. The Church Hymnal Corporation has also published a helpful resource for congregational worship, entitled *Music for Ministers and Congregation*. This contains musical settings for

the various dialogue portions of the Liturgy, music for possible use in The Order of Worship for the Evening, and Morning and Evening Prayer, together with the directions for chanting the Gospel, the Prayers of the People, Acclamations, Blessings, and Dismissals, and a setting of the contemporary form of The Lord's Prayer. A second part of *Music for Ministers and Congregation* is envisaged for publication during the next triennium. It will contain musical settings for other portions of the Prayer Book. This also will be prepared in cooperation with the Standing Commission on Church Music.

(6) Close liaison with the Standing Commission on Church Music has been a continuing feature of the Liturgical Commission's work. This cooperation is expected to intensify during the coming triennium, in connection with the Music Commission's preparation of an enriched hymnal. Adequate liaison is ensured by representation of each commission at the other's meetings, a small overlap in membership, the use by the Music Commission of the theological advice of the Liturgical Commission, and by close cooperation between the staffs of the two bodies.

(7) The Commission has maintained active liaison with the Synod's Committee on Doctrine and Worship of the Anglican Church of Canada. These contacts have been of great value to both Churches. They should be continued. Contacts with other Churches are likely to expand as the Proposed Book of The Episcopal Church becomes more widely known. Experience at the Lambeth Conference has been referred to above. Exchanges of ideas with other Churches are likely to intensify as all move, at their own pace, towards revised forms of worship. In 1978, as an example, the Commission was visited by members of the Liturgical Committee of the Church of Sweden, who were particularly interested in the methods used by the Commission to respond to comments and suggestions for revision made by dioceses, parishes, and individual members of The Episcopal Church. These contacts, while mainly carried on by the Commission's staff, will require the active supervision of the Commission.

(8) The Commission has received requests from individual dioceses and parishes for assistance in the preparation of services for special occasions. While many such needs will be met by the publication of *The Book of Occasional Services*, the Commission's experience indicates that the demand for such assistance will continue. The Commission should be prepared to respond. The Commission is also available to the General Convention for assignment within the terms of Section I of Canon II.4.

(9) Preparation of a complete and definitive edition of the Altar Book will be a task of the Commission during the next triennium. It is envisaged at present that such a Book may well be in both a loose-leaf binder and in a permanently-bound book in hard covers. There have been demands for both publications. Canon II.3, Section 4 requires that a copy of The Standard Book of Common Prayer in folio edition, duly authenticated, "shall be sent to the Ecclesiastical Authority of each Diocese in trust for the use thereof." The Commission has begun consideration of technical questions of format, type-face, page quality and production of this edition of The Standard Book. This canonical edition is distinct in quality from the chancel or pew editions of The Standard Book, and requires no separate authorization by the General Convention. In the past, it was published well after the actual adoption of a revised text by the General Convention. The Commission recommends the adoption of *Resolution #4*, which follows.



9. *A Liturgical Office at the Headquarters of the Church*

The process of Church-wide participation in the development of materials and forms of worship which preceded and culminated in The Proposed Book of Common Prayer, has uncovered the existence in the Church of a widespread desire, among both laity and clergy, to participate actively in the study of liturgy, in the public reading of the Bible, and in the prayer life of the Church, both in common and in private. A massive volume of correspondence has developed as a result. It has been referred to very briefly in the Report above. The establishment of the Annual Conference of Diocesan Liturgical and Music Commission Chairmen is one indication. The volume of publications of all Christian churches dealing with liturgy and worship has grown enormously. There is a demand to know more. An ecumenical association of professional liturgiologists has come into existence in the last few years (North American Academy of Liturgy, NAAL). A number of recognized liturgists of The Episcopal Church have been elected members. No doubt such interest existed before the process of Prayer Book Revision began in 1968. It was, however, not nearly as evident on a national scale and was probably, at least to some extent, satisfied on the parish level. Now that it is known to exist as a major interest, a liturgical church, such as The Episcopal Church, cannot ignore it.

In the light of this felt and expressed desire for participation, and in the light of the program of work of the Standing Liturgical Commission outlined in Section 8 above, the Commission considers it essential that a permanent liturgical office be established at the Headquarters of the Church, staffed full-time by a highly qualified and experienced professional, to handle all inquiries and correspondence, to assist the Commission in its technical and research tasks, to be available to scholars of this and other Churches for information and technical advice, and to represent the Commission, as requested, at various ecumenical meetings.

Accordingly, the Commission recommends the adoption of *Resolution #5*, which follows.

10. *Translation of the Proposed Prayer Book into Spanish*

In 1978, the National Commission for Hispanic Ministries and the Ninth Province entrusted a Joint Liturgical Commission with the task of translating the Proposed Book into Spanish.

At the first plenary meeting on January 23-25, 1978, the Rt. Rev. Anselmo Carral of Guatemala was elected Chairman, and the Rev. Herbert Arrunategui, Coordinator. Several groups were assigned sections of the Prayer Book for translation. At its second meeting on June 19-23, the Rev. Canon Charles M. Guilbert, Custodian of The Standard Book of Common Prayer, and Vice-Chairman of the Standing Liturgical Commission, who actively cooperated from the inception of the project, was made a full member of the Translation Commission. Canon Guilbert not only took part in the work of translation but also provided the necessary liaison with the Standing Liturgical Commission.

At its meeting in June, the Commission began the task of revising the initial translation. Three sub-committees were established: the first consisting of the Rt. Rev. Anselmo Carral, the Rt. Rev. Hugo L. Pina, the Rev. Sergio Carranza, and Mrs. Gwynne de Barillas; the second, consisting of the Rt. Rev. Telesforo Isaac, the Rev. Max I. Salvador, and the Rev. Leopoldo Frade; and the third, consisting of the Rev. Luis A. Quiroga, the Rev. Edwin T. Chase, the Rev. D. Rex Bateman, and

## APPENDICES

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the Rev. Carlos Plazas. The sub-committees are organized on a regional basis whenever possible to facilitate contact among its members.

The Rev. Herbert Arrunategui, in addition to taking charge of the Psalter and the Lectionary, is responsible for all necessary technical and administrative arrangements and maintains contact with the Hispanic communities and organizations concerned. To the extent possible, the Office of the Coordinator of the Standing Liturgical Commission provides additional support services from its own resources.

From the outset, the Commission decided that the translation should be easily understandable to all Spanish-speaking people of Latin America, and that two existing Spanish versions of the Bible be used as the basis of translation: the Regina Valera, 1960 version, for its translation of the Psalter, and the Spanish text of the Jerusalem Bible for biblical quotations in the Prayer Book. It is expected that the final revised version of the Holy Eucharist will be ready for printing in 1979.

In addition to members listed above, the Joint Liturgical Commission includes the Rev. Juan M. Acosta of San Antonio, Texas. Thus the Commission represents the Dioceses of Guatemala, Mexico, West Texas, Long Island, Chicago, South-east Florida, Dominican Republic, Honduras, Louisiana, and California.

The project is funded by The Bible and Common Prayer Book Society in the amount of \$25,000. Balance as of October 30, 1978 totalled \$18,593.35. Expenditures as of October 30, 1978 totaled \$6,406.55 for two plenary meetings in Miami, meetings of three sub-committees, purchase of research materials such as Bibles, Prayer Books, dictionaries, etc., and typist's fees.

The Standing Liturgical Commission recommends the adoption of *Resolution #6* which follows.

11. *Typographical Errors and Editorial Corrections*

The 65th General Convention directed the Standing Liturgical Commission, in editing the Proposed Book of Common Prayer, to "correct typographical and other obvious errors; provided, however, that such corrections shall not affect matters of substance." In accordance with this directive, a number of corrections, none affecting the substance of the texts as approved by the 65th General Convention, have been uncovered. Many of these corrections have already been made in successive reprintings of the chancel and pew editions of the Proposed Book. A complete list of corrections in the text of the Proposed Book as it was approved in 1976, is appended hereto in Annex C for the information of the General Convention. No action is required. It is submitted for the record only.

12. *Membership, Organization, and Meetings*

*Term ends at 67th General Convention*

Rt. Rev. Stanley H. Atkins

*(Resigned in 1977, not replaced)*

Rev. Page Bigelow

Rev. Canon Lloyd S. Casson

Rev. Marion J. Hatchett

Dr. Anne LeCroy

Mrs. Donald Kingsley

*Term ends at 66th General Convention*

Rt. Rev. Chilton Powell

Rt. Rev. Otis Charles

Rt. Rev. Morgan Porteus  
(Resigned in 1977, not replaced)

Rev. Robert W. Estill

Ven. Paul E. Langpaap

Rev. Charles P. Price

Rev. Richard Winn

Mr. Dupuy Bateman, Jr.

Mr. James D. Dunning

Mrs. Richard L. Harbour

(Died November 15, 1976)

Consultant Rt. Rev. William A. Dimmick

(Resigned 1977, not replaced)

*Ex Officio*

Rev. Canon Charles M. Guilbert, *Custodian of The  
Standard Book of Common Prayer*

*Staff*

Rev. Leo Malania, *Coordinator*

Capt. Howard E. Galley, C.A., *Editorial Assistant*

*Organization*

At its first meeting of the triennium, March 14, 1977, the Commission re-elected the Rt. Rev. Chilton Powell as Chairman, and elected the Rev. Canon Charles M. Guilbert as Vice-Chairman, and Dr. Anne LeCroy as Secretary.

*Meetings*

The Commission held seven meetings during 1977-'79:

March 14-17, 1977;

October 10-13, 1977;

February 20-23, 1978;

June 19-22, 1978;

October 23-26, 1978;

December 4-7, 1978;

March 19-21, 1979.

13. *Memorial Minute*

*Virginia Harbour* (Mrs. Richard L.)

Shortly after the first constitutional action was taken by the 65th General Convention on The Proposed Book of Common Prayer, the Standing Liturgical Commission suffered a grievous loss in the death of a dearly-loved member of the Commission, Virginia Harbour, on November 15, 1976.

"Jinny", as she was affectionately known to the very many Episcopalians with whom she came in contact, was appointed to the Commission in 1970. From the very beginning she exerted a strong and moderating influence on the work of the Commission. She was particularly concerned with the religious experience of young people and minority groups. She had a distinguished career in the Church as Editor of Youth Publications of the Executive Council (1954-1968), and she was a distinguished writer in her own right. Author of *Pilgrimage for Pierre* (Seabury, 1956), *Leading Young People* (Seabury, 1961), and *Precarious Moment*, the Youth Mission Guide to East Asia (Seabury, 1962), she was also the editor of

*The Episcopal Young Churchmen's Notebook* (1961-1966). This became an ecumenical publication, *The Youth Ministry Notebook*. She was the prime motivator and manager of the Episcopal Church's entrance into, and participation in, the International Christian Youth Exchange.

In the Standing Liturgical Commission, Virginia Harbour took charge of a Committee on Theological Statements, which prepared a valuable set of summaries of the meaning of various rites. In 1974, the Committee became the Theological Committee, on which she continued to serve as member. She contributed her editorial and critical skills to the Commission's publication, *Introducing the Proposed Prayer Book*, by the Rev. Charles P. Price.

She headed the Drafting Committee on the Marriage Rite and on Thanksgiving for the Birth or Adoption of a Child, and a sub-committee of the Editorial Committee, called for lack of a better name, the "Sensitivity Committee", which carefully examined the entire text for any expressions which might inadvertently hurt the feelings of any group of people. This was, in a special way, the area of her own distinctive contribution to the Proposed Book of Common Prayer.

Her greatest contribution, however, was in her unique gifts of heart and soul. Her personal charm, infectious good humor, balanced judgment, and total freedom from pride of authorship; her sensitivity and deep human sympathy, and her enormous capacity for joy continually presented to her colleagues the model of a true Christian. She radiated life, youthful enthusiasm, and an indomitable faith.

The Commission gives praise to God for the life of Virginia Harbour, and for the privilege of having known her and worked with her. To her husband, the Reverend Richard L. Harbour and other members of her family, the Commission extends its deepest sympathy.

14. *Membership of Committees and Sub-Committees*  
*Book of Occasional Services: Coordinating Committee*

Rev. Marion J. Hatchett, *Chairman*

Rev. Canon Charles M. Guilbert

Rt. Rev. E. Otis Charles

Very Rev. Robert H. Greenfield

Dr. Ralph A. Keifer

Ven. Paul E. Langpaap

Capt. Howard Galley

Sub-committee on Revision and Up-dating of materials  
from the former edition of *The Book of Offices*

Ven. Paul E. Langpaap, *Chairman*

Rt. Rev. E. Otis Charles

Rt. Rev. William C. Frey

Very Rev. Robert H. Greenfield

Rev. Canon Charles M. Guilbert

Sub-committee on the *Catechumenate*

Rev. Canon Leonel L. Mitchell, *Chairman*

Rev. Robert W. Estill

Capt. Howard Galley

Dr. Ralph A. Keifer

Rev. Michael W. Merriman  
Rev. Louis Weil

*Sub-committee on Healing and Exorcism*

Mr. James D. Dunning, *Chairman*

Rev. R. Sherman Beattie

Rev. Donald W. Gross

Rev. Franklin E. Vilas, Jr.

*Sub-committee on Lent and Holy Week*

Rev. Thomas J. Talley, *Chairman*

Mr. Bruce Ford

Capt. Howard Galley

Mrs. Donald (Vivian) Kingsley

Mr. James McGregor

*Sub-committee on The Church Year*

Rev. H. Boone Porter, *Chairman*

Rev. Louis Weil

Rev. Lawrence N. Crumb

Mr. Emmett Bedford

*Committee on Lesser Feasts and Fasts*

Rev. Canon Charles M. Guilbert, *Chairman*

Rev. Page Bigelow

Rev. Canon Lloyd S. Casson

Capt. Howard Galley

Rev. Donald Garfield

Dr. Anne LeCroy

Rev. Leo Malania

Rev. William Sydnor

Rev. Eric W. Jackson

Mr. Patrick J. Russell

*Sub-committee on Collects*

Rev. Canon Charles M. Guilbert, *Chairman*

Rev. Donald L. Garfield

*Sub-committee on the Lectionary*

Rev. William Sydnor

Capt. Howard Galley

*Sub-committee on Biographies*

Rev. Page Bigelow, *Chairman*

Dr. Anne LeCroy

(The names of contributors to biographies are listed  
in the Preface of the Book.)

*Constitution and Canons Committee*

Mr. Dupuy Bateman, *Chairman*

Mr. Henry P. Bakewell

Rt. Rev. Hal R. Gross

Rev. Canon Charles M. Guilbert

Rev. H. Boone Porter, Jr.

## APPENDICES

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Mr. Robert C. Royce  
Mr. Fred C. Scribner  
Mr. Walker Taylor  
Rev. Leo Malania

**Editorial Committee**

Rev. Canon Charles M. Guilbert, *Chairman*  
Rev. Leo Malania  
Capt. Howard Galley, C.A.

**Sub-committee on *The Altar Book***

Rev. Canon Charles M. Guilbert, *Chairman*  
Capt. Howard Galley  
Mr. James Litton, of the Standing Commission on Church Music  
Rev. Leo Malania  
Mr. Mason Martens, *Secretary of the Sub-committee*  
Brother Robert Gillespie, *Production Assistant*  
Mr. Nelson Gruppo, *Book design*

15. *Financial Report*

Part I (from the General Convention Budget)

*Appropriations*

Appropriated by Program and Budget, 1977 \$13,000.00

Expended on Meetings of the Standing Liturgical Commission and Travel of Members 9,409.63

*Credit Balance 1977* \$3,590.37

Appropriated for 1978 \$16,000.00

Expended for Meetings of Commission and Travel of Members 18,282.24

*Balance overspent* (\$2,282.24)

Appropriated for 1979 \$16,000.00

Expended for Meetings of Commission and Travel of Members 2,241.05

*Balance as of March 31* \$13,578.95

Part II (from the General Church Program)

For Office Expenditures and Operation

Appropriation by Program and Budget 1977 \$42,333.00

Reimbursement for Xeroxed materials 229.00

*Total income 1977* \$42,562.00

Expenditures 1977

Salaries (Including Pension & Social Security) \$33,503.00

Travel of staff 2,211.00

Meetings of Drafting Committees 2,625.00

Office expenses (Postage, supplies, etc.) 2,511.00

Printing (Xeroxing, etc.) 2,100.00

Miscellaneous 110.00

\$43,160.00

*Overexpended in 1977* (\$598.17)

## LITURGICAL COMMISSION

1978	
Appropriation by Program & Budget	\$45,000.00
Reimbursement of Travel Expenses in 1977 & Xeroxed materials	856.20
<i>Total</i>	<u>\$45,856.20</u>

Expenditures 1978	
Salaries (including Soc. Sec. & Pension)	\$33,901.80
Travel of Staff to meetings and subsistence	3,050.00
Committee Meetings, Travel & Subsistence	5,200.00
Office Expenses	1,498.00
Printing (Xerox)	1,764.80
Miscellaneous	182.61
	<u>\$45,597.21</u>

Total Funds for 1978	\$45,856.00
Total Expenditures (rounded)	45,597.00

<i>Surplus balance in 1978 (rounded)</i>	<u>\$259.00</u>
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Appropriated by Program and Budget for 1979	\$45,000.00
Expenditures in 1979 (first three months)	
Salaries (including Soc. Sec. & Pension)	\$12,209.26
Travel & Subsistence of Staff Members to Commissions Meeting	576.00
Office Expenses	60.57
Printing	100.42
Miscellaneous Refunds	51.00
	<u>\$12,997.25</u>

Total Appropriations for 1979	\$45,000.00
Expenditures as of March 31	\$12,997.25

<i>Balance as of 31 March</i>	<u><u>\$33,002.75</u></u>
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### 16. Appropriations for the Triennium 1980-'82

#### (1) Meetings of the Standing Liturgical Commission

Assuming a membership of 10, as provided in Section 2(a) of Canon II.4, including the Custodian of The Standard Book of Common Prayer, *ex officio*, and estimating the need for two meetings per year, with a 7% factor for inflation, the costs of travel and subsistence of members, with travel and subsistence by one member to attend two meetings of ecumenical bodies *per annum*, the following estimated expenses are presented:

1980	\$10,240
1981	10,966
1982	11,673
TOTAL	<u><u>\$32,878</u></u>

(2) National Liturgical Office and Operation Salaries of one professional and one secretary, including Pension, Social Security, etc.	\$45,550
Temporary Assistance	2,000

## APPENDICES

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Committee Meetings and Expert Consultants	2,000
<i>Travel</i>	
Travel and subsistence to meetings of the Commission, committees, and other representation travel	2,936
<i>Office Expenses</i>	
Postage, reproduction, etc.	3,000
Estimate per annum .....	<u>\$55,486</u>
<i>Summary for Triennium</i>	
1980	\$55,486
1981	59,370
1982	63,326
	<u>\$178,182</u>
<i>Total Appropriation for 1980-'82</i>	
Standing Liturgical Commission	\$32,878
Liturgical Office and Operations	178,182
TOTAL	<u>\$211,060</u>
(adjusted to nearest \$100)	<u>\$211,100</u>

## RESOLUTIONS OF THE STANDING LITURGICAL COMMISSION

### Resolution #A—55 (#1) Book of Occasional Services

*Resolved, the House of \_\_\_\_\_ concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled **The Book of Occasional Services**, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.*

### Resolution #A—56 (#2) Lesser Feasts and Fasts

*Resolved, the House of \_\_\_\_\_ concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled **The Lesser Feasts and Fasts (Revised)** prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.*

### Resolution #A—57 (#3) Diocesan Liturgical and Music Commissions

*Whereas, the process of Church-wide consultation developed during the ten-year period of Prayer Book Revision has resulted in the establishment of a regular Annual Conference of Diocesan Liturgical and Music Commission Chairmen; and*

*Whereas, the Diocesan Commissions and the Annual Conference have contributed significantly to the development resources for worship throughout the Church: now, therefore, be it*

*Resolved, the House of \_\_\_\_\_ concurring, That this Sixty-Sixth General Convention commends all efforts on the diocesan and parochial levels for the renewal of worship; and be it further*



*Resolved, the House of \_\_\_\_\_ concurring, That this Sixty-Sixth General Convention recommend to the Bishops and other Ecclesiastical Authorities that the said liturgical bodies be encouraged and adequately supported to continue and increase their work in deepening the renewal of the Church's spiritual and prayer life, and, in cooperation with other diocesan and parish organizations to intensify their work of making the Gospel of Christ known in their respective dioceses and throughout the Church.*

**Resolution #A—58 (#4)** Program of Work of the Standing Liturgical Commission for the Triennium 1980-82

*Whereas, the Standing Liturgical Commission has completed the task of producing a revised Book of Common Prayer; and*

*Whereas, the experience of bringing this work to completion has uncovered a number of existing needs for the further enrichment of the liturgical and spiritual life of the Church; and*

*Whereas, the Standing Liturgical Commission has identified and outlined these continuing responsibilities in Section 7 of its Report to this Sixty-Sixth General Convention; now, therefore, be it*

- Resolved, the House of \_\_\_\_\_ concurring, That the Standing Liturgical Commission be requested, and is hereby authorized to continue this work, namely,*
- (1) to continue to study the refinement of the lectionaries of the Book of Common Prayer in consultation with other Churches;*
  - (2) to continue to study criteria for the inclusion of names of persons and events to be commemorated in the Calendar;*
  - (3) to make its expert knowledge of the contents of the Book of Common Prayer available to all inquirers;*
  - (4) to assist and, when necessary or feasible, to participate in the process of translating the Book of Common Prayer into other languages;*
  - (5) to continue the preparation of portions of the service music for the Book of Common Prayer in cooperation with the Standing Commission on Church Music;*
  - (6) to maintain close liaison with the Standing Commission on Church Music and to assist it when requested;*
  - (7) to maintain close contact with liturgical bodies of other Churches with a view to mutual enrichment of worship;*
  - (8) to encourage and, when requested, to assist by advice and editorial comment the publication of scholarly studies bearing on materials contained in the Book of Common Prayer;*
  - (9) to cooperate actively in the work of Diocesan Liturgical and Music Commissions, especially with the Annual Conference of Chairmen of these bodies, by participation in their meetings and advice when requested.*
  - (10) to continue the work already initiated of preparing an Altar Edition of the Book of Common Prayer;*
  - (11) to continue to assist in the preparation and publication of the folio edition of The Standard Book of Common Prayer; and*
  - (12) to report to the General Convention on all aspects of its work and experience.*

**Resolution #A—59 (#5)** Establishment of a National Liturgical Office

*Whereas, the process of Church-wide participation in the development and experimental use of various forms of worship, culminating in the necessary constitu-*

## APPENDICES

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tional action on the Proposed Book of Common Prayer, has demonstrated the existence in the Church of a widespread desire for continuing participation in the study of liturgy and common prayer; and

*Whereas*, the program of work of the Standing Liturgical Commission requires for its efficient implementation the availability of a highly-qualified and skillful Secretary; now, therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That a permanent liturgical office be established at the Headquarters of the Church, staffed by a qualified professional nominated by the Standing Liturgical Commission and appointed in accordance with the rules and regulations applicable to national church employees, together with all benefits appertaining to the post; and, be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That the terms of reference of the aforesaid Liturgical Officer be established by the Standing Liturgical Commission, in the light of the responsibilities entrusted to it and of the technical and professional needs of the Commission.

### **Resolution #A—60 (#6) Spanish Translation of the Proposed Book of Common Prayer**

*Whereas*, a Joint Liturgical Commission of the Ninth Province and the National Commission for Hispanic Ministries has undertaken to prepare a translation of the Prayer Book into Spanish; and

*Whereas*, the Bible and Common Prayer Book Society has provided the necessary funding for the project; be it, therefore,

*Resolved*, the House of \_\_\_\_\_ concurring, That this Sixty-Sixth General Convention express its appreciation to the Rt. Rev. Anselmo Carral, Chairman, and his colleagues of the Joint Liturgical Commission; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That this Sixty-Sixth General Convention authorize the Joint Translation Commission to include in the Calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians; and, be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That this Sixty-Sixth General Convention express its gratitude to the Bible and Common Prayer Book Society for providing the necessary funding for the Spanish translation project.

### **Resolution #A—61 (#7) — Appropriations for the Standing Liturgical Commission**

*Resolved*, the House of \_\_\_\_\_ concurring, That this Sixty-Sixth General Convention appropriate in the Budget of the Convention for the Triennium 1980- 82 the sum of \$32,878 for the expenses of the Standing Liturgical Commission.

### **Resolution #A—62 (#8) — Appropriations for a National Liturgical Office**

*Resolved*, the House of \_\_\_\_\_ concurring, That this Sixty-Sixth General Convention appropriate either in the General Church Program or in the Budget of the General Convention the sum of \$178,200 to be expended over the years 1980, 1981, and 1982 for the establishment and operation of a National Liturgical Office to assist the Standing Liturgical Commission and to carry out such tasks as the Commission may assign to it, under the authority of the General Convention.

**ANNEX A**  
**REAFFIRMATION OF THE PORTLAND**  
**STATEMENT (House of Bishops)**

The Bishop of Iowa, Chairman of the Committee on the Prayer Book, moved that the House affirm the Portland, Maine, Resolution of 1975. The motion was seconded by Bishop Thornberry. The Resolution reads as follows:

The House of Bishops records its gratitude to the Standing Liturgical Commission for its work since 1964 in drafting a Proposed Prayer Book, to the innumerable clergy and lay people who have used the Trial Rites and responded with their criticisms, and to the many scholars of our sister churches who have contributed their help and advice.

We wish to commend the Commission not only for their industry, but for their patience and their readiness to respond to questions and criticisms, in the production of a book that we believe preserves the best of the Anglican tradition of worship yet meets the needs of a new age, and provides a treasury of corporate and private devotion for all of us.

If and when the General Convention takes final affirmative action on the text of the proposed Book of Common Prayer, that book will become the Standard Book for the Episcopal Church, replacing the Standard Book of 1928.

The House of Bishops understands that a period of transition from the old book to the new will be necessary for many people who have come to love the 1928 Book so dearly.

Wishing to respect the feelings of our sisters and brothers yet being anxious to safeguard the principle of a Standard Book the House of Bishops asks that where alternative rites are permitted by diocesan authority these alternative rites be confined to matter found in the 1928 book. This resolution does not affect the standing of the Book of Offices or the bishop's right to authorize special services for special occasions.

The motion carried.

**ANNEX B**  
**DRAFT OF GUIDELINES FOR CONGREGATIONAL WORSHIP**

As the Proposed Book of 1976 is submitted by the Committees on the Constitution for adoption by the General Convention, the Standing Liturgical Commission presents the following basic guidelines for congregational worship.

The Commission believes that this Book is a rich and full vehicle for the service of the Church. When the new Book becomes the Standard Book of Common Prayer for the Episcopal Church, the Book of 1928 will take its unique place in the succession of English and American Prayer Books which have served so well. They are historical documents belonging to our rich liturgical heritage. Each continues to be a resource for informing and illuminating the devotional life of our Church.

The Standard Book provides the norms for the liturgical life of our congregations. The organization of congregational life should be based upon the provisions of the Standard Book. This end may be accomplished by

- continuing study of the Standard Book,
- development of the congregation's worship committee,
- maximum participation of individual members in the liturgy,
- familiarization of the congregation with the use of music developed for the Standard Book.

In congregations where the 1928 Book is in use after the 1979 Convention, it is recommended that

## APPENDICES

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- copies of the Standard Book should be available for congregational study and worship,
- provision should be made for the regular use of the Standard Book, and that
- all services of worship should conform to the norms established by the study of the Standard Book and the decisions of the clergy and worship committee of the congregation.

### ANNEX C

#### LIST OF ERRORS IN THE PROPOSED BOOK OF COMMON PRAYER

Following is the list of errors in the first printing of the Proposed Book of Common Prayer. As the errors were discovered, they were reported to the Church Hymnal Corporation and corrected by them in subsequent printings.

##### *Calendar*

- p. 22, April 11 — Entry should read “George Augustus Selwyn, Bishop of New Zealand, and of Lichfield, 1878”

##### *Morning Prayer I*

- p. 47, line 16 — Roman numeral I should be in italics  
p. 47, line 21 — Roman numeral II should be in italics  
p. 48, line 17 — Roman numeral III should be in italics  
p. 49, line 1 — Roman numeral IV should be in italics  
p. 51, line 13 — Line should be further indented (as on p. 609, line 11)

##### *Morning Prayer II*

- p. 80, line 21 — “In Christmas Season” should read “On the Twelve Days of Christmas” (Compare Rite I, p. 43)  
p. 81, line 19 — There should not be a comma after “Lord’s”.  
Compare Rite I, page 44  
p. 94, line 18 — The h in “holy” should be upper case  
p. 95, line 5 — Semi-colon at end of line should be a colon (Compare p. 356)  
p. 95, line 7 — Semi-colon at end of line should be a colon

##### *An Order of Worship for the Evening*

- p. 108, line 21 — Citation should read “John 12:35–36a (Lent)”

##### *An Order for Compline*

- p. 127, line 1 — Title should read “An Order for Compline” (lower case “f” in “for”)  
p. 129, lines 1, 2 — The verse should be in three lines:  
Many are saying,  
“Oh, that we might see better times!”\*  
Lift up . . .  
p. 132, line 5 — Should be punctuated as follows:  
“sight; through Jesus Christ, to whom . . .”

##### *Table of Canticles*

- p. 144, line 23 — Should read “On Feasts of . . .” (not “or”)

##### *Collects: Traditional*

- p. 189, line 30 — Add missing line “Preface of Apostles”

##### *Collects: Contemporary*

- p. 237, line 6 — The h in “Holy” should be lower case

**Ash Wednesday**

p. 269, line 21 — Insert comma “. . . at other times, and may be . . .”

***Palm Sunday***

p. 270, line 11 — Colon at end of line should be a period

p. 271, line 5 — Delete the word “*Celebrant*” (not needed because of the preceding rubric)

p. 271, line 23 — Semi-colon at end of line should be a period

***Good Friday***

p. 276, line 6 — Comma at end of line should be a period

p. 280, line 2 — Capitalize “Creator”

p. 282, line 25 — Should read “. . . the Father and the Holy Spirit . . .”

***Penitential Order I***

p. 319, line 12 — Semi-colon at end of line should be a period

***Holy Eucharist I***

p. 323, line 12 — Semi-colon at end of line should be a period (see the style of the two preceding acclamations)

p. 334, line 26 — Insert period at end of rubric

p. 336, line 13 — Delete comma after “. . . of the Holy Ghost . . .” (compare p. 343)

p. 341, line 17 — “People” should be “people”

p. 346, line 6 — Should read “. . . our Lord; who was . . .”

p. 347, line 13 — Capitalize “Gospel”

p. 348, line 20 — Should read “. . . High Priest; in whom . . .”

***Penitential Order II***

p. 351, line 12 — Semi-colon at end of line should be a period

p. 351, line 23 — Numerals should be in italics

***Holy Eucharistic II***

p. 350, line 10 — “Sabbath Day” should be “Sabbath day” (Compare Rite I, p. 318)

p. 355, line 12 — Semi-colon at end of line should be a period

p. 363, footnote — Should read “*Holy Eucharist II*”

p. 371, line 13 — Should read “or lay a hand . . .” (clean up type)

p. 377, line 17 — Should read “. . . light and life, you made . . .”

p. 379, line 2 — Should read “. . . our Lord; who was . . .”

p. 380, line 12 — Colon at end of line should be a semi-colon

p. 380, line 16 — Should read “. . . your saints you have surrounded . . .” (no comma after “saints”)

p. 381, line 12 — Should read “. . . High Priest; in whom we . . .”

***Prayers of the People***

p. 383, line 20 — Should read “loving-kindness” (add hyphen)

p. 390, line 1 — Should read “. . . our own Bishop(s), . . .” (capital “B”)

p. 394, line 3 — Should read “. . . appropriate to the season or . . .” (lower case “s”)

p. 394, line 24 — Comma at end of line should be a colon

p. 394, line 25 — The h in “help” should be upper case

p. 395, line 15 — Should read “. . . Holy Spirit you live and . . .” (no comma)

***Order for Eucharist***

p. 402, line 15 — “Day” should be capitalized

p. 403, line 16 — Should read “. . . all of you: This is my . . .”

p. 404, line 14 — “Day” should be capitalized

p. 404, line 18 — Should read “. . . glory, as we sing (say), (not “and”)

## APPENDICES

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### *Additional Directions*

p. 409, line 24 — Numerals should be spelled out: “fourteen”

### *Confirmation*

p. 413, line 12 — Semi-colon at end of line should be a period

### *Marriage*

p. 422, line 17 — Should read “. . . nuptial blessing which follows The Prayers.”

p. 424, line 24 — Capitalize “Man”

p. 426, line 11 — Add beginning parenthesis before description of reading

p. 436, line 7 — Should read “I, N., take thee, N., to be . . .”

### *Reconciliation*

p. 450, line 18 — “Penitent” should be capitalized

### *At Time of Death*

p. 463, line 15 — Period at end of line should be comma

p. 464, lines 25, 26, 27 — The n in “name” should be capitalized

### *Burial I*

p. 470, after line 24 — Add missing line “Job 19:21-27a (I know that my Redeemer liveth)  
(Compare Rite II, p. 494)

p. 479, line 14 — Should read “And why? . . .” (not “Any why?”)

p. 482, line 20 — There should be no punctuation after “said”

### *Burial II*

p. 494, line 3 — There should not be a comma after N

p. 494, line 10 — The line should read “understanding: Deal graciously . . .”

p. 503, line 16 — Capitalize “Prayers”

p. 503, last line — The comma after “glory” should be a semicolon

### *Order for Burial*

p. 506, line 9 — Add space between “3.” and “Prayer may be . . .”

### *Ordination: Bishop*

p. 512, line 12 — Semi-colon at end of line should be a period

p. 517, line 9 — Should read “. . . King of kings”

### *Ordination: Priest*

p. 524, line 13 — Should read “. . . the family or friends . . .”

p. 525, line 11 — Semi-colon at end of line should be a period

p. 534, line 12 — The p in “Priest” should be lower case. Compare pp. 521, 545

### *Ordination: Deacon*

p. 537, line 10 — Semi-colon at end of line should be a period

### *Litany for Ordinations*

p. 550, line 24 — Should read “. . . you, O Lord.”

### *Ordination: Additional Directions*

p. 553, line 22 — “ordination prayer” should read: “Prayer of Consecration.” Compare same page, line 2

### *Consecration of a Church*

p. 569, line 22 — Should read “. . . one Baptism;” (semi-colon, not comma)

### *Psalter*

p. 587, lines 15, 16 — Space between verses should be normal spacing

p. 588, lines 10, 11 — The verse should be in three lines:

Many are saying,

"Oh that we might see better times!"\*

Lift up . . .

p. 729, lines 16, 17, 18 — Quotation marks should be at the beginning and the end of verse 8

p. 781, line 25 — "alotted" should be "allotted"

#### *Thanksgivings*

p. 841, line 13 — "N." should be in italics

#### *Catechism*

p. 856, line 26 — Rubric should read "*See page 364*"

#### *Tables*

p. 880, lines 4, 5 — The first sentence should read "Easter Day is always the Sunday after the full moon that occurs on or after the spring equinox on March 21, a date which is fixed in accordance with an ancient ecclesiastical computation, and which does not always correspond to the astronomical equinox."

#### *The Lectionary*

p. 891, 5 Epiphany — Citation should read "Habakkuk 3:2-6, 17-19"

p. 892, 5 Lent — Citation should read "John 11:(1-16) 17-44"

p. 894, Easter Monday — Citation should read "Acts 2:14, 22b-32"

p. 896, Vigil of Pentecost — Citation should read "Exodus 19:1-9a, 16-20a; 20:18-20"

p. 905, Easter Monday — Citation should read "Acts 2:14, 22b-32"

p. 906, Vigil of Pentecost — Citation should read "Exodus 19:1-9a, 16-20a; 20:18-20"

p. 912, 5 Epiphany — Psalm citation should read "85 *or* 85:7-13"

p. 913, 1 Lent — In Psalm citation "*or*" should be in italics

p. 915, Easter Monday — Citation should read "Acts 2:14, 22b-32"

p. 917, Vigil of Pentecost — Citation should read "Exodus 19:1-9a, 16-20a; 20:18-20"

p. 922, St. Matthias — Citation should read "Philippians 3:13b-21"

p. 926, Pastor II — Psalm citation should read "84 *or* 84:7-12"

#### *Daily Office Lectionary*

p. 936, 1 Advent Sat. — Psalm citation should read "21:1-7 (8-14)"

The same correction should be made on p. 937, 1 Advent Sat.; p. 940, Dec. 30; p. 941, Dec. 30; p. 942, 1 Epiphany Sat.; p. 943, 1 Epiphany Sat.; p. 950, 8 Epiphany Sat.; p. 951, 8 Epiphany Sat.; p. 958, 2 Easter Sat.; p. 959, 2 Easter Sat.; p. 966, Proper 2 Sat.; p. 967, Proper 2 Sat.; p. 974, Proper 9 Sat.; p. 975, Proper 9 Sat.; p. 980, Proper 16 Sat.; p. 981, Proper 16 Sat.; p. 988, Proper 23 Sat.; p. 989, Proper 23 Sat.

p. 963, 6 Easter Wed. — Evening Psalms should be replaced with a line (as on facing page)

p. 967, line 14 — Semi-colon after first Psalm should be a comma (Compare facing page)

p. 974, Proper 9 Wed. — Citation should read "Luke 24: 13-35"

p. 991, Proper 26 Thurs. — Add missing comma to read "[70], 71"

p. 998, Mary Magdalene — Citation should read "Mark 15:47—16:7"

# The Joint Commission on The Church in Metropolitan Areas

## Members:

The Rt. Rev. James W. Montgomery, 1982, *Chairman*  
 The Rt. Rev. Paul Moore, Jr., 1979  
 The Rt. Rev. Joseph T. Hiestand, 1985  
 The Rev. Michael S. Kendall, 1985  
 The Rev. Canon Nicholas Kouletsis, 1982  
 The Rev. Canon St. Julian A. Simpkins, Jr., 1979  
 The Hon. Clay Myers, 1985  
 Mr. Marcus A. Cummings, 1982  
 Mrs. Dorothy Triplett, 1979, *Secretary*

The Joint Commission was originally set up following the General Convention of 1973. For various reasons it was inoperative during that Triennium and was reconstituted in 1976.

Five meetings have been held: February 15-16, 1977, Four Horsemen Motel, Rosemont, Illinois; September 14-15, 1977, Cathedral House, New York, New York; September 18-19, 1978, Diocesan Center, Chicago, Illinois; November 28-29, 1978, Seamen's Church Institute, New York, New York; February 1, 1979, Seamen's Church Institute, New York, New York.

The Rev. Richard Gary, National Missions Officer on the staff at the Episcopal Church Center, has attended our meetings as a consultant and liaison.

The Rev. Canon Sanford D. Smith served as a co-opted advisory member of the Commission.

We are also grateful for the presence at several meetings of Dr. Charles Lawrence, President of the House of Deputies, and the Rev. Dr. James R. Gundrum, Executive Officer of the General Convention. Their counsel and advice have been invaluable.

The long-range goal established by General Convention was to develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas in shaping new patterns of mission. This we would see as continuing to be our overall mandate.

In addition, our short-term objective was to "implement the establishment of an Urban Coalition and to serve as an official Church body in bringing the work and plans of several independent agencies and groups to the attention of the National Church."

The Urban Coalition is almost a reality and the Commission expects to work closely with it in its formative stages.

Our objectives and accompanying budgetary requests for the next triennium are as follows:

1980— To gather with various ad hoc and urban-concerned groups in order to coordinate and help frame national and on-going programs around the Church's mission in the city. This builds on a program which we have established in the present Triennium in which consultation was held with all groups, official and unofficial, concerned with urban mission. Utilizing this experience we hope to have specific program suggestions for the whole Church.

Budget: Administrative expense	\$250.00
Two meetings of Commission —	
Travel \$3,600.00 per meeting; per diem \$1,600.00 per meeting	10,400.00
One meeting of Executive Committee	
Travel \$900.00; per diem 200.00	1,100.00
	<hr/> \$11,750.00



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## METROPOLITAN AREAS

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1981— Objective I - to meet with urban-concerned groups and evaluate over-all positions and achievements. This particular thrust this year would be the pursuit of the ecumenical aspects in urban mission, with our second objective to be the discovering of those areas where cooperation between commissions might develop and lead toward shared goals of Christian response to the urban crisis.

Budget: Administrative expense	\$250.00
Two meetings of Commission —	
Travel \$3,600.00 per meeting; per diem \$1,600 per meeting	10,400.00
One meeting of Executive Committee	1,100.00
Travel \$900.00; per diem \$200.00	1,100.00
	<u>\$11,750.00</u>

1982 — Objective I. To meet again with various organizations within the Episcopal Church concerned with urban mission; to re-evaluate, re-plan where necessary, finish programs begun in Triennium, offer guidance to interest groups and Executive Council on successes and failures.

Objective II. To make an impact on seminary curriculum, conferring with deans, faculty, students, trustees, etc., regarding the Church's need to teach theology and practicum of urban mission as vital to the ministry of this Church.

Budget: Administrative expense	\$ 100.00
One meeting of Commission — Travel \$3,600.00; per diem \$1,600.00	5,200.00
One meeting of Executive Committee — Travel \$900.00; per diem \$200.00	1,100.00
	<u>\$6,400.00</u>
Total for Triennium	<u>\$29,900.00</u>

In the Episcopal Church we are attempting to respond to people's yearning for freedom all over the world. For us, the concern is freedom in Christ as life is lived out in our American cities and other areas of poverty and disadvantage.

Hispanics, Asians, Blacks, American Indians and others are the ones who now suffer and are at the heart of the realization that the crisis in our cities stifles freedom and life, as it once did for other ethnics in our history. We now re-affirm our support for the development and fostering of vocations, and the support and training of lay and ordained ministries within these communities.

It is clearly the responsibility of the Church — as we learned from the Urban Bishop's Coalition National Hearings (cf. *To Hear and To Heed*) — to stand as advocate, to stand with those who suffer most. Urban suffering affects individuals. The sense of "urban crisis" can too often be traced to the perennial evil of racism in our land. The end result of this racism is suffering for people; and it is against this that the Church must stand with and for those who are suffering.

As we look toward the decade of the eighties, we must be prepared to build on what we have learned in the decades past, and look toward new beginnings in the remaining years of *this* century.

We affirm those national ministries and agencies, including The Coalition For Human Need and The Ethnic Ministries which first assist the local congregations to continue in faithful ministry, and those agencies which minister at a level and place a congregation cannot reach; and recommend that all efforts of funding/strategy for mission other than these be directed to local congregations to enable an efficient and faithful witness to the Gospel.

### Resolution #A—63

*Whereas*, our Lord commends the Church "to preach good news to the poor, to proclaim release for prisoners, and recovery of sight to the blind; to let the broken victims go free, to proclaim the year of the Lord's favor"; and

*Whereas*, a major crisis afflicts our whole society, the symptoms of which are most clearly seen in areas of urban and rural poverty; and

*Whereas*, most congregations in these areas are in a crisis of survival, yet are in strategic positions for mission; and

## APPENDICES

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*Whereas*, an effective congregation is a key factor in the renewal of community in these areas of deprivation; and

*Whereas*, many Episcopal congregations, willing, to serve this mission, cannot do so alone; and

*Whereas*, the Episcopal congregations and dioceses are now far more ready to serve the communities than some once were, and we owe to the Church of the future sustained and strengthened stewardship in these places, so that mission and ministry may continue in the years to come; now therefore, be it

*Resolved*; the House of \_\_\_\_\_ concurring,

1. That the Church in its next triennium, set as its prime mission goal a strengthened Christian presence in the cities and other areas of deprivation;
2. That we re-affirm and enable the local congregations as the *locus* of missions for evangelism, ministry and Christian social action. This would mean that all funding for social programs would be directed to assisting the mission of such churches, and that money presently used for other social programs be diverted to this mission so that our congregations may become advocates for social action and social service for the Church. The exception to this would be those ministries that reach into areas that the congregations cannot reach;
3. That this Convention shall call upon its Executive Council, all provinces, dioceses and congregations to join in a new commitment to mission to and advocacy for those whose needs are greatest; and
4. That the Church at all of these levels, including VIM, scrutinize and place a first claim on its financial resources to fulfill this Divine imperative.

### Resolution #A—64

*Resolved*, the House of \_\_\_\_\_ concurring, That the sum of \$29,900 be appropriated from the General Convention Assessment Budget for 1980-82 for the purposes described in the report of the Commission Assessment Budget for 1980-82 for the purposes described in the report of the Commission under the section of Goals and Objectives.

### Resolution #A—65

*Resolved*, the House of \_\_\_\_\_ concurring, That the Joint Commission on Metropolitan Areas be appointed to report to the next General Convention, consisting of three bishops, three presbyters and six laity; and that its major responsibility be to develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas in shaping new patterns of mission and ministry.

# The Council for the Development of Ministry

## Contents

<b>Members</b> .....	AA-175
<b>Report</b>	
BACKGROUND AND GOALS .....	AA-176
STRUCTURE .....	AA-177
PROVINCIAL AND REGIONAL CONFERENCES .....	AA-177
NATIONAL CONSULTATION ON THE USE OF TITLE III, CANON 8 .....	AA-178
COMMUNICATION NETWORK .....	AA-179
<b>Committee Reports</b> .....	AA-179
OVERSUPPLY OF CLERGY .....	AA-180
EMPLOYMENT/DEPLOYMENT OF WOMEN PRIESTS .....	AA-181
PERMANENT DIACONATE .....	AA-182
ECUMENICAL AND INTERNATIONAL COLLABORATION .....	AA-183
AGENCY COLLABORATION .....	AA-184
TOTAL MINISTRY .....	AA-184
CONCLUSION AND DIRECTIONS .....	AA-186
MEMBERSHIP .....	AA-187
RESOLUTION .....	AA-187

## MEMBERS:

### Agency Board Representatives

\*The Rt. Rev. Lloyd E. Gressle

Mr. Matthew K. Chew

The Rt. Rev. John B. Coburn

The Rt. Rev. Ned Cole

The Rt. Rev. William Creighton

The Very Rev. O. C. Edwards

The Rt. Rev. Jackson E. Gilliam

The Rev. R. Emmet Gribbin, Jr.

\*Ms. Patricia Page

The Rev. Douglas M. Spence

*Chairperson*

*Clergy Deployment Office*

*Standing Committee of Education for Ministry of the  
Executive Council*

*Board for Theological Education*

*House of Bishops' Committee on Ministry*

*The Church Pension Fund*

*Council of Seminary Deans*

*House of Bishops' Committee on Pastoral  
Development*

*General Board of Examining Chaplains*

*National Institute for Lay Training*

*National Network of Episcopal Clergy  
Association*

### Provincial Representatives

The Rev. Canon Roger S. Smith

The Rev. Herbert Donovan

\*Mrs. Hope Sellers

The Rev. Henry N. F. Minich

*Province I*

*Province II*

*Province III Vice-Chairperson*

*Province IV*

\*EXECUTIVE COMMITTEE

## APPENDICES

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\*The Very Rev. Roger White  
Dr. Edward Voldseth  
The Rev. John Ashby  
The Rev. Raymond Knapp  
Dr. Hedley C. Lennan

*Province V*  
*Province VI*  
*Province VII*  
*Province VIII*  
*Province IX*

### **Members-At-Large**

\*The Rev. Donald Bitsberger  
The Rt. Rev. William Gordon, Jr.  
The Rev. George Hunt  
Mrs. Dixie Hutchinson

\*The Rt. Rev. Richard Martin  
\*The Rt. Rev. Elliott L. Sorge

*Executive Officer of Education for Ministry*  
*Field Officer for the Council for the Development*  
*of Ministry*

## **THE COUNCIL FOR THE DEVELOPMENT OF MINISTRY**

### **BACKGROUND**

The present Council for the Development of Ministry is the evolvement of an Ad Hoc Ministry Council created by the General Convention of 1970. Initially organized to assist in the coordination of the Boards, Committees, and Commissions which dealt with ministry concerns in the church and to work in collaboration with Bishops and Diocesan Commissions On Ministry, it became apparent before the Convention of 1976 that it was unrealistic to expect the Council to coordinate the programs of relatively autonomous agencies. Since the direction of the work of the Council during the 1973-76 Triennium had moved toward assisting and supporting the "development of the professional ministry - both lay and ordained," (page AA 61, Journal of the General Convention, 1976), it was deemed expedient to change the name "The Ministry Council" to "The Council for the Development of Ministry" at the General Convention in 1976. The proposal stated that the Council for the Development of Ministry was to have four objectives:

1. Organize and activate a Council for the development of professional Ministry to serve in an advisory and supportive capacity in relationship to the Office of Executive for Ministries.
2. Provide a national instrumentality for serving the Church as a whole in the regular delivery of services, information, and knowledge of resources to various levels of organization, and to local/regional agencies which function in the field of ministry and development.
3. Establish a method for linking ministry-serving agencies in an operative network for the giving and receiving of assistance, encouragement and support.
4. Establish criteria for judging whether or not the above objectives are being realized.

Its overall goal was -

"To create a structure and provide services in order that the Episcopal Church, at all levels of its organization, will better recognize current ministry development needs, and opportunities, and better utilize resources for meeting them."

Provision was made through the Program Budget of the Executive Council to continue to provide funds for the Council to carry out its work and, beginning in 1977, for the appointment of a staff person to work with the Council and the Executive for Education for Ministry.

The goal and objectives established an operative framework for the Council for the Development of Ministry. Fulfilling its mandate to report to the General Convention,

the Council would like to highlight in this report the most significant accomplishments and directions during the present triennium.

### STRUCTURE

In the formation of the present Council, the Board of each agency selected one person to be its representative on the Council for the Development of Ministry during this triennium. The nine Provincial Presidents nominated three persons to the Executive for Ministries and, from these, one was chosen to represent each Province.

At the first meeting of the Council following General Convention, the members present elected four Members-at-Large to complete its constituency. Besides providing the orientation of all its members to the work of the Council, it also assisted in the search for the Field Officer, who was appointed by the Presiding Bishop and who assumed his responsibilities in May, 1977.

In accomplishing its task, the Council met twice each year for three days. At these meetings, the Council received the work prepared by the Executive Committee and the various committees which met during the interim to study issues or concerns that were designated as priorities by the Council itself.

On three other occasions, the Provincial Representatives and Members-at-Large were convened to identify issues and needs of ministry at the local level. These meetings led to the establishment of a network of communication between the Diocesan Commissions On Ministry, their Provincial Representative on the Council, and the Field Officer.

### PROVINCIAL AND REGIONAL CONFERENCES

Utilizing the leadership of the Provincial Representatives, the provincial meetings of Commissions On Ministry members became a major thrust of the Council for providing a national instrumentality for serving the church as a whole during this triennium. Fifteen meetings were held at the provincial level, providing opportunities for the members of Commissions On Ministry to share information and resources, raise concerns, and to receive assistance and training when needed. These provincial meetings have become the arena where the local concerns for ministry are raised and placed into a national perspective and where the Council can bring information and resources discovered in other Provinces at the national and international level and share these with the Dioceses.

These provincial gatherings have also served as a meeting ground where staff for several of the component Agencies and Boards of the Council have been able to inter-react with the Diocesan Commission members. The cooperative and collegial style of planning for these meetings by the Provincial Representatives and staff persons have avoided duplication of efforts and provided a responsible stewardship of available resources.

Provincial meetings sponsored by the Council for the Development of Ministry are listed by Province and include the major concerns addressed.

- Province I* - One workshop was held at the Synod meeting in October, 1978 dealing with the work of Diocesan Commissions On Ministry.
- Province II* - The Commission On Ministry chairpersons met December 15, 1977 to share resources and deal with difficulties confronting clergy and their wives, the use of Non-Stipendiary Priests, Lay Ministry, and the Diaconate.

## APPENDICES

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Meeting on November 29, 1978, the Commission members concentrated on the Selection Process for Ordination in the Light of Mission Needs.

The agenda for April 25-26, 1979 included relating the Commission On Ministry Patterns in the Congregations.

- Province III* - The conference held October 18-19, 1977 centered on Screening of Candidates - Criteria and Authority in the Selection Process, Training For Ministry, and Trends In Ministry and Deployment.

On May 11-12, 1978 the conference examined the Concept of Total Ministry, the Call to Ministry, and the Environment in which ministry takes place.

The October 27-28, 1978 conference concentrated on Criteria and Readiness for Ministry and the need for each Diocesan Commission On Ministry to be clear about its own criteria.

The conference agenda for May 29-31, 1979 was on Parish Screening for Total Ministry and How to Train the Screeners. It also dealt with the Role of the Commission On Ministry as Recruiter, Enabler, or Tester.

- Province IV* - Met January 5-7, 1979 with emphasis on the Overall Trends and Concerns in the Selection Process and their Implications for Mission and the Training For Ministry.

- Province V* - The conference held September 7-8, 1978 discussed and shared resources on Screening for Ordination, the Use of Non-Stipendary Clergy, and New Directions in Regional Ministries.

Meeting on June 5-6, 1979, the Commission On Ministry representatives concentrated on the Selection Process and their Relationships with Diocesan Bishops, the Care and Nurture of Clergy and the Ministry of the Laity.

- Province VI* - Met June 2, 1978 and discussed the use of BACCAM conferences in the Selection Process, Clergy Compensation, and the Special Criteria for Ordination raised for the Non-Stipendary Ministries of Native Americans and persons serving isolated areas.

On November 14-16, 1978, representatives met jointly with those from Province VII for a Workshop on Interviewing as part of the Selection Process for Ordination.

- Province VII* - On November 8-10, 1977, the Commissions On Ministry representatives heard presentations on the work of the CDM, Perpetual Diaconate, Lay Ministry, and the General Ordination Exams. Ample time was given to the discussion of the Development of Methods for Promoting Continuing Education.

In 1978, this Province sponsored the joint meeting with Province VI on Interviewing described above.

- Province VIII* - Meeting September 18-20, 1978 the Representatives attended a workshop on Screening for Ordination. Time was also given to the use of Title III, Canon 8 Ordinations in the Province, as well as the lack of mobility of the clergy.

## NATIONAL CONSULTATION ON THE USE OF TITLE III, CANON 8

It became apparent to the council that an increasing number of dioceses were beginning to use Title III, Canon 8 for ordinations to provide for "a sacramental ministry" in special situations. A Consultation was organized and convened on February 22-24, 1979 to bring together the Bishop and one other representative from each diocese that was using this Canon. The purpose of the Consultation was to "get a reading" on what was developing as a trend in ministry and to discuss the implications. By the final day, the Bishops, priests, and lay persons arrived at several common understandings which were put in written form and distributed throughout the church.

Some of these understandings are as follows:

The Consultation understood that the ordination under III.8 is an unqualified ordination to the priesthood. From this understanding came the recommendation that these individuals are properly identified as priests, are entitled to wear clerical garb when functioning as priests, and should be treated as members of the clerical order by the diocese.

The Consultation found that selection of ordinands was done in a variety of ways. While affirming that diversity is a value to be maintained, it was thought that a certain agreement on the overall concept would be helpful. The Consultation, therefore, suggested that ordinations under the provisions of III.8 are most appropriate in congregations where the Total Ministry approach has been adopted.

The Consultation believes that the selection of persons for ministries should begin with the corporate identification of their gifts. The congregation should participate in the identification and/or certification of persons who have gifts for certain ministries.

Those persons identified as potential priests under III.8 should then proceed in the screening and preparation process prescribed by diocesan and national canons.

The Commission On Ministry was seen as a key to the full development of the diocesan commitment. The Consultation felt that Commissions must understand their role as enabler of all ministries in the diocese by developing education processes and systems which will provide training for Total Ministry at the congregational level.

In the light of the expanded role envisioned for the Commissions On Ministry, the Consultation asks the Council for the Development of Ministry to encourage Diocesan Commissions On Ministry to re-evaluate their structures and methods so that they can better encourage Total Ministry.

The full report entitled "Learnings About Total Ministry in the Light of Title III, Canon 8 Experience" is available through the CDM office.

## COMMUNICATION NETWORK

The Council through its Field Officer developed in 1978 a communications medium which bears the name **COMMENTS FROM THE CDM**. It serves as a method of linking ministry-serving agencies, Diocesan Bishops, Staff Members, Commissions On Ministry, clergy associations, Seminaries, ministry research organizations, and others who are involved with ministry development with the Council. **COMMENTS** alerts the church to trends and concerns as they arise in ministry development and solicits a response from its readers. It indicates resources that are available and events that are to be held.

To further facilitate the exchange of information, the Field Officer maintains a file of materials which is shared with those who seek information or resources on a wide range of ministry subjects such as Deacons' Intern Training programs, Non-Stipendiary Ministries, or interviewing procedures.

These materials are gathered by the Field Officer as he meets with Commissions On Ministry, Diocesan Staff, Boards and Agencies of the church, and organizations such as: The Alban Institute, The National Network of Episcopal Clergy Associations, The National Association of Self-Supporting Active Ministry, and The Program Committee of the Professional Church Leadership of the National Council of Churches.

Contacts are also maintained with the sister churches of the Anglican Communion for the mutual sharing of resource materials, as well as to identify similar emerging trends in ministry.

## COMMITTEE REPORTS

An important aspect of the Council's work has been the preparation of reports by

## APPENDICES

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committees which were formed to study specific ministry concerns. The reports of these committees, after approval by the Council, were distributed throughout the church. Copies of these are available through the CDM office.

### OVERSUPPLY OF CLERGY

"IS THERE AN OVERSUPPLY OF CLERGY?" was the question given to the committee chaired by the Rev. George Hunt. Some of their findings and the recommendations approved by the Council are as follows:

By 'Oversupply of Clergy' we mean that there are more clergy seeking full-time salaried positions in the church than there are positions available.

We believe this to be the case on the basis of statistics available from the annual Diocesan reports. While the number of parishes and missions *decreased* slightly between 1950 and 1977 from 7,784 to 7,494, the number of clergy *increased* dramatically during the same period from 6,654 to 12,625. During this period when the number of clergy almost doubled, the number of baptized members increased by only 12%; the 1950 reports show 2,540,458 and those of 1977 show 2,836,426. All of that growth and more occurred during 1950 and 1967.

During the decade between 1967 and 1977 the baptized membership decreased by some 500,000 which is more than the combined baptized membership of Provinces 6, 7 and 9, while the number of clergy climbed by about 1,500.

There is some possibility that by the late 1980's, the number of active clergy will be reduced because of the heavy concentration of clergy today in the 45 to 55 year old age bracket. The Hartford Study says however that "at least through 1985, the effects of the current oversupply are likely to continue to be felt." After that time 'large retirements and potentially fewer entrants (due to the lower birth rates) could bring about a shortage of clergy.' Such projections though are notoriously subject to revision.

If then we do have an oversupply as previously defined, what are some of the effects? The most obvious effect is a lack of mobility.

This lack of mobility creates tensions for both the clergy and their congregations. Some clergy feel trapped in churches where they do not care to spend the rest of their careers.

Some congregations become reluctant to call older clergy out of the fear that with the lack of mobility this person will be locked into their parish until retirement. Congregations that have had the same rector for many years are beginning to question the tenure system when the rector is unpopular or ineffective.

To say that we have an oversupply of clergy does not mean that we have too many priests for the mission of the Church. Rather, the problem continues to be the one indicated in 1971 in Bishop Stephen Bayne's paper, "Reflections on the Ministry":

'It is one of too few imaginative and effective ways in which priests and priesthood are being put to work in the Church. The problem is one of too little awareness of mission, of too little resourcefulness in devising new forms of ministry and adapting old ones, of too little understanding of priesthood itself.'

We trust that the proper agencies of the Church will take the steps necessary to address these issues.

We call all bishops, dioceses, and congregations to recapture the excitement of the call to mission and each unit to examine its life in relation to a mission turned towards others rather than towards itself and to offer its life for those who would receive it.

We recommend that the Bishops, together with Commissions On Ministry and Standing Committees plan carefully for the ministry needs of the diocese; that this planning always include provision for asking the question, 'Is ordination necessary for this ministry?'

Where ordination is deemed necessary, we recommend that it take place only when there is a specific cure or position (per Title III, Canon 11, 9) whether salaried or not, which would not be filled without this ordination. We recommend that both the candidates and the Commissions On Ministry be encouraged to be creative and responsive in this regard within the ministry strategy of the diocese.

We recommend that a system of *licenses* or *faculties* be incorporated into our ordination system on the order of the system of the Church of England, in which only certain persons are given the faculty to preach, hear confessions, etc. by their bishop.



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## MINISTRY DEVELOPMENT

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We recommend that Commissions On Ministry provide for more responsible parish involvement in the selection process. It is at the parish level that aspirants need to become aware of those functions of ministry which require ordination and decide whether their vocation is to ordained or lay ministry.

The diocese should be encouraged not only to train the laity for ministries within the local congregation but also to develop those ministries which reach out in mission to the world.

We recommend that seminaries: (1) give special emphasis to the theology of mission and training in the formation of new congregations, evangelism, and ways of training the laity in the skills of ministry; (2) in partnership with Diocesan Commissions On Ministry, improve their selection and evaluation processes for students preparing for ordination; (3) have one seminary, at least, specialize in training for ministry in small congregations, rural churches, and linked parishes with Canon 8 priests. There should be an ecumenical approach in this training.

We recommend that Diocesan Schools in their lay theological programs develop curricula which will affirm and enhance the ministry of the laity in the church and the world, and avoid a 'mini-seminary' approach which may inadvertently encourage ordination.

We recommend that the Board for Theological Education continue to work in close harmony with the Council for the Development of Ministry by: (1) translating the data gathered by both into projections of needs for persons trained in appropriate ways for the diverse ministries, and correlating this information with the number of persons in seminaries and diocesan schools; and (2) continuing its work for the improvement of the processes for selecting and enlisting of candidates for Holy Orders. We further recommend that the Board for Theological Education begin work with the Diocesan Schools on the development and establishment of standards of accountability.

## EMPLOYMENT/DEPLOYMENT OF WOMEN PRIESTS

The Committee which was formed to address this issue was chaired by the Rev. Herbert Donovan. Through the cooperative efforts of the Rev. Suzanne Hiatt, the following statistics were presented in February, 1979 to the Council.

NOTE: These figures are approximations and should be regarded as such and subject to change and revision as ordinations and job changes occur continuously. These figures are for the 93 domestic dioceses.

*Number of ordained women*  
(organized by physical, rather than canonical residence)

	Priests	Deacons
Province I	22	17
Province II	34	13
Province III	32	26
Province IV	5	24
Province V	18	22
Province VI	11	9
Province VII	10	15
Province VIII	20	19
Living abroad	3	3
Total	155	148

*Full and part-time employment of clergywomen*

	Priests	Deacons
Rectors/Vicars	15	0
Parish Assoc./Asst.	63	39
Chaplaincy/teaching	24	10
Other church related	12	13
Secular employment	8	9
Unknown	12	31
Retired	5	33
Homemaking	3	4
Graduate School	3	3
Unemployed	8	3
Other misc.	2	3
Total	155	148

## APPENDICES

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Number of dioceses with canonically resident women priests: 49  
Number of dioceses with canonically resident women deacons: 52  
Total number of dioceses with canonically resident clergy women: 72  
Total number of dioceses with no canonically resident clergywomen: 21  
Number of clergy couples: 41

Neither the Study Group nor the Council itself made any attempt to draw any particular conclusion to these statistics other than the obvious fact that the action of the 1976 General Convention regarding the ordination of women has had a significant effect on the Church in the last two years, and that the issue now is one of trying to see the ministry of women, not as a problem but rather an opportunity to strengthen the total ministry of the Church. The Study Group, particularly in its report to the Council a year ago, pointed to the significant development of new and unique ministries which are coming into being because ordination is now open to women.

During 1978 the Rev. James Prichard, on the staff of the Diocese of Rochester, and Ms. Ruth Libby, on the staff of the Diocese of Washington, were asked to contact ordained women in their respective provinces and offer their services as consultants in employment/deployment. While it is too early to assess the results of these projects, enough positive response has been received to cause the Council to ask the Clergy Deployment Office to assume responsibility for these projects and find other key persons in other provinces of the Church who would take on a similar responsibility.

The committee recommended the following actions concerning women, while acknowledging the fact that these proposals may reflect, as well, the needs, concerns or issues pertaining to men:

1. The Executive Committee of the Council has been asked to include in their list of areas which need representation beginning with the next Triennium "someone representing the concerns of women in ministry."
2. RESOLVED, that the Council request the Board for Theological Education and the Clergy Deployment Office develop a way to expand career counseling and deployment opportunities for women as early as possible in their career or training for ministry (perhaps by convening a consultation) to identify resources, explore current strategies and develop future possibilities.
3. RESOLVED, that the Council, in light of the multiple issues and concerns reflected in the increased presence of ordained women in the Church, to keep prominent in its discussion those concerns relating to the development of ministries of women and clergy couples.
4. Affirm the Council to seriously consider forming a committee on Mission and Ministry Opportunities which would draft a report giving attention to the ministries of women as well as ethnic and racial minorities.

## PERMANENT DIACONATE

The subject which has generated the most interest is that of the Diaconate. The Council for the Development of Ministry received the following resolution from the House of Bishops:

RESOLVED: That the House of Bishops request the Episcopal Church Foundation to underwrite a study on the plan of the Diaconate, working with the Council for the Development of Ministry of the Executive Council in consultation with the House of Bishops' Committee on Ministry and to report to the General Convention of 1979.

In November of 1977, the Council accepted the request and passed this resolution:

RESOLVED: That the Council for the Development of Ministry respond to the request of the House of

Bishops for a study of the Diaconate and accept the invitation of the House of Bishops to coordinate the design of that study, and that further, members of this Council be appointed to serve on the Committee for the design of the project in consultation with Bishop Montgomery, or his designee, and that further, this Committee explore the sources of funding for this study project, either through funds available through the Council for the Development of Ministry, or through the Episcopal Church Foundation to whom application will be made, or other sources such as the Center for the Diaconate, or combinations of the above.

A Coordination Committee, chaired by the Rt. Rev. Elliott L. Sorge, was responsible for designing a research instrument which would gather empirical data as well as information regarding attitudes, options and anxieties of all known Permanent Deacons and their supervisors, the Diocesan Bishops and Commissions On Ministry.

Ms. Adair Lummis was contracted as the research consultant to advise the committee and to implement the survey. With the important assistance of the National Center for the Diaconate, the research instrument was sent to over 500 deacons in the fall of 1978, along with a similar questionnaire for their Supervisors. The 93 Diocesan Bishops and the Diocesan Commissions On Ministry received their copies in September.

To assure an adequate response rate, additional time had to be given to the respondents, which delayed the progress of the study.

At the meeting of the House of Bishops in October of 1978, the Council for the Development of Ministry was asked to not only present the findings of the study but also to interpret them and make recommendations to the House of Bishops at the General Convention.

At the Council meeting in February of 1979, an enlarged committee was given the task of finishing the final two stages.

The study, together with recommendations, will be delivered to the House of Bishops, which authorized it, upon its completion.

## ECUMENICAL AND INTERNATIONAL COLLABORATION THE CHURCH CAREER DEVELOPMENT COUNCIL.

It should be noted in this report that the Council for the Development of Ministry has a budget item for the support of the ecumenical organization called Church Career Development Council. Its purpose is to provide special career counseling services to persons in professional leadership positions in the Church. The CCDC committed itself to the establishment of a network of regional centers so that career counseling would be available to church professionals in their own geographical area. It also committed itself to the maintenance of the highest possible standards in each center to insure a uniformity of excellence and effectiveness in the counseling process throughout the network. Since 1969 more than sixteen centers have been established and accredited by CCDC, providing service to more than three thousand clients annually.

The CCDC Board is comprised of representatives of its supporting communion and six of its center directors. It oversees the development of new centers, encourages research and the development of new program models, interprets and publicizes church career counseling, and conducts the intensive periodic review and evaluation of its accredited centers.

Mr. William Thompson and the Rev. Richard Van Horn as the CDM representatives on the Career Council.

The Council for the Development of Ministry has, through the Field Officer, participated in meetings of ecumenical and international organizations such as the Professional Church Leadership of the National Council of Churches, the Transatlantic Ministry

## APPENDICES

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Seminar of the Anglican Church, and the Episcopal-Roman Catholic Seminar, which was held in Rome in March of this year.

Information gathered at these meetings is shared with the entire network of the Council.

### AGENCY COLLABORATION

One of the most significant indications of the style of leadership the Council is following can be seen in the way the directive to study Total Ministry was handled by the components of the Council for the Development of Ministry. In close collaboration and unity in purpose, yet respecting the integrity of the autonomous agencies, the Council is able to make the following report on Total Ministry with the aid of The Board of Theological Education and The Office of Lay Ministry.

### TOTAL MINISTRY

#### Prepared by The Office of Lay Ministry

The term "Total Ministry" came into the official language of the Episcopal Church at the 1976 General Convention through its use in various reports and resolutions. (The generally accepted definition is detailed later in this section.) Based upon a specific recommendation of the "Study Committee on Preparation for the Ordained Ministry," the Council for the Development of Ministry received this charge from the 1976 General Convention:

"The recovery of the ministry of the laity within the Episcopal Church is a significant movement. This General Convention resolved that the Board for Theological Education, and the Program Committee on Lay Ministries of the Executive Council, in full consultation with the Ministry Council, be authorized to create a Study Committee on Total Ministry with special attention to the ministry of the laity, and that this study include, but not be limited to, the following:

1. An analysis of the concept of the total Christian ministry of laity and clergy in their mutually supportive and interdependent roles.
2. An inventory of the resources available for the education and training of adult lay persons.
3. Consideration of the possibility for certification of laity for specialized training and skills and further for the recognition of their accomplishment in ministry."

The three agencies named above determined that a special study committee did not need to be created. It was felt that the various research projects under way in their respective agencies would provide the necessary data to respond to each of the particulars listed in the resolution.

The most significant research which they undertook is listed below:

1. *Diocesan Survey on Mutual Ministry*: All Diocesan Bishops and DCOM chairpersons were surveyed by the Ad Hoc Group on Clergy-Laity relations of the Office of Lay Ministries of the Episcopal Church Center. The report, written by Ms. Sherrill Akyol and The Rev. Daniel Eckman, analyzes the level of understanding of Mutual Ministry throughout the Church and the support it is receiving in various dioceses. Free copies are available from the Office of Lay Ministry.
2. *Ministry Enablement*: Total Ministry Support System at St. Stephen's, Seattle, Diocese of Olympia, by Jean M. Haldane. A narrative and analytical presentation of the research project at this parish as a disciplined effort to develop a parish model for Total Ministry support. Available from Jean M. Haldane, 4502 - 54th Ave., N.E., Seattle, Washington 98105, \$3.50 per copy. This report is also published in the Spring 1979 edition of the "99 Percenters," available through the Office of Lay Ministry.
3. *Learning About Total Ministry in the Light of Title III Canon 8 Experience*: Report of the February,

1979 consultation sponsored by CDM to examine and analyze several diocesan histories where this Canon has been used to develop sacramental ministries in special communities. Free copies are available from the CDM Office.

4. *Report on Diocesan Training Schools and Other Training Programs:* Prepared by the BTE with the Rev. Richard Kirk. A survey of the goals, objectives and methodologies of the 38 diocesan training schools with an analysis of the positive developments in their programs. Free copies are available from the BTE Office.
5. *Report on Lay Ministry Network Meeting:* A summary of the major learnings about Total Ministry shared by the laity and clergy of the Lay Ministry Network gathered by the Office of Lay Ministry, September, 1978. Free copies are available from the Office of Lay Ministry.

An important event in the Total Ministry movement was a meeting of 45 laity and clergy the weekend of September 29, 1978 in Cincinnati, Ohio. They convened as members of the informal support network for the Office of Lay Ministries of the Episcopal Church Center. All came at their own expense to share their experience and learnings in developing support systems for Total Ministry. Together they drafted an outline of a report to the Church on what Total Ministry is and how to support it at the diocesan level. The extended report will be available to the Church by summer 1979. The outline is detailed below:

*Prologue:* Total Ministry is the ministry of all God's people in all areas of life. It is carried out by the people of God in a style called Mutual Ministry: laity and clergy in roles which are interdependent and mutually affirming.

*Section I:* Total Ministry is a claim upon all the baptized by the Gospel. We of the Church are called to develop education and training resources which will challenge and support our members of all ages in the following ways:

- A. By developing a common theological understanding of ministry and witness in the life of the Spirit.
- B. By identification and development of gifts and skills for ministry. The Church must provide a process by which each member may get help in discovering his/her gifts of the Spirit for ministry. Where necessary, skills training for focusing gifts must be available.
- C. By affirming and testing of ministries within and outside the structures of the Church.
- D. By identifying and developing various practical models of Mutual Ministry.
- E. Through formation of support groups. Most commonly these are small prayer groups which provide a context for reflection upon one's ministry with mutual accountability testing.

The drafters of this outline recognize that the local parish has the primary responsibility to develop Total Ministry.

*Section II:* The development and encouragement of Total Ministry on a diocesan level requires a disciplined process of adaptation for all its existing structures. New structures are not called for at this point, but rather an integration into the life and work of these present structures of the concept of Total Ministry so that they work together for this common end. Such a process of integration and transformation of programs will include:

- A. The formation of an *Ad Hoc* advocacy group for Total Ministry which functions in a supportive, positive manner by interpreting and promoting Total Ministry within all structures of the diocese.
- B. The active support of the Diocesan Bishop and the power structures of the diocese; e.g., Diocesan Commissions on Ministry, Standing Committee, Convention, Deaneries, General Convention Deputies.
- C. In those dioceses which already have lay ministry committees or commissions, they too must forward this concept of Total Ministry in the world as well as in Church structures.
- D. The provision of an adequate budget. Funds will be needed for conferences, training events, parish consultations, etc.

*Section III:* Each diocese has the responsibility to share resources and function

## APPENDICES

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collaboratively with other dioceses in the development of Total Ministry. At the interdiocesan, provincial and national levels, this lay ministries network has a responsibility for advocating and developing Total Ministry. All efforts should include contacts and collaboration whenever possible with other denominational and ecumenical networks.

Since the above outline was completed, the Office of Lay Ministries has strengthened its work with the CDM and BTE and other agencies toward the end of Total Ministry Support System Development. In particular, these three agencies collaborated most intensively in the area of lay leadership development. For example, the Office of Lay Ministries and the BTE are working on a project to support laity in seminaries who are developing their lay vocations for leadership in the Church without being ordained. (Details on this project are in the BTE report.)

## CONCLUSION AND DIRECTIONS

As the Council looks toward the General Convention of 1979, it has begun to review and evaluate both its goal and objectives and its structure and membership. It has seen the importance of having the possibility and flexibility to be able to deal with ministry issues as they arise during a triennium, as the needs, issues and developments occur. For example, the widespread use of Title III, Canon 8 for ordinations was unforeseen at the time of the last General Convention. Because of its measure of freedom to react to such developments, the Council was able to take the initiative and call for a consultation.

The effectiveness of the Council will depend on its capacity to detect quickly such new trends and its freedom to respond without having to wait for future approval.

It is with this in mind that the Council has prepared its goal statement and objectives for the next triennium.

**GOAL:** To provide an effective structure and support system through which the several ministry-related agencies and commissions of the Church collaborate, share resources, and cooperate at the national level in the interests of the development and enablement of the Total Ministry in the Church,

- BY**
- (1) establishing a network of communication on ministry throughout the church for sharing information about ministry needs and resources within the church and within and among its provinces and dioceses.
  - (2) initiating studies and conferences on ministry-related trends and issues in cooperation with provinces and dioceses.
  - (3) assisting the church in its efforts to become aware of the need to include members of both sexes, all ethnic groups and other minorities in its mission and ministry.
  - (4) participating in ministry-related studies and programs of other churches in North America, and other sister churches of the Anglican Communion.

Some of the objectives reflect the desire to continue what has begun, especially in establishing the network of communications.

As to the studies, the immediate concerns of the Council can be seen in the formation of its new committees. These are the result of the work of the Committee on Trends In Ministry, which was chaired by the Rev. Donald Bitsberger. This committee

recommended the formation of new committees to prepare reports on the following concerns:

- (1) The impact on the church of increasing lay participation.
- (2) Ordination in the 80's.
- (3) Accountabilities of non-parochial ministries.

Perhaps what is most notable to the Council is the shift that is taking place from maintenance concerns on the part of the church to recapturing a sense of mission and subsequently the development of Total Ministry to further that mission. In its third objective, the Council expresses its intention to support this in every way possible including the utilization of the gifts of women and persons from all ethnic and minority groups.

To do this, it will work closely with Commissions On Ministry to help them understand their role as enablers of all ministries in the Diocese.

### MEMBERSHIP

At its last meeting, the Council decided to make some changes in its constituency. This was done as part of the evaluation of the effectiveness of the Council and was the decision of the entire Council.

The Council membership will consist of one elected representative from each of the following Boards and Agencies:

The Board for Clergy Deployment  
The Board for Theological Education  
The Church Pension Fund  
The Council of Seminary Deans  
The House of Bishops' Committee on Ministry  
The House of Bishops' Committee on Pastoral Development  
The Standing Committee of Education for Ministry of Executive Council  
(Lay Ministry)

AND

6 Members-At-Large  
9 Provincial Representatives

The Council for the Development of Ministry requests its continuance and submits the following resolution:

#### Resolution #A—66

*Resolved, the House of \_\_\_\_\_ concurring, That the 66th Convention continue the Council for the Development of Ministry consonant with the goal and objectives as reported to this Convention, that it continue to be funded through the program budget of the Executive Council and that it report to the next General Convention.*

Respectfully Submitted,

The Rt. Rev. Lloyd E. Gressle,  
Chairperson

The Rt. Rev. Elliott L. Sorge,  
Field Officer

# **The Standing Commission On Church Music**

## **Membership and Organization**

The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, pursuant to Title II, Canon 6, Section 2 (b) and (c) as passed by the General Convention in 1976, appointed the following persons to the Standing Commission on Church Music:

The Ven. Frederic P. Williams, D. D. (Indianapolis), *Chairman*  
James H. Litton, M.Mus. (New Jersey), *Vice-Chairman and Treasurer*  
Marilyn J. Keiser, S.M.D. (Western North Carolina), *Secretary*

The Rev. Sherodd R. Albritton, M.Mus., M. Div. (Virginia)  
\*The Rev. Canon C. Judson Child, Jr., M. Div. (Atlanta)  
The Rt. Rev. Donald J. Davis, D.D. (Erie)  
Raymond F. Glover, S.M.M. (Virginia)  
The Rev. Jerry D. Godwin, M.Div. (Iowa)  
Mother Mary Grace, C.S.M., Executive Council (New York)  
David Hurd, Jr., Mus. B. (New York)  
Richard Proulx, B.A. (Olympia)  
The Rt. Rev. Francisco Reus-Froylan, S.T.D. (Puerto Rico)

\*On Canon Child's election as Suffragan Bishop, The Very Rev. William M. Hale was appointed as Presbyter.

### **Consultants:**

The Rt. Rev. C. Judson Child, Jr., M. Div. (Atlanta)  
The Rev. Marion J. Hatchett, Th.D. (South Carolina)  
David Farr, M.Mus, F.C.C.M. (Los Angeles)  
Russell Schulz-Widmar, D.M.A. (Texas)

### **Coordinator for the Commission:**

Alec Wyton, D.Mus. (New York)

## **Responsibilities of Commission**

The 1973 Convention in Louisville clarified and enlarged the Church's Canon on Church Music by the addition of a second section to Canon 6. At that time the Music Commission was made a Standing Commission which gives the assurance that music will be a continuing concern of the Church. Worship is the single most important activity, the heartbeat of the life of the Church. Music is a vital and integral part of worship.

The Music Commission, in fulfillment of its important role, is mandated to carry out specific as well as general responsibilities as specified in Title II, Canon 2 (a):

"There shall be a Standing Commission on Church Music. It shall be the duty of this Commission to collaborate with the Standing Liturgical Commission as regards the musical setting of liturgical texts and rubrics; encourage the writing of new music for liturgical use, and at times produce such compositions in its own name; recommend norms both as to liturgical music and as to the manner of its renditions; serve as a link between associations of professional Church musicians and diocesan music commissions; assist in the setting up of diocesan and regional courses and conferences on Church music; collect and collate material bearing on future revisions of the Church Hymnal; and in general serve the Church in matters pertaining to music."



As evidenced by this Report, the Commission has been hard at work in carrying out its responsibilities. Members of the Commission have been most effectively assisted by Dr. Alec Wyton, Co-ordinator. With his broad background, he has carried to fulfillment many of the projects and publications planned by the Commission for the Church. He has answered hundreds of letters which have expressed concern for the music of the Church, and many valuable suggestions have been received.

The Church Hymnal Corporation, as the publishing agency, has offered invaluable assistance and encouragement. As the Music Commission has tried to evaluate the merits and use of the present Hymnal, their work was given substance by the willingness of congregations, clergy, and musicians to respond to two questionnaires. The 1940 Hymnal has been one of the great tools of our worship and merits serious consideration as the Church addresses the process of up-dating and enrichment.

It is the earnest hope of the Commission that this Report will be carefully read by the Convention of this Church.

### **The Hymn Committee**

The work of the Hymn Committee during the past three years has been extensive and varied.

The major effort is the issuance of three new titles in the Church Hymnal Series. The first publication, HYMNS III, is a collection of 150 hymns not found in the Hymnal. The book was assembled to bring our hymnody more into line with the broadened liturgical opportunities of the Prayer Book. SONGS FOR CELEBRATION, No. IV in the Hymnal Series, is a compilation of approximately 60 texts and tunes collected in response to the expanding needs of many parishes and missions. No. VI, a collection of hymns representative of Black Episcopal churches, is currently under consideration.

The Theological Committee of the SCCM, chaired by the Rev. Dr. Charles Price, has been charged with the careful scrutiny of all publications. The Committee's criteria included theological soundness, literary quality, accuracy and faithfulness in translation and inclusiveness of language of the texts. The Commission presents these collections as an immediate response to the needs expressed throughout the Church for an enriched hymnody and as another step in the process of Hymnal renewal.

The Hymn Committee's second significant activity centers in preparation for the revision of the Hymnal. This work has four major emphases: 1. the determining of specific needs for additional hymnody related to the Biblical and theological themes of the lections of the new Prayer Book; 2. the evaluation of hymns in the present Hymnal for possible retention through an in-depth study by the Theological Committee and a survey of congregations, clergy, and musicians throughout the Church; 3. the preparation of a structure, timetable, and budget for the process of Hymnal enrichment to be presented for approval by the General Convention meeting in September of 1979; and, 4. the continuation of the collection and evaluation of materials for possible inclusion in an up-dated Hymnal.

Two Lectionary Study projects have been undertaken to enable the Commission to determine better the hymns needed by the three-year Lectionary when such hymns are not now provided by the Hymnal 1940.

The first is a scriptural analysis of the texts in the Hymnal 1940. The basis for this project has been provided by the Rev. Alfred S. Tyson in his thesis written for graduation from The Church Divinity School of the Pacific in 1947. In his thesis, Fr. Tyson accomplished the monumental task of cataloging the scriptural references and allusions in the hymn texts for the first 265 hymns. He later completed analyzing the remainder of the texts and has made the entire work available to the Commission.

## APPENDICES

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In addition, Fr. Tyson, who is now retired and living in Elkton, Oregon, has completed a similar study of the texts of the hymns included in HYMNS III.

The work of collating Fr. Tyson's scriptural analysis with the three-year cycle of readings is being done by the Rev. Jerry Godwin and members of St. Martin's mission church in Perry, Iowa.

The second project provides a suggested list of hymns for each of the various appointed places in the Daily Offices and Eucharistic Rites. This work is largely based on a thematic rather than a strictly scriptural emphasis. The Rev. Dr. Reginald Fuller of the Virginia Theological Seminary heads this project and is being assisted by Mr. James Rosenthal of The Bishop's Advisory Commission on Church Music in the Diocese of Chicago and Mr. James Barrett of the Diocese of Maryland's Committee on Church Music and the Rev. William Sydnor. Coalition of the results of this project will also be done by Fr. Godwin.

The Commission plans to make both of these projects available to the whole Church for its use.

Two surveys have been conducted for the purpose of gathering data for guiding the Commission in the process of up-dating the Hymnal. The first of these surveys was meant to go to congregations in the Church. For those churches that co-operated, each person was given opportunity to indicate preference in hymnody and to suggest the hymns he would most want to see included in a revised Hymnal. The second survey was addressed to the clergy and musicians of the Church, the persons actually involved in the selection of hymns from week to week. Every hymn and tune was commented upon in this questionnaire in relation to the categories of "Retain", "Delete", or "Undecided". The information gathered from these two sources has been invaluable to the Commission in the preparation of its recommendations to the General Convention.

During these past three years, members of the Commission have played active roles as leaders in workshops and conferences in dioceses throughout the Church, reaching all levels of the Church's life. In this way, we have been able to present the newest materials of the Commission, to serve as teachers and enablers and to enter into dialogue with clergy and laity in the whole matter of Hymnal enrichment.

The Theological Committee, chaired by the Rev. Charles Price, included the Rt. Rev. Chilton Powell, the Rev. Sherodd Albritton, the Rev. Leonard Ellinwood, the Rev. Marion Hatchett, the Rev. William Penfield, the Rev. Warner Traynham, the Rev. F. Bland Tucker, the Rev. Louis Weil, the Rev. Charles Winters, Mr. William Copeland, Dr. Anne LeCroy, Dr. Waring McCready, Dr. Marian Micks, Dr. Paul Ramsey, the Rev. Dr. Chad Walsh, and Dr. Alec Wyton.

The Hymn Committee was chaired by Mr. Raymond Glover and included the Rev. C. Judson Child until his election as Suffragan Bishop of the Diocese of Atlanta, the Rev. Jerry Godwin, the Rev. Marion Hatchett, Dr. Russell Schulz-Widmar, the Ven. Frederic P. Williams, and Dr. Alec Wyton.

### Service Music Committee

During ten meetings in this Triennium, the Service Music Committee studied ways in which music is able to support and enrich the services of the new Prayer Book. At the same time, they collected service music materials to be studied and given trial use for possible inclusion as part of Hymnal revision.

In order to carry out this responsibility, the Committee has continued to receive, has studied and sung through musical settings of ICET and other liturgical texts for the Eucharist, Psalms, and Canticles, which over the years have numbered nearly 1,200 items. In addition, there was a search for music for ministers and congregation faithful to the Church's tradition, much of which is now included in THE HOLY EUCHARIST: ALTAR EDITION. The Commission has received with deepest appreciation these

settings from composers, professional and amateur, representing churches, small and large, in various areas of the nation and other parts of the world.

The Committee has continued to work with The Church Hymnal Corporation in the publication of additional collections in the Church Hymnal Series. Work begun by past Commissions has been continued and completed through the publication of Church Hymnal Series II, **THE BOOK OF CANTICLES** - a collection of plainsong, Anglican chant, and modern settings of all invitatories, canticles, preces, suffrages, versicles and responses found in the new Prayer Book. This collection has been published in two versions; a singer's edition for congregation and choir, and an organist's edition with complete accompaniments. The book is designed to be both inclusive of all the possibilities and variations allowable in the Prayer Book, and yet include music that is practical to be sung by all congregations.

The Commission has asked Dr. Richard Crocker of the University of California at Berkeley to prepare an edition of the Eucharistic Psalms for the three-year lectionary, set to plainsong psalm-tones with refrains set to traditional antiphon melodies. Psalms for Year "B", Holy Days, the Common of the Saints and Various Occasions are now available from The Church Hymnal Corporation. Psalms for Years "C" and "A" are in preparation.

In addition to the collections of Eucharistic Psalms, the Committee has finished preliminary work on a complete Psalter pointed for Anglican chant, and is working on a plainsong Psalter.

Members from the Committee have joined with members from the Standing Liturgical Commission in forming an editorial committee which prepared the music for the **HOLY EUCHARIST: ALTAR EDITION** and its supplement. This small editorial committee also prepared **MUSIC FOR MINISTERS AND CONGREGATION**. These books have been published by The Church Hymnal Corporation.

Responding to the various requests from dioceses, parishes, and missions throughout the Church, members of the Committee have made every effort to present these liturgical music publications at week-end and summer workshops, seminars, and conferences. The Committee feels that an educational thrust including demonstration of how this music can best be used by smaller churches is a major aspect of its work.

Work has been completed on a second collection of easily sung settings of Eucharistic texts and this is in the publication process. A list of settings of ICET texts available from other publishers was compiled and distributed to all Diocesan Music and Liturgical Commissions. This list is available and is being up-dated. The Committee continues to co-operate with an editorial committee from the Standing Liturgical Commission in collecting musical settings of the Nicene Creed, Litanies, Compline and the Noon-day Office as well as some texts in **THE BOOK OF OCCASIONAL SERVICES**.

The Service Music Committee was chaired by the Rev. Sherodd Albritton, and later by Mr. James Litton, and included the Rt. Rev. Francisco Reus-Froylan, the Very Rev. William Hale, Mr. David Farr, Mr. David Hurd, Dr. Marilyn Keiser, and Mr. Richard Proulx.

### **The Audio Committee**

In co-operation with the Episcopal Radio-TV Foundation, the Audio Committee has continued to produce teaching cassettes which provide musical examples and performance suggestions for hymns and liturgical music in collections compiled by the Commission. The following cassettes have been made available: music in Hymnal Supplement II; "The Holy Eucharist, Rite II", which includes a celebration of the Eucharist with Bishop Chilton Powell as celebrant and all the music included in **CHURCH HYMNAL SERIES I**; **MUSIC FOR MINISTERS AND CONGREGA-**

## APPENDICES

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TION, and all the celebrant's music included in THE HOLY EUCHARIST: ALTAR EDITION and its supplement with Captain Howard Galley as cantor. These have been produced by Dr. Caroline Rakestraw, Executive Director of the Episcopal Radio-TV Foundation, with the Rev. Leo Malania, Co-ordinator for Prayer Book Revision, co-operating in the last two.

It is expected that this series of cassettes will be continued as a companion teaching tool for all collections of hymns and service music prepared by the Commission and published by The Church Hymnal Corporation. Recordings of items from THE BOOK OF CANTICLES, HYMNS III, and SONGS FOR CELEBRATION are now being prepared.

The Audio Committee was originally chaired by Mr. James Litton, and later by the Rev. Jerry Godwin, and included Mr. David Farr and Mr. Richard Proulx.

### Report of the Co-ordinator

Dr. Alec Wyton, Co-ordinator of the SCCM, has attended all meetings of the Standing Commission on Church Music and its various Committees, and all meetings of Theological Committee and the Standing Liturgical Commission;

- has produced a newsletter sent each year to all Bishops and Chairmen of Diocesan Music and Liturgical Commissions listing new publications, workshops, and the various activities of the Standing Commission on Church Music;

- has written voluminous correspondence, especially in 1978, on the subject of Hymnal enrichment, largely in response to the first questionnaire;

- has maintained liaison with The Church Hymnal Corporation on all publications, and co-ordinated proofreading of the Church Hymnal Series publications;

- has maintained liaison with other denominational musicians on the subject of Hymnal enrichment;

- has attended the Annual Meetings of Diocesan Music and Liturgical Commission Chairmen in Montecito, Shreveport, and Atlanta;

- has maintained liaison with the Hispanic Commission on the subject of the Spanish Hymnal;

- has maintained a file for every diocese and continued to compile a list of musicians in the Episcopal Church, which names will be added to The Church Hymnal Corporation mailing list;

- has encouraged the work of Music Commissions, including communication through newsletters and workshops in deaneries, especially for small churches and missions;

- has made 72 appearances in 32 dioceses between January 1977 and July of 1979, including diocesan conventions, clergy conferences, seminaries, colleges and universities, parish conferences, music and liturgical workshops, one consecration, choir festivals, and youth groups.

### Workshops

The SCCM was directly involved in music workshops, in Kanuga in 1977 and 1979, in Montecito in 1977 and 1978, in Evergreen in 1977 and 1979, and in Cranbrook, Michigan, in 1978. Members of the Commission have participated in numerous workshops through the country.

These workshops have dealt with the pastoral, educational, and technical aspects of music in public worship.

### Conference of Seminary Musicians

The SCCM applied for and received a grant from the Lilly Trust Fund of Christ

Church Cathedral, Indianapolis, for the purpose of enabling a meeting of persons in charge of music at accredited seminaries. The meeting was held on March 10-13, 1979, at the Seminary of the Southwest in Austin.

Some agenda items were as follows: (1) discussion of seminaries' goals and methods in relation to music; (2) involvement of seminaries as seed-beds and proving grounds for new materials; (3) discussion of a diaconate for church musicians; (4) continuing education opportunities provided by seminaries; (5) establishment of a continuing association.

In the course of discussions there was common agreement that Prayer Book revision has opened new liturgical possibilities which in turn call for significant expansion and renewal of our present Hymnal. Out of this grew two resolutions which were formulated by the Conference of Seminary Musicians and which are included at the end of this Report.

### **The Association of Anglican Musicians**

This group has a membership of 150 professional musicians from a majority of the dioceses in the Episcopal Church and the Anglican Church of Canada. Through its growing membership and annual meetings, it continues to strive for excellence in church music and the relationship of musicians to the clergy and laity of the Church.

Realizing the importance of musicians in the worship of the Church, the SCCM continues to maintain a close relationship with the AAM, appreciating and sharing in their areas of concern for music in the Church today.

Two major concerns of the AAM are:

- 1) The continuing education of church musicians through appropriate courses and conferences.
- 2) The contractual protection of musicians who work for the Church, either full or part-time, with the provision of adequate compensation and such fringe benefits as major medical coverage and pension plans.

The SCCM supports strongly the above two concerns of the AAM.

The Membership Committee of the Association of Anglican Musicians is in the process of expanding its representation in every diocese. Letters were sent last year to key musicians in large urban centers with the hope of adding to their membership significant Episcopal musicians who are not yet members of AAM. The Committee is also recruiting all seminary musicians and all members of the Standing Commission to the membership.

### **A Manual for Clergy and Church Musicians**

At the invitation of the Standing Commission on Church Music, the Rev. Dr. Marion Hatchett is preparing a **MANUAL FOR CLERGY AND CHURCH MUSICIANS**. The text of this manual was reviewed and amended by the Commission and will be published with their sponsorship. The manual deals with the musical implications of the new Prayer Book, the various musical ministries in the Church, the evaluation of music for use in the worship of the Church, and the education of the people in music and worship. A substantial portion of this work is devoted to the planning of the music for the rites of the new Prayer Book - the Daily Office, proper liturgies for special days, baptism, the Eucharist, pastoral offices, and Episcopal services - and planning sheets are provided for each of the rites for the use of the clergy, musicians, and other members of liturgy committees.

### ***Fulfillment of requirements from Title II, Canon 2 (a) Charter***

To prepare for presentation to the 1982 General Convention a new edition of the Hymnal.

## APPENDICES

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### *Goals and Objectives*

#### I 1980

In January 1980

- |  |             |
|--|-------------|
| 1) Select editors - Director, Copy Editor  | SCCM Budget |
| 2) Determine basic policies and format     | SCCM Budget |
| 3) Organize Committees                     | SCCM Budget |
| a) Appoint Chairmen                        |             |
| b) Consultants                             |             |
| 4) Determine Needs - finished January 1980 | SCCM Budget |

#### II Mid 1980 to January 1982

Committees commence work.

Hymnal Renewal Budget

By mid 1981, all Committees must report their work.

Theological Committee for review.

Final reports are to be submitted to the full Commission in 1982.

#### III 1982

SCCM Budget

- A. Full Commission makes the final decisions on contents of the new Hymnal.  
All texts are to be ready for publication for General Convention by April 1, 1982
- B. 1) Music Committee finalizes work on the music edition of the proposed Hymnal.  
2) Service Music Committee completes work on their section of the book.

### **Resolution #A--67**

*Be it resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the budget of General Convention for the expenses of the Standing Commission on Church Music, the sum of \$74,100 for the triennium 1980-1982.*

### **Resolution #A--68**

*Whereas, The Standing Commission on Church Music recognizes the continuing need for a part-time paid coordinator to carry out the work of the Commission as authorized by Title II, Canon 6 (d) of the General Convention; be it*

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the budget of General Convention for this part-time paid co-ordinator, including staff and office expenses, the sum of \$94,600 for the triennium 1980-1982.*

### **Resolution #A--69**

*Whereas, the continuing song of the Church, since the Book of Common Prayer of 1789, has been revised at regular intervals to meet changing needs; and*

*Whereas, there are many excellent hymns worthy of inclusion in the Church's worship; and*

*Whereas, the Standing Commission on Church Music has begun the process of collection and collating materials for the revision of the Hymnal as empowered by Title II, Canon 6, (2a), and as specifically called for in Resolution A-90 of the General Convention of 1976; and*

*Whereas, the Church Hymnal Corporation as the publishing agency will fund the staff for the publication of the 1982 edition of the Hymnal, including a Director, Copy Editor, secretary, office space and expenses; therefore, be it*

*Resolved, the House of \_\_\_\_\_ concurring, That the 1979 General Convention direct the Standing Committee on Church Music to present to the 1982 General Convention a collection of hymn texts for an enriched and up-dated Hymnal; and be it further*

*Resolved, the House of \_\_\_\_\_ concurring, That there should be appropriated from the budget of General Convention, the sum of \$75,500 for the completion*

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of this collection of texts and for the continuing development of a collection of appropriate tunes and service music.

#### **Endorsement**

The following resolution was passed unanimously at a conference of seminary music instructors.

*Whereas*, seminary music instructors are in daily contact with spiritual life expressed in corporate worship, and

*Whereas*, the daily seminary chapel services are central for the nurture and formation of future leaders in our Church's ministry, and

*Whereas*, the Church's song has, through the years, continually evolved to express new insights into Christian experience and mission, and

*Whereas*, music, with its mighty power to move the hearts of all people, is a living force in our common worship, be it

*Resolved*, that this conference of seminary music instructors strongly support the resolution of the Standing Commission on Church Music to the General Convention of 1979 that Hymnal renewal and enrichment move forward as rapidly as possible in order that a new collection of texts may be presented to the General Convention in 1982.

9 March 1982

Austin, Texas

#### **Resolution #A—70**

*Whereas*, Title II, Canon 6, Section i, CONSTITUTION AND CANONS OF THE EPISCOPAL CHURCH (makes it clear) that the minister "has final authority in the administration of matters pertaining to music" and that the minister along with person or persons skilled in music, where that is a possibility, are responsible that music be used as an "offering for the glory of God and as a help to the people in their worship"; and

*Whereas*, music with its mighty power to move the hearts of all people, is a living force in liturgical worship; be it

*Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 5, Section I (6) be amended to read "Liturgies: Christian worship; Music: the contents and use of the Book of Common Prayer".

#### **Resolution #A—71**

At this point in the life of the Church, when we begin once again the process of Hymnal revision, the SCCM wishes to recognize the great contribution of the Rev. F. Bland Tucker, D.D. as the only living member of the Joint Commission on the Revision of the Hymnal, 1940. In the preparation of that book he made a significant contribution as a sensitive pastor, as a scholar, and as a poet. He is the translator or author of six hymn texts in the Hymnal. Since that time, his creative output has grown and his works are included in many major, contemporary English language hymnals. In the past three years, the Rev. Dr. Tucker has been very active in the work of the SCCM. He is a wise and gifted member of the Theological Committee, contributing greatly to their work of evaluating and revising for future use texts in the Hymnal, 1940. He has also aided the Hymn Committee in its preparation of Hymnal Series III.

Today, the Rev. Dr. Tucker, at the age of 84, is a man young in spirit, active and vital in his concern and interest for the church and its hymnody, and prodigally generous in the sharing of his fine talents as a priest, poet, and scholar. Therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention with due recognition of the work of this priest, poet, and scholar hereby expresses on behalf of the whole Church to the Rev. F. Bland Tucker, D.D. its deep appreciation and gratitude.

## APPENDICES

### FINANCIAL STATEMENT OF THE STANDING COMMISSION ON CHURCH MUSIC 1977-1979

<b>Income</b>	
Appropriation from the General Convention	\$49,000.00
<b>Expenditures</b>	
Administrative Expenses	1,302.08
Meetings of the Full Commission - Travel, etc.	23,263.61
Hymn Committee	2,712.57
Service Music Committee	2,983.62
Audio Committee	315.12
Executive Committee	3,123.39
Liaison with the Standing Liturgical Commission	5,535.19
Handbook for Clergy and Musicians	1,833.00
Chilton Powell Institutes	1,000.00
Expenses - General Convention	209.39
<b>TOTAL</b>	<b>\$42,277.97</b>
Allotted	\$49,000.00
Spent	42,277.97
<b>+</b>	<b>\$ 6,722.03</b>

### FINANCIAL STATEMENT OF THE STANDING COMMISSION ON CHURCH MUSIC 1977-1979

Income			
Appropriation from the General Convention		\$49,000.00	
		As of 3/31/'79	
Expenditures	'77	'78	'79
Administrative Expenses	\$ 447.73	\$ 785.61	\$ 68.74
Meetings of the Full Commission	6,606.19	12,232.43	4,424.99
Hymn Committee	1,602.45	1,110.12	
Service Music Committee	1,143.86	1,786.32	53.44
Audio Committee	—	315.12	—
Executive Committee	809.28	1,256.45	1,057.66
Liaison with the SLC	739.75	4,483.44	312.00
Handbook for Clergy and Musicians	648.00	500.00	685.00
Chilton Powell Institutes	1,000.00	—	—
Expenses - General Convention	—	—	209.39
TOTAL	<u>\$12,997.26</u>	<u>\$22,413.49</u>	<u>\$ 6,811.22</u>
Allotted	\$12,000.00	\$22,100.00	\$13,000.00
Spent	12,997.26	22,413.49	6,811.22
-	\$ 997.26 -	\$ 313.49 +	\$ 6,199.78



**CO-ORDINATOR'S BUDGET REPORT**  
**1977-1979**

**Income**

Appropriation from the General Convention \$53,000

	'77	'78	As of 3/31/79 '79
<b>Expenditures</b>			
Salaries - Part-time Co-ordinator & Secretary	\$12,552.00	\$13,000.00	\$ 3,370.00
Office Expenditures including equipment, stationery, mailings	2,798.14	2,980.64	505.86
Travel & Business for Co-ordinator	3,645.79	3,830.11	122.10
<b>TOTALS</b>	<u>\$18,995.93</u>	<u>\$19,810.75</u>	<u>\$ 3,997.96</u>
Allotted	\$17,666.00	\$20,500.00	\$11,931.00
Spent	18,995.93	19,810.75	3,987.96
-	<u>\$ 1,329.93</u>	<u>+\$ 689.25</u>	<u>+\$ 7,943.04</u>

## The Joint Committee on Nominations

The Joint Committee on Nominations met in the Holiday Inn at the National Airport in Arlington, Virginia, on March 4, 1977 with the following members present:

The Rt. Rev. M. Moultrie Moore, Jr.  
The Rev. Joseph N. Green, Jr.  
The Rev. John H. M. Yamazaki  
Mrs. Robert Durham

Ms. Theresa Gillett  
Dr. Walker Taylor  
The Rev. Stanley P. Gasek  
Mr. Donovan Worden

Members absent were:

The Rt. Rev. Robert B. Appleyard  
The Rt. Rev. William C. R. Sheridan

Dr. Philip Rhinelander  
Mr. Ralph Spence

Bishop Moore was the Convener and was elected Chairman, Dr. Stanley Gasek was elected Vice-Chairman, and Ms. Gillett was elected Secretary.

Discussion centered on adopting a budget of approximately \$3,500 for the three years and a tentative timetable was set up for the work of the Committee.

Bishop Moore distributed copies of the Joint Rules of Order which apply to our Committee as well as pertinent resolutions and other materials. There was much discussion about the process of nomination in the Church and it was determined that Mr. Worden will research and determine for the Committee the exact number of nominations which we must make, after consultation with Dr. Gundrum, and then share the information with the Committee as soon as possible.

The Committee discussed both the criteria for selection of nominees and the need to ascertain or communicate something about the responsibility of each position. Dr. Gasek was assigned the responsibility for gathering this information and sharing through a "press release" how we see our task, the whole process of nominations, and our determination to carry it out in a sensitive and serious matter. There was voiced a concern for the fairness of the process as it applies to nominees of this Committee and those nominated from the floor of the General Convention. The Committee accepted Dr. Taylor's recommendation that our nominations include the following factors: full discussion, individual ballots by members, selecting the best person(s), then working for balance. It was decided that the Chairman be authorized, if he deems it necessary, to have an interim meeting before 1979.

The second meeting of the Committee was held at the Executive Inn in Louisville, Kentucky, on February 9th-10th, 1979. Present were:

The Rt. Rev. Moultrie Moore, Jr., *Chairman*  
The Rt. Rev. Robert P. Appleyard  
The Rt. Rev. William R. Sheridan  
The Rev. Stanley P. Gasek, *Vice-Chairman*

The Rev. Joseph M. Green, Jr.  
The Rev. John H. M. Yamazaki  
Mrs. Robert Durham  
*Ms. Theresa Gillett, Secretary*  
The Rev. Canon James R. Gundrum, *Consultant*

In July of 1978, a letter was sent, along with a nomination form which could be duplicated, to every Bishop, the Secretary of each Diocese in the Episcopal Church, and all Deputies of the 1979 Convention who had been elected at the time of the mailing. Also a press release was sent to all Church media through the Diocesan Press Service, inviting nominations to be submitted by January 1, 1979. Copies of these nominations were sent to all members of the Committee for their study in the middle of January, 1979.

The following resolutions were adopted at the meeting in 1979 for presentation to Convention:

**Resolution #A—116**

*Whereas*, A.C.N.A.C. is illegally included as one the councils for which the Committee is responsible (see Joint Rule VII, 18 (8)), and

*Whereas*, A.C.N.A.C. is funded under the Program Budget and works directly with the Executive Council; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That Section (H) of Joint Rule VII be deleted, and be it further

*Resolved*, That we reaffirm the 1967 Resolution, and urge the Executive Council to continue to fund the work of A.C.N.A.C. as it has since its inception.

**Resolution #A—117**

*Resolved*, the House of \_\_\_\_\_ concurring, That this sixty-sixth General Convention convened in the city of Denver, Colorado, in the year 1979, requires that any nominations from the floor of the Convention, in addition to those submitted by the Joint Committee on Nominations, must be submitted in writing on the standard nomination form at least 24 hours prior to the day of election.

**Resolution #A—118**

*Resolved*, the House of \_\_\_\_\_ concurring, That this sixty-sixth General Convention convened in the City of Denver, Colorado, in the year 1979, will provide the Joint Committee on Nominations an opportunity to speak from the floor on behalf of all its official nominees if the same privilege is accorded to nominators of nominees presented on the floor of the Convention.

**Resolution #A—119**

*Resolved*, the House of \_\_\_\_\_ concurring, That this sixty-sixth General Convention convened in the City of Denver, Colorado, in the year 1979, standardize the terms of membership to all elective bodies so that they last no longer than two intervals of Convention (six years).

After consideration of all nominations submitted, as well as a full discussion, the Joint Committee on Nominations is pleased to submit the following names in nomination for office. The nominations are listed alphabetically, and, wherever a name is underlined, it signifies that person to be an incumbent eligible for reelection.

**Anglican Consultative Council**

*1 lay person for a term of 3 years:*

Charles A. Lawrence, Robert Gaines.

*1 alternate lay delegate for a term of 3 years:*

Pamela P. Chinnis, Martha Wilson, Charity Weymouth.

**The Executive Council (Title I, Canon 4)**

*Two bishops to be elected for a term of six years each:*

The Rt. Rev. Robert B. Appleyard, the Rt. Rev. A. Donald Davies, the Rt. Rev. Walter C. Righter, the Rt. Rev. Robert C. Rusack.

*Two presbyters to be elected for a term of three years each:*

The Very Rev. J.C. Michael Allen, the Very Rev. Allan L. Bartlett, Jr., the Rev. Joseph D. Burke, the Rev. Canon Lloyd F. Casson, the Rev. Herbert A. Donovan, Jr., the Rev. Stanley P. Gasek, the Very Rev. Robert B. Hall, the Rev. Patricia M. Park, the Rev. Max E. Smith, the Rev. Canon Ronald L. Wiley.

## APPENDICES

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### *Six lay persons to be elected for a term of three years each:*

Lois Barnum, Pamela P. Chinnis, John Carson, Ann H. Diemer, Robert Gaines, Harry Griffith, Harry W. Havemeyer, Nancy Moody, Dixie Hutchison, Barbara A. Merrick, Thomas C. Rohr, Ernest Robinson, Byron Rushing, Sue W. Scott, Ralph Spence, Carole Whiteside.

### **Clergy Deployment Board (Adopted 1970 General Convention, Journal page 53)**

#### *One bishop for a term of three years:*

The Rt. Rev. Charles J. Child, the Rt. Rev. Edward W. Jones, the Rt. Rev. Claude C. Vache.

#### *Two bishops for a term of six years each:*

The Rt. Rev. Matthew P. Bigliardi, the Rt. Rev. Joseph T. Heistand, the Rt. Rev. Charles T. Gaskell, the Rt. Rev. Richard M. Trelease.

#### *One presbyter for a term of three years:*

The Rev. John R. Frizzell, the Rev. Carlson Gerdau, the Rev. John P. Miller, The Rev. Henry B. Mitchell, the Rev. Margaret A. Muncie.

#### *Three presbyters for a term of six years each:*

The Very Rev. Gordon T. Charleton, the Ven. Robert N. Davis, the Rev. James W. Hauan, the Ven. William G. Lewis, the Rev. Canon Allen D. Purdom, the Rev. Hays H. Rockwell, the Rev. Barbara H. Schlachter, the Rev. Canon Richard S. VanHorn.

#### *One lay person for a term of three years:*

Emma Lou Benignus, Verna J. Dozier.

#### *Three lay persons for a term of six years each:*

Richard Couper, Margaret D. Fitter, William Ikard, Carole A. Pinkett, Walker Taylor, Donald T. Shire, George H. Soule.

### **Trustees of the General Theological Seminary (Chapter III of the Constitution of the General Theological Seminary as adopted by the General Convention in 1976)**

#### *Three bishops for a term of six years each:*

The Rt. Rev. Robert B. Appleyard, the Rt. Rev. E. Paul Haynes, the Rt. Rev. W. Moultrie Moore, the Rt. Rev. Lyman C. Ogilby, the Rt. Rev. Robert C. Witcher, the Rt. Rev. Frederick B. Wolf.

#### *Three presbyters for a term of six years each:*

The Rev. Thomas D. Bowers, the Rev. John Crocker, Jr., the Very Rev. William M. Hale, the Rev. Alanson B. Houghton, the Rev. Robert R. Parks, the Ven. Arthur B. Williams.

#### *Three lay persons for a term of six years each:*

Lee H. Bristol, Jr., James S. Coles, Robert M. Duncan, Charles R. Lawrence, Douglas I. Yates, R.V. Whisnand.

### **The General Board of Examining Chaplains (Title III, Canon 7)**

#### *One bishop for a term of nine years:*

The Rt. Rev. G.P. Mellick Belshaw, the Rt. Rev. Bennett J. Sims.

#### *Two presbyters for a term of nine years:*

The Rev. John F. Ashby, the Rev. J. Mark Dyer, the Rev. George C. Harris, the Rev. Richard L. Stinson, the Rev. Charles B. Tachau.

#### *Two members of a theological seminary faculty or other educational institution for a term of nine years each:*

The Rev. Samuel Garrett, the Rev. Howard Hanchey, the Rev. Carter Heyward, Marianne H. Micks, the Rev. Robert J. Page.

*Two lay persons for a term of nine years:*

Thomas A. Bartlett, Thomas Matthews, Flower Ross, Jack C. Miller.

**Church Pension Fund (Title I, Canon 7)**

*Twelve persons to be elected for a term of six years each:*

Robert A. Addison, the Rev. David H. Benson, the Rev. Yung Hsuan Chou, Jane Darrah Claflin, the Very Rev. Richard Coombs, Daniel P. Davison, Frederick Deane, John M. Evans, John T. Fey, Richard E. Kerner, James B. Knowles, Gerald A. Lamb, the Rt. Rev. George M. Murray, Martha Twitchell Muse, the Rt. Rev. J. Milton Richardson, the Very Rev. Dillard Robinson III, Avery Rockefeller, Mary R. Shepard, the Rev. James L. Stilwell, Russell H. Tandy, Sr., Peter H. Vermilve, Christopher H. Wain, Carroll L. Wainwright, Jr., Louis J. Willie.

**Secretary of General Convention (Title I, Canon I, Sec. 1 (j))**

The Rev. Canon James R. Gundrum

**Treasurer of General Convention (Title I, Canon I, Section 7(A))**

Kenneth W. Miller.

Appended to this report is a brief description of each elective office and a biographical sketch of each nominee.

Finally, the Joint Committee on Nominations submits the following budget for the work of this Committee in the next three years:

1980 - \$3,275 (travel, meeting expenses)  
1981 - 800 (office expenses, telephone, mailings)  
1982 - 4,200 (final two-day meeting)

TOTAL \$8,275

**Resolution # A—120**

*Resolved, the House of \_\_\_\_\_ concurring, That \$8,275 be appropriated for the expenses of the Joint Committee on Nominations.*

Respectfully submitted,

(The Rev.) Stanley P. Gasek, S.T.D., *Vice-Chairman*  
Joint Committee on Nominations

**THE ANGLICAN CONSULTATIVE COUNCIL**

The Council is a representative advisory body and has a total membership of about 60, composed of bishops, clergy and lay people. (Please see page 314 of the 1979 Episcopal Church Annual.)

*One lay person for a term of three years:*

## APPENDICES

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### **Charles A. Lawrence**

President of the House of Deputies

Dr. Lawrence has been a professor in Sociology at the City University in New York. Many times a deputy from the Diocese of New York, he has been a vestryman and Warden of Trinity Church, New York. Dr. Lawrence is a Trustee of the General Theological Seminary and he has served on many diocesan and national committees and boards.

### **Robert F. Gaines**

Mr. Gaines is an insurance agent and broker and currently President of Insurance Associates of Sacramento, Inc. He is a past Warden of Trinity Cathedral Church in Sacramento, the Diocese of Northern California, and has served on many civic and community committees and boards. He is on the Board of Trustees of Graduate Theological Union in Berkeley, California as well as on the Advisory Council of the Episcopal Church Foundation. Frequently elected a deputy to General Convention, he serves on the Board of Theological Education. Currently he is a Trustee of C.D.S.P.

*One alternate lay delegate for a term of three years:*

### **Mrs. Carter C. Chinnis**

Pamela Chinnis is from the Diocese of Washington where she served as diocesan ECW President. Her knowledge and experience at the parish level, the diocesan level and the national level as presiding officer of Triennial in 1976 has gained her recognition and respect throughout the Episcopal Church.

### **Mrs. Wilmette Wilson**

Martha Wilson has represented the Diocese of Georgia as a deputy at many General Conventions. Very active in parish work as well as diocesan work, Mrs. Wilson serves on the Advisory Committee/State of the Church.

### **Dr. Charity Weymouth**

Dr. Weymouth has served as a deputy from the Diocese of Maine during many General Conventions. She is currently the chairman of the Advisory Committee/State of the Church. She is a research biologist and Assistant Director of the Jackson Laboratories in Bar Harbor, Maine.

## **THE EXECUTIVE COUNCIL (Please see Title I, Canon 4)**

*Two bishops to be elected for a term of six years each:*

### **The Rt. Rev. Robert B. Appleyard**

Bishop of Pittsburgh

Bishop Appleyard served as Rector of Christ Church in Greenwich, Connecticut, and Bethesda-by-the-Sea in Palm Beach, Florida, before his election as Bishop of Pittsburgh in 1968. As a clerical deputy to the General Convention (1954-64) he served as Chairman of the State of the Church Committee of the House and later as Chairman of the Joint Committee on Expenses of the General Convention. He is a member

of various boards in Pittsburgh and Allegheny County and is currently a Trustee of the General Theological Seminary. He is a member of the Joint Committee on Nominations.

**The Rt. Rev. A. Donald Davies**  
Bishop of Dallas

Bishop Davies, who was ordained to the priesthood in 1951, has served as Rector of St. Paul's Church and chaplain at Kansas State University as well as on the Diocesan Standing Committee and as Chairman of the Department of Christian Education. After a tour of duty as a chaplain in the Army, he served Grace Church in Monroe, Louisiana, and then was Sub-Dean and Associate Professor of Christian Education at Seabury-Western until 1970 when he became Dean of Trinity Cathedral in Omaha, Nebraska.

**The Rt. Rev. Walter C. Righter**  
Bishop of Iowa

Bishop Righter spent his early ministry in the Diocese of Pittsburgh as a parish priest and as assistant dean of a summer school for seminarians. For 18 years he was the Rector of the Church of the Good Shepherd in Nashua, N.H., where he was very active in diocesan ecumenical youth and industrial mission ministries. He was a member of the Standing Committee there. He was elected Bishop of Iowa 1972.

**The Rt. Rev. Robert C. Rusack**  
Bishop of Los Angeles

A native of Massachusetts, Bishop Rusack is a graduate of Hobart College and the General Seminary. He later served parishes in the Diocese of Montana before his election as Rector of St. Augustine-by-the-Sea in Santa Monica in 1958. He was elected Suffragan Bishop of Los Angeles in 1964; in 1972 he was elected Bishop Coadjutor. Currently, Bishop Rusack is a Trustee of the General Seminary.

*Two presbyters to be elected for a term of three years each:*

**The Very Rev. J.C. Michael Allen**

A graduate of Harvard College and the Episcopal Theological School, Dean Allen came to his present post at Christ Church Cathedral in St. Louis, Missouri, after serving as Dean of Berkeley Divinity School (1970-76). Previously, he was the Rector of St. Mark's-in-the-Bowery for eleven years after serving as assistant minister in Grace Church, New York City. He has a wide experience in the Church, both on the diocesan and national levels, and has been very active as a civic leader.

**The Very Rev. Allen L. Bartlett, Jr.**

The Dean of Christ Church Cathedral in Louisville, Kentucky, is a graduate of the University of the South and the Virginia Seminary. His early ministry was spent in Alabama and West Virginia which he represented as a deputy to General Convention. In the Diocese of Kentucky he is a member of the Standing Committee, Trustees and Council and serves now as a Trustee of the Virginia Seminary and the University of the South. During the 1973 General Convention, he was the Chairman of the Worship Advisory Committee.

## APPENDICES

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### **The Rev. Joseph Daniel Burke**

The Rector of St. Martin's Church in Providence, R.I., Father Burke is a graduate of Ohio Wesleyan and the Episcopal Divinity School. He began his ministry as an assistant at St. Andrew's Church in Ann Arbor, Michigan, and served as chaplain at the University of Michigan. A reader for the General Ordination Examinations, he has been active in agencies dealing with college ministries and other health-related agencies. He serves as a member of the Diocesan Commission on Ministry and has represented his Diocese as a deputy to General Convention.

### **The Rev. Canon Lloyd S. Casson**

Canon at the Washington Cathedral since 1978, Father Casson began his ministry in the Diocese of Delaware where he was very active on various diocesan committees and also served as the President of the Wilmington/New Castle County Council of Churches. He was also President of the Wilmington School Board from 1972 until 1976. He was on the staff of Trinity Church, New York, and has given leadership to the Union of Black Episcopalians.

### **The Rev. Herbert A. Donovan, Jr.**

A graduate of the University of Virginia and the Virginia Seminary, Mr. Donovan began his ministry in parishes in Wyoming and then served as Executive Officer of the Diocese of Kentucky before becoming the Rector of St. Luke's Church in Montclair, New Jersey (Diocese of Newark). He has been a deputy to the General Convention since 1967 and has served on the Evangelism Committee and now on the Ministry Council.

### **The Rev. Stanley P. Gasek**

A graduate of Hobart College and General Seminary, Dr. Gasek has been Rector of Grace Church in downtown Utica, New York (Central New York) since 1947. In the Diocese he has served on almost all committees and has represented the Diocese as a deputy or provisional deputy to the General Convention seven times. He has served as a hospital trustee and chaplain in Utica since 1947 and is President of St. Margaret's Corp. of Utica. A member of E.D.E.O. he has served as Ecumenical Officer of his Diocese and spent his sabbatical year as a fellow at the Anglican Center in Rome and the Institute for Ecumenical Studies in Bossey, Switzerland. Currently he is a Trustee and a member of the Standing Committee of the Trustees of General Seminary. He is a member of the Council of Advice to the President of the House of Deputies.

### **The Very Rev. Robert B. Hall**

Dean Hall came to St. Paul's Cathedral in Oklahoma City, Oklahoma, after a parish ministry in Arkansas, South Dakota and Louisiana. For five years he was Executive Director of the Episcopal Center for Evangelism and has been a board member of a great many Episcopal organizations.

### **The Rev. Patricia M. Park**

The Rev. Mrs. Park is a graduate of Madison College and the Virginia Seminary and was active in the National Coalition for the Ordination of Women to the Priesthood



and Episcopacy. She began her ministry as an assistant at Immanuel-on-the-Hill in Alexandria and is now the assistant at St. Paul's Church in Richmond, Virginia. Mrs. Park has served as a consultant to the Clergy Deployment Office Board from 1975 to 1978 and serves on the diocesan team of Venture in Mission. She is a member and Vice-President of the Virginia Seminary Alumni Association.

**The Rev. Max E. Smith**

Father Smith is the Rector of St. Michael's Church in Ligonier, Pennsylvania (Diocese of Pittsburgh). He has been serving parishes in his Diocese since ordination and he has been very active in diocesan work as well as in civic groups. He served as President of the Standing Committee from 1969-1973 and served on the Diocesan Council. A deputy to General Convention since 1964, he has been a member of the Christian Social Relations Committee to the House of Deputies. Also, he is a board member of the Casa San Miguel Training Center in Nicaragua.

**The Rev. Canon Ronald L. Wiley**

From his ordination in 1963, Canon Wiley has served parishes and diocesan committees in Nebraska until 1978 when he was appointed Canon to the Ordinary. He has been on the Commission on Ministry and the Liturgical Commission, the Clergy Deployment Office as well as Chairman of the Standing Committee in the Diocese, and he has served as a deputy to General Convention in 1976 and now in 1979.

*Six lay persons to be elected for a term of three years each:*

**Ms. Lois Barnum**

A communicant of the Cathedral Church of the Nativity in Bethlehem, Pennsylvania, Mrs. Barnum was a member of the Chicago 101, the Christian Social Relations Committee for the House of Deputies in 1970, a member of the Committee on Holy Matrimony and a member of the Committee on the Dispatch of Business at the General Convention. She is a Secretary of the Standing Committee on Structure of the General Convention and has served as Chairman of the Mental Health/Mental Retardation Board for Northhampton County and the Greater Bethlehem Area United Fund.

**Pamela P. Chinnis**

(Please consult preceding biographical sketch)

**John L. Carson III**

Chairman of the Standing Committee on Program, Budget and Finance, Mr. Carson has served his Church faithfully on the national level as well as in the Diocese of Colorado. He has been a Deputy to General Convention for a number of years and holds important diocesan positions as well as leadership positions in his own parish, and in the Denver community.

**Mrs. Roland M. Diemer**

Ann Henderson Diemer is a graduate of Goucher College and Wayne State University where she earned her Ph.D. She is a member of Christ Church in Cranbrook,

## APPENDICES

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Bloomfield Hills, Michigan, where she serves on the vestry and numerous committees. In the Diocese of Michigan she has served on the Department of Missions as well as the Commission on Ministry and Trustee of the Bishop Page Foundation. She is also a Trustee of the Institute for Advanced Pastoral Studies, Fellow of Canterbury College at the University of Windsor and Commissioner of Historic Districts in Avon Township, Michigan. Professionally, she teaches sociology on the university level.

### **Harry Griffith**

Mr. Griffith initiated the Bible Reading Fellowship in the U.S.A. and served as Chairman of the Board for six years. He is the author of *Gift of Light* and co-author of *Sharing God's Love*. He has been active in his parish in Winter Park in adult education programs, vestry programs, "Faith Alive" and Cursillo. Now he serves as a staff member of the Diocese of Central Florida in charge of Program and Planning, as well as Communications Officer. Nationally, he is involved in Pews Action, and the Evangelism Task Force.

### **Harry W. Havemeyer**

Mr. Havemeyer is currently Senior Warden of St. James Church in New York City. Often a delegate to the Diocesan Convention, he served as Treasurer of the Diocese of New York (1971-1977) and is a Trustee of the Venture Fund. He was a deputy to the General Convention of 1976 and will be in 1979. Also, Mr. Havemeyer is a Trustee of the Episcopal Divinity School as well as the Union Theological Seminary. He was Secretary and then Treasurer, then Chairman of the Board, of Brooklyn Eastern District Terminal for the U.S. Army, and later served as Vice-President and then Executive Vice-President and Treasurer of the National Sugar Refining Company. He has wide experience as a business administrator and a financial consultant and he has a great concern for the life of the Church and educational institutions. He served on many volunteer boards and provides leadership not only in his parish, but in the diocese and in metropolitan New York. Mr. Havemeyer is happily married and the father of six children.

### **Dixie Hutchinson**

Mrs. Thomas S. Hutchinson is an active communicant at Good Shepherd, Dallas. She has been Directress of the Altar Guild of the Diocese of Dallas, and Secretary of the National Association of Diocesan Altar Guilds. She has served as Synod delegate and as deputy to General Convention, and has been active on both the diocesan and provincial Commissions on Ministry. She was Province VII representative to the national Ministry Council, and presently serves as member-at-large to the Council for the Development of Ministry. She is serving on the General Convention Secretariat Staff for this Convention.

### **Barbara A. Merrick**

Mrs. Ivan E. Merrick is a secondary school teacher and homemaker in the Diocese of Olympia. She is a graduate of the University of Washington and is the wife of a priest. She has been active in her parish's educational program and has served as U.T.O. Chairman as well as the Chairman of Olympia Churchwomen and is presently Evangelism Chairman of the ECW. She is the National President of the Order of the Daughters of the King and has led quiet days, retreats and prayer vigils as well as participated in Cursillos. She is the American Co-Chairman of the 1979 Prayer Conference of the Anglican Fellowship of Prayer.

### **Nancy Moody**

Mrs. Clay E. Moody has served her parish in educational programs and is currently the President of the ECW, Gethsemane Church, Marion, Indiana. She has served as a Triennial delegate and has been a deputy to General Convention since 1970. She is a member of the House of Deputies Committee on National and International Affairs. Her candidacy is endorsed by the Convention of the Diocese of Northern Indiana where she held leadership roles and she is currently the Senior Warden of her parish.

### **Thomas C. Rohr**

Mr. Rohr is a metallurgical engineer with Southern Railway and active in St. Paul's Church, Alexandria, Virginia, where he has served on the vestry and as Senior Warden. He has emerged as an outstanding lay leader of the Diocese because of his wide participation and his responsibility. In great demand in the Diocese as a speaker and a conference leader, he is an excellent organizer, administrator and salesman with an unusual capacity to reconcile conflicting parties with humor and good taste while maintaining his own integrity and decisiveness.

### **Ernest N. Robinson**

An active communicant in his own parish and a leader in the Diocese of Chicago. Mr. Robinson has for many years served on the Standing Committee on Program, Budget and Finance. He shares his skills as a business executive and also as a very concerned and committed Churchman.

### **Byron Rushing**

The Treasurer of St. John's and St. James' Church in Roxbury, Mass., Mr. Rushing is also the Chairman of the Board of the Episcopal City Mission in Boston. He is on the Board of Directors of the John Burgess Urban Action Fund and on the Executive Committee of the Diocesan Council. Also he serves as Vice-Chairman of the Long-range Planning and Mission Strategy Committee. Early a worker in civil rights, community organization, voter registration, education programs both in Syracuse, N. Y. and Boston, Mass., Mr. Rushing was a volunteer advisor to the National Church staff on these areas and served on the original Board of G.C.S.P. Since 1972, Mr. Rushing has directed a major Afro-American historical research organization in New England. He has special skills in the design of urban mission strategy and last year was called as a consultant to the Urban Bishops Coalition and coordinated the Urban hearings held in Chicago and in Colon, Panama.

### **Sue W. Scott**

Mrs. Herbert Scott is the wife of a priest in the Diocese of Wyoming where she is a member of the Diocesan Executive Council. She has been a member of the Commission to Study Human Sexuality in the Diocese and a provisional deputy to the 1979 General Convention. Mrs. Scott is a consultant and trainer in human relations and organization development, a member of the Sweetwater County Committee for Battered Women, and the Sweetwater County School District No. 2 Board of Trustees, serving as Clerk, Chairman of the Short- and Long-range Planning Committee.

### **Ralph Spence**

Mr. Spence comes from Tyler, Texas, and is active not only in his parish but also in

## APPENDICES

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the Diocese of Texas through the Diocesan Council and other important committees. He is well remembered for his report at the 1976 General Convention on a conversation with his wife about the 1928 Prayer Book when he served as a member of the Committee on the Book of Common Prayer. He is now the Chairman of the Joint Committee on the 1928 Prayer Book. He has served on the Council of Advice to the President of the House of Deputies.

### **Carole Whiteside**

Miss Whiteside is a member of the vestry of Grace Church in Trumbull, Conn., and active in its ECW, Christian Education and Fellowship groups, as well as serving as a lector. She is a member of the Standing Committee of the Diocese of Connecticut and a member of the ECW Board, the Urban Caucus, and the Hunger Task Force. She is a deputy to the General Convention in 1979 and on the Urban Caucus Planning Committee and the Hunger Task Force of Province I. She is a member of the Board of Directors of the Bridgeport Council of Churches and has attended the Agnes Sanford School of Pastoral Care.

## **THE CLERGY DEPLOYMENT BOARD**

(Adopted 1970 General Convention, Journal page 53) The Board meets twice a year for a period of two days, usually at the Episcopal Church Center.

### **BISHOPS**

*One bishop for a term of three years:*

**The Rt. Rev. Charles J. Child, Jr.**  
Suffragan Bishop of Atlanta

Bishop Child is a graduate of the University of the South and its School of Theology. He began his ministry in New Jersey and in 1967 became Canon Pastor of the Cathedral of St. Philip, Atlanta. He is on the Board of Examining Chaplains and the Commission on Ministry, and in the House of Bishops he serves on the Standing Committee on Church Music. Also, he is a Trustee of the University of the South.

**The Rt. Rev. Edward W. Jones**  
Bishop of Indianapolis

Bishop Jones is a member of the Clergy Deployment Board. He began his ministry in Oberlin, Ohio, and later served as Rector of St. James Church in Lancaster, Pennsylvania. In 1977 he was elected Bishop Coadjutor of Indianapolis. He is a member of the Steering Committee of the Coalition of Urban Bishops and a consultant to the Executive Council.

**The Rt. Rev. Claude C. Vache**  
Bishop of Southern Virginia

A graduate of the University of North Carolina and Seabury-Western Seminary, Bishop Vache has served parishes in Southern Virginia and held important diocesan

posts until his election as Bishop Coadjutor of the Diocese. He has been on the Commission on Ministry, Standing Committee, and a deputy to General Convention in 1958 and 1964-73. Currently, he is a member of the House of Bishops' Committee on Pastoral Development.

*Two bishops to be elected for a term of six years each:*

**The Rt. Rev. Matthew P. Bigliardi**  
Bishop of Oregon

Bishop Bigliardi is a graduate of the University of California and CDSP. He served parishes in the Diocese of Olympia where he was involved as a member of the Standing Committee and on the Board of Trustees of CDSP. Active as a member of the Commission on Ministry and Chairman of the Leadership Training Services, he later served as Chairman of the Board of Trustees of Good Samaritan Hospitals in Portland and Corvallis and the Oregon Episcopal School in Portland. In 1974 he was elected Bishop of Oregon.

**The Rt. Rev. Joseph T. Heistand**  
Bishop of Arizona

A graduate of Trinity College and of Virginia Seminary, Bishop Heistand served parishes in Pennsylvania before being elected Rector of St. Paul's Church in Richmond. He was an active member of various diocesan committees as well as its Standing Committee and in 1969 became the Rector of St. Philip-in-the-Hills, Tucson, until his election as Bishop-Coadjutor of Arizona.

**The Rt. Rev. Charles T. Gaskell**  
Bishop of Milwaukee

Member of the Clergy Deployment Board, Bishop Gaskell served parishes in the Dioceses of Minnesota and Chicago before his election as Bishop of Milwaukee in 1974. He is Chairman of the House of Bishops' Committee on Religious Communities, President of the Board of Trustees of Nashotah House, member of the Executive Board of the Anglican Fellowship of Prayer and member of the Council of the Living Church Corporation.

**The Rt. Rev. Richard M. Trelease, Jr.**  
Bishop of the Rio Grande

A graduate of the University of Missouri and CDSP, Bishop Trelease began his ministry in St. Andrew's Cathedral, Honolulu, and then became Rector of St. Andrew's Church in Wilmington, Delaware. Always active on the diocesan level, he has served as a member of the Standing Committee of the Diocese of Delaware and its various departments. In 1962 he was elected Rector of St. Paul's Church in Akron, Ohio, where he served until his election as the Bishop of the Rio Grande. He is a trustee of CDSP and President of the New Mexico Inter-Church Agency.

## PRESBYTERS

*One presbyter for a term of three years:*

## APPENDICES

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### **The Rev. John R. Frizzell, Jr.**

The Rector of St. Alban's Church in Annandale, Virginia, is a graduate of the University of Virginia and the Virginia Seminary and has held very important posts in the Diocese of Virginia. Father Frizzell is one of the clergy often requested to chair committees on difficult and potentially controversial proposals and studies. He has served as Chairman of Christian Education, Examining Chaplains, a committee to study human sexuality, Clergy Training; also, he has served as President of the Northern Virginia Chapter ESCRU and is a member of the Commission on Ministry, the Standing Committee, and has been elected provisional deputy to General Convention three times.

### **The Rev. Carlson Gerda**

A graduate of Harvard College and General Seminary, Father Gerda serves now as Deputy to the Bishop of Missouri for Program and Pastoral Care. Much of his ministry was spent as a vicar of missions and rector of a parish in Northern Michigan. He has been a deputy to the General Convention since 1962 and has served on various committees of the General Convention and as Secretary of the Standing Commission on the Church in Small Communities.

### **The Rev. John P. Miller**

A parish priest since ordination, the Rev. John P. Miller is now Rector of St. John's Church in Bangor, Maine. In the Diocese of Maine he has served on the Standing Committee and as President. He is Chairman of the Committee on Continuing Education of Clergy; Chairman of the Diocesan V.I.M. Committee; a member of the Clergy Compensation Review Board; the Diocesan Council; deputy to General Convention. Trained in consultant skills and organizational development in volunteer systems as well as in development of lay ministries, he is currently a member of the Clergy Deployment Board.

### **The Rev. Henry P. Mitchell**

A parish priest and rector for most of his ministry, Father Mitchell is now Assistant to the Bishop of Michigan for Urban Affairs, Deployment and Ministry. He is a trustee of Seabury Press and the Standing Committee on Program, Budget and Finance. When he served in the Diocese of Virginia, he was the President of the City School Board of Charlottesville and served on the Diocesan Standing Committee as well as the Committee on Program and Budget of the Diocese. He has had wide experience in civic leadership as well as experience in responsible positions in the Church.

### **The Rev. Margaret Ann Muncie**

A graduate of Hood College and the General Seminary, the Rev. Margaret Muncie was ordained in 1974 and married the Rev. Stephen Michael Bolle. She is a consultant for women on the Board for Clergy Deployment and serves on the Executive Committee of the General Theological Seminary Alumni as well as the National Center for the Diaconate and the New York Training School for Deaconesses. She is currently the assistant minister of St. Matthew's Episcopal Church in Bedford, New York (Diocese of New York). She is responsible for the outreach of the parish she serves and has an extensive ministry at Northern Westchester Hospital as well as Bedford Hills Correctional Facility. Trying to involve parishioners of St. Matthew's Church in these institutions and other areas of need in the community is one of her goals.

*Three presbyters for a term of six years each:*

**The Very Rev. Gordon P. Charlton, Jr.**

Dean of the Episcopal Theological Seminary of the Southwest and of Christ Chapel in Austin, Texas since 1973. Dean Charlton is a graduate of the University of Texas and Virginia Seminary. He served parishes in Houston, Fairbanks, Mexico City, and Wilmington (Delaware), then was Assistant Dean and Professor of Theological Education at the Virginia Seminary. A deputy to the General Convention in 1976 and 1979, Dean Charlton serves on the Commission on Health and Human Affairs and is a member of the Board for Theological Education.

**The Ven. Robert N. Davis**

Archdeacon and Canon to the Ordinary of the Diocese of North Carolina, and a graduate of the U.S. Naval Academy, Archdeacon Davis retired from military service and attended Virginia Seminary before ordination. He has served as a parish priest and was a consultant to organization development as well as the first President of the North Carolina Episcopal Clergy Association. In the Diocese he has been President of the Standing Committee and a member of the Commission on Ministry, Liturgy and Worship, Education and Training, Deployment Officer and Chairman of the Mission Strategy Committee. A deputy to General Convention in 1976 and 1979, he also serves the national Church on the Steering Committee of the National Network of the Episcopal Clergy Association and is a member in vacancy situations and helping new pastorates.

**The Rev. James W. Hauan**

A graduate of the University of Minnesota and the Garrett Seminary. Father Hauan is Rector of St. Stephen's Church in Fargo, North Dakota. In that Diocese he serves as a deployment officer and is a member of the Commission on Ministry.

**The Ven. William G. Lewis**

A graduate of the University of Pittsburgh and the Philadelphia Divinity School, the Ven. William Lewis served as a vicar of St. George's Church in Jefferson Boro and Rector of Christ Church in North Hills (Pittsburgh) before his appointment as Archdeacon of the Diocese of Pittsburgh. He is a member of the Standing Committee on Program, Budget and Finance and President of the Conference of Diocesan Executives. In 1976-1978 he was the convener of a Vacancy Sharing Conference.

**The Rev. Canon Allen D. Purdom**

Father Purdom is a graduate of the University of Florida and Berkeley Divinity School. He has served as rector of several parishes in Southern Florida and in 1970 was appointed Canon to the Ordinary of the Diocese of Central Florida. He has been elected deputy to General Convention since 1970. Canon Purdom has worked extensively in the field of clergy deployment and development for the last eight years and is one of the consultants for vacancy information in the Southeast.

**The Rev. Hays H. Rockwell**

The Rector of St. James Church in Manhattan came from Rochester where he was chaplain at the University and later Dean of Bexley Hall. A graduate of Brown

## APPENDICES

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University and the Episcopal Theological School, he is a member of the Urban Mission Committee of the Diocese of New York and a member of the Board of Directors of the Union Theological Seminary. A former member of the Board for Theological Education, Dr. Rockwell is currently a member of the Clergy Deployment Board.

### **The Rev. Barbara H. Schlachter**

The Rev. Mrs. Schlachter is Assistant Rector of St. Bartholomew's Church in White Plains, Diocese of New York. She is Chairman of the Diocesan Hunger Task Force and a deputy to the Provincial Synod. Also, she serves on the Clergy Deployment Board Subcommittee on Minorities and Women. Mrs. Schlachter was the founder of the Episcopal Women's Caucus and its first President, and was a coordinator for the first Clergy Couples Conference in the Episcopal Church and continues to serve as liaison with the Executive Council staff in regard to issues of clergy couples.

### **The Rev. Canon Richard S. VanHorn**

Canon VanHorn is a graduate of Harvard College and General Seminary and spent his early ministry as a curate and rector of parishes in the Diocese of Los Angeles. He is currently Missioner for Congregational Planning. He has developed and administers a comprehensive program of vacancy consultation and clergy deployment for the Diocese of Los Angeles. His education in Eastern institutions, missionary experience in Japan and parochial experience give him a depth and scope in knowledge and background. He is one of the Episcopal Church representatives on the Board of the Ecumenical Church Career Development Council.

## LAITY

*One lay person for a term of three years:*

### **Emma Lou Benignus**

Miss Emma Lou Benignus has been a teacher most of her life. For a number of years she was Professor of Pastoral Theology at the Episcopal Divinity School in Cambridge. Also, she served on the faculty of Advanced Pastoral Studies. A graduate of the University of Wisconsin, she has studied at the Union Theological Seminary, Boston University and U.C.L.A. Currently, Miss Benignus works in the development of ministries for senior citizens.

### **Verna J. Dozier**

Dr. Dozier is a graduate of Harvard University, and has been a professional teacher who has served as Assistant Director of the Department of English in D.C. schools. She is a former Senior Warden of St. Mark's Church, a former member of the Study Committee of the Diocese of Washington and the Chairperson of its Commission on Ministry. She is a board member of the Episcopal Radio and TV Foundation, and also a board member of the Mid-Atlantic Association for Training and Consulting.

*Three lay persons for a term of six years each:*

### **Richard W. Couper**

Currently a member of the Clergy Deployment Board, Mr. Couper is President and



Chief Executive Officer of the New York City Public Library. A graduate of Hamilton College, he earned an M.A. in history at Harvard University. An insurance executive, Mr. Couper became Administrative Vice-President of Hamilton College and in 1965 Vice-President. From 1966-1968 he was the Acting President and then for one year the Vice-President and Provost. Before going to New York City, he was Deputy Commissioner for Higher Education in the New York State Education Department. Mr. Couper is a trustee of several colleges and universities as well as the director of a number of companies and foundations and has been very active in the Church, both on a local and a diocesan and national level.

### **Margaret D. Fitter**

Mrs. Fitter has been a member of the Clergy Deployment Board since 1976 and serves on its subcommittee for Open Listing, Women and Minorities. She is active in her parish and also in the Diocese of Rochester.

### **William G. Ikard II**

Mr. Ikard works and lives in El Paso, Texas, where he is deeply involved in the life of his parish and active in his Diocese of the Rio Grande— which has elected him as a deputy to General Conventions on many occasions. He has served on the Advisory Committee to the President of the House of Deputies. Mr. Ikard has a deep commitment to the Church and is willing to share his skills in helping with deployment.

### **Carole A. Pinkett**

Ms. Pinkett was active in her parish in Houston and the Diocese of Texas and now is equally active in the Diocese of Louisiana. She is a lay leader in her parish as well as Senior Warden. Currently a member of the Clergy Department Board, Ms. Pinkett has served as a deputy to General Convention on many occasions. She is Coordinator of Nonprofessional Employment at the Exxon Company with which she has been affiliated for a number of years. Her involvement in community, as well as state and national boards, is extensive.

### **Donald T. Shire**

Mr. Shire has been a Church school teacher, superintendent, vestryman and Senior Warden in his parish in the Diocese of Bethlehem. He has also served as the Chairman of an ad hoc Committee for the Diocesan Advanced Fund, and is a deputy to the 1979 General Convention. He is the founder and a member of the Board of Directors of the Planned Parenthood Association of Lehigh County and a member of the Board of Directors of the Industrial Development Corporation of Lehigh County, member of the Board of Directors of Family and Children's Service, a Trustee of Muhlenberg College. He is an attorney, and since 1978 the Vice-President of Energy and Materials in Air Products and Chemicals, Inc.

### **George Hodges Soule**

Mr. Soule is the son of a priest and godson and namesake of the Very Rev. George Hodges, one-time Dean of the Episcopal Theological School in Cambridge. He took early retirement in 1975 from a middle-management position in the DuPont Company to serve as Administrative Assistant for Clergy Deployment and Communication in the Diocese of Pennsylvania. He also does staff work for the Commission on Ministry,

## APPENDICES

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and represents the Diocese on the Vacancy Sharing Conference, a semi-annual gathering of Deployment Officers and/or Clergy Association representatives of 19 dioceses. In his parish he has been active in Christian Education and Long-range Planning as well as serving on the vestry and attending the Diocesan Convention. In his Diocese of Pennsylvania, he volunteered as a Communications Consultant to the Bishop for four years and served on the Diocesan Council before accepting his present appointment.

### **Walker Taylor, Jr.**

Dr. Taylor is the Senior Warden of his parish and a member of the Executive Council of the Diocese of East Carolina. He has been a member of the Executive Council of the Episcopal Church (1970-76) after serving on its staff as Executive Officer for the National MRI Commission from 1965 to 1968. A representative at five Inter-Anglican Consultations, Dr. Walker has been elected a deputy to the last eight General Conventions and has served on the Standing Committees on Program and Budget, Structure, Prayer Book, Stewardship, Nominating Committee. He is also a Trustee of the General Theological Seminary.

## **TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY**

(Although the official seminary of the General Convention, the General Theological Seminary receives no financial support from the Convention or the Executive Council, but is required to report to the Convention every three years and the General Convention elects three bishops, three presbyters and three lay persons each time it meets for a term of six years each. There are three meetings held annually at the Seminary in New York and every trustee is expected to give or to obtain at least \$1,000 in financial support for the Seminary annually.)

### **BISHOPS**

*Three bishops for a term of six years each:*

#### **The Rt. Rev. Robert B. Appleyard** Bishop of Pittsburgh

Bishop Appleyard is currently a Trustee of the General Theological Seminary. Please see his resume above.

#### **The Rt. Rev. E. Paul Haynes** Bishop of Southwest Florida

Bishop Haynes is a graduate of Indiana Central University and did his theological work at the United Theological Seminary. His early priesthood was spent in the Diocese of Southern Ohio after which he came to the Cathedral Church of St. Luke in Orlando, Florida. Later he served for ten years as Rector of St. Luke's Church in Ft. Myers where he was deeply involved in community enterprises and diocesan affairs, including membership on the Standing Committee, Diocesan Council and as a deputy to the Provincial Synod and General Conventions. In 1974 he was consecrated Bishop Coadjutor of Southwest Florida and became the Diocesan the following year. He is a Trustee of the University of the South and the Suncoast Manor Retirement Center in St. Petersburg.

**The Rt. Rev. W. Moultrie Moore**  
Bishop of Easton

A native of South Carolina, Bishop Moore is a graduate of General Seminary and serves currently as a trustee. After serving parishes both in South Carolina and North Carolina, he was elected Suffragan Bishop of North Carolina in 1967 and in 1975 he was elected the Bishop of Easton. Bishop Moore serves as Chairman of the Joint Committee on Nominations for the General Convention. He is the President of the Board of Directors of Kanuga Conference, and a Trustee of the University of the South.

**The Rt. Rev. Lyman C. Ogilby**  
Bishop of Pennsylvania

Bishop Ogilby is currently a Trustee of the General Seminary and has just completed a term as Trustee of Hamilton College, his alma mater. He began his ministry as a missionary priest in the Diocese of the Philippines and was elected its Suffragan Bishop at the age of 30. Later, he became the Bishop of the Philippines, then Bishop Coadjutor of South Dakota. He is now the Bishop of Pennsylvania and the President of Province III.

**The Rt. Rev. Robert C. Witcher**  
Bishop of Long Island

Bishop Witcher is a graduate of Tulane University and Seabury Western Seminary. He earned his Ph.D. at Louisiana State University. After a rectorship at St. James Church, Baton Rouge, Bishop Witcher was elected Bishop Coadjutor of Long Island and then became the Diocesan on the retirement of Bishop Sherman. In the House of Bishops he serves on the Pastoral Commission and the Armed Forces Commission. Formerly, he was a Trustee of the University of the South; and presently he is a Trustee of Seabury-Western Seminary, President and Professor of Ecclesiastical History at Mercer School of Theology.

**The Rt. Rev. Frederick B. Wolf**  
Bishop of Maine

Bishop Wolf is the Chairman of the Board of Trustees of the General Theological Seminary. A graduate of Grinnell College and Seabury Western Seminary, he served parishes in the Midwest and later was rector of St. Peter's Church in Bennington before being elected Bishop of Maine. He represented his Diocese as a clerical deputy in 1964-67 and then served on the staff of the Department of Christian Education. He is now on the Presiding Bishop's Council of Advice.

## PRESBYTERS

**The Rev. Thomas B. Bowers**

The Rector of St. Bartholomew's Church in New York City, Father Bowers is a graduate of the University of the South and Virginia Seminary. He began his ministry in Virginia and Washington and later served as Rector of St. Luke's Church in Atlanta, Georgia.

**The Rev. John Crocker**

Rector of Trinity Church in Princeton, New Jersey, Father Crocker is a graduate of Harvard College and the Episcopal Theological School. Before coming to Princeton he

## APPENDICES

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was the Episcopal chaplain at M.I.T. and previous to that held a similar post at Brown University. From 1954-58 he was minister to students and curate at Trinity Church in Boston. In Massachusetts he was a member of the Diocesan Commission on Ministry and the Bishop's Committee on Academic Ministries. He is a Trustee of Simmons College and Packard Manse.

### **The Very Rev. William M. Hale**

Currently a Trustee of the General Theological Seminary, Dean Hale came to St. Paul's Cathedral in Syracuse (Central New York) in 1975 from a long rectorship in Westfield, Massachusetts. He is a member of the Standing Commission on Church Music, the General Board of Examining Chaplains, and a Companion of the Order of the Cross of Nails, Coventry Cathedral, England.

### **The Rev. Alanson B. Houghton**

Rector of the Church of the Heavenly Rest in New York City since 1975, Mr. Houghton came from the rectorship of Christ Church in Shaker Heights, Ohio. He has an MBA from Harvard Business School and had a successful business career before attending General Theological Seminary. In Ohio he was a member of the Diocesan Council and in the Diocese of New York he is the Chairman of the Stewardship Committee and Co-chairman of Venture in Mission.

### **The Rev. Robert Ray Parks**

Rector of Trinity Parish in New York, Dr. Parks is currently a Trustee of the General Theological Seminary. He has just completed a term as a member of the Executive Council of the Episcopal Church, and is a member of the Standing Commission on Structure. A graduate of the University of Florida, he did his theology at the University of the South's School of Theology. Dr. Parks was the Dean of the Cathedral in Jacksonville and the founder, President and Chairman of the Board of Jacksonville Episcopal High School. He is a trustee of the Cathedral Church of St. John the Divine in New York and a member of the Board of Managers of the Seamen's Church Institute.

### **The Ven. Arthur B. Williams, Jr.**

After beginning his ministry in the Diocese of Rhode Island, Archdeacon Williams came to Michigan and since 1973 has been Assistant to the Bishop of Michigan for Ministry Development and Urban Affairs. He is a graduate of Brown University and the General Theological Seminary and has done graduate work at the University of Michigan. His special interest and experience is in the field of ministry and missionary strategy.

## LAITY

*Three lay persons for a term of six years each:*

### **Lee Hastings Bristol, Jr.**

Dr. Bristol is currently serving an unexpired term on the Board of Trustees of the General Theological Seminary. He is a communicant of Trinity Church in Princeton (Diocese of New Jersey) and the President Emeritus of Westminster Choir College. Dr. Bristol has had a distinguished career as a college president, business executive,

writer, composer and active churchman. For five years he served as Vice-Chairman and Executive Secretary of the Episcopal Church's Music Commission. He is a renowned lay preacher in the Episcopal Church and probably the first American layman ever to speak four times from the pulpit of Westminster Abbey. He is an active parishioner and also involved in the life and work of his diocese. He is a fifth generation alumnus and chartered Trustee of Hamilton College. He began his career by working for eleven years for Bristol-Myers Company, a firm co-founded by his grandfather.

### **James Stacey Coles**

Dr. Coles is a Trustee of the General Theological Seminary and a member of the vestry of St. Paul's Church, Brunswick, Maine, and Trinity Church in New York City. He is active in the Diocese of New York. Dr. Coles is the President of Research Corporation in New York City.

### **Robert Michael Duncan**

Mr. Duncan is a graduate of Yale University and the Harvard Law School and is an active communicant at St. John's Church, Georgetown, Washington, D.C. There he has served as a member of the vestry and also as Senior Warden. He is an attorney with the firm of Cleary, Gottlieb, Steen and Hamilton in Washington, D.C.

### **Charles R. Lawrence**

Dr. Lawrence, President of the House of Deputies since 1976, currently serves as a Trustee of the General Theological Seminary. Please refer to the earlier resume in this report.

### **Douglas T. Yates**

Mr. Yates is a Trustee of the General Theological Seminary and has served as a member of the vestry and as a Warden of St. James Church in Manhattan. He is a member of the Finance Committee of the Domestic and Foreign Missionary Society of the Episcopal Church and works as Vice-President of Merrill Lynch. He is Chairman of the Finance Committee of the Board of Trustees of General Seminary.

### **R.V. Whisnand**

Mr. Whisnand is a Trustee of the General Theological Seminary and active in his parish, St. George's-by-the-River in Rumson in the Diocese of New Jersey. He is Vice-President of Stone & Webster, Inc., and responsible for general management and financial performance of Stone & Webster's subsidiaries.

## **THE GENERAL BOARD OF EXAMINING CHAPLAINS**

(Please see Title III, Canon 7 in Constitution and Canons, 1976.) Membership on the General Board of Examining Chaplains calls for attendance at a three-day session in October at the College of Preachers in Washington, D.C., and attendance for two days at one of seven area meetings of G.O.E. readers in February. Each member can be expected to spend at least a week each year in this work and some on the committees will spend as much as ten days.

## APPENDICES

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### BISHOPS

*One bishop for a term of nine years:*

**The Rt. Rev. C.P. Mellick Belshaw**  
Suffragan Bishop of New Jersey

A graduate of the University of the South and the General Theological Seminary, Bishop Belshaw began his ministry in Hawaii and then served as a fellow and tutor at the General Theological Seminary. After a rectorship in Delaware, Bishop Belshaw was elected Rector of St. George's-by-the-River in Rumson, New Jersey, and was a visiting lecturer in Ascetical Theology at the General Seminary. He serves now as a Trustee of the General Seminary as well as of Westminster Choir College. He is also a member of the Board of Directors of the American Teilhard Association.

**The Rt. Rev. Bennett J. Sims**  
Bishop of Atlanta

The Bishop of Atlanta began his ministry at the Church of the Redeemer in Baltimore and then became Director of Continuing Education at Virginia Seminary following a brief rectorship at Christ Church in Corning, New York. He is the author of various Church publications.

### PRESBYTERS

*Two presbyters for a term of nine years:*

**The Rev. John Forsyth Ashby**

Rector of St. Luke's Church in Ada, Diocese of Oklahoma, he is Chairman of the Commission on Ministry and a member of the Diocesan Council. He is a graduate of Oklahoma State University and the Episcopal Theological Seminary of the Southwest. On the national level he is Provincial President of the Commission on Ministry and the National Council for Development of Ministry.

**The Rev. J. Mark Dyer**

Father Dyer is the Rector of Christ Church of Hamilton and Wenham in the Diocese of Massachusetts and a member of the Diocesan Standing Committee and the Committee on Evangelism and Renewal. Formerly a missionary to the clergy of the Diocese of Massachusetts, Father Dyer serves on the Presiding Bishop's Advisory Committee on Renewal and Evangelism and also on the Advisory Committee of the Center for Christian Spirituality at the General Seminary. He is a visiting instructor in Spiritual Direction for the Center. Fr. Dyer was a deputy to General Convention in 1976 and 1979.

**The Rev. George C. Harris**

For many years, Father Harris was a missionary in the Philippines with oversight first of the famous and extensive mission at Sagada, Upi. Returning to this country, he did graduate work in the field of ministry development, worked with Bishop Gressle in one of the pioneering Commissions on Ministry and in 1974 succeeded Bishop Cochran as Director of the Dakota Leadership Program. A recognized authority on the train-

ing of the clergy and laity for ministry, he has worked as a consultant with bishops in the U.S. and Canada and is a frequent participant and speaker in national, regional and ecumenical conferences in this field. He is a graduate of Rutgers University and the General Theological Seminary and has served regularly as a reader for the G.O.E.

### **The Rev. Richard L. Stinson**

Dr. Stinson is the Rector of St. James Church in Mt. Vernon, Diocese of Virginia. He is a graduate of Hobart College and the Episcopal Theological School and has studied theology at the University of the South. Following ordination, he was the rector of a parish in New Jersey and later a chaplain in the U.S. Army, including one year in Viet Nam, with major emphasis on pastoral counselling and crisis intervention. In the Diocese of Virginia, he is the Chairman of the Armed Forces Committee and a member of the Diocese of Virginia Executive Board, the Advisory Board of the Mt. Vernon Region and the Diocesan Committee on related organizations. He has been a reader of the G.O.E. since 1975. Dr. Stinson has been a teaching assistant at Virginia Seminary and also Adjunct Professor of Personal Religion in the Spring of 1977-78.

### **The Rev. Charles B. Tachau**

Father Tachau is Vicar of St. George's Church in Louisville in the Diocese of Kentucky and Chairman of the Kentucky Commission on College Work, as well as a member of the Diocesan Executive Council and Commission on Ministry. He is a member of the Kentucky Bar Association and has been a judge in Jefferson Juvenile Court as well as Judge Advocate in the U.S. Army.

*Two members of a theological seminary faculty or other educational institution for a term of nine years each:*

### **The Rev. Samuel M. Garrett**

Professor Garrett teaches Church history at the Church Divinity School of the Pacific where he has been since 1950. A graduate of Pomona College and GDSP, Dr. Garrett earned his degree at Harvard and following ordination served as a lecturer in Church History at ETS. He also served as assistant chaplain at Harvard and Radcliffe Colleges.

### **The Rev. Howard Hanchey**

Dr. Hanchey was appointed Associate Professor of Pastoral Theology at the Virginia Seminary last year. A native of Richmond, he attended the University of North Carolina and the Virginia Theological Seminary and earned his doctorate at the Union Theological Seminary in Virginia. He has served as a parish rector in Virginia as well as in Connecticut and has been active on the Commission on Ministry in the Diocese of Southern Virginia and the Biomedical Ethics Commission at Eastern Virginia Medical School in Norfolk. He was also on the Family Resource Center in the Diocese of Connecticut and on the Episcopal Social Services Executive Committee in Connecticut. Since 1975 he has been a reader for the G.O.E.

### **The Rev. Carter Heyward**

A graduate of Randolph-Macon College and Union Theological Seminary where she is earning her doctorate, Professor Heyward has been a parish minister, writer,

## APPENDICES

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psychotherapist, student, chaplain at a hospital and school for adjudged delinquents, as well as an administrator during her short ministry. She was the parish assistant at St. Martin's Church in Charlotte, North Carolina and later Associate Minister of St. Mary's Church in Manhattanville, New York. A member of the Women's Caucus and the Committee on Ministry of Women, she has also served on the Board for Theological Education. At the Episcopal Divinity School, she has the chair on Worship and Spirituality and is on the Mission and Social Action Committees.

### **Marianne Micks**

Dr. Micks is the Professor of Theology at the Virginia Theological Seminary and a Trustee of the General Theological Seminary. She also has served as a member of the General Board of Examining Chaplains. Her ministry began as a woman college worker in Northampton, Massachusetts, and after earning her doctorate, she served on the faculties of two universities.

### **The Rev. Robert J. Page**

Dr. Page is Professor of Theology at Bexley Hall and Colgate Rochester/Crozer in Rochester. A graduate of Hamilton College and the Episcopal Theological School, he earned his doctorate at Columbia University and Union Theological Seminary. His ministry began in the Diocese of Central New York and later he served briefly as assistant chaplain at Columbia University, followed by parishes in the Diocese of Rochester during periods of vacancies between rectors. He is a member of the Standing Committee of the Diocese of Rochester as well as a consultant to the Commission on Ministry in Rochester and Central New York. Also, he is deputy to General Convention in 1979. He served as a reader for the G.O.E. from 1973-1975.

*Two lay persons for a term of nine years:*

### **Thomas A. Bartlett**

Dr. Bartlett is currently President of the Association of American Universities with headquarters in Washington, D.C. He served as President of Colgate University from 1967-77 and as President of the American University in Cairo, Egypt from 1963-69. Previously, he served as an advisor to various committees and missions of the United Nations. A graduate of Stanford University, where he earned his doctorate, he is currently a Trustee at the General Theological Seminary, Colgate University, and a director of several associations and corporations.

### **Thomas Matthews**

Presently the organist and choirmaster at Trinity Church in Tulsa, Oklahoma, Dr. Matthews served in a similar post at St. Luke's Church in Evanston, Illinois and taught music at Northwestern University and at Seabury-Western Seminary. He is active in his own Diocese of Oklahoma and directs choir camps in Colorado. Dr. Matthews began his studies with the late Dr. Norman Coke-Jephcott in Utica and New York and completed his work at Northwestern University.

### **Jack C. Miller**

Professor Miller teaches physics at Pomona College and serves on the Commission on Ministry in his Diocese of Los Angeles. He has been a reader of the G.O.E. for seven or eight years and is a devoted churchman, not only in his parish, but also in his diocese.



**Flower Ross**

Ms. Ross is Chief Assistant to the Chairman of Theological Education at St. Luke's School of Theology at the University of the South. She formerly served as Director of Christian Education in the Diocese of Alabama and now is active in her Diocese of Tennessee.

**CHURCH PENSION FUND**

(See Title I, Canon 7 of Constitution and Canons 1976) Trustees of the Church Pension Fund should have interest in the welfare of the clergy group as a whole and be devoted to finding the best ways of increasing benefits for the clergy group. Trustees should have an excellent background in money management, insurance, estate planning, business and other allied fields. It is very important that a good nucleus of the trustees who have skills in these areas be elected so that the Fund can do its very best to improve its investments and develop its subsidiary corporations to increase their business and thus contribute to the Fund.

The trustees meet in New York twice a year for a two-day meeting. Each trustee is assigned to the Board of Directors of the three subsidiary corporations and those boards meet three times a year.

The Executive Committee meets seven times each year. There are no meetings in February, July and August.

*Twelve persons to be elected for a term of six years each:*

**Robert A. Addison**

Mr. Addison has an M.B.A. from the School of Business Administration of the University of Michigan and is the Senior Vice-President of the Kirsch Manufacturing Company of Sturgis, Michigan, one of the largest manufacturers of curtain hardware in the world. He has an able financial mind combined with a devotion to the Church. He is the Treasurer of his parish in Sturgis and Chairman of the Department of Finance of the Diocese of Western Michigan. Also, he is a member of the Commission on Ministry and has been a deputy to General Convention each time since 1961. He is a board member of the Southwest Michigan Systems for Emergency Medical Services and former President of the St. Joseph County Unit of the American Cancer Society and a former board member of the Salvation Army.

**The Rev. David H. Benson**

Mr. Benson is the Rector of St. Peter's Church in St. Louis, Missouri, and a member of the Diocesan (Missouri) Standing Committee, Structure Commission, Venture in Mission, and Steering Committee. He is the Chairman of the Episcopal City Mission and a member of the board of the Woman's Self-Help Center, Therapy Consultants Associates. He has been elected a deputy to the General Convention three times and has been a visiting scholar at Cambridge University.

**The Rev. Canon Yung Hsuan Chou**

Canon Chou is the Rector of Grace Church in Lapeer, Michigan, and an honorary Canon at the Cathedral Church of St. Paul, Detroit. He is the Dean of Convocation and

## APPENDICES

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a member of the Executive Council as well as a member and President of the Standing Committee. In addition, Canon Chou is a member of the State Health Planning Council and a member and President of G.L.S. Health Systems Agency. He is a graduate of St. John's University, did graduate work in economics at Brown University and did his theological study at Virginia Seminary.

### **Jane Darrah Claflin**

Jane Claflin (Mrs. Richard Morton) is a member of the vestry of Trinity Church, Boston, and a member of the Episcopal City Mission Board in the Diocese of Massachusetts. She is a trustee of the Massachusetts General Hospital; Chairman of the Board, Worcester Foundation for Experimental Biology; Director and Executive Committee member of the Massachusetts American Cancer Society. She is a former member of the Health Service Industry Committee, Wage-Price Administration; National Advisory Council for Alcohol Abuse and Alcoholism; Personnel Committee of Trinity Church (which handles salary and benefit programs for clergy).

### **The Very Rev. R. Richard Coombs**

Dr. Coombs is Dean of the Cathedral of St. John the Evangelist in the Diocese of Spokane (Washington). He is a graduate of Harvard College and the Episcopal Theological School and has served both in New York and California. He has been President of the Standing Committee and a delegate to the N.C.C.C. He has served as a member of the Diocesan Finance Committee and has been a member of the Joint Standing Committee on Program, Budget and Finance since 1973.

### **Daniel P. Davison**

A graduate of Yale University and Harvard Law School, Mr. Davison is President of the United States Trust Company and formerly Executive Vice-President, Morgan Guaranty Trust Company in New York City. He is a director of several important corporations and foundations, as well as the Pierpont Morgan Library and Groton School. Also, Mr. Davison is Vice-Chairman and trustee of the Metropolitan Museum of Art, the Church Pension Fund (1960-76) serving on the Boards of the Church Life Insurance Corporation Executive Committee, Finance and Auditing Committees, the Church Insurance Company Finance Committee, the Church Hymnal Corporation Finance Committee.

### **Frederick Deane, Jr.**

A native of Boston, Mr. Deane was educated at Harvard College and received his M.B.A. from Harvard Business School. In 1953 he joined the staff of the Bank of Virginia; he was elected President and Chief Administrative Officer in 1965. He is currently Chairman of the Board and Chief Executive Officer of the Bank of Virginia Company. In the largest parish of the Diocese of Virginia, he has held every conceivable office from worshiper to Warden and has served his Diocese as Chairman of the Department of Missions, as a trustee of diocesan funds, the Virginia Diocesan Center and Chairman of the Nominating Committee for the Suffragan Bishop. He is also a trustee of St. Paul's College in Lawrenceville and a trustee of the University of Virginia's Darden School of Business Sponsors.

### **John Miles Evans**

Mr. Evans is a graduate of Yale College and Yale Law School and did some

graduate study at St. Catherine's College at Cambridge University. He is a vestryman and clerk of the vestry at Trinity parish in Manhattan as well as a lay reader. He has represented the parish at the Diocesan Convention (New York) and serves as a member of the Committee on Canons. Mr. Evans is Tax Counsel to Mobil Corporation, specializing in the area of compensation and benefits. His responsibilities involve advising the Corporation on income, estate and gift tax matters in connection with the Corporation's pension, profit-sharing and stock ownership plans, as well as its insured and uninsured health, accident, disability and life insurance plans. He is also the Corporation's tax adviser in executive and deferred compensation. Before joining Mobil, he was associated with Davis, Polk and Wardwell, counsel to the Church Pension Fund, and in this capacity regularly advised the Fund on Federal tax and other matters. While at this firm, he conceived the idea of applying for an IRS ruling that a designated portion of pensions paid by the Fund could be excluded by retired priests as a minister's housing allowance. He drafted the ruling request and conducted the ensuing discussions with the IRS in Washington which led to the issuance of a favorable ruling.

#### **John T. Fey**

A graduate of the University of Maryland who earned his M.B.A. at Harvard and his J.S.D. at Yale, Mr. Fey is a vestryman of Trinity parish in New York City. He is Chairman of the Board, the Equitable Life Assurance Society. He is Chairman of the Board of Trustees of the American College, trustee of the Cathedral Church of St. John the Divine; Carnegie Foundation for the Advancement of Teaching; Committee for Economic Development; College of Insurance; Insurance Society of New York. He is a director of the Greater New York Councils, Boy Scouts of America; the National Multiple Sclerosis Society; Economic Development Council/New York Chamber of Commerce and Industries. Mr. Fey served as a trustee of the Church Pension Fund from 1967-1976 when he was a member of the Executive Committee and a Director of the Church Hymnal Corporation and the Church Insurance Company.

#### **Richard E. Kerner**

Mr. Kerner is a graduate of the Georgia Institute of Technology and has been a lay reader in the Church for 25 years. He has also served as a vestryman in five parishes in different dioceses and as a Warden, Church school teacher, and Stewardship Chairman. Now, in the Diocese of Dallas, he serves on the World Hunger Committee, and the Pension Committee which assists clergy to obtain information about their participation and benefits available to them at early retirement or what their widows would get if they predecease them. Mr. Kerner is an adviser to the Atlantic Richfield Corporation; General Portland Inc.; and Centex Corporation on pension matters.

#### **James B. Knowles**

Mr. Knowles is an investor and has served as a vestryman of Christ Church, Greenwich, Connecticut. He is on the Board of Directors and Treasurer of the Mountain Valley Health Council in Londonderry, Vermont. He is a former director of Harold B. Scott Inc.; White Eagle International; and former Chairman, Robert McMichael Inc. A trustee of the Church Pension Fund since 1959, he has been a Treasurer and a member of the Executive Committee and the Finance Committee as well as the Social and Fiduciary Responsibility Committee. He is a director of the Church Insurance Company, Church Life Insurance Corporation, the Church Hymnal Corporation. Also, he serves as a member of the Church Life Insurance Corporation Executive,

## **APPENDICES**

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Finance and Auditing Committees and the Church Insurance Company Finance Committee.

### **Gerald A. Lamb**

A member of St. John's Church in Waterbury, Connecticut, and former Treasurer of the State of Connecticut, Mr. Lamb is Senior Vice-President of Connecticut Bank and Trust Company. He is a former bank commissioner of Connecticut and a former special ambassador to Venezuela. He has served on the Board of Directors of the United Fund, the American Red Cross, Connecticut Blue Cross, and the United Negro College Fund. He is a former member of the President's Consumer Advisory Council and the National Association of Auditors, Comptrollers and Treasurers. He has been a trustee of the Church Pension Fund and on its Finance Committee since 1970.

### **The Rt. Rev. George M. Murray** Bishop of the Central Gulf Coast

The Bishop of the Diocese of the Central Gulf Coast is a graduate of the University of Alabama and the Virginia Seminary. He is Vice-President of the House of Bishops. Also, he is a member of the Alabama Academy of Honor and Chairman of the Committee on Conservation of Natural Resources of Mobile United. He is the former President of the Fourth Province of the Episcopal Church and a trustee of the University of the South. He has been a trustee of the Church Pension Fund since 1973 and is a director of the Church Insurance Company.

### **Martha Twitchell Muse**

A member of the vestry of Trinity Parish in New York City, Martha Muse is Chairman of the Board and President, The Tinker Foundation, Inc., New York City. She is a trustee of Columbia University and a board member of Georgetown University and the Center for Inter-American Relations Inc., The Americus Foundation, The United States International Council, Greater New York Council of Boy Scouts of America, The Spanish Institute, Sterling Drug Inc., the First Federal Savings and Loan Association of New York, ACF Industries Inc., and a member on the Council of Foreign Relations. She is also an active participant in the Diocese of New York.

### **The Rt. Rev. J. Milton Richardson**

Bishop of Texas

Bishop Richardson is Chairman of the Church Pension Fund and has been a Trustee since 1951. The Bishop of Texas is also Chairman of the Board of Trustees of St. Luke's Episcopal Hospital in Houston, the Episcopal Theological Seminary of the Southwest and St. Stephen's Episcopal School in Austin. He is a former member of the Executive Council of the Episcopal Church. As a trustee of the Church Pension Fund, he is a director of the Church Insurance Company, the Church Life Insurance Corporation and its Executive Committee.

### **The Very Rev. Dillard Robinson III**

The Dean of Trinity Cathedral in Newark, New Jersey, is also a member of the Standing Committee of the Diocese of Newark. He has served in many leadership capacities in the community, Diocese and national Church. He has an unusual breadth of experience and a balanced approach to issues which would serve well as a trustee of

the Church Pension Fund. He has served with distinction as a member of the House of Deputies of the General Convention since 1969. For six years, he represented Province II on the Executive Council and is a member of the Committee on the State of the Church. He is regarded in the troubled city of Newark as a leader in both white and black communities and also in the Diocese.

### **Avery Rockefeller, Jr.**

Mr. Rockefeller is a member of Christ Church in Greenwich, Connecticut, and is Chairman of Asset Records Inc. He is a director of the Home Insurance Company, Grolier Inc., Seaboard Surety Company, Piggly Wiggly Southern Inc., Putnam Equities Fund Inc., Putnam Investors Fund Inc.; and a trustee of New England College. A trustee of the Church Pension Fund since 1963, he has served as Vice-Chairman and as a member of the Executive Committee and the Audit Committee as well as the Finance Committee of the Church Insurance Company, Church Life Insurance Corporation and the Church Hymnal Corporation.

### **Mary R. Shepard**

Mrs. Roger B. Shepard, Jr., is a member and past regional representative of the Church of the Good Shepherd at the University of Minnesota Episcopal Center. She is the past President and honorary member of the Board and a member of the Future's Committee. Also, Mrs. Shepard is a member of Planned Parenthood of Minnesota and the Urban Concerns Workshop. She is a member of the Organizing Committee on Minnesota Clergy and Laity Concerns and a former trustee of Macalester College in St. Paul, Minnesota. She has been a trustee of the Church Pension Fund since 1971.

### **The Rev. James L. Stilwell, Jr.**

Dr. Stilwell is the Rector of St. Matthew's Church in Lincoln, Nebraska, and is Secretary and Registrar of the Diocese of Nebraska. He is the former editor of "The Nebraska Churchman" and a deputy to General Convention since 1952. He has been a trustee of the Church Pension Fund since 1972 and a member of the Executive Committee. Also, he has been a director of the Church Life Insurance Corporation, the Church Insurance Company, and the Church Hymnal Corporation.

### **Russell H. Tandy, Sr.**

Mr. Tandy is Executive Vice-President of Marsh and McLennan Inc. in New York and a trustee of the General Theological Seminary. He is a member of the Standing Committee of the Diocese of New Jersey and has served many years as a Warden and vestryman at St. Paul's Church, Westfield. Mr. Tandy is also a trustee on the Diocesan Investment Trust and is an outstanding authority in the insurance business.

### **Peter H. Vermilye**

A vestryman of Trinity Parish in New York, Mr. Vermilye is Executive Vice-President of Citibank, New York City. He is a director of the Cabot Corporation and a trustee of Teachers College in Columbia University, Boston University and Beverly Hospital. He is a former President of Moody's Alliance Capital Corporation in Boston. A trustee of the Church Pension Fund since 1968, he has been active on various committees of the subsidiary companies.

## APPENDICES

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### **Christopher H. Wain**

Mr. Wain is the Senior Warden of Grace Church in Madison, New Jersey, and Chairman of the Insurance Committee in the Diocese of Newark. He is also a trustee of the Protestant Episcopal Church in the State of New Jersey, the Corporation for the Relief of Widows and Children of Clergymen, and of the Youth Consultation Service in the Diocese of Newark. A graduate of the University of California at Los Angeles and the Harvard Business School, he is Vice-President and actuary of the Prudential Insurance Company of America and a fellow of the Society of Actuaries.

### **Carroll Wainwright, Jr.**

A vestryman of St. Luke's Church in Easthampton, New York (Diocese of Long Island) Mr. Wainwright is an attorney with Milbank, Tweed, Hadley and McCloy. He is a trustee of the American Museum of Natural History, Cooper Union for the Advancement of Science and Art, Boys Club of New York. He is a member of the State Commission on Judicial Conduct, the University Council of Yale University and the American and New York State Bar Associations. He is a former Treasurer and Vice-President of the Bar Association of the City of New York. Mr. Wainwright has been a member of the Church Pension Fund since 1966 and has served as a director and a member of the various committees of its several subsidiaries.

### **Louis J. Willie**

Mr. Willie is the superintendent of the Church school and the Treasurer of St. Mark's Church in Birmingham, Alabama, and a member of the Standing Committee of the Diocese of Alabama. He is Executive Vice-President, Booker T. Washington Insurance Company in Birmingham and Secretary/Treasurer of the Citizens Federal Savings and Loan Association in Birmingham. He is a member of the Advisory Board of the University of Alabama, Jefferson State Junior College, and the Family Court of Jefferson County. He has memberships in the Jefferson County Social Workers Club, Order of St. Francis, the National Insurance Association, National Association of Accountants, the Joint Committee of Lawyers and Interested Citizens to Study Alabama's Correctional Institutions and Procedures. He has been a trustee of the Church Pension Fund since 1973.

## SECRETARY OF GENERAL CONVENTION

(See Title I, Canon I (j) of Constitution and Canons, 1976)

### **The Rev. Canon James R. Gundrum**

Dr. Gundrum is a native of Iowa where he has spent most of his parish and administrative ministry. He has been deeply involved in the life of that Diocese and the state of Iowa. He was the first Assistant Secretary of the House of Deputies in 1973 and was elected Secretary of General Convention in 1975. In this post he is also Secretary to the Executive Council of the Episcopal Church.

### TREASURER OF GENERAL CONVENTION

(See Title I, Canon 1, Section 7 (a) of Constitution and Canons of 1976)

#### **Kenneth W. Miller**

Mr. Miller was appointed Treasurer of General Convention in 1977. He is also the Treasurer of the Diocese of Long Island.

### THE JOINT COMMITTEE ON NOMINATIONS

The Rt. Rev. Moultrie Moore, Jr. <i>Chairman</i>	Easton
The Rev. Stanley P. Gasek, <i>Vice-Chairman</i>	Central New York
The Rev. Joseph N. Green, Jr.	Southern Virginia
The Rev. John H.M. Yamazaki	Los Angeles
Mrs. Robert Durham	Michigan
Mrs. Robert Gillet, <i>Secretary</i>	Massachusetts
Dr. Philip Rhinelander*	California
Mr. Ralph Spence	Texas
Dr. Walker Taylor, Jr.	East Carolina
Mr. Donovan Worden	Montana

\*Resigned in January, 1979.

## **The Committee on Pastoral Development of the House of Bishops and the Office of Pastoral Development**

*The Committee on Pastoral Development* is a Standing Committee of the House of Bishops. It was created in 1959 when the Presiding Bishop, Arthur Lichtenberger, appointed a committee "to study the pastoral needs of the clergy and their families."

This Committee, in 1976, arrived at the conclusion that it could not continue to discharge its responsibilities through sub-committees. It agreed to assume responsibility for supervision and support of a staff person. In 1968, it requested the Presiding Bishop, John Hines, to appoint the Rt. Rev. David Richards, Bishop of Central America and sometime Suffragan Bishop of Albany, to this position.

The Committee to this day continues as a supervisory and support group for Bishop Richards' Office of Pastoral Development.

*The Office of Pastoral Development* is the agent of the Committee on Pastoral Development of the House of Bishops and of the Office of the Presiding Bishop. The present incumbent, the Rt. Rev. David Richards, is accountable to the Committee and to the Presiding Bishop. His work is related to the Executive Council through the Presiding Bishop's Deputy for Ministry, the Rt. Rev. Richard Martin, to whom he reports. The Office of Pastoral Development comes under the personnel policy and financial policies of the Executive Council.

Both the Committee and the Office participate actively in the Council for the Development of Ministry.

The purview of the Committee and of the Office has gradually increased in response to the expressed needs of the Bishops of the Church. The original "study of the pastoral needs of the clergy and their families" has developed into an agency which provides a variety of supports to bishops.

The primary function of the Committee and the Office is understood now to be in fostering the personal growth and executive development of bishops.

This function is "health" oriented. It is aimed toward assisting the process through which the maximum potential of those persons elected to the Episcopate is realized. The theory upon which the Committee and Office functions is that the health, creative productivity and self-actualization which are reflected in the performance and witness of the bishop lead toward health and strength within the whole body of the Church. It is obvious that the reverse would be equally true. It is through this awareness that the House of Bishops has mandated this work of Pastoral Development.

In its development function, the Office of Pastoral Development, guided and supported by the Committee, performs the following tasks:

1. It offers consultative assistance to Dioceses which are planning for an Episcopal election.
2. After an Episcopal election has been completed, the Office of Pastoral Development immediately initiates a ministry to the Bishop-elect and his family.
3. The Office of Pastoral Development offers to a newly consecrated bishop a program of "peer-consultation." This program involves training senior bishops in the art of peer consultation with their newly consecrated peers.
4. A variety of Continuing Education Seminars for bishops is arranged by the Office of Pastoral Development. These seminars are designed to meet the expressed needs of bishops.



5. The director of the Office of Pastoral Development will meet with a bishop and his Commission on Ministry when the bishop expresses a desire to evaluate the COM as an extension of the bishop's pastoral office.

6. Direct consultation to individual bishops is offered by the Office of Pastoral Development as a support and a strengthening service to them.

7. The Office encourages bishops to make use of performance evaluation as a means toward their own personal growth.

Another major function of Pastoral Development is to provide pastoral care in the form of crisis intervention.

The theory which governs this function is that early intervention, quick and accurate diagnosis and the use of highly qualified resources reduces pain and stress. Through timely intervention, the impact upon persons and structures of accident, physical and emotional illness and temporary dysfunction is minimized. The spiritual and moral dimensions and implications of personal crisis are seen as of basic importance. This means that the clinical expression of concern and ministrations is at all times balanced with a specifically religious concern and ministry.

Another function of the Office of Pastoral Development, guided and supported by the Committee, is specifically pastoral. This function is exercised in the following tasks:

1. The Director of the Office responds to calls for service from the Presiding Bishop, and through him, other staff persons at the Episcopal Church Center.

2. He provides pastoral service in time of personal need when called upon by bishops and/or their wives.

3. The Office provides career counseling and crisis intervention for clergy referred by a bishop.

4. The Office of Pastoral Development provides consultation and a referral system to bishops seeking help in their pastoral ministry to their clergy.

5. The OPD acts as liaison with the Recovered Alcoholic Clergy Association.

6. The Office publishes a series of pamphlets called "Pastoral Aids." These monographs deal with problem areas in the field of pastoral care.

In addition to the above-named functions, the Office of Pastoral Development also performs the following tasks:

1. It is alert to research opportunities so as to keep its own function under review and to keep the needs of the ministry requiring attention in sharp focus.

2. The Director of the Office participates in some ecumenical activities which offer opportunity for shared learning and collaborative action.

Respectfully submitted,

The Rt. Rev. Jackson E. Gilliam, STM, DD  
Chairman — Committee on Pastoral Development

## APPENDIX

### PROGRAM PLAN AND BUDGET

#### A. Services to Bishops and Diocesan Groups

##### Program 1: Bishop Election Consultations

Objective: to help the diocese organize and manage its analysis of leadership needs and its procedures leading to the selection of candidates in the Episcopal election. Emphasis is on the designing of procedures which will enhance the unity and focus of the diocese.

## APPENDICES

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Services include consultant help by the Executive Director and occasional use of other resource persons, plus the sharing of experiences of other dioceses. The diocese pays the cost of staff travel and lodging for these consultations plus the costs of retaining other resource people.

Approximate staff and office support cost

\$10,250 (1980)

**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership for the Church.

**BY:** Providing vacant diocese consultation (this is also known as 'pre-election consultation')

### Accountabilities

- a. To be available to consult with bishops as they plan retirement and face the necessity for setting up the machinery for selecting a successor . . . to share with them what is involved in pre-election consultation.
- b. To meet with Standing Committees when needed to interpret pre-election consultation to them.
- c. To meet with and to continue to be available to Election Planning (nomination and screening) Committees in setting up and following out their election process.
- d. To put one Election Planning Committee in touch with another committee or other committees so that there can be a sharing of learnings and experiences.
- e. To inform Election Planning Committees, Standing Committees, and Diocesan Finance Committees regarding the transition needs, and the orientation needs of their new bishop so that resources may be available for training and other entry requirements.

### Program 2: Services to New Bishops

Objective: to help the newly elected bishop cope with the initial personal impact and implication of the call and receive ongoing support in the initial year or two of his episcopate.

Services include direct consulting services by the Executive Director before and after the bishop's move to his new location. Provision (if desired) of ongoing consultant service by a senior bishop; establishment of linkages with services and resources which may be called upon in contingencies. OPD covers costs associated with initial OPD staff consultation. Ongoing consultations are paid for by participating Bishops or dioceses in accordance with their arrangement.

Program cost

\$ 2,000

Approximate Staff and Office support cost

10,250

total \$12,250(1980)

**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership for the Church.

**BY:** (1) Training of bishops for peer consultation and arranging for consultative support for new bishops.

### Accountabilities:

- a. To see that each new bishop and his wife are visited personally within two to four weeks following his election.
- b. To arrange for each new bishop to have access for one or two years to a senior bishop as a peer consultant.
- c. To provide both information and supervision to all bishops who serve as consultants to new bishops.
- d. To send to new bishops at the appropriate time copies of:
  - i. "The Bishops Look at Their own Ministry" (Study of the episcopate published in September 1977)
  - ii. The Performance Evaluation packet for bishops (published by CRW Management Services in September 1978)
  - iii. All "Pastoral Aids" published to date.
  - iv. Other documentation published at various times by OPD.
- e. To give top priority to requests from new bishops for supportive consultation during the early stages of their episcopal ministries.

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## PASTORAL DEVELOPMENT

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### Program 3: Direct Services to the Office of the Bishop

**Objective:** to support the episcopate in a variety of circumstances, or assist the diocese in episcopal related concerns.

Services include direct consultations with bishops related to their work with the Commission on Ministry, with clergy conferences, clergy wives conferences, clergy associations, etc.; and services related to crisis intervention; counseling and referrals; and support of the bishop as pastor. The Diocese pays the cost of staff travel and lodging related to these services.

Approximate staff and office support cost

\$ 6,830 (1980)

**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership for the Church.

- BY:** (2) Providing services in crisis intervention to bishops or diocesan units by request . . . and,  
(3) making pastoral referrals to other agencies in crisis situations.

#### Accountabilities:

- To publish a Pastoral Aid on crisis theory and crisis intervention techniques to assist bishops in dealing with crisis among clergy and their families.
- To develop familiarity with a wide range of helping agencies and resources in order that effective referral can be made as needed.
- To utilize highest quality mental health care resources in providing psychological evaluation and intensive counseling to clergy and clergy family members referred by bishops.
- When unable to receive referrals . . . to offer consultation to bishops (or staff acting for the bishop) regarding alternate resources to be employed and other ways of responding to crisis.
- To monitor clergy suicides, to follow up on all suicides by collecting pertinent information, and to offer consultation to bishops and to parishes whenever a suicide occurs.
- To assist and collaborate with the Alban Institute in their research regarding involuntary termination i.e., the firing of clergy and problems of seeking new employment following the involuntary termination of a position.

### Program 4: Indirect Services to the Episcopate

**Objective:** to develop ongoing and far reaching support and systems which cannot be met through direct agency services.

These include the promotion of continuing education opportunities for bishops in (for example) fields of conflict resolution, management and personnel; the promotion and encouragement of personnel services such as career counseling centers; and the occasional publication and distribution of pastoral aids. Normal practice is for OPD to function as broker or catalyst without directly handling the funding involved. Nominal amount covers P.R. or seed money.

Program cost

\$1,000

Approximate staff and office support cost

\$3,410

total: \$4,410 (1980)

**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership for the Church.

- BY:** (4) Developing and nurturing support systems for the ordained.

#### Accountabilities:

- To publish a Pastoral Aid on clergy support systems so as to present the theory of support systems and ideas for implementing the theory.
  - To maintain liaison with the Recovered Alcoholic Clergy Association and to see that all clergy entering treatment are informed about RACA and urge to affiliate.
  - To introduce to new bishops the concept of forming their own support groups as a way of modeling for clergy the methods as well as the advantages of giving and receiving support through small group affiliation.
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## APPENDICES

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- d. To offer consultation upon request to such groups as CODE, NECA, clergy couples, etc. so as to assist them in reinforcing their mutual support functions.
- e. To consult when invited, with Commissions on Ministry who are interested in exploring their role in aiding and abetting the formation of support systems among clergy.

### **B. Services Related to Helping the Church Conceptualize and Plan the Future of the Episcopate**

#### **Program 1: Research, Study and Pilot Projects**

**Objective:** To gather information on ministry, especially on the episcopate, in order that the planning for the future be informed.

Information sought includes attitudes, feelings and opinions concerning ministry functions, binds and pressure points; trends in form or function of ministry and results from experimentation in ministry forms or pastoral services. Costs as negotiated on a per project basis. Nominal funding for small projects or project development; special funding required for major projects.

Program cost	\$ 1,500
Approximate staff and office support cost	10,250

total: \$11,750 (1980)

**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership in the Church.

**BY:** (5) Setting up provisions for an early warning service in which issues of future importance to the Church are identified and preparation and appropriate response encouraged.

#### **Accountabilities:**

- a. To work with those responsible for planning and managing the General Convention in adapting "Talk-It-Out/Chek-It-Out" as an on-going mechanism for dealing with any crises that may occur in connection with the General Convention.
- b. To coordinate the efforts of the Advisory Committee in attempting to discern issues which in the future may challenge or impede the Church.

#### **Program 2: Conceptualizing and Planning the Future of the Episcopate**

**Objective:** to help the church assure that the future episcopate will be effective in terms of the leadership needs of the church; appropriate in terms of the traditional role of the episcopate; and fulfilling and healthful for the bishop.

These efforts center on the planning of the Council for the Development of the Ministry and extend to work with many other appropriate groups. OPD covers costs.

Approximate staff and office support cost.	\$10,250 (1980)
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**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership for the Church.

**BY:** (6) Joint participation in programs with other agencies providing ministry support.

#### **Accountabilities:**

- a. To attend all meetings of the Council for the Development of Ministry.
- b. To meet from time to time with staff from other ministry serving agencies, Clergy Deployment Office, Board of Theological Education, Church Pension Fund, and others.
- c. To keep in touch with various ecumenical and interdenominational agencies such as the Career Development Council, The Society of Continuing Education in Ministry, Academy of Parish Clergy.
- d. To assist the taskforce of the Anglican-Roman Catholic Consultation in planning a series of 4 workshops on episcopal ministry for a selected group of Episcopal and Roman Catholic Bishops.

## PASTORAL DEVELOPMENT

- e. To maintain a peer consultant relationship with the Ministry Resource Officer of the Anglican Church of Canada.

### C. Administration

Non-allocated general management and office costs	\$13,670
Misc. program and professional assistance	4,500
total:	\$18,170

### The Office of Pastoral Development Budget 1980 - 1982

	1980	1981	1982
Executive Director: Salary	\$37,960	\$40,230	\$42,650
Secretary	7,010	7,430	7,880
Social Security/Pension/ Insurance	8,055	8,540	9,050
Rent	3,600	3,600	3,600
Office: telephone, postage, equipment, etc.	6,500	6,850	7,270
Travel	5,200	5,500	5,900
Conferences/Programs and Professional Assistance	9,000	9,000	9,000
Totals	\$77,325	\$81,150	\$85,350

### Approximate distribution of costs to program plan (1980):

Program Reference	Conferences/Programs Professional Assistance	Staff & Office Support Services %	\$
A - 1	—	15.0	10,249
- 2	\$2,000	15.0	10,249
- 3	—	10.0	6,832
- 4	1,000	5.0	3,416
- 5	—	5.0	3,416
B - 1	1,500	15.0	10,249
- 2	—	15.0	10,249
General Management	4,500	20.0	13,665
Total	\$9,000		\$68,325

### Resolution #A—72

*Resolved*, the House of \_\_\_\_\_ concurring, That the following amounts be appropriated from the General Convention Assessment Budget for the Committee on Pastoral Development:

\$ 6,900 for 1980

7,300 for 1981

7,800

\$22,000 for the Triennium

# The Trustees of the Church Pension Fund

## CONTENTS

<b>I. Study of Proposed Canonical Changes</b>	
— Term of offices of Trustees.	AA-234
— Participation of Non-Stipendiary Deacons in Fund.	AA-235
<b>II. Actual Changes in Canons</b>	
— Participation of women Deacons ordained before June 1, 1971.	AA-236
<b>III. Study of Pension Plan for Lay Employees</b>	
— Lay Pension Plan.	AA-236
<b>IV. Study of Benefit Changes</b>	
— Increase in formula benefits	AA-236
— Increase of pensions.	AA-238
— Divorced wives of clergy.	AA-239
<b>V. Increase of Assessment Income</b>	
— Clergy contributions.	AA-240
— Increasing assessment base.	AA-240
<b>VI. Appendix</b>	
— A National Pension Plan for Lay Employees of the Episcopal Church	AA-241

## I. STUDY OF PROPOSED CANONICAL CHANGES

### Term of Office of Trustees

An amendment to the recommendation of the Standing Committee on Church Structure (A-25) that Canon I.7.2 dealing with the terms of office of the Trustees of The Church Pension Fund be amended requested that the Board of Trustees report its views to the 66th General Convention.

### *Discussion*

Since the Constitution has been modified to allow intervals between General Conventions to be less than three years, the Standing Committee on Church Structure has recommended that the Canon governing the term of office of Trustees be amended to allow for elections of Trustees should General Convention regularly meet every two years or every year in the future. The Commission recommends that, instead of six year terms with a maximum of two consecutive terms (12 years), that the term be twice the interval between Conventions with a maximum of 12 consecutive years of service for any Trustee.

The complexities of the Fund and the fiduciary responsibilities placed on the Trustee of The Church Pension Fund necessitates a term which allows for orientation, time for productive service, and continuity in the governance of the Fund. The present six year term does that, and at the same time, a limitation of two terms assures a reasonable turn-over in Board membership. Standing for re-election after six years provides for

accountability to the General Convention without unduly subjecting the Fund to pressures arising from volatile issues not directly related to its operation. The present triennial election provides two classes of 12. With no change in Canon 1.7.2 except for one providing transition, biennial Conventions would elect three classes of 8, or an annual Convention would elect 6 classes of 4 each.

At present there are no actual plans for the reduction of the time between Conventions to less than three. Should any Convention fix the interval at two years or one year, the appropriate changes could be recommended to the Trustees at that time and amendment to Canon 1.7.2 made and implemented at the following Convention.

#### *Recommendation*

The Trustees appointed an *ad hoc* committee to study the terms of Trustees. After examining and discussing several alternative schemes, the Trustees voted not to recommend any changes to Canon 1.7.2 at this time to General Convention.

#### **Participation of Non-stipendiary Deacons in Fund**

Resolution B-46 calls for a study of Canon 7, Title I, with respect to a possible amendment to permit a non-stipendiary deacon to seek Pension Fund protection if he or she is not benefited in a secular occupation.

#### *Discussion*

Although non-stipendiary deacons, along with those ordained at 60 and over, are the only ordained clergy excluded from participation in the Fund, any ordained Minister not receiving compensation as a result of employment by a Church unit or in extension of the ministry of the Church may not actively participate in the Fund. From the inception of the Fund its membership has been limited to clergy employed and compensated by the Church. Special arrangements have been made to allow the continuance of participation on a voluntary basis by clergy doing extra-church ministry, provided their work is deemed to be an extension of the ministry. The Pension Reform Act (ERISA) as now in effect does not allow Church plans to cover secularly employed clergy — to maintain their exclusion from government regulation.

Deacons ordained under Title III, Canon 10, Sec. 10 are non-stipendiary. Other deacons enjoy the same provisions as apply to priests and bishops under the rules of the Fund.

If the non-stipendiary clergy could participate in the Fund on a voluntary basis, the assessments would need to be paid out of their personal funds, and would not be exempt from taxation. In recent years, provision has been made by legislation for retirement benefit protection for those not covered by regular pension plans, by means of establishing Individual Retirement Accounts; and for the self-employed Keogh Plan accounts or Individual Tax-deferred Annuities, Income used to pay for these plans is tax exempt.

In summary, elimination of the exclusion of non-stipendiary deacons from Canon 7 would not affect their participation in the Fund since they receive no compensation for services to the Church. If they were permitted to participate and to pay personal contributions, on a hypothetical compensation base approved by the Trustees, it could jeopardize the present exemption of the Fund from ERISA regulations.

#### *Recommendation*

For the reasons given above, it does not appear advisable to eliminate the present exclusion in Canon 7.

## **APPENDICES**

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### **II. ACTUAL CHANGES IN CANONS**

#### **Participation of Women Deacons Ordained Before June 1, 1971**

Resolution B-118 amended Canon III.26.7 to allow for the inclusion of women deacons ordained prior to June 1, 1971, in The Church Pension Fund.

##### *Action*

The rules of the Fund were changed to allow women deacons ordained prior to June 1, 1971, who are under the age of 60, and who are employed by the Church or in extension of ministry after January 1, 1977, to participate in The Church Pension Fund.

### **III. STUDY OF PENSION PLAN FOR LAY EMPLOYEES**

#### **Lay Pension Plan**

Resolutions B-77, B-83, B-88, B-214, request that the Board of Trustees of The Church Pension Fund study and report to the 66th General Convention as to the feasibility, from the standpoint of legal and other considerations, of the adoption of a mandatory Church pension plan for lay employees of the Church.

##### *Discussion*

In late 1977, The Church Pension Fund's Consultants prepared a questionnaire which requested information of all Church units regarding lay workers. These questionnaires included such questions as number of lay employees, hours of work per year, annual salary, date of birth, marital status, date of employment, and whether a lay plan was presently maintained. Over 8,000 questionnaires were mailed, and some 3,700 responses were made relating to approximately 4,000 lay employees, of which more than half were part time. Certain inherent difficulties were encountered in this process. Specifically, with only about half of the questionnaires returned, it could not be determined whether or not those Church units who failed to respond did in fact have any lay staff or staff plan. The other issue was whether or not the responses would represent a reasonably accurate cross-section of all lay workers in the Church. Nevertheless, the data was given to an actuarial consulting firm for further study and the formulation of a lay pension plan which would be appropriate for consideration by the Trustees and by General Convention. This study was then submitted to a number of life insurance companies for further review and for their suggestions as to how an appropriate lay plan could be administered by the Church Life Insurance Company.

##### *Action*

A complete recommendation for the consideration of the General Convention is appended to this report.

### **IV. STUDY OF BENEFIT CHANGES**

#### **Increase in Formula Benefits**

Two resolutions call for the study of the feasibility of increasing the benefits for future pensioners. Resolution B-78 requests that an increase in the formula benefit from 1.25% to 1.50% be examined. Resolutions B-77, B-80, B-184, and B-212 request that



a study be made of the feasibility of maintaining the present level of pension benefits with a reduced number of years of credited service.

### *Discussion*

Although approaching the situation from different directions, both resolutions effect the percentage factor used to calculate the formula benefit which under current rules is 1.25%, and applies uniformly to all years of credited service. That factor has been increased as funds became available over the last several years: 1968 - 1.1%, 1972 - 1.2% and 1976 - 1.25%. These improvements in the formula benefits were along with other needed benefit improvements such as increases for those already retired on pensions.

The following tabulation shows the annual pensions, expressed as a percentage of the Highest Average Compensation for ten consecutive years resulting under the present rules, under Resolution B-78, and under Resolutions B-77 et al.

Years of credited service at retirement	Present rules	Resolution B-78	Resolutions B-77 et al
(A)	(B)	(C)	(D)
22	27.5%	33.0%	33.0%
26	32.5%	39.0%	39.0%
30	37.5%	45.0%	45.0%
34	42.5%	51.0%	50.0%
38	47.5%	57.0%	50.0%
40	50.0%	60.0%	50.0%
44	55.0%	66.0%	50.0%

Because of the incomplete wording of Resolution B-77 *et al*, we have had to assume that their intent is to provide a pension of 50% of HAC for 33-1/3 or more years of credited service, based on a pension rate of 1.5% for each year of credited service up to 33-1/3 years. The figures shown in column (D) of the table have been computed on this assumption. All of the column (C) figures are based on a pension rate of 1.5% for each year of credited service, and are therefore exactly 20 per cent greater than the corresponding figures shown in column (B). Translated into costs, based on estimates made by our consultant, the Resolution B-78 proposal, if implemented, would increase the existing liabilities for the age pensions, early pensions, disability pensions, and spouse pensions that are to be funded for the active clergy group by about \$95,000,000. The cost of the Resolution B-77 proposal would also be large, but somewhat less than the cost of the Resolution B-78 proposal. The Resolution B-77 proposal produces a benefit improvement of less than 20% for those retiring 34 to 39 years of credited service, no improvement for those retiring after exactly 40 years of credited service, and a benefit reduction for those retiring with more than 40 years of credited service. Apart from its cost, moreover, the Resolution B-77 proposal is clearly inequitable and would tend to create great and justifiable resentment on the part of many clergy who do serve the Church for 40 or more years.

It may be argued that the present assessment rate could be increased to raise the necessary monies to provide one of the suggested benefit formula improvements. The Trustees believe that the Church, in spite of its remarkable record of supporting the 18% rate, would not support a higher rate. The Trustees must accordingly rely on the

## APPENDICES

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Fund having greater than anticipated earnings in the future in the securities markets to justify the grant of further increases in benefits from time to time.

### *Action*

Responding to a favorable financial condition the Trustees did increase benefits for the now active clergy in addition to granting an increase to the current beneficiaries as of March 1, 1979. The Lump Sum Death Benefit Resettlement Allowance was established whereby a new retiree receives a special lump sum allowance equivalent to 3 months benefit, not to exceed \$3,600. The Trustees do not feel an increase in the benefit formula is feasible at this time. However, a periodic review of the formula will continue to be made.

### **Increase of Pensions**

Resolutions B-82 and D-2 request that The Church Pension Fund increase pension payments to the retired clergy to more "livable" levels and review the possibility of such increase annually.

### *Discussion*

The Trustees are aware that the changing economic climate, especially in regard to cost of living, has increasingly eroded the pension benefits provided by the Fund, and by all other retirement plans. As a result, regular reviews of the Fund's financial condition are made with an eye toward increasing benefits when feasible. These reviews are conducted against a background of annual valuations and are necessarily based on actuarial cost estimates.

Since its inception in 1917, The Church Pension Fund's Trustees have continually followed a fiscal policy whereby sufficient assets, in the form of reserves, be available to cover the anticipated future costs of guaranteed benefits for both retired clergy and active clergy.

To this end, actuarial valuations are prepared as required by the N.Y. State Insurance Department, to determine the Fund's current liabilities for those presently in receipt of benefits and also project the cost of providing benefits to prospective retirees and their families.

Each time that benefit increases are extended to those on the rolls, the Fund incurs an additional liability. For example, the last two increases granted to pensioned clergy and pensioned widows had a total cost of nearly \$20,000,000. Consequently, improvements to existing pensions are voted only when it is anticipated that future assessments income and investment gains will fully fund the added liability in a reasonably short period of time without impairing the benefit rights of our 8,200 active Ministers and their families.

Under other retirement schemes, such as Social Security, and other governmental plans, which operate on a "pay-as-you-go" funding basis, provisions have been made for the annual cost of living increases. Under such schemes current income is used to meet current outgo and very little thought is given about the long range cost implications to the tax payers who support these plans. Were the Trustees to move in this direction, the funded reserves held for our active Ministers and their families would sooner or later have to be invaded for the benefit of pensioners. Moreover, the Trustees would lose their discretionary control over authorizing benefit improvements and in the long run, future beneficiaries might have to be given smaller pensions than those contemplated under the present rules.

While the resolutions note that pensions should be raised to more "livable" levels, benefits from the Fund are directly related to clergy compensation, and as compensations rise, pensions similarly do. The Trustees recognize that in the past clergy salaries were relatively low and acting in a prudent manner, have voted some twenty improvements in benefits in the Fund's sixty-two year history, or on the average one every three years. A recent study prepared by the Fund's Consultant reveals how the average monthly pensions payable have increased since 1968:

Type of Benefit	1968	1979	% Increase
(a) Regular age pensions	231	338	74%
(b) Early retirement pension	N/A	299	N/A
(c) Disability pensions	231	350	52%
(d) Surviving spouse pensions	130	194	49%

#### *Action*

Responding to favorable expectations and recognizing the adverse effect that inflation has impacted on benefits from The Church Pension Fund, especially for lower paid clergy, the Trustees voted an increase in monthly pensions payable effective March 1, 1979 in an amount equal to 8% of the first \$300 of the existing monthly benefit and 6% of the next \$300 monthly benefit.

Additionally, the Trustees will continue to monitor the results of the annual actuarial valuations, and hope to continue to vote further improvements whenever feasible.

#### **Divorced Wives of Clergy**

Resolution C-26 requests the Trustees to study the feasibility of making provision for the former spouses of clergy at the Minister's death and to either make recommendations to General Convention or take such actions as they deem appropriate.

#### *Discussion*

The surviving spouse's benefit, where applicable, is paid only to the eligible legal widow or widower at the time of the death of a Minister. To provide a benefit to a former spouse would call for the creation of a new class of beneficiaries. Both the question of providing the funds for, and the legality of, such a benefit proved to be a stumbling block for a number of years.

It is now a fact that ordained clergy do become divorced and that most remarry. A study made by the Fund showed that the number of clergy divorces in the last five years to be between 75 and 100 per year. The number is likely to increase in the future.

Under the rules in effect prior to 1977, a Minister could elect to assign to a former wife a part of his retirement benefit while he lived, elect an option at his retirement under which he reduces his own pension to provide after his death a pension benefit to a former spouse, and to name the former spouse as beneficiary for the Lump Sum Death Benefit. These elections were subject to approval by the Trustees.

These provisions did not satisfactorily solve the problem. Still the limitation of canon law regarding who may receive benefits prevented payments to a divorced spouse who was no longer legally a dependent. Further, the Trustees felt that the cost of a new benefit, even if the canon were changed, should not be charged to the Fund as a whole, but to the divorced Ministers. They also felt that the full survivor benefit of the new lawful spouse should not be impaired.

## APPENDICES

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### *Action*

Effective December 1, 1977, the rules of the Fund were changed to allow a Minister at the time of divorce to elect to make a permanent reduction in his own pension accrued to that time and thereby provide a survivor benefit for his divorced spouse. This election is not compulsory, and is not subject to the approval of the Trustees, but to the legal settlement procedure at the time of divorce. The cost of such provision is carried by the Minister and relates to the period of time the former spouse was married to the Minister during his active service. Should the Minister remarry, the second spouse would receive a surviving spouse benefit on the same basis as if he or she had been the only spouse. The Trustees believe this to be an equitable solution to a difficult problem and do not contemplate any further action.

## V. INCREASE OF ASSESSMENT INCOME

### **Clergy Contributions**

A resolution requests an investigation of the principle and advisability of allowing clergy to pay personal contributions to the Fund, at a fixed proportionate rate, in order to improve their present Fund benefits.

### *Discussion*

The clergy has never been required to make any contribution to the Fund based on compensation received as employees of Church units. This resolution suggests that instead of increasing the existing church-wide assessment rate to pay for increase in benefits requested by the clergy, that an additional assessment be charged to the clergy. It would be possible to amend The Church Pension Fund rules to allow for such contributions, but it would probably have to be on a voluntary basis. However, whether mandatory or voluntary the monies thus raised would have to be kept in separate individual accounts and each individual contributor would have the right to decide just how his contributions would be applied at the time of his retirement or prior death.

An informal questioning of clergy indicated some interest in a voluntary but not mandatory plan. Many are facing financial difficulties at present compensation levels and, even though they would like to improve their future benefit, are unable to afford it on a perennial basis.

Unfortunately, personal contributions are not tax deductible under present tax law. There are other means for augmenting retirement income on a voluntary basis that do provide tax benefits.

### *Action*

The Trustees have concluded that no recommendation should be made to permit personal clergy contributions since such contributions would not be tax-sheltered. The purchase of a tax deferred annuity would seem more advantageous, and general information in this regard will be made available to the clergy.

### **Increasing Assessment Base**

Resolution B-87 requests that The Church Pension Fund include a factor of 30%, rather than 25% of cash salary and utility allowances in the determination of housing for pension assessment purposes. Does this proposal specifically exclude the present alternative of "actual cash" in lieu of pensions?

*Discussion*

The General Convention of 1976 requested that the Trustees study the feasibility of increasing the housing figure in computing clergy compensation from 25% of cash salary and utilities to 30%. For several years, the concept of eliminating the separate utility category of compensation and combined utilities and housing as a percentage of cash salary has been under discussion. It was finally decided not to pursue such a change since the net effect would be to penalize clergy in the lower salary brackets. Basing utilities on percentage of cash salary would, in this case, result in a figure lower than what is actually being paid for utilities except when a cash housing allowance is provided. In the case of those in the higher brackets, it is likely that in many situations, the utility percentage would exceed the actual utility payments.

The resolution from the General Convention does not call for an elimination of an absolute utility figure, but rather for an increase in the percentage used to calculate housing costs. If implemented, this could be very nearly equivalent to 18.9% assessment rate, and with the increase applied mainly for the benefit of the higher paid clergy. There is question as to whether or not the parishes and missions could, reasonably, bear the burden of such an increase. Moreover, such an indirect increase in assessments tends to deny to the Trustees the discretion they now have of meeting specific needs out of the monies generated by an increase in assessments.

It has been suggested that, should the Church be willing to absorb an increase in the assessment rate, the rate ought to be increased directly, with the understanding that the Trustees would utilize the additional assessment income to accumulate retirement housing funds on an individual basis for all present and future active Ministers.

*Action*

After reviewing the resolution, and in light of the above considerations, the Trustees voted to maintain the present formula of cash salary, plus utilities, plus 25% of salary and utilities for calculating compensation.

**VI. APPENDIX**

**A National Pension Plan  
For  
Lay Employees of the Episcopal Church**

The following is a summary of a Plan of Benefits which has been developed for submission by the Trustees to General Convention. In developing this Plan, it has been recognized that some guaranteed level of maximum investment return is important where no initial assets exist as the Plan begins. This is only a summary and the final plan document would determine the actual administration of the Plan.

*Summary of Proposed Pension Plan for Lay Employees*

- I. Future service plan — 1.1% of earnings multiplied by number of years of employee's participation under Plan; average annual total earnings during the last ten consecutive years preceding retirement.
- II. Normal retirement age — 65.
- III. Early retirement — employee may elect early retirement on any date within 10 year period of normal retirement; actuarially reduced pension.

## APPENDICES

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- IV. Late retirement — available with regular accrual of benefits after normal retirement date.
- V. Eligibility and participation — employee enters Plan on effective date of employer's participation, provided he has completed one year of service; must be hired prior to age 60; future entrants enter Plan on the first day of the month after having met one year service requirement.
- VI. Death benefit — none, except as provided in VII.
- VII. Pre-retirement spouse's benefit — provided if employee has met the requirements for early retirement and has been married for at least one year; in determining spouse's benefit, years of credited service will be the larger of ten or the actual number of years credited; benefit equal to the benefit the spouse would have been entitled to had employee retired early and elected an option under which 50% of his retirement benefit would have continued to his spouse after his death; payable for lifetime of surviving spouse.
- VIII. Normal form of retirement pension — for married employees: joint and 50% to spouse; for unmarried employees: benefits in an unreduced amount for life.
  - A) Optional forms of retirement pension: Married employees may choose unreduced pension with no continuing benefits to spouse. Any employee may choose joint and complete or partial to survivor named, or a ten years certain and continuous option, or other alternative options.
- IX. Disability benefit — in determining disability benefit, years of credited service will be the larger of ten or the actual number of years credited; disability must be total and permanent; benefit equal to 100% of accrued benefit at rate of disability.
- X. Vesting — 100% after 10 years of service; all years of service credited for vesting purposes.
- XI. Plan to meet ERISA (Pension Reform Act) standards, though not initially to be under government regulation of ERISA.
- XII. Initial funding rate — 8% of salary.
- XIII. Plan administrator — Church Life Insurance Corporation.

The Plan is designed to serve a basic program of pensions for lay employees initially. It is hoped that benefits may be improved further in future years.

In addition, it is likely that many parishes or other Church employees will wish to provide credit for years of service before the inception of the Plan and/or increase the standard 1.1% to a higher level. This may be done through the Church Life Insurance Corporation and tailored to the particular situation. For example, retirement benefits for a long-time employee could be increased by purchasing sufficient annuity to provide 1.1% of present salary for each year of previous service. Or the 1.1% could be increased to 1.25% by paying more than the 8% funding of the basic plan into an annuity plan with Church life.

The Plan administrator will be the Church Life Insurance Corporation, a wholly owned affiliate of The Church Pension Fund. It will operate apart from The Church Pension Fund, which by charter and canon is limited to clergy. The Plan will be self funded, protecting The Church Pension Fund's exclusion from ERISA and its assets.

**Resolution**

*Whereas*, the Church has long felt the need to provide adequate pension protection for its lay employees; and

*Whereas*, The Church Pension Fund, at the request of the 65th General Convention of 1976 has conducted a study indicating the need for a churchwide pension plan for lay employees of the Church; and

*Whereas*, The Church Pension Fund, through its affiliate, the Church Life Insurance Corporation, will be offering a National Pension Plan for Lay Employees of the Episcopal Church beginning January 1, 1980; be it therefore

**Resolved**, the House of Bishops concurring, That the General Convention endorses the National Pension Plan for Lay Employees of the Episcopal Church, and urges all units of the Church employing lay people to participate in this plan.

This report is submitted to the House of Deputies Committee on The Church Pension Fund and to the 66th General Convention by order of the Board of Trustees of the Fund.

Respectfully submitted,

The Rt. Rev. J. Milton Richardson  
Chairman of the Board of Trustees

Robert A. Robinson  
President and Trustee

**FOR THE TRUSTEES**

June 28, 1979

D. Nelson Adams  
J. Sinclair Armstrong  
The Very Rev. David B. Collins  
The Rt. Rev. William F. Creighton  
Margaret Truman Daniel  
James B. Knowles  
The Rev. Canon Henry P. Krusen  
Gerald A. Lamb  
Philip A. Masquelette  
The Rt. Rev. Richard Millard  
The Rt. Rev. James W. Montgomery  
The Rt. Rev. George M. Murray  
Avery Rockefeller, Jr.  
Mary R. Shepard  
The Rev. Canon St. Julian A. Simpkins, Jr.  
The Rev. Edward Raymond Sims  
The Rev. James L. Stilwell, Jr.  
The Rt. Rev. Alexander D. Stewart  
The Very Rev. Almus M. Thorp  
Peter H. Vermilye  
Carroll L. Wainwright, Jr.  
The Rev. George L. Werner  
Louis J. Willie

Diocese of New York  
Diocese of New York  
Diocese of Atlanta  
Diocese of Washington  
Diocese of New York  
Diocese of Vermont  
Diocese of Western New York  
Diocese of Connecticut  
Diocese of Texas  
Amer. Congregations in Europe  
Diocese of Chicago  
Diocese of Central Gulf Coast  
Diocese of Connecticut  
Diocese of Minnesota  
Diocese of Rochester  
Diocese of Southern Ohio  
Diocese of Nebraska  
Diocese of Western Massachusetts  
Diocese of Rochester  
Diocese of New York  
Diocese of Long Island  
Diocese of Pittsburgh  
Diocese of Alabama

**Resolution**

**Resolved**, the House of Bishops concurring, That the "Report of the Trustees of The Church Pension Fund to the 66th General Convention on Matters Referred by the 65th General Convention of 1976" in the form annexed hereto be accepted by title and printed in the Journal of the 66th General Convention.

## **The Committee on Planning and Arrangements**

Joint Rule or Order No. Six of the Houses of the General Convention gives sole responsibility between Conventions for matters pertaining to planning and arrangements for the Convention to the Committee on Planning and Arrangements.

In consultation with the presidents of the two Houses, the chairmen of the Joint Committees and the Joint Commissions, the Executive Council and others as necessary, the Committee on Planning and Arrangements arranges for the meeting of the Convention and proposes an agenda to the General Convention for its adoption. The Committee also investigates possible sites for future Conventions and reports its recommendations to the General Convention.

The Committee is composed, ex-officio, of the Executive Officer of the General Convention, the Bishop and General Chairman of Arrangements of the local committee of the Diocese in which the General Convention is held, the vice-presidents, the secretaries and chairmen of the Committees on Dispatch of Business of the two Houses, and the General Convention Manager. In addition to the ex-officio members of the Committee, the Rev. William F. Maxwell of Oklahoma of the Convention management staff; Dr. Anne Harrison, Women's Lay Ministries Coordinator; Mr. John Goodbody, Executive for Communications; the Rev. Richard Anderson, Assistant to the Presiding Bishop; and the Rev. Charles Cesaretti, Hunger Officer, were of good resource support to the Committee. The Presiding Officers of the two Houses, the Rt. Rev. John M. Allin and Dr. Charles Lawrence, and Mrs. Daniel S. Connelly, presiding officer of the Triennium, met with the Committee.

The Committee met November 10, 1976, at the Episcopal Church Center, New York, to evaluate the planning and arrangements for the 1976 Minnesota Convention. The Committee met two other times to plan and arrange for the 1979 Colorado Convention: Denver, Colorado, February 3-4, 1977, and St. Louis, Missouri, March 28-29, 1979.

In the 1976-78 triennium the Committee on Planning and Arrangements spent \$3,851 received from the General Convention treasurer for its meetings.

### **Future Sites for the Meeting of the General Convention**

The General Convention designated the site for its 1982 meeting as Milwaukee, with the provision that the necessary hotel rooms would be available by that date. When it became evident that the rooms necessary to house the Convention would not be available, the Presiding Bishop, with approval of the Executive Council and acting under the authority of Article I, Section 6 of the Constitution, designated New Orleans, Diocese of Louisiana, as the site of the 1982 General Convention.

By previous action of the Convention, Anaheim, Diocese of Los Angeles, has been designated as the Convention site for 1985.

The Committee on Planning and Arrangements has requested the General Convention Manager, Mr. Bob Wallace, to present to the Joint Committee on Future Sites of the General Convention the possible and available sites that meet the present require-



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## PLANNING AND ARRANGEMENTS

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ments for the 1988 meeting of the Convention. A study of the possible meeting of the Convention on a college campus will be included.

The minimum requirements for the meeting of the General Convention and the Triennial make optimum demands upon the Convention city. The following specifications should be given to any prospective host city or campus.

1. 3,500 sleeping rooms, half of which should be private room accommodations. The number of private baths should equal the number of rooms; if not, the ratio should be indicated. Rooms needed 18-20 days. Full service needed.
2. Three meals daily for between 5,000 to 8,000 persons. In addition, 250 organized food and beverage functions throughout the period of 13 days. The times for daily meals would have to be from 6 AM until 11 PM daily.
3. Dates of availability should be 13 days for the General Convention meeting, 10 days for set-up, and 4 days for move-out. This would be a total of 27 days needed in July or August of 1982, 1985, 1988 or 1991.
4. The number of chairs, tables, desks, sound equipment, risers, platforms and other items in your inventory should be indicated together with the charge for rental, if any. Also, any charge for labor set-up and removal should be shown. Our needs are as follows:
  - a. Tables (8' x 30") 800
  - b. Chairs (cushioned bottoms and backs) 7,000
  - c. Platform staging 3,000 sq. ft.
  - d. Seating risers 4,000 people
  - e. Desks (executive and typing) 50

Type of loading and unloading facilities available to support minimum of 14 tractor trailers.

5. Space requirements:

- a. House of Deputies 50,000 sq. ft.
- b. House of Bishops 9,000 sq. ft.
- c. Triennial 20,000 sq. ft.
- d. 45 to 50 Conference rooms and Offices  
varying from 1400 s.f. to 5600 s.f.
- e. Worship Service 7,500 to  
10,000 seats

6. Telephone capacity to support 100-125 telephones with a central switchboard.
7. 24 hour accessibility into a number of office spaces.
8. Sufficient electrical capability in some areas to support numerous electrical machines, typewriters, recorders, etc.
9. Type of security service available to provide 24 hour security of all spaces.

The Committee on Planning and Arrangements would register its concern for the future of the Convention. With increasing membership added by the division and hence addition of dioceses, and with the spiraling cost due to inflation, the Committee on Planning and Arrangements can foresee the time when the Church will have an unmanageable Convention. Therefore, the Committee has also requested the General Convention Manager to do a study of the Convention, projecting it into various configurations and to present the study to appropriate Legislative Committees of the General Convention.

### Worship at the Convention

Each House, faithful to its own Rules of Order, will begin each legislative day with devotions. In all of the downtown hotels in Denver the Diocese of Colorado will provide for a daily Eucharist at 7 AM. The Diocese will also provide in the Convention Center a Chapel of the Transfiguration wherein members of the Convention and visitors may rest and pray. The chapel will replace the "Prayer Tent" of the two previous Conventions as the center for the unofficial devotional life of the Convention.

On Sunday morning, September 9, the opening Eucharist of the Convention will be

## APPENDICES

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celebrated in all of the Churches of the Diocese of Colorado using the propers for the Mission of the Church, II.

At 5:30 PM in the theater of the Convention complex the members of the Convention and of the Triennium will attend an Opening Service of preparation and intercession, the Bishop of Colorado being the celebrant, and the Presiding Bishop being the preacher. The lessons will be "For a Church Convention."

At an 11 AM Eucharist in the Arena of the Convention Center, on Sunday, September 16, the United Thank Offering will be presented by diocesan representatives. The Presiding Bishop will be the celebrant using Rite II of the Proposed Book of Common Prayer, and Archbishop Scott, Primate of Canada, will be the preacher.

On the last day of the Convention, the two Houses will begin the legislative day in joint session for their devotions wherein the Service of Commitment to Christian Service will be used.

### **Legislative Process**

The process whereby the substantive matters presented to the Convention become legislation is described by the Rules of Order adopted by both Houses and are to be found in Part VI of the Supplement of the Journal of the 1976 General Convention.

### **Resolution #A—73**

*Resolved, the House of \_\_\_\_\_ concurring, That the 1979 General Convention function through the following activities:*

1. **Formal legislative sessions of the two Houses**
2. **Meetings of the Legislative Committees of the two Houses, and**
3. **Open hearings to be conducted as needed by all Committees and Commissions.**

The Committee proposes the following schedule and daily timetable for the Convention:

### **Resolution #A—74**

*Resolved, the House of \_\_\_\_\_ concurring, That the schedule and daily timetable of the 1979 General Convention be:*

#### *September 9, Sunday*

*— AM, Opening Eucharist in Denver Churches*

*3:00-5:00 PM, Legislation*

*5:30 PM, Service of Preparation and Intercession for Bishops, Deputies, and Triennial Delegates*

*8:00 PM, Open hearings*

#### *September 10, Monday*

*7:00 AM, Eucharist in hotels*

*8:00-10:00 AM, Committee meetings*

*10:30-12:30 PM, Legislation*

*2:00- 5:30 PM, Committee meetings*

*5:45- 6:45 PM, Presiding Bishop's Fund reception and film*

*8:00 PM, Open hearings*

#### *September 11, Tuesday*

*7:00 AM, Eucharist in hotels*

*8:00-10:00 AM, Committee meetings*

*10:30-12:30 PM, Legislation*

## PLANNING AND ARRANGEMENTS

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2:00- 3:40 PM, *Joint session — Executive Council*  
4:00- 5:30 PM, *Legislation or Committee meetings*  
8:00 PM, *Open hearings*

*September 12, Wednesday*

7:00 AM, *Eucharist in hotels*  
8:00-10:00 AM, *Committee meetings*  
10:30-12:30 PM, *Legislation*  
2:00- 5:30 PM, *Legislation or Committee meetings*  
8:00 PM, *Open hearings*

*September 13, Thursday*

7:00 AM, *Eucharist in hotels*  
8:00-10:00 AM, *Committee meetings*  
10:30-12:30 PM, *Legislation*  
2:00- 5:30 PM, *Legislation*  
8:30 PM, *Colorado Celebration*

*September 14, Friday*

7:00 AM, *Eucharist in hotels*  
8:00-10:00 AM, *Committee meetings*  
10:30-12:30 AM, *Legislation*  
2:00-5:30 PM, *Legislation*  
8:30 PM, *Presiding Bishop's Advisory Committee on Hunger presents*  
*John Denver in concert for the benefit of the Presiding Bishop's Fund for*  
*World Relief*

*September 15, Saturday*

7:00 AM, *Eucharist in hotels*  
8:00- 9:00 AM, *Committee meetings*  
9:30-11:15 AM, *Joint session — Program, Budget and Finance*  
11:30-12:30 PM, *Legislation*

*September 16, Sunday*

11:00 AM, *Eucharist, United Thank Offering Presentation*  
8:00 PM, *Open hearing, Program, Budget & Finance*

*September 17, Monday*

7:00 AM, *Eucharist in hotels*  
8:00-10:00 AM, *Committee meetings*  
10:30-12:30 PM, *Legislation*  
2:00- 5:30 PM, *Legislation*  
8:00 PM, *Program on Societal Values*

*September 18, Tuesday*

7:00 AM, *Eucharist in hotels*  
8:00-10:00 AM, *Committee meetings*  
10:30-12:30 PM, *Legislation*  
2:00- 5:30 PM, *Legislation*

*September 19, Wednesday*

7:00 AM, *Eucharist in hotels*  
8:00-10:00 AM, *Committee meetings*  
10:30-12:30 PM, *Legislation*  
2:00- 5:30 PM, *Legislation*

## APPENDICES

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*September 20, Thursday*

*7:00 AM, Eucharist in hotels*

*9:00 AM, Joint session — Devotions*

*9:30-12:30 PM, Legislation*

*12:30 PM, Adjournment*

### **Resolution #A—75**

***Resolved, the House of \_\_\_\_\_ concurring, That neither House modify the foregoing schedule without notice to the other.***

The Planning and Arrangements Committee has given its approval for the Presiding Bishop's Advisory Committee on Evangelism to conduct a workshop on Evangelism or Renewal. The Presiding Officers of the two Houses will encourage diocesan Bishops to invite visitors to the Convention and Deputies who are without specific committee assignments to attend. The purpose of the workshop will be to share some of the best thoughts, experiences and practical applications available in evangelism and renewal.

Also, the Committee gave approval for the Presiding Officers of the two Houses to arrange for a presentation of Societal Values by guest speakers on the evening of September 17.

### **Resolution #A—76**

***Resolved, the House of \_\_\_\_\_ concurring, That the sum of \$10,200 be appropriated by the General Convention budget for the meetings of the Committee on Planning and Arrangements of the General Convention for the Triennium, 1980-82.***

Respectfully submitted,

Scott Field Bailey  
Bishop of West Texas  
Chairman, Planning & Arrangements Committee

### **Members:**

*Vice President, House of Bishops, The Rt. Rev. George M. Murray*  
*Vice-President, House of Deputies, The Very Rev. David B. Collins*  
*Secretary, House of Bishops, The Rt. Rev. Scott Field Bailey*  
*Secretary, House of Deputies, The Rev. Canon James R. Gundrum*  
*Chairman, Dispatch of Business, House of Bishops, The Rt. Rev. William E. Sanders*  
*Chairman, Dispatch of Business, House of Deputies, The Hon. George T. Shields*  
*General Convention Manager, Mr. Bob Wallace*  
*Bishop of Host Diocese, The Rt. Rev. William C. Frey*  
*Chairman for Host Diocese, The Rev. Canon Harry Christopher*  
*Secretary, Mrs. Jane Wallace*

## The Joint Committee on The Continued Use of the 1928 Prayer Book

The 65th General Convention requested the two Presiding Officers to appoint a Committee to study the question of continued use of the 1928 Book of Common Prayer in the event that the Proposed Book is finally adopted at the 66th Convention. It was also requested that the membership of the Committee be made known to each Diocese, and be available for consultation and advice.

This report to the 66th General Convention, meeting in Denver, Colorado, is made following two special meetings of the Committee in New York City, on April 23 and May 30, 1979. We were privileged to have the Presidents of the two Houses of General Convention at both meetings.

We submit the following Resolution for consideration by the two Houses. The Resolution was formulated by the Joint Committee at their second meeting and attempted to take into account the following considerations:

1. Letters received from Church members.
2. Conversations with individual members of the Joint Committee.
3. Diocesan Resolutions.
4. Concerns expressed by the House of Bishops in its interim meetings.
5. Guidelines for worship as submitted by the Standing Liturgical Commission in its Report.

The membership of the Joint Committee was as follows:

Ralph Spence, *Chairman*  
Depuy Bateman, Jr.  
The Rt. Rev. Frederick H. Belden  
The Rt. Rev. Matthew P. Bigliardi  
\*Stuart D. Casper  
The Rev. Edward B. Geyer, Jr.

\*Mrs. Olive Goldman  
The Very Rev. Edward E. Kryder  
The Rev. Clifton J. McInnis, Jr.  
Robert E. McNeilly, Jr.  
Mrs. Janet B. Morgan  
Lee O. Teague

In all, three meetings of the Joint Committee were held—one at the beginning of the triennium for organizational purposes, and the two mentioned above. Our total expenditure for the three meetings was \$3,069.

### Resolution #A—121

*Whereas*, pursuant to Article X of the Constitution, the Proposed Book of Common Prayer has been approved by the 65th General Convention at its first reading and will be presented to the 66th General Convention for adoption; and

*Whereas*, the 1928 Book of Common Prayer will take its place in the succession of authorized Prayer Books of the Anglican Communion should the Proposed Book be adopted; and

*Whereas*, prior authorized editions of the Book of Common Prayer are historical documents belonging to the Church's rich liturgical heritage, and continue to be resources for informing and illuminating the devotional life of the Church; and

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\*Mrs. Goldman was appointed to replace Mr. Caspar, who acted as Secretary and discharged his duties until he resigned, for personal reasons, at the end of 1978.

## APPENDICES

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*Whereas*, the Standard Book provides for the liturgical life of our congregations and the organization of congregational life is based upon its provisions; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That, in congregations where the 1928 Book of Common Prayer may be in use after the 66th General Convention, copies of the 1979 Standard Book of Common Prayer be available and provision made for its regular use and congregational study.

## Joint Standing Committee on Program, Budget and Finance

The Standing Committee on Program, Budget, and Finance receives its chartered authority under TITLE II which says in part that in respect to the Budget of the General Convention the Committee shall have the power to consider, adjust or make additions as it shall deem necessary and which in its judgment available funds and anticipated income will warrant, and likewise shall have the power to adjust annual assessments on Dioceses within the limits established by the General Convention.

With regard to the General Church Program, the Joint Standing Committee shall

- 1) Meet and consult with Executive Council or its Finance Committee on adjustments to Program priorities, and on alternate income generating resources.
- 2) Receive from the Executive Council not less than four months prior to the General Convention the proposed General Church Program for the upcoming Triennium including a detailed budget for the year following the Convention.
- 3) Shall meet in the Convention city of the next General Convention sufficiently in advance of the Convention to hold hearings on the proposed Program and Budget, consider it and report thereon to the Convention.
- 4) Not later than the 4th day prior to the adjournment of each regular meeting of the General Convention report to the House of Deputies a proposed Budget for the General Convention for the ensuing Convention period, and report to a Joint Session of both Houses of the Convention a proposed Budget for the General Church Program for the ensuing Convention period subject to the elimination or addition of items by action of the General Convention.
- 5) Shall have a section on audit to direct periodic audits of the accounts of the Treasurer of the General Convention and the Treasurer of the Executive Council, and to serve as an Advisory Committee to the respective treasurers.

Dr. Charles Lawrence, President of the House of Deputies, and the Presiding Bishop appointed the Joint Standing Committee on Program, Budget and Finance on December 20, 1976 as follows:

- Province I*      The Rt. Rev. Morris F. Arnold, 6  
                      The Rev. Canon David W. Crockett, 6, 9  
                      Mr. Edward L. Daniel, 6, 10, 11  
                      Mrs. Joseph (Mary Nash) Flagg, 7
- Province II*     Mrs. Marjorie Christie, 6  
                      Mr. Harry W. Havermeyer, 1, 6, 9  
                      The Rev. Lloyd Uyeki, 7  
                      The Rt. Rev. Albert Van Duzer, 7
- Province III*    Mrs. W. L. Chamberlain, 7  
                      Mrs. Earl Eisenhart, 7  
                      The Ven. William G. Lewis, 2, 6  
                      The Rt. Rev. Dean T. Stevenson, 7, 9, 11

## APPENDICES

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- Province IV* Mrs. Seaton Bailey, 7, 11  
The Rev. Canon George I. Chassey, 7, 9  
The Rt. Rev. Emerson P. Haynes, 7  
Mr. Robert McNeilly, 3, 6, 9
- Province V* The Rt. Rev. Quintin E. Primo Jr., 6  
Mr. Ernest N. Robinson, 6, 11  
The Rev. Kenneth E. Trueman, 7  
Mr. John Webster, 7, 9, 11
- Province VI* Mr. John L. Carson III, *Chairman*, 9, 11  
The Rt. Rev. Jackson Gilliam, 6  
Sister Margaret Hawk, 7  
The Rev. Robert Royster, 6, 11
- Province VII* Mr. Sheldon H. Crocker, 6  
Mr. William Grosser III, 6, 8  
The Rev. Donald N. Hungerford, *Secretary*,  
6, 10, 11  
The Rt. Rev. Edward C. Turner, 7
- Province VIII* The Rev. William G. Burrell, 4, 7  
Mr. Matthew Chew, 6, 8, 9, 11  
Mr. Robert F. Gaines, 7  
The Rt. Rev. Robert C. Rusack,  
*Vice Chairman*, 6, 11
- Province IX* The Rt. Rev. Anselmo Carral, 7, 11  
The Rev. Clarence W. Hayes, 7  
Mr. Richard Moss, 6, 9  
Mrs. Catherine Saucedo, 7

*Ex officio, without vote*

- The Rev. John Edler, *Consultant* 5  
Mr. Kenneth W. Miller, *Treasurer of General Convention*  
Mr. Matthew Costigan, *Treasurer of Executive Council*

The Rt. Rev. Robert C. Rusack convened the Committee for its organizational meeting on May 19, 1977 in New York City. Mr. John L. Carson III was elected Chairman, the Rt. Rev. Robert Rusack, Vice-Chairman, and the Rev. Donald N. Hungerford, Secretary. It was determined to divide the full committee into six sections to facilitate its task.

Expense Section — Ernest Robinson, *Chairman*  
Program Section — Lueta Bailey, *Chairman*  
Audit — Matthew Chew, *Chairman*

- 
- 1 replaced Robert Wehrle, not re-elected
  - 2 replaced Rev. Henry Mitchell, changed jurisdiction
  - 3 replaced Louis Willie, resigned
  - 4 replaced The Very Rev. Richard Coombs, not re-elected
  - 5 replaced The Hon. E. Holcomb Palmer, resigned
  - 6 Expense Section
  - 7 Program Section
  - 8 Audit Section
  - 9 Presentation Section
  - 10 Funding Section
  - 11 Executive Committee



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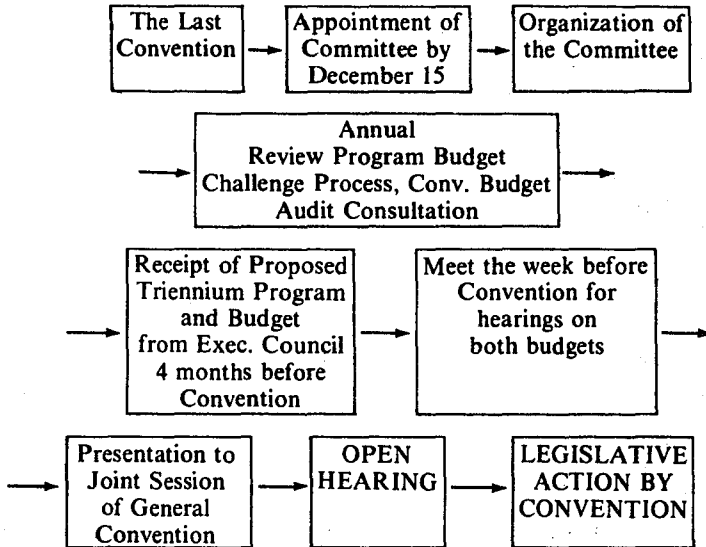
## PROGRAM, BUDGET, AND FINANCE

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Funding — Edward L. Daniel, *Chairman*  
Presentation — Bishop Stevenson, *Chairman*  
Executive Committee: The Officers and Section Chairman

The Joint Standing Committee is one of the unique “interim bodies” (Committees, Commissions, Boards and Agencies) of the General Convention because it becomes a legislative committee with the opening of the Convention. The Committee on Nominations is the only other interim body to recommend legislation. All other interim bodies conclude their commission with their “Blue Book” report.

If one could visualize a schematic of the budget process the JCPB&F uses to arrive at the Church’s two budgets, it would look something like the following:



### Budget Administration

Deputies should be informed that once the Program Budget is passed by the General Convention, it is administered by the Executive Council. The “Program” section of P B & F consults with the Executive Council or its finance committee with respect to budget changes, keeping integrity with the priority intent of the General Convention. In the past Triennium these meetings were held in Chicago, November 1977 and in Greenwich, November 1978.

With regard to the General Convention Budget, The Joint Standing Committee on P B & F administers it itself through its Expense Section. Hence this Section met seven times during the Triennium, July 27, Sept. 8, and Oct. 21 in 1977, Jan. 13, Jan. 22-24, Nov. 17 in 1978 and Jan. 27-30 in 1979; further meetings will be held in May and September. These meetings have all been in Chicago or Denver.

Except for the first year of the Triennium where the General Convention itself determines the budget, there is a meeting in each of the two following Januarys with the Chairmen of “interim bodies” to set a budget for that year, and to deal with lapsed balances. A Challenge process is used for full disclosure and accountability to see that funds are properly used to carry out the charge of the General Convention to each Committee, Commission, Board and Agency. Mr. Kenneth Miller, Treasurer, main-

## APPENDICES

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tains proper records to insure that accountability is kept in purview and the integrity of the budget is protected.

The Expense Section of fifteen members is divided into three sub-committees with responsibility pertaining to

- a) The Salaries and Expenses of Officers of the General Convention (Presiding Bishop, President of House of Deputies, Executive Officer).
- b) The costs related to holding General Convention and its manager.
- c) Requirements of "interim bodies" — (Committees, Commissions, Boards and Agencies).

### Fiscal Policy and Procedure

The Audit Section supervises the accounting procedures and fiscal policies of the Church working in conjunction with the two Treasurers.

The activities of the section during the Triennium included the following:

- a) Worked with the General Convention Treasurer, Mr. Kenneth W. Miller and the General Convention Executive Officer, The Rev. Dr. James R. Gundrum to obtain the appropriate conflict of interest statements from the various committees, commissions, boards, etc. of the General Convention.
- b) Counseled with Mr. Matthew Costigan in recommending the selection of independent auditors for the examination of the records of the Domestic and Foreign Missionary Society, and of the General Convention.
- c) Participated with members of the Executive Council Audit Committee, and the treasurers in meetings with the independent auditors to review their annual reports and internal control recommendations. Beginning with the annual audit for the calendar year 1978, we also participated in advance planning for the scope of the examinations.
- d) Consulted with the two treasurers concerning the assignments of the Church's Internal Auditor.
- e) Assisted in reviewing the draft of the new accounting manual for Dioceses, parishes, and missions being prepared under the direction of Mr. Costigan.
- f) Worked with the Treasurer and the Executive Officer of General Convention in clarifying the accountability policies for the General Convention budget including such things as the purchasing policies and the accountability for grants.

Mr. Grosser was selected to be the P B & F audit section's representative on the Venture in Mission audit committee.

### Assessment Determination

The Funding Section has monitored the receipts of the Treasurer of the Executive Council and of the Treasurer of the General Convention in order to determine the fiscal responsibility of the current NDBI assessment rates and to inform our Committee on the possibility of the next steps toward attaining the goal of the past two General Conventions, namely reaching a uniform assessment rate for the whole Church. For example, in 1977 we budgeted \$12,038,819 receipts from apportionment, we received \$11,550,414; in 1978 we budgeted \$12,414,089 and received \$11,918,802. The Net Disposable Budget Income of the Dioceses was assessed on a sliding scale ranging from 4.85 maximum to 3.2 minimum in 1977 and 4.5 maximum to 3.4 minimum in 1978. The Funding Section will study the results from this Triennium and make projections for the next Triennium in proposing the assessment formula to fund the 1980-82 budget of the Church. All of this is necessary for determining the funds available as the Church by Canon must operate on a balanced budget. Two important fiscal policies which have come out of recent General Conventions at Louisville and Denver are restricting policies in regard to Trusts and legacies. Income from Trust Funds may be used toward the Program Budget in the subsequent year, not in the year in which it is derived. Hence there is no speculation in amounts to be received from this source.

Also the lapsed balance of a current year cannot be used until a following year, and finally, if legacies available for income purposes exceed the amount anticipated in the budget, the excess amount goes into a new general endowment to produce income for budgetary support and can be used for no other purpose. The new deputy to General Convention is requested to see a note of responsibility and reality about the use of non-apportioned income.

In May 1977, the Presidents of the two Houses of General Convention returned to a former practice of the Church by separating the offices of the Secretary and Treasurer of the General Convention and appointing Kenneth Miller of Long Island as Treasurer. The Rev. Dr. James Gundrum is the Secretary, as well as Executive Officer.

The Presentation Section prepares and plans how the proposals and recommendations of the Joint Standing Committee will be presented to the Joint Session of the House of Bishops and House of Deputies with clarity and in a manner which informs the deputy what he is voting on, and what are the priorities evaluated by the budget proposal. Its work is done after the Program and Budget proposal of the Executive Council has been received.

The Executive Committee coordinates the diverse concerns of Program, Budget and Finance meeting upon the call of the Chairman. The Executive Committee submits all final budget proposals to the whole committee for approval. In March 1979, the Executive Committee voted that the Chairman, Jack Carson, request of the Presidents of the Provinces of the Church time on the agenda of each Provincial gathering of Deputies to be held before the Denver General Convention. The purpose of the request was to educate new deputies in the budgeting processes of the two budgets of this Church.

In this Triennium, the P B & F adopted a lapsed balance and overdraft policy for the interim bodies, reviewed fiscal procedures bringing travel expense allowance and purchasing policies of the General Convention into compatibility with those of the Executive Council, and instituted an annual budget process for funding the goals and objectives of the various interim bodies as they related to the Charter given them by General Convention.

### **Church Archives Studied**

We conducted an independent study of the work and needs of the Church Archives using Dr. David Gracey, Archivist of the State of Texas, as consultant. Our Committee suggested that the co-mingling of the funds for the Archives of the Church with those for the activities of the Church Historical Society obscured both the scope of the Archival task of the Church and also the requirements for the publication of the *Historical Magazine*. The Treasurer of the Historical Society and the Treasurer of the General Convention were requested to work out separate bookkeeping records for these two functions so that the Program Budget & Finance Committee might more accurately determine what it was funding.

Dr. Gracey's report to P B & F recommended the following changes for a more adequate fulfillment of the Archival Task:

- 1) That a records management program be instituted at Church Center for a better discernment of the kinds of materials to be deposited in the Archives.
- 2) An additional professional staff member be hired for the Archives to enable keeping up with the accession rate.
- 3) For space saving as well as good record keeping that a microfilming program be instituted especially for the voluminous financial records of the Executive Council deposited with the Archives.
- 4) That the salaries in the Church Archives be put on a basis comparable with professional salaries of Archivists in other institutions.

## APPENDICES

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- 5) The whole Church should be made aware that the present housing for the Archives at the Episcopal Theological School of the Southwest in Austin, Texas, is adequate, at the present rate of accession, for only another ten years. The report revealed the degree of indebtedness the general Church owes to the Episcopal Theological school of the Southwest as the housing and services it provides the Church Archives could not be duplicated for less than \$40,000 per annum. The report was highly complimentary of the calibre of the Archival program developed by Dr. V. Nelle Bellamy.

The Expense Section has requested pursuant to this report that Mr. Killion Fehr, Architect for the Seminary, be requested to make a proposal for a feasibility study for additional archival space at the Seminary. The General Convention budget for 1980-1982 will include provision to fund these recommendations in order to put the operation of the Archives in top-notch shape and to institute long-range planning for its future.

Because of the separation of the function of the Archives (a clear responsibility of the Church) from the other activities of the Church Historical Society, and because the budget process requires that moneys of the General Convention given for the Archival task must be accounted for under the same procedure as all other moneys for interim bodies, the Program, Budget and Finance Committee shall propose jointly with the Church Historical Society a resolution of clarification and renewal of the custodianship of the Archives. The intent of this is to say that the Historical Society is custodian of the Archives and supervises its task from a historical viewpoint; the Program, Budget and Finance Committee will supervise its funding and expenses from the viewpoint of accountability to the General Convention. The resolution shall read as follows:

### **Resolution for clarification of responsibility**

The Historical Society of the Episcopal Church shall be custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

### **The Philosophy of Our Charter**

One cannot simply characterize the nature of the work of this unique Joint Standing Committee on Program, Budget, and Finance as existing merely to determine the funds available or income realistically anticipated on the one hand and to monitor and evaluate budgets as they are expended on the other. This surely is a big part of P B & F's Charter, but also this committee makes analysis, receives data, gives guidance, serves as listening post, an arbitrator, innovator or proposer of action, assures fiscal accountability and protects the credibility of the budgets of the Church. The Committee interprets its responsibility to the General Convention as seeking the ways and means to fund all of the Church's activities most equitably according to the Funds available. The General Convention itself sets the goals, objectives and priorities; we see that they are carried out within the fiscal realities in which the Church lives.

Mr. John Carson III, Chairman  
The Rt. Rev. Robert C. Rusack, Vice-Chairman  
The Rev. Donald N. Hungerford, Secretary

### **Resolution #A-77**

*Resolved*, the House of \_\_\_\_\_ concurring, That the sum of \$87,050 be

## PROGRAM, BUDGET, AND FINANCE

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appropriated for the work of the Joint Standing Committee on Program, Budget and Finance for the 1980-82 Triennium.

### Resolution #A-78

*Resolved*, the House of \_\_\_\_\_ concurring: The Historical Society of the Episcopal Church shall be the custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

## ADDENDUM

On May 15, 1979, the entire Committee, except for the absence of Bishops Rusack and Arnold, Messrs Havermeyer and Webster, Mesdames Chamberlain and Hawk, met with the Presiding Bishop, the president of the House of Deputies, the Executive Officer and his assistant, the Treasurer of the General Convention, the Treasurer of the Executive Council, and members of the Executive Council and staff, to receive the program budget proposal of the Executive Council to the General Convention for the years 1980-82. Mr. John L. Carson III of Colorado presided.

The Presiding Bishop and the President of the House of Deputies respectively addressed the Program, Budget and Finance Committee to voice their view of where the Church was financially and how they saw the Committee's task and process in preparation for the Denver Convention. Mrs. Seaton Bailey and Margaret Andersen presented a slide show interpreting the program budget in terms of people. The Rev. Bob Wainwright of the Executive Council led the Committee in a detailed examination of the budget. Bishop Milton Wood, the Rev. Bob Wainwright, and Matthew Costigan answered questions about the budget request.

On May 16th, the Program, Budget and Finance Committee organized for work and oriented new members in the process to be followed through the Denver Convention in September. The balance of the day was spent beginning work on the budget. The Program Section of P B & F under the chairmanship of Mrs. Lueta Bailey met with staff persons from the Church Center to gain informational data on the proposed program budget. The Expense Section under the chairmanship of Ernest Robinson oriented the new members on the scope of the proposed General Convention Budget. The Rev. Dr. James Gundrum, Executive Officer, and Kenneth Miller, Treasurer, met with the sub-section as consultants.

The Funding Section met with Matthew Costigan, Treasurer of the Executive Council, and reviewed statistical studies made in preparation for the setting of the assessment rate for the next Triennium.

Bishop Stevenson convened the Presentation Section to begin planning the method of presentation of the two budgets to the Joint Session of the General Convention.

On May 17, the entire Program, Budget and Finance Committee met to hear reports on the work to date. All reports and decisions were considered to be only preliminary until after the open hearings were held in Denver.

The following schedule was adopted for Denver.

Sept. 5: 2 P.M.	Committee convenes and organizes.
Sept. 6-8th	Open hearings.
Sept. 15th	Presentations of the budgets to the Joint Session of both Houses.

## APPENDICES

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Sept. 16th  
Sept. 17th

Open hearings on finalized budgets.  
Legislative action on the budgets.

Respectfully submitted,  
John L. Carson III, *Chairman*  
The Rt. Rev. Robert C. Rusack, *Vice-Chairman*  
The Rev. Donald N. Hungerford, *Secretary*

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## The Seabury Press

At the completion of the second triennium of the "new" Seabury Press, the Church's official publishing house can report very substantial program services and business accomplishments. Seabury's commitment to excellence has achieved a distinguished and influential publishing program, and today the Seabury Press is recognized as one of the leading religious publishers in the English speaking world. The Seabury Press, a growing and diversified publishing enterprise, provides a full range of professional communication and education programs, and contributes significantly to the life and mission of the people of the Church.

Through its publishing, distribution, and professional services, the Seabury Press annually issues 100 important new titles, produces and distributes more than five million books and other materials, and provides professional editorial, production, and distribution services for some 50 agencies and programs in the Episcopal Church.

Seabury's financial reports indicate well controlled progress in the company's business affairs: annual sales in 1978 totaled \$4,800,000 continuing a steady growth pattern every year since 1972 when sales totaled \$1,200,000. Seabury has required no capital advances since 1967, and no subsidies since 1972; since 1973, the company has operated in the black and has had a cumulative surplus of more than \$1 million.

### Mission and Mandate

The Seabury Press was established in 1951 by the Presiding Bishop, Henry Knox Sherrill, and the National Council of the Episcopal Church as a not-for-profit membership association to serve as the Church's official publishing house. In accordance with its charter, Seabury is mandated "to assist the Protestant Episcopal Church in the propagation, dissemination and furtherance of the Christian religion . . . and to promote, carry out, maintain and perform the functions of a publishing business."

The General Convention and the Executive Council have recognized Seabury's publishing role and service capability "as a vibrant and healthy part of the total life of the Church, serving the Church with genuine competence" (25th Anniversary resolution) and have recommended Seabury's services to the Church:

*Resolved* (September 1973), That the General Convention request each Commission and instrumentality responsible to the General Convention to utilize the services and facilities of the Seabury Press, being the official publishing house of the Episcopal Church (and of The Church Hymnal Corporation, an affiliate of The Church Pension Fund.)

*Resolved*, (August 1976), That the Executive Council express to the people of The Seabury Press our gratitude for their contributions over the last quarter century and that we express to them our pride in their outstanding achievements.

*Resolved* (September 1978), That the Executive Council encourage the Seabury Press to continue and expand its publishing, distribution, and professional services, and to contribute significantly to the life and mission of the people of the Church.

### Program Services

The publishing programs of The Seabury Press appear under three special imprints: *Crossroad Books* (religious books in theology, biblical studies, religious education, liturgy and prayer books, spiritual renewal and ministry, counseling and pastoral concerns); *Continuum Books* (general books of literary, educational, social and

## APPENDICES

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behavioral concerns); and *Clarion Books* (general books for young people from preschool to young adult). Seabury annually publishes some 100 new books focused on a wide area of concerns and written by a growing number of distinguished authors. The quality of Seabury's publications has been praised by some 5,000 critical reviews annually, and has won numerous national prizes and book awards.

The distribution programs of The Seabury Press are provided through 10,000 bookstores, and directly to more than 50,000 individual and institutional customers through *Seabury Book Service* (a mail order service featuring *The New Review of Books and Religion* and a new Book Club program) and *The Seabury Bookstores* (two retail stores in New York City providing religious and general books to all publishers). Seabury annually promotes and distributes some 1,000 important new books of all publishers.

The professional service programs of The Seabury Press are coordinated by *Seabury Professional Services* (special editorial, design, production, lettershop and distribution services for church agencies). Seabury annually provides professional services for some 300 different projects ranging from newsletters to workbooks and fund-raising material for some 50 national Church agencies and programs including *Venture in Mission*, *The Every Member Canvass*, *The Presiding Bishop's Fund for World Relief*, *The Church School Missionary Offering*, *The Good Friday Offering*, and *The United Thank Offering*.

Seabury's substantial long-range editorial developments including the new Church's Teaching Series, major author contracts, expanding distribution facilities here and abroad, a professional publishing staff, and continuing cooperation with the Church's agencies and parishes provide an essential base for future program services of the Seabury Press.

### Support Services

Through a newly established Service Center in Somers, Connecticut, Seabury handles computerized order processing, credit accounting, warehousing and shipping for some 1,400 Seabury publications, 400 Executive Council materials, and more than 1,000 books of other publishers including exclusive marketing services for Pilgrim Press (United Church of Christ), SPCK of London, and partial services for The Church Hymnal Corporation. Seabury's staff of 100 professionals (including 20 sales representatives) includes editors, designers, promoters and administrators with many years of publishing experience. The management and senior staff members also maintain active leadership positions in the publishing industry and in numerous Church education committees throughout the country.

The Seabury Press cooperates actively with the Church's official agencies and programs, and a 1978 survey of all Episcopal parishes with a "Seabury Score Card" covering Editorial Programs, Design and Production, Distribution and Customer Services shows very encouraging results. "Satisfactory" to "Excellent" ratings total 88.7% against a "Needs Improvement" rating of 11.3%. A considerable percentage of available services are still unknown in many parishes, but the survey also shows numerous requests for additional programs and services to which the Seabury Press plans to respond urgently and creatively.

### Prospects for the Future

Continuing challenges remain ahead despite Seabury's major financial turnaround, and the fragmentation of the Church's publishing activities has a negative impact on Seabury's economic situation. Seabury's explorations to strengthen the Church's



publishing services and to avoid costly competition presently also include ongoing consolidation discussions with the Church Hymnal Corporation.

The Executive Council has encouraged such a consolidation, and has authorized the Seabury Press to amend its charter so that any assets and future profits could go to the Church Pension Fund, and has also

*Resolved* (February 1979), That the Society forgive the contingent receivable from (1951-67) advances to the Seabury Press totalling \$1,163,442, to be effective at the time of consolidation of the publishing services of the Seabury Press and the Church Hymnal Corporation in 1979.

The Boards of The Seabury Press and The Church Pension Fund have agreed to implement a consolidation of The Seabury Press and The Church Hymnal Corporation in 1979. The organization of the Church's consolidated publishing services calls for a reconstituted publishing company, which will continue "Seabury" and "Church Hymnal" as trade names after complete functional consolidation of the present operations. A Church-wide Publishing Council is advising on publishing policies and programs, and a new Board of Directors, knowledgeable about religious publishing, is to direct the consolidated Church publishing company.

Presently, Seabury's concerns, direction and control are vested in its Board of Trustees, which is elected by the Executive Council. The Board has reaffirmed the principles of independent quality publishing while exploring expansion and consolidation of future program services for the Church. Seabury continues its extraordinary service commitment and professional publishing work, and the Trustees share the staff's confidence in Seabury's future contributions to the life and mission of the people it serves.

***The Seabury Press Board of Trustees***

The Rt. Rev. John M. Allin  
Mr. Edward J. Bermingham  
The Rev. George W. Brandt, Jr.  
Mr. John P. R. Budlong (*Chairman*)  
Mrs. Margaret Truman Daniel  
Dr. Lindley M. Franklin  
Mr. John C. Goodbody  
The Rev. Canon Charles M. Guilbert  
Dr. Margaret Morgan Lawrence  
Mr. Werner Mark Linz (*President*)

Dr. D. Bruce Merrifield  
The Rev. Henry B. Mitchell  
Mr. George A. Murphy  
Dr. Manning Pattillo, Jr.  
The Rt. Rev. J. Milton Richardson  
Mr. Robert A. Robinson  
Mr. Avery Rockefeller, Jr.  
The Rev. Dr. Massey H. Shepherd, Jr.  
The Rt. Rev. Milton L. Wood  
Mr. Thomas H. Wright, Jr. (*Secretary*)

# **The Standing Commission on the Church in Small Communities**

## **Contents**

- A. Purpose**
- B. Background**
- C. SCCSC Approach**
- D. The Next Three Years**
- E. The Plan and Specific Objectives**
- F. Resolutions**
  - I. Proposed Budget
  - II. Completing the Transition
  - III. Affirming the Congregation
  - IV. Retirement Support Review

## **Commission Members**

The Rt. Rev. William J. Cox, *Chairman*, Frederick, Maryland  
The Rt. Rev. Walter H. Jones, Sioux Falls, South Dakota  
The Rt. Rev. Hanford L. King, Boise, Idaho  
The Rev. William G. Black, Cincinnati, Ohio  
The Rev. Carlson Gerdau, St. Louis, Missouri  
The Rev. Vernon A. Jones, Jr., Tuskegee Institute, Alabama  
Mr. Douglas F. Fleet, Jr., Tazewell, Virginia  
Mr. F. Peter Finger, Geneva, New York  
Mr. Tommie Jackson, Ft. Defiance, Arizona

## **Also assisting the Commission**

The Rev. Richard E. Gary, National Church Staff, New York  
The Rev. Robert B. Greene, Resource Center for Small Churches, Luling, Texas  
The Rev. James R. Gundrum, Executive Secretary, General Convention, New York  
The Rev. Charles R. Wilson, CRW Management Services, Lebanon, New Jersey

## **A. PURPOSE**

(Canon I.1.2 (h)) "To concern itself with plans for new directions for Church in Small Communities."

## **B. BACKGROUND**

Prior to 1977, this commission had concerned itself with the guidance of the Leadership Academy for New Directions (LAND) and the Ministry to National Parks. From its first meeting in 1977, the present commission began a transition from a program advocating and/or overseeing unit, to a group which studied large issues, sought ideas from across the church and prepared proposals for Convention consideration, which would assist the church in small communities.

The SCCSC continues to appreciate and advocate the work of LAND. It has given support and encouragement to the new Resource Center for Small Churches.

It has concerned itself with the property at Roanridge and its disposal. But through this, it has shifted from a preoccupation with programs and their implementation to a study of visions and issues, identification of agencies with common interests, and the pinpointing of points of action for General Convention, all in the interest of seeing the emergence of a broad general church strategy in small communities.

A forum, held in June, 1978, involved representatives of a seminary, APSO, CODE, the Alban Institute, LAND, National Church staff, General Convention representatives, plus many others. In small group sessions and in plenary groups, members wrestled with the issues before them which have at least a five year span of significance. The purpose was to have everyone there making contributions to everyone's planning. And that is what happened according to follow-up reports.

The Commission plans to have annual forums similar to the June, 1978, meeting. In the years ahead we plan to involve agency leaders and diocesan officials as well. Out of the experience of these forums the Commission gains much of the insight which leads to its proposals to Convention and, furthermore, has ample opportunity to sense the degree to which there is broad consensus in the church in matters of long range significance to the church in small communities.

### C. THE SCCSC APPROACH

The church's strategy in small communities is formed and addressed by many people and agencies in the church; diocesan leaders, national program groups and independent church-related agencies. Insofar as Episcopalians have a plan for the church in small communities, it is not one assembled by any special commission but rather one which is multi-faceted, emerging out of the response of many separate groups attempting to be faithful to the promptings of the Spirit.

In view of this, the SCCSC does not look for the development of a "master plan" but for a higher level of communication flow and interaction among those who are at work on the issues of the church in small communities. Our approach is to provide opportunity for these people to receive encouragement and stimulation in their work, and to learn about the work of others in order that the overall effort is strengthened and hangs together as something that we can indeed think of as the church's "strategy" in small communities. Commission members pay careful heed to all this in order to discover matters which should be brought to the attention of the General Convention for action . . . action which might offer encouragement or support, open doors, remove blocks or otherwise contribute to the health and well-being of the church's work in small communities.

### D. THE NEXT THREE YEARS

Through the Triennium, 1980-1982, the Commission expects to focus its efforts on the small congregation. 69.1% of our churches have less than 300 baptized members. While recent economic and church attendance trends have affected all congregations, and many feel the bind, the small congregation has been hit particularly hard. Moreover, the unique strength and resilience of small churches is frequently overlooked or not appreciated.

Things could be different for the small congregation and the commission has attempted to set forth a *vision* of what could be, in terms of attitudes and conditions surrounding the small church.

## APPENDICES

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### *A Vision of the Future of the Small Congregation: Here is our vision:*

- No congregation experiences itself as a "dependent." Nor do members feel that their congregation is alone in its ministry.
- Members are proud to stand in the tradition of the Episcopal Church: supporting of the mature in the faith, as well as those who are seekers yet unsure.
- The congregation is a true mix of people in various states . . . in different stages of religious growth . . . people affirming and depending upon each other.
- Varieties of small congregations are appreciated. "Small" does not imply inferiority. Small congregations are seen as complete Christian communities capable of carrying on the full ministry and mission of Christ; yet "small" as a value does not stand as a block to energetic evangelistic efforts.
- Members are aware of each other's ministries . . . each ministry validated; each person involved . . . vital. "Total ministry" is understood and finds many expressions; and the plight of the poor and the powerless is receiving attention.
- Newly ordained clergy as well as mature and experienced priests see small congregations as an attractive option, not a stepping stone.
- Leaders are competent; teaching, preaching, and living the Gospel. Environmental forces and events affecting the congregation are recognized. Decisions are formed in prayer and with an awareness of the guidance of the Holy Spirit.

## E. THE PLAN AND SPECIFIC OBJECTIVES

The commission plans to address this vision in several ways.

1) Through the support and encouragement of agencies, groups and organizations also working toward this vision in such areas as: raising awareness of issues; changing attitudes; or sharing information; through leadership and ministry development; or through research and experimentation.

2) Through providing opportunity for dialogue among those who share these concerns and are actively pursuing the vision in some manner. Primarily by holding occasional forums which will include commission members, members of particular agencies serving the cause of small churches in some way, and diocesan leaders. The forums are occasions for these people to share progress and new concerns; to coordinate where possible; and to contribute to the commission's long range planning toward subsequent conventions.

*Objective 1:* To encourage and assist the formation of regional strategies of mission in the non-metropolitan areas of the nation.

*Objective 2:* To foster increased communication and sharing of experience relevant to the needs of small congregations.

*Objective 3:* To encourage efforts seeking to promote leadership development, educational programs and other appropriate services to small congregations.

*Objective 4:* To assist and support occasional research and studies which will inform this commission and others in their planning.

*Objective 5:* To continue to exercise a strong advocacy for the needs of: church in small communities in the interest of seeing a broad national strategy of small church support emerge out of what could be isolated and sporadic attempts to contribute solutions to small church problems: and to bring to the attention of the General Convention, via resolutions or recommendations, appropriate national church action which will be supportive of national strategy for small congregations.

## F. RESOLUTIONS

### I. Proposed Budget

	1980	1981	1982
<i>For commission meetings (2 per year)</i>	\$ 5,880	\$ 6,300	\$ 6,740
<i>For forums (2 in 1981: 1 each in 1980 and 1982)</i>	4,070	8,700	4,650
<i>For study/research/reporting</i>	2,400	2,400	2,400
<i>For professional assistance</i>	3,000	3,210	3,430
	<u>\$15,350</u>	<u>\$20,610</u>	<u>\$17,220</u>

#### Resolution #A—79

*Resolved*, the House of \_\_\_\_\_ concurring, that \$53,180 be appropriated for the Standing Commission of the Church in Small Communities.

### II. Completing the Transition

#### Resolution #A—80

*Whereas*, the Commission on the Church in Small Communities has, with this report to Convention, completed its transition from an agency primarily concerned with programming to one which seeks mainly to encourage and stimulate strategic thinking about the future of the church in small communities; thus leaving the program advocacy function vacant in our national church structures: and

*Whereas*, the church in small communities and small churches in nearly all settings are faced with severe economic stress and therefore problems relating to providing for leadership needs; and the crisis is likely to deepen unless positive and decisive corrective efforts are undertaken; therefore, be it

*Resolved* the House of \_\_\_\_\_ concurring, that an appropriate Executive Council Standing Committee, through a sub-committee or other structural arrangement, and in cooperation with National Church Center staff, provide for program advocacy and review, and the development of such research and communication as will benefit the church in small communities and small congregations in any population setting; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, that these efforts be coordinated with other Episcopal Church agencies and ecumenical groups where appropriate and possible; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, that said committee and staff be responsible for liaison and grant administration in relation to such programs as Leadership Academy for New Directions, the ministry to National Parks, the Resource Center for Small Churches; and be accountable for other such National Church programs as the Executive Council shall approve and assign to them; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, that the convention approve the following grants or programs to be administered by aforementioned accountable agencies:

## APPENDICES

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- 1) A grant to the Resource Center for Small Churches in the amount: \$18,000 in 1980; \$15,000 in 1981; and \$12,000 in 1982.
- 2) Program funding of LAND in the amount of \$25,000 each year: 1980, 1981, 1982.
- 3) A grant to National Park Ministry of \$3,300 per year for 1980, 1981, and 1982.

### Notes:

- 1) The Resource Center for Small Churches is an independent organization dedicated to serving small congregations. It provides a forum for the exchange of ideas, a network of resources, occasional research projects and documentation of experience. A quarterly called "Grassroots" is published. While relatively new, the Center has already brought a new vision and sense of hope to the small congregation.
- 2) The Leadership Academy for New Directions (LAND) provides leadership training for those who offer back-up services to the clergy and people of small congregations.
- 3) The National Park Ministry is an ongoing inter-denominational program providing a summer intern experience for seminary students in recreational ministries.

## III. Affirming the Congregation

### Resolution #A—81

*Whereas*, in recent years we have seen a tremendous awakening to ministry on the part of the members of our church, accompanied by a hunger for theological education and a desire for training in a variety of ministries in church and world; and,

*Whereas*, the congregations of our church have worked with diligence and imagination in enabling these ministries, and deserve the support and encouragement of the whole church; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, that, while many national and regional programs, seminaries and diocesan schools of religion are making significant and necessary contributions to the preparation and continued education of career persons and others with special vocations,

This church affirms the congregation as the primary locus for ministry; the center which determines what ministry is; and the normal base for the nourishment and training of ministers.

## IV. Retirement Support Review

### Resolution #A—82

*Whereas*, many skilled and able clergy have, by choice, served long and faithfully in the small rural and urban churches which in turn have, over the years, supplied our larger congregations with strong, well-prepared members; and,

*Whereas*, these clergy have typically received the lowest salaries paid by the church, and have thereby been disadvantaged in later years by low pensions; and,

*Whereas*, other clergy with late vocations or short periods of service are unable to accrue sufficient credit for a respectable pension; and,

*Whereas*, The Church Pension Fund is not an individual insurance program, but a pooled fund supported by all our (clergy employing) congregations for the benefit of all our clergy (a fund which could perhaps be supported in additional ways within the total stewardship of the church); therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, that The Church Pension Fund review these matters and report to the next General Convention recommendations which would:

- 1) In the interest of a greater degree of equality of retirement income and a higher minimum pension, gradually move us toward the standard that no individual's pension will be more than double the amount of the minimum benefit computed on equivalent years of service.
- 2) Suggest new ways of adding capital to the pool, and show what kinds of improved support would be possible for those on very low pensions.

# The Committee on the State of the Church

## Contents

### *Introduction*

#### **I. Statistical Data**

Profile of Episcopalians (Appendix I)  
Parochial and Diocesan Reports (Included elsewhere in Journal)  
Summary of Statistics (Appendix II)  
Survey of Schismatic Movement (Appendix III)

#### **II. Dioceses and the Actions of the General Convention**

#### **III. Decision-Making in the Episcopal Church**

#### **IV. Effects of Change**

#### **V. Goals and Purposes**

#### **VI. Budget for the Triennium**

#### **VII. Membership**

## THE COMMITTEE ON THE STATE OF THE CHURCH

In presenting our report to the House of Deputies of the 66th General Convention, this Committee is mindful of its serious purpose, expressed to the 65th General Convention in Minnesota, to offer at this time a statement that reflects, as objectively as we are able to perceive it, the state of the Church. Title I, Canon 5, under which this Committee operates, and headed "Of the mode of securing an accurate view of the state of the Church", defines the matters that concern us. Four kinds of information are required by the canon. The first deals with numbers, the second with finance, the third with property, and the fourth with "such other relevant information as is needed to secure an accurate view of the state of this Church."

Since this Committee was first constituted, in the 18th century, many other committees, commissions, councils, boards and agencies have been formed. They do invaluable work, and it has not been part of our purpose to report on their activities, which each will report individually. Our Committee has viewed its goal as not only to endorse, as has been customary, the vital and financial data that provide an overview of our human and material resources, but to try to take an objective look at some of the more intangible, but we believe important, symptoms of our state, alluded to in the canon as "other relevant information." Quantitative data, accurately compiled, enable us to see, from triennium to triennium, where we are going in terms of persons, property and dollars. It is the hope of the Committee that the Church will continue to seek innovative ways to use the numerical data, to advance the mission and work of the Church.

The Committee saw the need for a small and diverse group, such as we are, from many parts of the Church, to take note of movements or stagnations, signs of health or ill health, that can help the Church to chart its course. The presentation of "soft data" is inevitably subjective, but we try to treat the data as objectively as possible. With the limited resources available to us, we have tried to make a start in addressing the quali-



tative part of our assignment. Having laid a foundation, we hope that, in the next triennium, the Committee will continue to hold up a mirror to the Episcopal Church, and to the larger Church of which we are a part, always with the aim of bringing our small contribution to bear upon the tasks of seeking the truth, of helping the Church to draw nearer to the mind of Christ, and of doing its work in obedience to his will.

The report is in six sections. The first deals with statistical data, both those required by canon and additional data providing a profile of the Episcopal Church. Section II reports upon some observations concerning relationships between the General Convention and the dioceses. In Section III we have examined the roles being played by networks and coalitions in the decision making of the Church. In Section IV, we touch upon some of the effects of change. The last two sections cover our goals and purposes and our budget for the next triennium.

### **I. Statistical Data**

The Committee approved changes in the Parochial Report Forms, designed to enable our statistical data to be presented in conformity with the reporting process used generally by non-profit organizations, and thus to make possible comparison of our data with others.

In response to a request from our Committee for more "soft data", and to requests from other organs in the Church, the Finance Department established an ad hoc Statistical Committee, under the leadership of the Rev. John A. Schultz. This group has prepared a detailed Profile of the Episcopal Church (1979). The Ven. O. Dudley Reed Jr., representing the Committee on the State of the Church, attended their meetings. The report is summarized in Appendix I. It provides much useful information about where we live (more than half of us in cities or towns of under 50,000 population), where we have come from (nearly 50% from other denominations) and how much we earn (nearly half of our households have incomes over \$20,000, and only 12% have less than \$7000). The profile tells how often we pray, which issues we think important, what impact, in terms of disaffection and schismatic movements, and controversial issues have had on our parishes, priests and people.

Members of the Committee also participated in meetings that led to the survey prepared by the Gallup Organization for the National Council of Churches, on the "Unchurched in America."

The Committee transmits the statistical data required by canon, drawn from the parochial and diocesan reports, which will be printed in the Journal. A summary of this data, as well as an updated report of the effects of the schismatic movement, will be published at the time of Convention in the Supplement to the Blue Book.

### **II. Dioceses and the Actions of the General Convention**

The Committee became interested in the question: What impact do actions of the General Convention have upon actions or concerns in succeeding diocesan conventions? To try to secure some answers to this question, and with the help of the Rev. Edwin A. Garrett III, we made a survey of 79 diocesan journals for the year 1977. Twenty-three domestic dioceses, including New York, New Jersey, Atlanta and Massachusetts, had not yet provided copies of their journals to the Secretary of the General Convention. Their journals were therefore not available to us. From outside the U.S.A., nine of 23 dioceses provided journals.

Twenty resolutions of the 1976 General Convention were identified, upon which diocesan response might be expected, either in the form of resolutions in the diocesan conventions, or through reference in the bishop's address. Of the 20 resolutions, eight specifically required or requested a response from the dioceses or parishes.

## APPENDICES

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Only journals from one year (1977) of the triennium were surveyed, so some of the issues not dealt with in 1977 may have been taken up at subsequent diocesan conventions. It must also be considered that diocesan conventions are principally concerned with their own institutional concerns. Nevertheless it may be concluded that the concerns that the General Convention considered pressing upon the Church did not at once arouse significant discussion or calls for action in the dioceses.

Resolutions are referred to below by the page numbers in the Journal of the 65th General Convention upon which they are reported.

### III. Decision Making in the Episcopal Church and the Role of Networks and Coalitions

The development of networks and coalitions within the Church has become an increasingly significant feature in its life and mission. An accurate view of the state of this Church requires recognition of the impact of these collaborative groups upon the official structures of the Church.

These ad hoc, non-official groups constitute lobbies of considerable influence, furnishing appropriate conduits through which special needs, interests and concerns may be brought to the attention of the Church. They have achieved access not only to the official legislative and budget-making process, but also to the mission consciousness of the entire Church.

It is estimated that there are more than 170 of these networks and coalitions at work, encompassing a broad range of interests. They may provide a forum of discussion, a means of mutual support, a vehicle for independent action, a voice of challenge or a course of new ideas and perception. They can afford compelling information resources, and do call for achievement of more than mere institutional maintenance within the Church. The Committee simply brings this development to the attention of the Church, without judgment, as a counterpoint to the previous section of this report, addressing the impact of the actions of General Convention upon the diocesan conventions. The ultimate impact upon local congregations of General Convention actions or diocesan convention actions, or the actions or influence of these coalitions cannot be adequately assessed, but may find some reflection in the issues identified as important in the *Profile of Episcopalians* included in the appendix which accompanies this report.

### IV. Effects of Change

The Committee noted that, in today's climate of change, the Church in which Christ makes all things new for every age (and ages come quickly in our accelerated society) needs to be open, tolerant and caring in its ministry to those who are afraid of or disturbed by social and ethical changes in the society and by changes in the Church.

As forms and styles of ministry change, we observe growth of a deeper understanding of the meaning of ministry. This comes in part from the greater sharing of ministries between laity and clergy, and in part from innovative forms of ministry. Innovation has been stimulated by several circumstances, not least of which has been that there has been an increase in numbers of ordained persons at a time of decreases in church membership and in opportunities for full time service in the parish ministry.

The advent of women in the priesthood has brought joy to some who see in it new dimensions of priesthood. It has brought pain to others who are conscientiously opposed to this change, and to some who are fearful of its effects on ecumenical relations. For a small number, inability to accept this change has led to schism.

The Proposed Book of Common Prayer has gained wide acceptance and provides options for those who are more comfortable using traditional Cranmerian language

in worship, as well as for those who find that contemporary language makes worship more relevant to contemporary life. For some, worship with the 1928 book is a lifelong practice hard to lay aside.

Our Anglican heritage is one of comprehensiveness and unity without uniformity. We believe the tension and conflict resulting from change is being, and will be, celebrated within our part of the family of Christ without lessening of love and compassion between those who welcome change as a means of growth and those who suffer as a result of change.

1. **Venture in Mission (C-127).** This issue received the greatest amount of attention in bishops' addresses and in resolutions. Thirty-six resolutions were offered, of which 10 were in dioceses where the bishop did not address the matter. Bishops in 11 domestic and six overseas dioceses referred to VIM. Several resolutions asked for clarification of the objectives, and for postponement until this had been done.

2. **Homosexuality and Ordination (C-109).** This was the next most discussed issue. Resolutions were offered in 22 dioceses and bishops addressed it in 11 dioceses.

3. **Human Sexuality - Study (C-111).** This was referred to in 16 resolutions and by 11 bishops.

4. **Book of Common Prayer - Proposed Book (C-17).** The Proposed Book was referred to in bishops' addresses in 16 domestic and four overseas dioceses. Eight dioceses, of which 7 were those in which the bishop had spoken about it, addressed the issue in resolutions. One diocese offered a resolution thanking the Standing Liturgical Commission. Of diocesan resolutions on the continued use of the 1928 book, two passed and two were defeated.

All of the above four topics are among those for which diocesan action was requested. Among other matters on which dioceses were asked to respond and act were:

5. **Parish Support of Theological Education (C-116).** Referred to in eight resolutions and one bishop's address.

6. **Housing Priority (C-107).** Two resolutions, one reference in a bishop's address.

7. **Sexism in the Church (C-111).** Three resolutions, no reference by bishops.

8. **Ecumenical Guidelines for Marriage Services (C-85).** No reference to this.

9. **Evangelism. (C-97).** Three resolutions and 10 references in bishops' addresses.

Other General Convention resolutions, on which diocesan response was not specifically asked for, included:

10. **World Hunger & Simple Eating Life-Styles (C-112).** This was the subject of 10 resolutions and was referred to in the address of one bishop.

11. **Ordination of Women (C-51).** This topic produced 20 references by bishops and nine resolutions.

12. **Homosexuals are Children of God (C-108).** Five resolutions and six references by bishops.

13. **Homosexuals, Equal Protection (C-109).** Five resolutions and four references by bishops.

14. **Abortion (C-1).** Three resolutions and one reference by a bishop.

15. **Ministry of the Laity (C-117).** Four resolutions and references by eight bishops.

16. **Racism in South Africa (C-125).** Three resolutions.

17. **Financial Support for Black Colleges (C-7).** One resolution.

No resolutions were offered on:

18. **Hand Gun Control (C-106)**

19. **Amnesty & Returned Veterans (C-4)** or

## APPENDICES

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20. Church Pension Fund and Divorced Wives of Clergy (C-63). One bishop referred to the amnesty question. One mentioned a high rate of clergy divorces.

### V. Goals and Purposes

During the next triennium the goals of the committee would include:

To continue to listen to the Church members, by means of surveys, and to find creative ways to use the data generated;

Through our Provincial representatives, to help provinces and dioceses to discover how best to use the General Convention and its interim bodies;

To study the impact of the Church on societal mores, e.g. on family life;

To discern where and how the Church is moving, at every level of its life, beyond the issues of its own housekeeping to become free to be an agent of mission of the world;

To continue, if this is the wish of the President of the House of Deputies, to serve as the core of his Council of Advice.

### VI. Budget for the 1980-1982 Triennium

During the triennium 1976-1979, the Committee on the State of Church held its meetings in conjunction with those of the Council of Advice to the President of the House of Deputies, of which we formed a part. We believe that this procedure is practical and also is good stewardship, conserving human and financial resources. Part of our work was done through small sub-committees, which did their work largely by correspondence or by telephone. The Rev. Fr. Garrett volunteered his help in reviewing the diocesan reports. We acknowledge also with gratitude the work done for us by the staff of the Finance Department and especially the Rev. Fr. Schultz.

The budget for the next triennium reflects the intention to continue to operate economically.

The following budget is proposed for authorization for the Triennium 1980-1982:

Committee on The State of The Church Committee Budget				
	1980	1981	1982	Total
1. Meeting expenses, 21 Committee members, three meetings, travel and lodging	\$ 7,400	\$ 7,950	\$ 8,500	\$23,850
2. Administrative expenses (postage, telephone etc.)	600	675	725	2,000
3. Data				
Part-time personnel	1,875	2,500	3,125	7,500
Machine time	2,000	1,500	1,000*	4,500
4. Research and development of an ecumenical management information and evaluation system for the Church. Professional services, computer time and data analysis	12,000	8,000	4,000*	24,000
	\$23,875	\$20,625	\$17,350	\$61,850

\*Computer costs are expected to decline.

**Resolution #A—83**

*Resolved*, the House of \_\_\_\_\_ concurring, that \$25,850 be appropriated for the expenses of the Committee.

**Resolution #A—84**

*Resolved*, the House of \_\_\_\_\_ concurring, that \$12,000 be appropriated for the expenses of processing and analyzing soft and hard data.

**Resolution #A—85**

*Resolved*, the House of \_\_\_\_\_ concurring, that \$24,000 be appropriated for our share of the expenses of developing an ecumenical management information and evaluation system for the Church.

**Respectfully submitted,**

*Members*

- Province 1* The Rev. Edward B. Geyer Jr. (Connecticut)  
Dr. Charity Waymouth, *Chairman*, (Maine)
- Province 2* The Very Rev. Dillard Robinson III (Newark)  
The Hon. Hugh R. Jones (Central New York)
- Province 3* The Rev. Charles P. Price (Virginia)  
Mrs. Marion C. Jackson (Washington)
- Province 4* The Rev. Alex D. Dickson Jr. (Mississippi)  
Mrs. J. Wilmette Wilson (Georgia)
- Province 5* The Ven. O. Dudley Reed Jr. (Springfield)  
Marcus Cummings Ph.D. (Southern Ohio)
- Province 6* The Rev. Noah Brokenleg (South Dakota)  
Ross Sidney J.D. (Iowa)
- Province 7* The Rev. Canon James P. DeWolfe (Dallas)  
William G. Ikard II (Rio Grande)
- Province 8* The Rev. Canon John H. M. Yamazaki (Los Angeles)  
The Hon. George T. Shields (Spokane)
- Province 9* The Rev. Onell Soto (El Salvador, C.A.)  
Mrs. Vilma P. White (Panama & the Canal Zone)
- Ex Officiis* Dr. Charles R. Lawrence  
(*President of the House of Deputies*)
- Ex Officiis* The Rev. James R. Gundrum  
(*Secretary, House of Deputies*)

## **APPENDIX I**

### **EPISCOPALIANS - PROFILE 1979.**

#### **Purpose of the Profile**

For years the Episcopal Church has collected more complete vital statistics and financial information on itself than any comparable group. And despite known deficiencies in the system - the failure of some parishes and dioceses to meet deadlines, and obvious errors on some parochial reports - we are confident of their overall reliability.

But these reports cover only canonically required essentials - the number of people, the amount of money, and major events such as baptisms, marriages, etc. We can analyze trends and derive much information from our parochial and diocesan reports. But they only tell us *what* is happening, not *why*.

In its report to the General Convention of 1976 the Committee on the State of the Church expressed its wishes for further data. Other agencies indicated they also needed information not otherwise available. An ad hoc Statistical Committee was constituted by the Finance Office at the Episcopal Church Center, which is responsible for collect-

## APPENDICES

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ing, tabulating, and analyzing our present information. The committee membership included representatives from many Church agencies. An intensive survey was made to determine needs for data - demographics, attitudinal research, etc. We also learned what data was already available.

With the invaluable assistance of our consultant, the Rev. Dr. Don Kimmick, of Midland Park, N.J., the Committee collaborated on an ecumenical level with many other Church groups in conducting a survey of the unchurched in America. Dr. George Gallup was engaged for this work. The reports have already been published. Subsequent analysis of details will be of continuing interest, particularly to those concerned with evangelism.

Because of concern over the size and effects of schismatic movements following the General Convention of 1976, the Statistical Officer conducted a survey of their impact. The results will be given in another report from the Committee on the State of the Church.

But the most significant research work yet developed has been our Profile of Episcopalians. Aided by special grants from the Executive Council and Venture in Mission (which also had representation on the Statistical Committee) the study, *Episcopalians - Profile 1979*, was commissioned. A questionnaire type of survey, it includes virtually all the information requested by the State of the Church Committee, staff at the Church Center, Venture in Mission and others.

Since this was the first such comprehensive survey, several measures were taken to insure the highest possible degree of reliability. Most important was the tremendous size of the data base. All the major surveys in America (CBS-New York Times, Gallup, Time, Roper, etc.) use 1,500 persons selected on a random basis distributed in accordance with population. This base has provided data of proven reliability for the entire population of the U.S. We used the same size sample to cover a group only 2 or 3 percent as large. Not only do we have results whose accuracy can scarcely be questioned, we have enough of a sample to be able to say how much smaller a base might be used with any desired degree of acceptable reliability in any future survey.

We also wanted complete integrity and credibility, as well as the highest professional standards. So we decided to have the survey conducted independently. The contract was awarded to Market Facts, Inc., of Chicago, a most highly-regarded market research firm with 700 full-time employees. Their Chairman, Mr. David K. Hardin, took a personal interest in the survey. Mr. Arnold S. Krawitz was appointed project coordinator.

### Methods used in the survey

Market Facts selected 500 parishes on a random basis, but distributed geographically in accordance with our general membership pattern. Letters were sent to the rectors of these parishes asking for their cooperation. We asked for permission to use their parish lists. We indicated that we were interested only in active members and that no more than a few persons would be selected from any single parish.

Finally 2,000 questionnaires were mailed, again distributed geographically on a percentage basis. In the case of "Mr. and Mrs." addresses we sent a form alternately to the husband or wife. Other similar technical precautions were taken to insure random selection of respondents. Each questionnaire was to be returned anonymously to Market Facts. A card was enclosed, with the respondent's name, to be mailed to Market Facts separately. We explained that telephone calls would be made to those from whom cards were not received.

We were gratified with both the quantity and the quality of the response. About 900 replied promptly by mail; 600 required telephone follow-up. We obtained substantially more than the required 1,500 replies.

In looking at the answers to each question, it is important to realize that the real value of the survey is not in each reply but in who made it. For example, if many of those indicating a desire for senior citizens' programs are in lower income brackets in large metropolitan areas, it would pinpoint a need requiring our attention. Of course this survey of our own membership does not attempt to answer the question as to whether the Church could or should have such programs among non-church people. The potential could be clarified by comparing our data with that of the survey on the unchurched.

In this connection, it should be realized that many of the questions - even the peculiar "non-Episcopalian" language in which some were phrased - were deliberately inserted so we can match data with similar studies of the whole U.S. population.

We expect that for some time to come, we can utilize these replies to help parishes, dioceses, and national agencies in their planning.

### **Preliminary summary of the results**

There is no such thing as an "average" Episcopalian. As with most groups, we tend to cluster above or below midpoints. And we are only beginning to study the co-variances - the instances of people in the majority in one category who may be equal to or opposite from the majority in other categories. But we still can get an overall picture from the early printouts. Here, instead of repeating the phrase, "Most Episcopalians are such and such . . .", we postulate entirely hypothetical persons, whom we might call

### **"Typical Episcopalians - first draft"**

A typical Episcopalian is a woman over 49. She is probably not working. But if she is, either she or her husband is engaged in professional work or business rather than in manual labor or farming. She lives in a town of from 2,500 to 50,000 population, in the Northeast. Her husband is four years older than she is; their two children are grown and living elsewhere. Both husband and wife are college graduates; their family income is over \$20,000. Still, there are more than 300,000 Episcopalians whose family income is below \$10,000!

Religion plays a *very* important part in their lives. They go to church almost once a week. They usually pray at least once a day. Grace is said at home at meals. They firmly believe in life after death. They think of Scripture as the inspired Word of God, although not to be taken entirely literally. They think of Jesus as God (or Son of God) rather than as a great leader or divinely-inspired man.

Either the wife or her husband came to the Episcopal Church from some other group - rather than from a non-religious background - probably from the Methodists, Baptists, Presbyterians, or Roman Catholics - in that order.

The family makes a regular pledge of financial support. They feel responsibility toward the diocese and national Church. But, in December, 1978, they had not yet heard of Venture in Mission.

When asked to tell us what they consider the most important issues facing the Church today, without any prompting, they listed items we might have expected: "women in the priesthood," "prayer book revision," and "need to increase membership, especially among youth." But they expressed far greater interest in the "ministry within the congregation," "responding to social issues," (although they thought us sufficiently involved in such issues), "the family," and an overwhelming concern for "evangelism and spreading the Gospel." They gave us these replies entirely gratuitously, in their own words.

The "Typical Episcopalian - first draft" became a member of a local parish and continues there because of its particular type of liturgical worship, and the way the

## APPENDICES

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faith is presented. But a major factor is preference for the rector and his sermons. The most-wanted parish programs are adult bible study or doctrinal study, more opportunities for weekday worship, and family-oriented activities.

Our typical member went to Sunday school as a child but has had little religious instruction as an adult. He or she thinks that both the elderly and youth receive enough attention from the Church, that we are sufficiently involved in the community, and have placed sufficient emphasis on social justice.

Most agree that the Proposed Book of Common Prayer provides excellent services of worship. A substantial minority - nearly 25% - disagree. Almost all feel there is poor communication between the national Church and the people. They are not sure our goals are understood.

### **The untypical Episcopalian**

An even less likely person is the "untypical Episcopalian." Even so, in the Church there are more than 100,000 Episcopalians — classified as "active" by their rector who —

- have not attended church in the past six months
- don't know whether they believe in life after death
- think the Bible is a book of fables
- but still pray
- disclaim any responsibility for the diocese and national Church
- became affiliated with a local parish primarily because of its location
- never had any confirmation instruction
- completely disagree with any approaches to Rome or Protestantism.

### **Comparison of Episcopalians with the general church population**

One of the opportunities afforded by our survey is the ability to compare the ways in which Episcopalians are similar to the general church population of the United States, or differ from it. We asked some questions which were worded so as to be comparable to those of other national surveys undertaken recently.

As with most church people, Episcopalians are more likely to be women, older, married, and with a higher income than others in the population. Episcopalians, however, are even less likely than other church people to live in a large city (over 1 million), or to be engaged in work that can be classified as non-business or non-professional. Levels of faith in God, Jesus Christ, eternal life, and prayer are similarly high among all religious people.

There are some ways, however, in which Episcopalians differ from other church people. First, despite adverse publicity to the contrary, they appear to attend church more frequently. While 84% of all church groups attend at least once a month, 91.9% of active Episcopalians attend at least once a month. Their habits of worship extend into their personal prayer life, for they pray more frequently in private, with family members at meals, and as a regular part of a prayer group.

Religious training and an intellectual attitude toward their faith also differentiate Episcopalians from other Christians. A surprising number — 94% — of Episcopalians have attended Sunday School as compared with 88% of the general church group. Even more surprising is the fact that 75% have received special confirmation training while only 54% of the general church group had any special training for full membership in the Church. It is possible that this training is partly responsible for the fact that only 15% of Episcopalians believe in a literal interpretation of the Scripture, while 46% of the general church population accept a fundamentalist viewpoint.



When asked what are the most important issues facing the church today, almost 30% point to a combination of membership loss, evangelism, outreach, and attendance. No other issue approaches this level of concern. But their assumption of responsibility to face such problems is another matter. Here is a comparison of replies to the question, "Have you, yourself, invited someone to become active in a church in your area in the last 12 months?"

	YES	NO
Churched people in general	58%	41%
Inactive members in general	52%	48%
Active Episcopalians	43%	57%

### For further information

This preview will serve as an introduction to a study of our *Profile*, and help the reader to suggest to us what cross-tabulation and relationship checks might be helpful. The full text of the questionnaire and 150 pages of computer printouts of the basic results are available for inspection in the Resource Library of the Episcopal Church Center. Copies of this raw data without commentary are available from the Finance Department for \$12 each. Please send check with order, payable to the Domestic and Foreign Missionary Society, to Statistical Officer, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

## APPENDIX II

### SUMMARY OF STATISTICS

#### Membership

In 1977 we lost 45,487 baptized persons from active domestic membership rolls. But 1976 had shown a gain of 24,609. The 1978 figures (still incomplete because some dioceses had not provided us with their 1978 figures as late as August 1979) tentatively indicate a decline of about half a percent. In view of the fact that this triennium included the loss of persons dissatisfied with the actions of the 1976 Convention, this would indeed be modest.

In general, losses were greatest in the Eastern and Midwest metropolitan areas, except for Chicago, Milwaukee, and Pennsylvania which posted slight gains. Our Southern dioceses, responsible for gains in previous years, now show the same (albeit slowing) rate of decline as the rest of the church. Isolated gains in the Southwest and West have reduced the overall loss in Provinces VI, VII, and VIII to a statistically negligible level.

Our overseas figures are difficult to interpret since many dioceses send late or incomplete figures. However, there seem to be large gains in some dioceses and we await their 1978 data to see whether this is technical or a real trend.

Communicant figures usually lag behind those for baptized persons. This is borne out by the drop of only 20,800 communicants compared with the total membership loss of more than double that number.

When we look at households (families plus individuals living alone or in non-church-related groups), we see that the national and ecclesiastical trends of recent years are continuing. In the last 5 years the number of unmarried Americans in the 25-34 age bracket increased 50%. Census Bureau figures indicate that there are twice as many one-

## APPENDICES

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person households as in 1960. And, for the first time, *more than half* our American households contain only one or two persons. Since we keep separate statistics on families and individuals, we are able to see how this trend is affecting the Church.

(Domestic Data)	Families	+	Individuals	=	Households
1974	810,379		365,204		1,175,583
1975	791,841		380,236(?)		1,172,077
1976	784,793		374,278		1,159,071
1977	775,064		374,943		1,150,007
1978			(incomplete)		

### *The Next Generation*

There is a possibility that the abrupt losses in Church school pupils may be tapering off. The 1976 decline of 2.3% has dropped to 1.8%. Thus, while we lost 13,175 pupils in 1976, the loss was 10,090 in 1977. Day school pupils actually increased, although they are not back up to the 1975 level.

Another encouraging sign has been the increase in baptisms — from 52,901 to 53,688 for children and from 6,736 to 6,935 for adults. Confirmations dropped off, however.

There is one new development which intrigues us. A generation ago the Episcopal Church sustained a modest growth from receptions of Roman Catholics and Orthodox — about 4,000 annually. Then the numbers declined. Now this figure seems to be on the increase. We received 5,406 in 1977 compared with 4,981 in 1976.

### **Financial Support**

Our key national stewardship index, now also in use in 60 of our dioceses for parish by parish comparison, is “dollars per household per week.” Only receipts from pledge and plate are included in this index. In 1976 the national average was \$4.15 per household per week. The range extended from a low of \$2.50 in one diocese to a high of \$7.20 in Alabama.

Our 1977 reports showed the index at \$4.46, up 7.5%. The range was from \$2.58 to \$8.25 with Alabama still at the top. Of course, as with any per capita or similar formula, the index could rise merely because the number of households had declined. But the principal factor was a real increase in giving. Receipts from plate and pledge indeed were up — by a healthy 6.7%. The actual figures were \$267,208,265 — up from \$250,197,805.

Total income also rose. Gross receipts in our domestic parishes rose from \$445 to \$476 million. While these figures are most encouraging, we also like to look at the total “M” on our parochial reports as a helpful index. This figure excludes receipts from other funds and some non-recurring items. Here the growth at first outpaced inflation but seems to be slipping back. But the average rate of growth is still encouraging. The rise in this “M” total went from \$351 million in 1975 and \$377 million in 1976 to \$398 million in 1977. Calculations to the nearest thousand dollars show a growth of 7.5% in 1976 and 5.6% in 1977.

The increase in income, regardless of how calculated, was actually more than enough to meet the increased amount of parish operating expenses. This contrasts with prior years when we were, as far as national totals were concerned, using non-recurring income to meet current bills. Now, at least in 1977, this does not seem to be the case.

For example: parish operating expenses rose 7.6% in 1977. The figures were \$268,675,362 to \$289,119,518. This rise of \$20,444,156 in parish operating expenses was certainly covered by the “M” receipts. But, it must be remembered that both “M” and gross figures include non-recurring items such as capital from bequests or sales of property.

## STATE OF THE CHURCH

If we go back to the "K" totals — receipts for general purposes — we still find an increase of \$23,225,432 — \$3 million more than operating expense. In a period of inflation which threatens to be at double digit level, it is gratifying that, despite exceptions where capital had to be invaded to survive, the people are responding to the need and providing funds to meet increasing operating expenses.

There are some economic problems which need our attention. At the end of 1976 our parish mortgage indebtedness was about \$133 million. Other accounts payable brought the total debt to \$141 million. Mortgages rose to nearly \$137 million by the end of 1977, despite the fact that we had paid off \$17.5 million in old debt. Thus real new borrowing was close to the \$22 million mark. Interest charges are now running nearly \$8 million annually. A bright spot, probably due to the fact that much of this debt was incurred years ago, is that the average interest rate is less than 6%.

### Clergy

The number of clergy is still increasing, up by 75 in 1977 to a total of 12,953, including 203 women and 233 bishops.

In our domestic dioceses, we have one cleric for every 234 baptized members, or 1.7 per parish. But 41% of our clergy are non-parochial. So the really significant fact is that there are 7,391 clergy in the parochial ministry — barely one for each of the 7,474 parishes, or 1 for every 383 members. A year ago there were 7,547 parochial clergy. The decline in this category, begun a generation ago, is continuing.

The number of non-stipendiary domestic clergy has remained at a constant 19% of all clergy for several years. The total is currently 2,340.

But there is a perceptible trend. The 1975, 1976, and 1977 figures for the number of *parochial* clergy whose primary source of income is from *secular* employment has risen.

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			562			348			910
1976			597			350			937
1977	593	6	599	334	26	360	927	32	959

The number of non-parochial clergy "supporting" regularly, but in secular employment, total:

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			460			45			505
1976			496			48			544
1977	566	5	571	42	4	46	608	9	617

Totalling the above figures — clergy active in the ministry, but secularly supported — yields:

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			1022			393			1415
1976			1093			398			1491
1977	1159	11	1170	376	30	406	1535	41	1576

(This represents 12.6% of the inferior clergy)

## APPENDICES

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### *Non-stipendiary Clergy*

In addition to the above figures we might wish to take note of clergy who are secularly supported but who are not "supplying" anywhere (by choice or because of circumstances):

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			575			44			619
1976			677			44			721
1977	551	2	553	32	4	36	583	6	589

Depositions tell a story of their own. Including suspensions and transfers to the list of the Secretary of the House of Bishops we had 55, 48, and 83 in 1975, 1976, and 1977 respectively. Of the 83 deposed in 1977 we know that 32 were for causes related to the schismatic movement. And, because we also know of 46 more whose bishops report as being likely to be disciplined for this cause in 1978, we would expect the deposition rate in 1978 to continue at roughly double the norm of 50 per year prior to 1976.

### *Women in the Ordained Ministry*

By the end of 1977 there were 62 women canonically ordained (or accepted) in the priesthood. Sixty-one were in the diaconate.

Eleven women in the priesthood were in charge of congregations; six deacons were in charge. There were 30 women in the priesthood serving parishes as assistants; 48 deacons were so serving.

In all, at least 95 women were in the parish ministry. The balance of the total of 203 female clergy were mainly serving in educational or institutional ministries, although undoubtedly some of them did parochial work as well.

There were 73 women postulants and candidates at the end of 1977. There were many more women students in seminaries, but not all of them may continue to the priesthood. Some data is incomplete because dioceses had not begun to keep account of women separately. In any case it is too early to project trends. The number of female clergy is too small (barely more than 1.5% of total clergy, including the episcopate) to either view with encouragement or alarm, depending on preference. We would expect our 1978 figures, due in mid-year, to yield considerably more information.

## APPENDIX III

### SURVEY OF THE SCHISMATIC MOVEMENT

#### **The Schismatic Movement**

Following the 1976 General Convention, well over two thousand persons met in St. Louis to organize a group proclaiming continuity with Anglicanism but rejecting their former jurisdictions in the Episcopal Church. At that time, in addition to a half-dozen parishes in publicized schism, we could discover only 20 more taking definite steps towards separation. But we noted that there was a measurable trend in the number of "dissenting" parishes — those able to support their dioceses and the General Church Program but who were not doing so.

We projected a "worst case scenario," which we repeat here:

	1975	1976	1977	1978
Dissenting parishes	94	148	232	366
Schismatic parishes	6	8	26*	40

\*half the number of parishes then claimed by schismatic groups

This "worst case scenario" estimated 15,000 Episcopalians in actual schism, plus ten times that number whose dissent had led them to refrain from diocesan support. The financial impact was estimated as a maximum loss of \$18,846 in average support per diocese, and a loss of \$50,000 for the General Church Program. No such "worst case" materialized.

Three events transpired to affect our projections. The House of Bishops adopted a "statement of conscience" at Port St. Lucie which encouraged many who disagreed with actions of the General Convention to remain within the structure of the Episcopal Church. The size of this group cannot be determined, but we know that at least 30 bishops and many hundreds of priests supported the newly-formed Evangelical and Catholic Mission which encouraged such loyalty.

Despite this, the new "Anglican Church in North America" (now renamed the "Anglican Catholic Church") then consecrated four bishops. Subsequently, the schismatics broke into three main groups — one approving of this action; a smaller group hoping for absorption with another part of the Catholic Church (Orthodox, Roman, or otherwise); and a third still smaller but identifiable group remaining as what, for lack of a better term, we might designate as Catholic-minded congregationalist. A fourth group, as yet unnamed, and of unknown size, split off from the Anglican Catholic Church at its constitutional convention in Dallas in October, 1978.

The picture has been further confused by the fact that the schismatics have drawn some converts from persons previously lapsed from the Episcopal Church, from Roman Catholic traditionalists, and others. Thus any growth among the schismatic groups does not mean the same size loss by the Episcopal Church. Further problems occur because (according to dissidents) some clergy had refused to remove the names of persons participating in the schisms from their parish lists. It would be impossible for our clergy to transfer such persons canonically to any schismatic group, of course. But there may have been a delay in treating such persons as lapsed. Our canons provide that a communicant be regarded as lapsed or inactive only after a year during which he fails to receive Holy Communion three times. Hence, in the transitional year, the same person could be conceivably counted as active on both sides of the ecclesiastical fence. However, such is no longer the case. Our 1978 data now indicates that growth is actually taking place in the Episcopal Church and has already negated any losses due to the schismatic movement.

To help analyze the present situation we circulated questionnaires among all our dioceses and we also used information provided us informally by some schismatic leaders themselves.

The most obvious (and saddest) evidence was provided by our own diocesan offices. We know that 62 clergy have been deposed for causes directly related to the schism. There are 16 more under other discipline for schismatic offences or likely to be deposed by year-end 1979.

The schismatic groups formerly claimed a total of 78 clergy and from 130 to 175 parishes. We identified the clergy by name and found that some are still technically in good standing in the Episcopal Church. Some are retired or non-parochial. The claims of dissident groups (at the close of 1978) that 78 clergy have left the Episcopal Church

## APPENDICES

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because of dissatisfaction with the actions of the 1976 General Convention are correct. It is the same number which our diocesan offices tell us we have either lost or might expect to lose because of the schism.

The most recent information, published by the Fellowship of Concerned Churchmen in June 1979, lists 86 priests and 188 parishes, who have "indicated affiliation with or strong sympathy for ACC or FCC." Since some of the parishes and clergy in their list are still, at least technically, in good standing in the Episcopal Church, we see no reason to change our estimates made a year earlier as the numbers of parishes and clergy in the schism.

We have more difficulty with estimating the number of laity involved. In reply to our questionnaire, our diocesan offices identified circumstances involving substantial schism and/or significant attempts to start independent Anglican parishes in only 17 dioceses. The totals involved were reported as follows:

Parishes in which substantial schism has occurred since the 1976 Convention	32
Number of baptized persons involved	3,336
Number of attempts to alienate property	11
Number of additional known attempts to start independent Anglican parishes	40
Estimated membership strength of these new parishes	940

From this survey we get a total of 72 parishes and 4,276 people.

The major discrepancy then, is that the schismatics are claiming two and one-half times the number of "parishes" as our own diocesan administrators seem to know about. In any case, the vast majority of these parishes seem to consist of a handful of people.

Our conclusion is that, despite claim of from 20,000 to 30,000 members in the schismatic groups, the number could hardly be greater than 15,000. Even that would be more than 3 times the estimates made by our 93 diocesan administrators. And, although the number of actual parishes where substantial schism has occurred is slightly greater than our "worst case scenario" for 1977 (32 as against our estimate of 26), we see an actual decline in the number of non-supporting dissident parishes from a "worst case" of 232 to less than 200. If this data is confirmed by the balance of our parochial and diocesan reports, and no further stimulus is given to aid the schismatic movement (e.g. by the General Convention of 1979), we would expect the schism to level off and cease to make further gains at the expense of the people and resources of the Episcopal Church.

# The Standing Commission On The Structure of the Church

## Contents

	Page
<b>I. INTRODUCTION</b> .....	AA-284
A. Identity of Commission	
B. Committees of the Commission	
C. Commission Procedure	
D. The Structure of the Church .	
<b>II. CANONICAL CHANGES</b> .....	AA-287
A. Deputation Size, House of Deputies - Three in Each Order	
B. Equalization of Deputies' Transportation	
C. Executive Secretary of the General Convention to Become Executive Officer	
D. Interval Between General Conventions to Become Budget Cycle	
E. Provincial Presidents	
<b>III. CONSTITUTIONAL AMENDMENTS - SECOND READING</b> .....	AA-290
A. Enfranchising Communicants Not Domiciled in Diocese	
B. Voting by Retired Bishops	
<b>IV. CONSTITUTIONAL AMENDMENT - FIRST READING</b> .....	AA-291
Vote by Orders - The Divided Vote	
<b>V. COMMITTEES, COMMISSIONS AND BOARDS - REALIGNMENT AND STANDARDIZATION</b> .....	AA-293
A. Preliminary Statement	
B. Table of Committees, Commissions and Boards	
C. Standing Commissions and Joint Commissions	
D. Joint Standing Committees and Joint Committees	
E. Standing Committees	
F. Legislative Committees	
G. Boards	
<b>VI. NEW JOINT RULE FOR JOINT SESSION TO DEBATE MAJOR ISSUES</b> .....	AA-304
<b>VII. MISCELLANEOUS</b> .....	AA-304
A. Consent to the Consecration of Bishops	
<b>VIII. APPENDIX</b> .....	AA-305
A. Report of Receipts and Expenditures	
B. Estimated Requirements for 1980-1982 Triennium	
C. Extra Provincial Dioceses — A Position Statement	
D. Funding the Commission	
<b>IX. LEVELS OF AUTHORITY WITHIN THE CHURCH</b> .....	AA-307

## APPENDICES

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### I. INTRODUCTION

#### A. Identity of the Commission

The Standing Commission on the Structure of the Church was established by the 1970 General Convention meeting in Houston and derives its authority from Canon I.1.2.(f).

The Standing Commission is an outgrowth and combination of the functions of the Joint Committee on the Structure and Organization of General Convention created by the 1937 General Convention and the Joint Commission to Study the Provincial System created by the 1955 General Convention. These were combined into the Joint Commission on the Structure of General Convention and Provinces by action of the 1961 General Convention.

Canon I.1.2.(f) defines the duties of the Commission as follows:

*(f) It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of the Church. It shall, from time to time, review the operation of the several Joint Committees and Joint Commissions to determine the necessity for their continuance and effectiveness of their functions and to bring about a co-ordination of their efforts. Whenever a proposal is made for the creation of a new Joint Committee or Joint Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.*

The present composition of the Commission with date of expiration of term and Province of each member being placed in parenthesis is as follows:

The Rt. Rev. Robert H. Cochran (1982 — VIII)\*\* *Vice-Chairman*

The Rt. Rev. William H. Folwell (1979 — IV)\* *Vice-Chairman*

The Rt. Rev. Alexander D. Stewart (1982 — I)

The Rev. Jesse F. Anderson, Jr. (1982 — III)

The Rev. George E. Bates (1979 — VIII)

The Rev. Robert R. Parks (1979 — II)

Mrs. Donald C. Barnum (1979 — III) *Secretary*

Mr. K. Wade Bennett (1982 — VII)

Mr. Charles M. Crump (1979 — IV) *Chairman*

Mr. John H. Farquharson (1979 — I)

Mrs. Henry N. Somsen (1982 — VI)

Mr. Frank T. Wood, Jr. (1982 — II)

\*The Rt. Rev. Gerald N. McAllister (1979 — VII) was appointed to fill the unexpired term of Bishop Folwell who resigned in February, 1978, due to the press of other responsibilities.

\*\*Elected *Vice-Chairman*, 1978

#### B. Committees of the Commission

The Commission has carried on its work by dividing itself into four Standing Committees as follows:

##### *Committee on General Convention Organization*

Mr. John H. Farquharson, *Chairman*

The Rt. Rev. Alexander D. Stewart

Mr. Charles M. Crump

Mrs. Henry N. Somsen

##### *Committee on Orders*

The Rev. George E. Bates, *Chairman*

The Rt. Rev. William H. Folwell

The Rev. Jesse F. Anderson, Jr.

Mr. Frank T. Wood, Jr.



*Committee on Provinces, Dioceses and Other Groups*

Mr. Wade Bennett, *Chairman*  
The Rt. Rev. Robert H. Cochrane  
The Rev. Robert R. Parks  
Mrs. Donald C. Barnum

*Executive Committee*

Chairman  
Vice-Chairman  
Secretary

**C. Commission Procedure**

The Commission held four meetings during the Triennium, January 26-27, 1977, October 23-25, 1977, October 24-26, 1978 and March 19-21, 1979.

Agenda items considered by the Commission originated from (a) specific referrals by resolutions of the 1976 General Convention, (b) resolutions introduced at that General Convention and either not fully considered or not adopted by the Convention, (c) matters identified by members of the Commission or others, (d) requests for consideration of matters received from other Committees, Commissions, organizations or individuals and (e) matters identified in the course of the meetings of the Commission.

To carry out the mandate to review the operation of the several Joint Committees and Joint Commissions, the Commission requested information from all of the Joint Committees and Joint Commissions. The Commission sought the advice of the Presiding Bishop, the President of the House of Deputies and the Executive Secretary of the General Convention, as well as other Bishops, Priests, lay persons, including the staffs of the Executive Council and of Committees, Commissions and Boards.

*The Basic Concepts and Principles* concerning the Church and concerning organization structure identified by the Standing Commission on the Structure of the Church in its report to the 1976 General Convention meeting in Minneapolis (Journal pp. AA-11-AA-13) have continued to guide the Commission during this Triennium. They are reprinted as Appendix A to this report, and we commend them for your study.

The Commission expresses its appreciation to the Rev. James M. Gundrum, Executive Secretary of the General Convention, who attended all meetings of the Commission and was most helpful in identification of issues and the gathering of information.

**D. The Structure of the Church**

**1. The major organization components of the Church are:**

- a. The Communicant
- b. The Parish (or Mission).
- c. The Diocese.
- d. The Province.
- e. The General Convention.
- f. The Executive Council of the General Convention.
- g. The Office of the Presiding Bishop, including the staff for the general church program.

**2. The Church, as an organization, is basically a democracy divinely motivated and led. Its democratic nature is defined by the way in which it functions and, by its functioning, establishes the responsibility and authority of the different organization components.**

- a. The Communicants elect the Vestries of the Parish.
- b. The Parishes, acting through their Vestries, or in Parish meetings, elect representatives to the Diocesan Convention.

## APPENDICES

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- c. The Diocesan Convention elects representatives to the Provincial Synods and Deputies to the General Convention.
- d. The General Convention comprises the House of Deputies, consisting of elected representatives of the laity and clergy from each Diocese, and the House of Bishops, consisting of all the Bishops, each having been duly elected by a Diocese or by Diocesan representatives.
- e. The Provincial Synods and the General Convention elect the members of the Executive Council of the General Convention.
- f. The Presiding Bishop is chosen by the House of Bishops and his selection is confirmed by the House of Deputies.

3. Each Diocese is led by a Bishop who is duly elected by the membership of that Diocese in Diocesan Convention and whose election is confirmed by a majority of the Bishops and a majority of the Standing Committees of all the other Dioceses.

4. The whole Church is led by a Presiding Bishop elected by the House of Bishops and confirmed by the House of Deputies.

5. The Bishops receive their authority and responsibility for their leadership from two sources:

First, such authority and responsibility are to be found in the commissioning by Jesus of the first Apostles and their successors, who have been known as Bishops. The Bishops together are the Episcopate. This apostolic responsibility and authority is conferred by the Holy Spirit in the authorized service of ordination and consecration of a Bishop and is manifested in the office of the Bishop as:

- a. Chief evangelist and missionary.
- b. Chief steward of the sacraments.
- c. Chief overseer of:
  - (1) The spiritual welfare of all the people committed to the Bishop's care, clergy and laity alike;
  - (2) The proclamation of the Gospel in preaching and teaching; and
  - (3) The selection and ordination of persons for the offices of deacon and priest.

Second, the Episcopate derives its responsibility and authority from the consent of those who are led. This consent is secured from the members of the organization through the processes of Convention. The Convention through the Constitution and Canons, Prayer Book, program and budgets and other legislative actions expresses its consent to the Episcopate.

The Commission recognizes that the two types of responsibility and authority are not clearly separate and distinct. The "apostolic authority" leadership helps motivate and shape the responses of those led and, further, the degree of consent may depend on their evaluation of the effectiveness of the leadership.

6. The Presiding Bishop and the Executive Council of the General Convention are the administrative arm of the Convention and are responsible for carrying out the program and policy adopted by the General Convention. They have charge of the unification, development and prosecution of the missionary, educational and social work of the Church, and of such other work as may be committed to them by the General Convention.

The Presiding Bishop, as President of the Executive Council of General Convention, is the Chief Administrative Officer of the Church in addition to being the Chief Pastor of the Church.

These concepts and principles have been used by the Commission as guidelines in its work. Throughout its deliberations the Commission has approached its task in the belief that its purpose is not to propose the abolition of any existing Church structure nor to suggest the substitution of new structures, but instead to make recommendations which if followed, would in our opinion facilitate the work of the Lord by clarifying and perhaps realigning existing structural units.

## II. CANONICAL CHANGES

### A. Deputation Size, House of Deputies — Three in Each Order

In its report to General Convention over a period of fifteen years, this Commission and its predecessor Commissions and Committees recommended Plans of Proportional Representation until its Report to the 1976 Minnesota Convention when this Commission recommended that each Diocese be represented in the House of Deputies by three Presbyters and three Lay Persons. The decision to recommend equal reduction in number of Deputies from the Dioceses rather than proportional representation was based largely on the Commission's conclusion that the polity of the Episcopal Church recognizes the principle of equality among Dioceses.

The 1976 General Convention rejected the proposal to reduce the number of Deputies from four to three and referred the question of Proportional Representation to this Commission for study and report. The Commission has complied with this direction and presents its report, again recommending straight reduction rather than proportional representation.

As the size of the House of Deputies continues to increase by the erection of new Dioceses, an increasing burden is placed upon the legislative process.

The Episcopal Church, as stated in the Preamble to the Constitution, is "a Fellowship . . . of . . . Dioceses, . . ." Considering this fact, it is appropriate that each Diocese be represented by an equal number of Deputies. If the size of the House is to be reduced, the only feasible method appears to be a reduction in the size of the Deputations. A few Dioceses are voluntarily reducing their Deputations to save expense and to assert leadership in the movement to reduce the size of the House.

The following resolution, which was recommended to the Louisville Convention in 1973 by the House of Deputies Committee on Structure, by this Commission to the 1976 General Convention and again to the 1979 General Convention, would accomplish a 25% reduction in size and by having three Deputies in each order would virtually eliminate the problem of the divided vote:

#### Resolution #A-86

*Resolved, the House of \_\_\_\_\_ concurring, That Canons I.1.3(a) and I.1.3(b) be renumbered as Canons I.1.4.(a) and I.1.4.(b), that Canon I.1.4 be renumbered as Canon I.1.3(c), that present Canon I.1.3(c) be renumbered as Canon I.1.3(b) and that there be enacted new Canon I.1.3(a) to read as follows:*

*"Section 3(a). The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by three Presbyters canonically resident in the Diocese and by three Lay Persons, communicants of this Church having domicile in the Diocese."*

### B. Equalization of Deputies' Transportation Expense

In reports to 1973 and 1976 General Conventions, this Commission recommended that there be assumed by the Church as a whole the travel expense of each Diocese's Deputies attending the Convention. The House of Bishops has informally established a program which accomplishes this result.

The Commission is of the opinion that the General Convention should be held in different sections of the country, but even were it held only in the geographical center of the country, inequities would exist in the burden of travel expense. This inequity can be removed by the adoption of the following resolution:

## APPENDICES

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### Resolution #A—87

*Resolved, the House of \_\_\_\_\_ concurring, That Canon I.1 be amended by renumbering present Section 9 and all succeeding sections, and by the adoption of a new Section 9 to read as follows:*

*"Sec. 9. In order that the cost of transportation to meetings of the General Convention may be equalized, the Treasurer of the General Convention shall pay to each Diocese a transportation allowance for each of its Deputies, not to exceed eight, in the amount of the lowest individual round-trip coach air fare from the See City of such Diocese to the commercial airport nearest to the place of meeting of the Convention. The total of all such allowances shall be prorated equally among the several Dioceses, and the portion allocable to each Diocese shall be added, with respect to such Diocese, to the General Convention assessment provided for in Section 8, with respect to the year of such meeting of the General Convention."*

### C. Executive Secretary of the General Convention to Become Executive Officer

### Resolution #A—88

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 1, Section 13 be amended as follows:*

Sec. 13. There shall be an Executive Office of the General Convention, to be headed by a General Convention Executive ~~Secretary~~ *Officer* to be appointed jointly by the Presiding Bishop and the President of the House of Deputies. The Executive Office of the General Convention shall include the functions of the Secretary and the Treasurer of the General Convention and those of the Manager of the General Convention, and, if the several positions are filled by different persons, such officers shall serve under the general supervision of the General Convention Executive ~~Secretary~~ *Officer*, who shall also co-ordinate the work of the ~~Joint~~ Committees, ~~Joint~~ Commissions, Boards and Agencies funded by the General Convention. Expense Budget.

### D. Interval Between General Conventions to Become Budget Cycle

The Constitution was amended in 1970 to make it possible to hold regular meetings of the General Convention Triennially, Biennially or Annually. Most Canonical language was subsequently changed to conform to the Constitutional changes, but the Canonical language with respect to the preparation and adoption of budgets is still geared to a three year interval between meetings of the General Convention. The Commission recommends deletion of the requirement that the Executive Council transmit to the Provinces statements of existing appropriations within Dioceses and that Synods report to the Executive Council their findings with respect to the proposed budget. This is not being done and seems to be an unwieldy procedure. However, the Presidents of the Provinces will receive the proposed budget four months before the General Convention. To cure this difficulty, the Commission recommends the adoption of the following resolution:

### Resolution #A—89

*Resolved, the House of \_\_\_\_\_ concurring, That Canons I.4.6(a) and I.4.6(c) be amended to read as follows:*

*"Sec. 6(a). The Council shall submit to the General Convention at each regular session thereof a program for the [triennium, including] ensuing budgetary period"*

*which budgetary period shall be equal to the interval between regular meetings of the General Convention. The program so submitted shall include a detailed budget of that part of the program for which it proposes to make appropriations for the ensuing year, and estimated budgets for the [two] succeeding [years] portion of the budgetary period. In connection with the preparation of such budget the Executive Council shall, at least fifteen months before the session of the General Convention, transmit to the President of each Province a statement of its existing appropriations for the Dioceses within such Province, showing the items for which such appropriations are expended, for the purpose of obtaining the advice of the Province as to changes therein. The Synod, or Council, of each province shall thereupon, in such manner as the Synod shall determine, consider such budget and report its findings to the Executive Council for its information.*

After the preparation of the budget, the Executive Council shall, at least four months before the sessions of the General Convention, transmit to the Bishop of each Diocese and to the President of each Province a statement of the existing and the proposed appropriations for all items in the budget. The Executive Council shall also submit to the General Convention with the budget a plan for the apportionment to the respective Dioceses of the sum needed to execute the program.

“(c). Upon the adoption by the General Convention of a program and plan of apportionment for the [ensuing triennium] *budgetary period*, the Council shall formally advise each Diocese with respect to its proportionate part of the estimated expenditure involved in the execution of the program in accordance with the plan of apportionment adopted by the General Convention. Such objective shall be determined by the Council upon an equitable basis.”

## E. Provincial Presidents

The role of the Province in the structure of the Episcopal Church has been discussed for generations. At the 64th General Convention (Louisville) a resolution was passed instructing this Commission to develop a proposal for “a strong regional system within the Episcopal Church for the planning and implementation of Mission, Program and Ministry, appropriate for the respective regions . . .” and, further instructing the Executive Council “. . . to use every appropriate means to involve the existing provincial system and existing coalitions of Dioceses in the development and implementation of Mission, Program, and Ministry during the next triennium.” (Journal, 1973, p. 445).

During the ensuing triennium the Regional Groupings Committee of the Structure Commission considered the history of the Provinces and studies of the system which had been made, and conducted a survey to find out how Church leadership at the Diocesan level felt about the issue. “Various opinions were expressed, but the consensus seemed to be (1) the value of a level of structure between the Diocese and the National Church is largely informational and educational, (2) the present geographical boundaries of the Provinces are not necessarily, or even usually, suitable for joint programming, and (3) joint programming needs to be done on an *ad hoc* basis. (It is interesting that a similar survey conducted early in 1960 produced a similar variety of opinion. See Journal, 1961, p. 594.)” (Journal, 1976, p. AA-34.)

Two proposals recommended by the Structure Commission in response to the 1973 resolution were adopted by the 1976 Convention.

It should be pointed out that, in the terminology of the Anglican Communion, the word “Province” is used to describe territories in the Church, often contiguous with national boundaries, under the jurisdiction of an archbishop or a metropolitan.

## APPENDICES

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In this sense, the entire Episcopal Church constitutes a Province, under the jurisdiction of the Presiding Bishop. The fact that the Episcopal Church uses the word "province" to designate its geographical subdivisions, and has them headed by Bishops known as Province Presidents, has led to some confusion in the Anglican Communion.

In the opinion of the members of this Commission the requirement that the President of a Province in this Church be a Bishop has probably inhibited greater use of the Provincial structure. The workload of Bishops is such that few can devote a great deal of time to leadership and administration of a Province. It is for this reason that this Commission endorses a proposal which came from the floor of the House of Deputies at the 1976 Convention: that the Canons be changed to allow a Province, if it wishes, to elect someone other than a Bishop as its President.

Mindful that the Presiding Bishop uses the Presidents of the nine Provinces as his Council of Advice, the proposal requires, in case the Province elects someone other than a Bishop as its President, that a Bishop be elected as Vice President, and that the Bishop so chosen represent the Province on the Presiding Bishop's Council of Advice and serve as President of the House of Bishops of the Province.

Therefore, the Commission recommends the adoption of the following resolution:

### Resolution #A—90

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 8, Sec. 6 be amended as follows:*

*Sec. 6(a). The President of each Province ~~shall~~ may be one of the Bishops, Presbyters, Deacons or Lay Persons of the Province, elected by the Synod by the concurrent vote of the three orders and by a plurality in each order. ~~He~~ The person elected shall hold office for such term as the Synod may determine.*

*(b.) When the person elected President is not a Bishop, a Vice-President who shall be a Bishop shall be elected by a concurrent vote of the three orders and by a plurality in each order. In this event, the Bishop so elected shall serve, ex officio, as President of the House of Bishops of the Synod and shall represent the Province in all matters requiring the participation of a Bishop.*

If this proposal is adopted, House of Bishops' Rule XXVI should be amended to conform.

## III. CONSTITUTIONAL AMENDMENTS — SECOND READING

### A. Enfranchising Communicants Not Domiciled in Diocese.

The 1976 General Convention adopted on First Reading an amendment to Article I, Section 4, of the Constitution, to eliminate the words: "having domicile in the Diocese" and inserting: "in good standing in the Diocese, but not necessarily domiciled in the Diocese."

The reason stated for the amendment is the fact that communicants of border parishes who do not live within their respective Dioceses are prevented from serving as Lay Deputies, thereby depriving the Church of available leadership.

The Commission favors the principle of permitting such communicants to be eligible to serve as Deputies.

The Commission, therefore, recommends that the amendment adopted by the 1976 General Convention be adopted on Second Reading as follows:

**Resolution #A—91**

*Resolved, the House of \_\_\_\_\_ concurring, That the 66th General Convention amend Article I, Section 4 of the Constitution of the Episcopal Church in the following manner:*

*“In line 5, eliminate the words ‘having domicile in the Diocese’ and insert the words ‘in good standing in the Diocese but not necessarily domiciled in the Diocese.’”*

**B. Voting by Retired Bishops.**

The 1976 General Convention adopted on First Reading an amendment to Article I, Section 2 of the Constitution to grant a seat and vote to every assistant Bishop and to withdraw from retired Bishops the right to vote but retaining for them both seat and voice.

The Commission recommends the adoption on Second Reading of this amendment as follows:

**Resolution #A—92**

*Resolved, the House of \_\_\_\_\_ concurring, That the 66th General Convention amend Article I, Section 2 of the Constitution of the Episcopal Church in the following manner:*

*“At the beginning add: ‘Every Bishop of this Church shall have a seat and voice in the House of Bishops.’*

*“After ‘every Suffragan Bishop’ insert: ‘every Assistant Bishop.’ Eliminate: ‘by reason of advanced age or bodily infirmity, or who.’ After ‘has resigned his jurisdiction’ insert: “and has not retired.” so that it reads:*

*“Sec. 2. Every Bishop of this Church shall have seat and voice in the House of Bishops. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every Assistant Bishop, and every Bishop 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 Bishops, has resigned his jurisdiction, and has not retired, 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.”*

**IV. CONSTITUTIONAL AMENDMENT — FIRST READING****Vote by Orders — The Divided Vote.**

Normally in the House of Deputies each Deputy, whether Clerical or Lay, votes as an individual and the affirmative vote of a majority of those present is sufficient for adoption of a resolution or motion. However, a vote by orders is required by the Constitution for adoption of amendments to the Constitution and the adoption of a Prayer Book and alterations thereof and additions thereto. It is, in fact, a requirement not only of a vote by orders but a vote by Dioceses and orders with each Diocese casting one vote in each order.

Article I, Section 4 provides that a vote by orders is required also when demanded by the Clerical or Lay representation from three or more Dioceses. It further provides

## APPENDICES

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that no action of either order shall pass in the affirmative unless it receives the majority of all votes cast and unless the sum of all the affirmative votes shall exceed the sum of other votes by at least one whole vote. As a divided vote of a deputation is not an "affirmative" vote it is counted as a negative vote. This is the so-called "Divided Vote" provision. Efforts to change this have been made repeatedly for the past half century.

The 1970 General Convention actually adopted on first reading an amendment to Article I, Section 4 of the Constitution to provide that when the vote of the Deputies in either order in a Diocese is evenly divided, the vote shall be recorded as one-half vote for the affirmative and one-half for the negative. The amendment was defeated on its second reading at the 1973 General Convention. However, at that Convention, the House of Deputies directed the appointment of a Special Committee to make recommendations to the 1976 General Convention.

This Special Committee on Voting Procedures recommended an amendment to provide a formula for counting votes. (1976 Journal, page A-7) This recommendation and various amendments proposed to it were tabled in the House of Deputies. (1976 Journal, pages D115-116).

Although historically relatively few resolutions of importance have been defeated by the divided vote, the Commission senses that many Deputies feel frustrated by this provision and desire a change. We, therefore, are proposing an amendment which follows the pattern of the 1976 recommendation but is, in our opinion, easier to understand and administer.

Under the recommendation of the Commission hereinafter set forth the quorum required to cast a valid ballot must number 60% of those Dioceses entitled to vote. Assuming the number of deputations in the House of Deputies as 120, not less than 72 (60%) deputations voting in each order in the affirmative or negative would be required for a valid ballot. The recommendation further requires an affirmative majority of 2/3 of those voting in the affirmative or negative, as a divided vote is to be construed as an abstention.

The following examples illustrate the proposed recommendation:

Assume:	Dioceses entitled to vote	120
	Dioceses voting in the affirmative or negative — 60% required for a valid vote	72
Assume:	Dioceses voting	120
	Affirmative	68
	Negative	32
	Divided	20
		<hr/> 120

The measure passes as the affirmative 68 votes exceed 2/3 (67) of the 100 voting in the affirmative and negative.

Assume:	Dioceses voting	120
	Affirmative	65
	Negative	45
	Divided	10
		<hr/> 120

The measure fails as the affirmative 65 votes do not equal 2/3 (74) of the 110 voting in the affirmative and negative.

The Commission, therefore, recommends the adoption of the following:



**Resolution #A—93**

*Resolved, the House of \_\_\_\_\_ concurring, That the last paragraph of Section 4 of Article I of the Constitution be amended to read as follows:*

*“On any question, the vote of a majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution; or, in cases not specifically provided for by the Constitution, by Canons requiring more than a majority; or unless the Clerical or the Lay representation from three or more Dioceses require that the vote be taken by orders. In all cases of a vote by orders, the two orders shall vote separately, each Diocese and Missionary Diocese having one vote in the Clerical order and one vote in the Lay order and ~~(the concurrence of the votes of the two Orders shall be necessary to constitute a vote of the House)~~ a concurrent affirmative majority of two-thirds (2/3) of those Dioceses and Missionary Dioceses voting in the affirmative and negative in each order shall be required. A divided vote within an order or in a Diocese or Missionary Diocese shall be construed as an abstention and shall not be counted as a vote. ~~(No action of either order shall pass in the affirmative unless it receives the majority of all votes cast, and unless the sum of all the affirmative votes shall exceed the sum of other votes by at least one whole vote.)~~ No action shall pass in either order unless the vote therein includes total affirmative and negative votes of at least 60% of the Dioceses and Missionary Dioceses entitled to vote.”*

## **V. COMMITTEES, COMMISSIONS AND BOARDS — REALIGNMENT AND STANDARDIZATION**

### **A. Preliminary Statement**

In its report to the 1973 General Convention, this Commission reviewed and recommended certain changes in the structure and duties of the several Committees, Commissions and Boards. A number of those recommendations were adopted by that General Convention, including the realignment of the 22 parallel Standing Committees of the House of Bishops and of the House of Deputies.

Among the duties of this Commission as set forth in Canon 1.1.2.(f) is to:

“... review the operation of the several Joint Committees and Joint Commissions to determine the necessity for their continuance and the effectiveness of their functions and to bring about a coordination of their efforts.”

Further provision is made for reference to this Commission of proposals for the creation of new Joint Committees or Joint Commissions. Pursuant to these provisions, several of the Joint Commissions have requested that this Commission recommend their establishment as Standing Commissions to assure continuity of membership in a continuing study of matters of concern resulting in legislative proposals.

After reviewing the duties and responsibilities of the several Joint and Standing Commissions, the members of the Commission are in full agreement that all Commissions of the General Convention should be *Standing Commissions*, with the members thereof being appointed for terms equal to twice the interval between regular meetings of the General Convention and with terms rotated so that the terms of half the members shall expire at the conclusion of each regular meeting of the General Convention. Standing Commissions are composed of Bishops and of Presbyters, Deacons and Lay persons who may, but need not, be members of the House of Deputies.

## APPENDICES

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The Commission believes that Committees should be grouped under the category of *Standing Committees* when the members are appointed upon the adjournment of General Convention to serve through the succeeding Convention and *Legislative Committees* which are appointed in the year of General Convention for service primarily during the ensuing Convention. In each category, the Committees may be *Joint* when composed of members of *both Houses* or simply *Standing* or *Legislative Committees* when composed of members of a *single House*. Only Bishops and Deputies may serve as members of Committees.

Finally, there are those Boards and other agencies created by General Convention for special purposes which do not fall under the classification of either Committees or Commissions.

### B. Table of Committees, Commissions and Boards

The following table of Committees, Commissions and Boards illustrates their alignment as they will exist if the recommendations of this Commission for changes in the Canons and Rules hereinafter set forth are adopted:

Standing Commissions	CANON
The Church in Small Communities	I.1.2 n (1)
Constitution and Canons	I.1.2 n (2)
Ecumenical Relations	I.1.2 n (3)
Human Affairs and Health	I.1.2 n (4)
Metropolitan Areas	I.1.2 n (5)
The Structure of the Church	I.1.2 n (6)
World Mission	I.1.2 n (7)
Standing Liturgical Commission	II.4
Standing Commission on Church Music	II.6
Joint Standing Committees	<i>Joint Rule</i>
Nominations	I.1-2 (a) - (m)
Planning and Arrangements	VII.18
Program, Budget and Finance	VI.17
	II.10-11
Joint Committees	I.1-2 (a) - (m)
Committees and Commissions	VIII.22
Place of Future General Conventions	VIII.22
Standing Committees	
<i>House of Bishops</i>	<i>H. B. Rules</i>
A. Pastoral Letter	I, XXVII
B. Resignation of Bishops	I
C. Religious Communities	I
D. On Nominations and Elections	I
E. Advisory — Council of Advice (Presidents of Provinces)	I, XXVI
<i>House of Deputies</i>	<i>H. D. Rules</i>
State of the Church (Also Council of Advice to the President under Canon I.1.1. (b))	7

**Legislative Committees****Parallel Committees**

H.B. General  
Rule I; H. D.  
Rule 7

1. Dispatch of Business
2. Certification of the Minutes
3. Rules of Order
4. Constitution
5. Canons
6. Structure
7. Admission of New Dioceses
8. Consecration of Bishops
9. World Mission
10. National and International Problems
11. Social and Urban Affairs
12. Mission to Rural America
13. Evangelism
14. Liturgy
15. Church Music
16. Ministry
17. Education
18. Church Pension Fund
19. Church Support
20. Ecumenical Relations
21. Miscellaneous Resolutions
22. Privilege and Courtesy
23. Credentials

**Boards and Other Agencies**

Board for Theological Education  
Clergy Deployment Office  
Council for the Development of the Ministry  
General Board of Examining Chaplains  
House of Bishops Committee on Pastoral Development

Canon III, 6  
1976 Journal C-71  
1976 Journal C-115  
Canon III, 7  
1973 Journal 1139  
I, 6

**C. Standing Commissions and Joint Commissions**

The Commission recommends that Canon I.1.2 be rewritten and incorporate portions of Joint Rule I to make uniform the procedure for the appointment, organization and operation of Standing Commissions and Joint Commissions. The following Resolution is presented for adoption:

**Resolution #A—94**

*Resolved*, The House of \_\_\_\_\_ concurring, That Canon I.1.2 be repealed and the following Section 2 be inserted in lieu thereof and the Standing Commissions set forth in Sub-Section (m) shall be comprised initially of the members of the existing Joint and Standing Commissions of the same name:

## APPENDICES

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*Sec. 2(a). The General Convention by Canon may establish Standing Commissions to study and make recommendations to the General Convention on major subjects considered to be of continuing concern to the Church and Joint Commissions to study and make recommendations to the General Convention on specific subjects of concern during a single interval between two regular meetings of the General Convention. The Canon shall specify the size, composition and duties of each such Commission. Such Commissions shall be composed of Bishops, Presbyters and Lay Persons and may include Deacons and other clergymen and lay persons not members of the House of Deputies.*

*(b). The terms of all members of Standing Commissions shall be equal to the interval between the regular meeting of the General Convention preceding their appointment and the adjournment of the second succeeding regular meeting of the General Convention and such terms shall be rotated so that, as near as may be, the term of one-half of the members shall expire at the conclusion of each regular meeting of the General Convention. The terms of all members of Joint Commissions shall be only from the time of appointment until the adjournment of the first regular meeting of the General Convention following their appointment.*

*(c). The Presiding Bishop shall appoint the episcopal members, and the President of the House of Deputies the lay and clerical members, of such Commissions as soon as practicable after the adjournment of the General Convention. Vacancies shall be filled in similar manner. One member of each such Commission shall be appointed from the membership of Executive Council to serve as liaison therewith.*

*(d). The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Clergy and Lay Persons, may appoint members and staff of the Executive Council, or other experts, as consultants or coordinators to any Commission, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses. Each such Commission shall have power to constitute committees and engage the services of consultants and coordinators necessary to the carrying on of its work.*

*(e). The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every Commission with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and reports of their activities; **Provided**, that the said presiding officers may appoint personal representatives to attend meetings in their stead, but without vote.*

*(f). The Executive Secretary of the General Convention, shall, not later than the month of January following the meeting of the General Convention, notify the members of the respective Houses of their appointments upon Commissions and their duty to present Reports to the next Convention. One year prior to opening day of the Convention the Executive Secretary of the General Convention shall remind the Chairmen and Secretaries of all Commissions of this duty.*

*(g). Every Commission shall be convened by the senior Bishop in service on the Commission, and when convened, shall elect a Chairman, a Vice-Chairman, and a Secretary. In the event that the Commission is not organized as above provided within six months from the date of adjournment of each General Convention, any three members may take such action as may be necessary to organize the Commission. After the Commission shall have been convened and its officers chosen, the Chairman or the Vice-Chairman shall be empowered to call a meeting and fix the time and place and shall do so upon signed request of three members.*

*(h). It shall be the privilege of either House to refer to a Commission any matter related to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Commission as to any particular line of action.*

*(i). It shall be the duty of each Commission to give appropriate notice in the Church press of issues before it and of the time and place of meetings at which such issues are to be considered, together with instructions as to the manner in which members of the Church may address their views to such Commission.*

*(j). Every Commission shall prepare a Report, which together with any minority Report, shall be sent, by the first of April prior to each Convention, to the Executive Secretary of the General Convention, who shall print and distribute the same, as far as practicable, to all members of said Convention.*

*(k). The Report of every Commission presented at the General Convention shall:*

*(1) Set forth the names of its original members, any changes in membership, the names of all those who concur in and all those who dissent from its recommendations, and shall further state, if less than a majority of its entire membership sign the Report, their authority for presenting it.*

*(2) Summarize the work of the Commission, including the various matters studied, the recommendations for action by the General Convention and drafts of Resolutions proposed for adoption to implement the recommendations of the Commission.*

*(3) Include a detailed report of all receipts and expenditures, including moneys received from any source whatsoever, during the preceding interval since the last meeting of the General Convention; and, if it recommends that it be continued, the estimated requirements for the ensuing interval until the next regular meeting of the General Convention.*

*(l). Every Commission, as a condition precedent to the presentation and reception of any Report in either House, in which such Commission proposes the adoption of any Resolution, shall, by vote, authorize a member or members of that House, who, if possible, shall be a member of the Commission with such limitations as the Commission may impose, to accept or reject, on behalf of the Commission, any amendments proposed in such House to any such Resolution; **Provided, however,** that no such amendment may change the substance of the proposal, but shall be primarily for the purpose of correcting errors. The name of the member or members of the particular House upon whom such authority has been conferred, and the limitations of authority, shall be communicated in writing by the Chairman of such Commission to the Presiding Officer of such House not later than the presentation of such Report in that House. The application of this Rule in either House may be suspended, in any particular case, by the majority vote of the members of such House.*

*(m). Every Commission whose Report requests expenditure out of the funds of the General Convention (except for the printing of the Report) shall present to the Joint Standing Committee on Program, Budget and Finance its written request, on or before the first business day of the session, and all Resolutions providing for any such expenditures shall be immediately referred to the Joint Standing Committee on Program, Budget and Finance. No proposition involving such expenditures shall be considered unless so presented and until after report of the Joint Standing Committee on Program, Budget and Finance.*

## APPENDICES

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*(n). There shall be the following Standing Commissions:*

*(1) Standing Commission on the Church in Small Communities, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). It shall be the duty of the Commission to concern itself with plans for new directions for Churches in Small Communities.*

*(2) A Standing Commission on Constitution and Canons, consisting of 12 persons (3 Bishops, 3 Presbyters or Deacons and 6 Lay Persons).*

*The Standing Commission shall:*

*(i) Review such proposed amendments to the Constitution and Canons as may be submitted to the Commission, placing each such proposed amendment in proper Constitutional or Canonical form. The Commission shall express its views with respect to the substance of any such proposal only to the proponent thereof, **provided**, however, that no member of the Commission shall, by reason of such membership, be deemed to be disabled from expressing, on the floor of the House of which he be a member, his personal views with respect to the substance of any such proposed amendment.*

*(ii) Conduct a comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity, and on the basis of such review propose to the General Convention such technical amendments to the Constitution and Canons as in the opinion of the Commission are necessary or desirable in order to achieve such consistency and clarity without altering the substance of any Constitutional and Canonical provisions, **Provided, however**, that the Commission shall propose, for the consideration of the appropriate legislation committees of the two Houses, such amendments to the Constitution and Canons as in the opinion of the Commission are technically desirable but involve a substantive alteration of a Constitutional or Canonical provision.*

*(iii) Be authorized, on the request of the Presiding Bishop, the President of the House of Deputies, the Executive Council, or any Bishop having jurisdiction, to prepare and to issue advisory opinions on any Constitutional or Canonical question or interpretations of any provision of the Constitution or the Canons. Such opinions and interpretations may be made by the full Commission or a Committee or individual member thereof and the Commission may utilize the services of consultants in preparing opinions and interpretations.*

*(3) A Standing Commission on Ecumenical Relations, consisting of 24 members (8 Bishops, 8 Presbyters or Deacons, and 8 Lay Persons). Its duties shall be to develop a comprehensive and co-ordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention, concerning interchurch co-operation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences as convened by such organizations.*

*(4) A Standing Commission on Human Affairs and Health, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons who shall*

*include representation of a broad diversity of scientific and medical disciplines). It shall be the duty of the Commission to study and concern itself with the theological, ethical and pastoral questions inherent in such aspects of human affairs as human health, sexuality and bioethical problems. The Commission may cooperate with bodies having allied concerns established by other religious, scientific or lay groups and organizations.*

*(5) A Standing Commission on Metropolitan Areas consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). Its duties shall be to develop recommendations and strategies which will be of concrete assistance to the Church in Metropolitan Areas in shaping new patterns of mission.*

*(6) A Standing Commission on the Structure of the Church, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of the Church. It shall, from time to time, review the operation of the several Committees and Commissions to determine the necessity for their continuance and the effectiveness of their functions and to bring about a co-ordination of their efforts. Whenever a proposal is made for the creation of a new Committee or Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.*

*(7) A Standing Commission on World Mission, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons) of whom one-half shall come from jurisdictions outside the continental United States of America. Its duties shall be to review, evaluate, plan and propose policy on overseas mission to the General Convention.*

The Commission recommends that Canon II.4 of a Standing Liturgical Commission and Canon II.6 of the Music of the Church be amended by the following resolutions to eliminate provisions for their appointment, organization and operation which has been provided for all Standing Commissions in the proposed rewriting of Canon I.1.2 (a) - (m).

**Resolution #A—95**

*Resolved, The House of \_\_\_\_\_ concurring, That Canon II.4 be amended by striking Sections 2 and 3 in their entirety and by amending Section 1 to read as follows:*

*Sec. 1. There shall be a Standing Liturgical Commission, consisting of 9 members (at least 2 Bishops, 2 Presbyters or Deacons and 2 Lay Persons). The Custodian of the Book of Common Prayer shall be a member *ex officio* of the Commission. It shall be the duty of this Commission to collect and collate material bearing upon future revisions of the Book of Common Prayer, to prepare; and present to the General Convention from time to time recommendations concerning the Lectionary and the use of the Psalter, to prepare Offices for Special Occasions as authorized or directed by the General Convention or the House of Bishops, and upon request to advise concerning liturgical uses.*

**Resolution #A—96**

*Resolved, The House of \_\_\_\_\_ concurring, That Canon II.6 be amended by striking Sub-Sections 2(b), (c), (d) and (e) and by amending Section 2 to read as follows:*

*Sec. 2. There shall be a Standing Commission on Church Music (consisting of 12 members (2 Bishops, 4 Presbyters or Deacons and 6 Lay Persons, of whom at least*

## APPENDICES

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*4 are professional Church musicians).* It shall be the duty of this Commission to collaborate with the Standing Liturgical Commission as regards the musical setting of liturgical texts and rubrics; encourage the writing of new music for liturgical use, and at times to produce such compositions in its own name; recommend norms both as to liturgical music and as to the manner of its rendition; serve as a link between associations of professional Church musicians and diocesan music commissions; assist in the setting up of diocesan and regional courses and conferences on Church music; collect and collate material bearing upon future revisions of the Church Hymnal; and, in general, serve the Church in matters pertaining to music.

### **D. Joint Standing Committees and Joint Legislative Committees**

The Commission recommends that Joint Rule I "Joint Committees and Joint Commissions" be rewritten to eliminate reference to Joint Commissions which are covered by the proposed revision of Canon I.1.2.

#### **Resolution #A—97**

**Resolved, The House of \_\_\_\_\_ concurring, That Joint Rule I be repealed and the following inserted in lieu thereof:**

##### *1. Joint Standing Committees and Joint Legislative Committees*

*1. By Joint Rule or Joint Resolution the House of Bishops and the House of Deputies may authorize or direct the appointment of Joint Standing Committees and Joint Legislative Committees.*

*2. (a) The Joint Rule may specify the size and composition and shall specify the duties of each such Committee. The membership of such Committees shall be limited to Bishops having vote in the House of Bishops, members of the House of Deputies and such ex officio members as may be provided in the Joint Rule creating such a committee.*

*(b) The terms of all members of Joint Standing Committees shall be equal to the interval between the regular meeting of the General Convention preceding their appointment and the adjournment of the succeeding regular meeting of the General Convention and until their successors are appointed; except that any Clerical or Lay member, who has not been elected as a Deputy to the succeeding General Convention by the 31st day of January in the year of the said Convention, shall be replaced on the Joint Standing Committee by appointment by the President of the House of Deputies, such appointment to be for the unexpired term of the former member. Any other vacancy, by death, change of status, resignation, or any other cause, shall be filled by appointment by the Presiding Officer of the appropriate House, and such appointments, likewise, shall be for the unexpired terms. The terms of all members of Joint Committees shall be only from the time of appointment until the adjournment of the first regular meeting of the General Convention following their appointment.*

*(c) The Presiding Bishop shall appoint the episcopal members, and the President of the House of Deputies the lay and clerical members, of Joint Standing Committees as soon as practicable after the adjournment of the General Convention and of Joint Committees not later than sixty (60) days in advance of each General Convention. Vacancies shall be filled in similar manner.*

*(d) The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Clergy and Lay Persons, may appoint members and staff*



*of the Executive Council, or other experts, as consultants or coordinators to any such Committee, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses. Each such Committee shall have power to constitute sub-committees and engage the services of consultants and coordinators necessary to the carrying on of its work.*

*(e) The Presiding Bishop and the President of the House of Deputies shall be members **ex officio** of every such Committee with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and reports of their activities; **Provided**, that the said presiding officers may appoint personal representatives to attend meetings in their stead, but without vote.*

*(f) The Executive Secretary of the General Convention, shall, not later than the month of January following the meeting of the General Convention, notify the members of the respective Houses of their appointments upon Joint Standing Committees and their duty to present Reports to the next Convention. One year prior to opening day of the Convention the Executive Secretary of the General Convention shall remind the Chairmen and Secretaries of all Joint Standing Committees of this duty.*

*(g) Except as otherwise provided, the Presiding Bishop and the President of the House of Deputies shall designate a chairman and vice-chairman or co-chairman of such Committees. Each such Committee shall elect its own Secretary.*

*(h) It shall be the privilege of either House to refer to such a Committee any matter relating to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct such Committees as to any particular line of action.*

*(i) All such Committees shall perform all of the duties with respect to their work that are imposed on Standing and Joint Commissions by Canon I.1.2 (i) through (m).*

In order to standardize the provisions of the Joint Rules relating to Standing and Joint Committees, the Commission recommends the following amendments to the Joint Rules:

**Resolution #A—98**

*Resolved, The House of \_\_\_\_\_ concurring, That Joint Rule II, Joint Standing Committee on Program, Budget and Finance, be amended by deleting the third paragraph thereof.*

**Resolution #A—99**

*Resolved, the House \_\_\_\_\_ concurring, That Joint Rule VI, Committee on Planning Arrangements, be amended as follows:*

**VI. Joint Standing Committees on Planning and Arrangements.**

17. There shall be a Joint Standing Committee on Planning and Arrangements for the General Convention, which shall have sole responsibility between conventions for the matters indicated by its title. The Committee shall be composed, *ex officio*, of the Executive Secretary of the General Convention, the Bishop and General Chairman of Arrangements of the Local Committee of the Diocese in which the General Convention shall be held, the Vice-Presidents, Secretaries, and Chairmen of the

## APPENDICES

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Committees on the Dispatch of Business, of the two Houses, and the General Convention Manager.

It shall be the duty of the Committee to consult with the Presidents of the two Houses, the Chairmen of the Joint and Standing Committees and Commissions, Boards and Agencies of the General Convention, the Executive Council, and such others as it may deem necessary, in the study and determination, prior to any meeting of the General Convention, of the arrangements for, and the nature of, the Agenda thereof, to be recommended by it to the General Convention for such meeting.

It shall be the further duty of the Committee, subject to the instructions, if any, of the General Convention, to investigate possible sites for future Conventions, and to report its recommendations to the General Convention for determination by that body. In making such recommendations, the Committee shall certify to the convention the willingness of the Dioceses within which recommended sites are located to have the General Convention meet within their jurisdictions.

### **Resolution #A—100**

*Resolved, The House of \_\_\_\_\_ concurring, That Joint Rule VII be amended to change the name of the Joint Committee on Nominations to the “Joint Standing Committee on Nominations” and to delete the following subparagraph:*

“(h) Representatives of this Church on the Anglican Council of North America and the Caribbean.”

The Commission recommends the deletion of subparagraph (h) in order that these representatives may be appointed by the Presiding Bishop as the work of this Council falls within the program area of World Mission of the Executive Council.

### **E. Standing Committees**

The Rules of the House of Bishops provide for several Standing Committees which function during the interval between Conventions, as does the Committee on the State of the Church of the House of Deputies. This latter Committee also serves as a Council of Advice to the President of the House of Deputies for which provision is made in Canon I.1.1.(b).

The Commission recommends the adoption of the following resolution:

### **Resolution #A—101**

*Resolved, by the House of Deputies, That Rules 17, 18, 20 and 21 and Title V of the Rules of Order of the House of Deputies be amended by striking the words “Joint Committees and Joint Commissions” and inserting in lieu thereof “Joint and Standing Committees and Joint and Standing Commissions.”*

### **F. Legislative Committees**

The Rules of both Houses provide for the appointment of twenty-two (22) Committees, which have identical names and are designated as “Standing Committees.”

In fact, they are not true Standing Committees because the members are appointed shortly *before* General Convention and they review resolutions referred to them primarily during meetings of the General Convention. The Commission recommends that these be termed “Legislative Committees.” The following Resolutions will accomplish this change of name:

**Resolution #A—102**

*Resolved, by the House of Bishops, That General Rule 1. and Daily Order I.10 be amended by striking "Standing Committee" wherever it occurs and substituting in lieu thereof the words "Legislative Committee."*

**Resolution #A—103**

*Resolved, by the House of Deputies, That Rule 5(a), 7, 12(a), 14, 18, 21, 24 and 51 be amended by striking the words "Standing Committee" and inserting in lieu thereof the words "Legislative Committee."*

**G. Boards**

The Commission recommends that Canon III.6.1 be amended to provide for rotation of terms of members of the Board for Theological Education by adoption of the following Resolution:

**Resolution #A-104**

*Resolved, the House of \_\_\_\_\_ concurring, That Canon III.6.1 be amended to read as follows:*

*Sec. 1 (a.) There shall be a Board for Theological Education of the General Convention consisting of ~~fifteen~~ sixteen members with commitment to theological education appointed jointly, at a regular meeting of the General Convention, by the Presiding Bishop and the President of the House of Deputies, with the confirmation of the General Convention; four of whom shall be Bishops; four of whom shall be Presbyters or Deacons; two of whom, at the times of their appointments, shall be Postulants or Candidates for Holy Orders duly enrolled in accredited seminaries; and six of whom shall be Lay Persons.*

*(b.) Except for members who are Seminarians and as provided in (d.) hereafter, all members of the Board shall serve terms beginning with the close of the meeting of General Convention at which their appointments are confirmed and ending with the close of the second regular meeting thereafter. Such members shall not serve successive terms. Members who are Seminarians shall be eligible to serve only single terms equal in duration to the period between two successive regular meetings of General Convention.*

*(c.) Bishops shall be appointed by the Presiding Bishop, and other clerical and all lay members, including Seminarians, shall be appointed by the President of the House of Deputies, all subject to confirmation of the General Convention.*

*(d.) Members, except for Seminarians, shall serve rotating terms with one-half of the total membership being appointed and confirmed at each regular meeting of General Convention. To achieve such terms, in the first instance following adoption of these provisions, one-half of the appointees in each category indicated, shall have terms equal only to the period between two successive regular meetings of General Convention.*

*(e.) Positions of members of the Board which become vacant prior to the normal expiration of such members' terms shall be filled by appointment by the Presiding Bishop or by the President of the House of Deputies, as appropriate. Such appointments shall be for the remaining unexpired portion of such members' terms and if a regular meeting of the General Convention intervenes, appointments for terms*

## APPENDICES

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*extending beyond such meetings shall be subject to confirmation of the General Convention. Members appointed to fill such vacancies shall not thereby be disqualified from appointment to full terms thereafter.*

**Resolved further, That this amendment shall take effect immediately upon adoption by concurrent action.**

### **VI. NEW JOINT RULE FOR JOINT SESSION TO DEBATE MAJOR ISSUES**

The members of the Commission have considered in this triennium as in the last triennium a suggestion that the General Convention be restructured as a unicameral body consisting of Bishops, Presbyters and Lay Persons. While this Commission does not recommend such a structural change, one of the principal advantages of a unicameral legislature could be accomplished by having joint sessions of the two Houses for debate of important resolutions.

This recommendation grows out of the realization that Bishops do not always understand the rationale of the Deputies in adopting a certain resolution and vice versa. If debate on a limited number of major issues was conducted in joint sessions where all could hear, the legislative process would be expedited.

The Commission therefore recommends the adoption of the following resolution:

#### **Resolution #A—105**

***Resolved, the House of \_\_\_\_\_ concurring, That joint rules of the House of Bishops and the House of Deputies be amended by renumbering Joint Rule VIII to be Joint Rule IX and by inserting the following new Joint Rule VIII:***

#### ***“VII. Joint Session, House of Bishops and House of Deputies.***

*“Prior to or during any meeting of the General Convention one or more joint sessions may be held for the purpose of debating major issues. A joint session may be called by the President of the House of Bishops and the President of the House of Deputies. Joint sessions shall be held when called by joint resolution adopted by not less than a majority vote of those voting in each House. The President of the House of Bishops shall preside over the joint session but upon his request or in his absence, the President of the House of Deputies shall preside. In the event of request by the two Presidents, or in their absence, the Vice Chairman of the House of Bishops and the Vice President of the House of Deputies, respectively, shall preside. Votes upon issues may be taken as in the case of Committees of the Whole which shall not be binding upon either House.”*

### **VII. MISCELLANEOUS**

#### **A. Consent to the Consecration of Bishops**

The Standing Committee of the Diocese of Rochester memorialized the 65th General Convention to eliminate subsection (c) of Title III, Canon 14, Section 1, which deals with consent to the consecration of Bishops when the election takes place more than three months prior to a General Convention. It requires the consent of a majority of the Standing Committees and of Bishops having jurisdiction to the consecration of a Bishop-

elect. The resolution did not pass, but was referred to this Commission for study and report.

When additional information was requested from the Standing Committee of the Diocese of Rochester, the response was that the present system of voting on a candidate was "expensive, ineffective" and that "members of the committee were called upon to approve or disapprove the election of Bishops all over the country whom they knew little or nothing about."

A questionnaire was circulated to the Standing Committees in twenty-one Dioceses of the nine Provinces, asking them to respond to seven questions which embodied the areas of concern expressed by the Standing Committee of the Diocese of Rochester. Answers were received from seventeen of the Dioceses, which included representation from eight of the nine Provinces.

Over one-half of the Standing Committees responding indicated that there has been some discussion regarding this section of the Canon, but seventy percent suggested that they were not in favor of changing it.

In related questions, which are also found in the Canon, there was unanimous agreement that Priests, Laity and all Bishops should be contacted in approval of the consecration of a Bishop.

The members of the Standing Commission on Structure have reviewed the results of the study, and have given careful consideration to the responses of the Standing Committees, and do not recommend that this section of the Canon be changed.

## **VIII. APPENDIX**

### **A. Report of Receipts and Expenditures**

General Convention Triennial Budget			\$16,200.
	<b>1977</b>	<b>1978</b>	<b>1979</b>
Receipts from			
General Convention Budget:	\$ 6,744.87	\$2,502.76	\$3,000.00 (1)
Expenditures:			
Commission Meetings — travel,			
hotel, meals, taxi, etc.	2,597.63	2,297.33	2,558.22
	2,271.53		
Committee Meetings — travel,			
hotel, meals, taxi, etc.	771.74	94.00	
	783.17		
Long Distance, postage,			
photocopying, etc.	320.80	111.43	200.00 (2)
Totals	\$ 6,744.87	\$2,502.76	\$2,758.22
			241.78 (3)
			<u>\$3,000.00</u>

(1) Revised Budget for 1979

(2) Includes estimated expenses following filing of Report

(3) Anticipated 1979 lapsed balance

## APPENDICES

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### B. Estimated Requirements for 1980-1982 Triennium

	1980	1981	1982
Commission Meetings @\$4,500	\$ 9,000.00	\$4,500.00	\$4,500.00
Committee Meetings	700.00	900.00	
Long Distance, postage photocopying, etc.	1,000.00	300.00	500.00
Totals	\$10,000.00	\$5,700.00	\$5,000.00
Total for Triennium			\$21,400.00

### C. Extra Provincial Dioceses — A Position Statement

#### Introduction

Almost all of the matters dealt with in our report were specifically referred to the Commission by previous conventions, the Executive Council, or some agency of the Church seeking guidance. This clearly indicates the derivative, servant role of the Commission to the Church. However, part of that role in the past has included addressing issues having to do with the ordering of the Household of God which may not have been specifically referred but were of general concern to the Church.

On the premise that a good servant does more than the minimum which is asked, the Commission has addressed itself to the issue of Extra Provincial Dioceses.

This is intended to be a very brief historical statement of what has happened in this area together with some of the consequences in the life of the Church. It concludes with a specific recommendation to General Convention.

#### Position Statement

The existence of Extra-Provincial Dioceses is not something without historical precedent in the Anglican Communion. When it has happened in the past, it has usually been as a consequence of war or disaster (e.g. Hong Kong and Macao, Cuba, etc.). It has not been a deliberately chosen policy but rather a way to cope with a crisis.

At the 1976 General Convention, extra-provincial status was granted to Costa Rica under the "metropolitan authority" of the Bishops of the 9th Province. The intention was that this would be a place to "warehouse" independent dioceses until there were enough to create a new province for the Caribbean area. They would, in the meantime, have the benefits of support and guidance from beyond their own boundaries. At its November 1978 Synod, the Ninth Province supported a move by Puerto Rico to seek autonomy by way of becoming an extra-provincial diocese. At a later meeting of a representative of the Executive Office of the Anglican Communion with representatives of the Ninth Province it was agreed that Puerto Rico would wait until the 1982 General Convention to request extra-provincial status. Since then Ecuador has indicated its desire to become an extra-provincial diocese.

No one opposes these dioceses in their aspirations for autonomy but for a number of reasons these moves have been disturbing to many in the Anglican Communion.

First, the category of the extra-provincial diocese in the life of Anglicanism (always seen as a momentary anomaly) has now been utilized as a way toward autonomy. It is not the change as such that is questioned as it is the more important issue of whether or not this is the best way to achieve the sought for goal.

Another disturbing aspect of this development is that the Ninth Province is not a province in the usual sense in which this designation is used by the rest of the

Anglican Communion outside of PECUSA; i.e. as an autonomous jurisdiction. PECUSA itself and not the Ninth Province is the provincial authority that is recognized by the rest of the Anglican Communion. As a consequence the supposed "metro-political authority" which they are exercising does not really rest with that body. This statement is not intended to be an indictment of the Ninth Province. Neither is it an indictment of the Minnesota Convention. First the Province and then the Convention acted with great conviction and idealism. Unfortunately they also acted without having in mind the newest structure within the Anglican Communion, the Anglican Consultative Council.

The A.C.C. represents the whole of our communion. Its "Terms of Reference" (Charter) gives it eight functions to perform on behalf of all Anglicans. The second and third functions are particularly significant in this discussion and they are as follows:

2. To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces and of regional councils, and the problems of extra-provincial dioceses.

3. To develop as far as possible agreed Anglican policies in the world mission of the Church and to encourage national and regional Churches to engage together in developing and implementing such policies by sharing their resources of manpower, money and experience to the best advantage of all."

Lambeth '78 served to further clarify the levels of authority within the Anglican Communion. A.C.C., despite the confusion of some bishops, was affirmed in the role envisioned for it in the "Terms of Reference" just quoted.

### **Recommendation**

It is the recommendation of this Standing Commission on Structure that the General Convention abide by the Charter of the Anglican Consultative Council which we adopted at Houston in 1970. The A.C.C. is the proper body to determine the timing, makeup, and mode of emergence for new provinces within our worldwide communion. PECUSA needs to move through them in all matters having to do with the declaring of any diocese as having extra-provincial status as well as matters dealing with the initiation and nurturing of a new province. We would therefore urge any such issues to be referred, with whatever recommendations we may have, to the Anglican Consultative Council for final disposition.

### **D. Funding the Commission**

#### **Resolution #A—114**

*Resolved, the House of \_\_\_\_\_ concurring, That 21,400 be appropriated for the expenses of the Standing Commission on the Structure of the Church.*

## **IX. LEVELS OF AUTHORITY WITHIN THE CHURCH**

The 1964 General Convention, meeting at St. Louis, in response to several Dioceses requesting that the General Convention define the context of responsibility within which the Episcopal Church speaks on various levels of authority, adopted a statement on "Levels of Authority Within the Church".

In considering various matters of structure and, in particular, those relating to the representation of the Episcopal Church on Anglican and Ecumenical bodies, the Commission found this statement to be a helpful document of reference. While not submitting this statement in resolution form for adoption at the 1979 General Conven-

## APPENDICES

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tion, the Commission voted to include the statement in its report as a republication to make it readily available to the Church.

### Levels of Authority Within the Church

It is the historic right and the undoubted duty of the Christian man and of the Christian Church to declare the Gospel of Jesus Christ and to witness to that Gospel in every phase of human life and activity.

The Church in so speaking rests upon the authority given to it by the Lord Christ. The Christian speaks out of faith and conscience. Both the Church and the Christian are, we pray, obedient to the Holy Spirit.

But in so speaking, individual Christians and bodies of Christians within the Church should speak out of the context of their own levels of authority and responsibility. There is an obligation in our mutual interdependence within the Body of Christ that calls for appropriate restraint lest any statement or action seem to claim authority that it does not possess.

1. The Protestant Episcopal Church accepts as its authority the Holy Scriptures, the Nicene and Apostles' Creeds, and speaks through the Book of Common Prayer and the Constitution and Canons of the Church. The Protestant Episcopal Church speaks also through the Resolutions, Statements, and actions of the General Convention. In these ways the Church speaks at the highest level of responsibility for the Church, to the Church and to the world.

2. Similarly, the House of Bishops, as the Fathers in God of the Church, speaks corporately to the Church the mind of its Chief Pastors. Further, each Bishop may speak as an apostolic Shepherd within his own jurisdiction, yet with a sense of mutual responsibility to his episcopal brethren and with faithfulness to the teaching of the Church.

3. In the interim of General Convention, the Presiding Bishop and the Executive Council are the responsible representatives of the Church, granted authority to implement the statements and actions of General Convention and of the House of Bishops. When, in the course of the fast-moving events of life today, it is not possible to await a meeting of General Convention, it is the duty of the Presiding Bishop and the Executive Council to speak God's word to his Church and to his world.

4. At a lesser level of responsibility and authority, the officers and staff of the Executive Council may, from time to time, speak their own Christian mind, after consultation with the Presiding Bishop, in areas of great concern in which General Convention has not acted. Such statements or actions should not be interpreted as the will of the whole Church, but as that of the individuals and group directly responsible.

The official bodies of the Church alone can commit the Church. But the right of voluntary and unofficial associations of members of the Church, as they are led, by conscience, to act and to apply Christian principles in specific fashion to concrete situations, is recognized.

In encouraging such witness, we urge that groups and individuals will identify their private character and not appear to assume authority which is not possessed. Unofficial groups and individuals also bear responsibility to the Church of which they are part.

The Holy Spirit of God is not to be bound. Yet the Church must act with a sense of order within itself, that God's word be spoken effectually to God's world and in charity within its own fellowship.



# The Board for Theological Education

## CONTENTS

<b>Members</b> .....	AA-309
<b>Report</b>	
INTRODUCTION AND GOALS .....	AA-310
THEOLOGICAL REFLECTION AND EVALUATION .....	AA-312
ISSUES IN THEOLOGICAL EDUCATION FOR MINISTRY .....	AA-312
INTERACTION AND COOPERATION AMONG THEOLOGICAL	
INSTITUTIONS .....	AA-313
CONTINUING THEOLOGICAL EDUCATION .....	AA-313
SELECTION FOR HOLY ORDERS .....	AA-314
LAY THEOLOGICAL EDUCATION IN EDUCATIONAL	
INSTITUTIONS .....	AA-316
DIOCESAN SCHOOLS AND OTHER TRAINING PROGRAMS .....	AA-316
REPORTS ON CURRENT RESOURCES IN THEOLOGICAL	
EDUCATION.....	AA-319
FINANCIAL SUPPORT FOR THEOLOGICAL EDUCATION .....	AA-319
COLLABORATION WITH NATIONAL AND	
ECUMENICAL AGENCIES .....	AA-320
CONCLUSION .....	AA-321
<b>Financial Reports</b>	
B.T.E. Financial Report 1977-79 .....	AA-322
The Conant Fund .....	AA-321
B.T.E. Budget Requests 1980-82 .....	AA-324
<b>Resolutions</b>	
1 - Accredited Episcopal Seminaries .....	AA-321
2 - Diocesan Schools and Other Training Programs .....	AA-325
3 - Financial Support for Theological Education .....	AA-325
4 - General Convention Assessment Budget .....	AA-326
<b>Appendices</b>	
A - Financial Statistics of Accredited Seminaries .....	AA-327
B - Theological Education Offering to Accredited Seminaries .....	AA-337
C - Enrollment Statistics of Accredited Seminaries .....	AA-338

## Members

\*The Right Reverend John B. Coburn, *Chairman*  
 \*Mr. Robert F. Gaines, *Vice-Chairman*  
 \*The Reverend Fleming P. Rutledge, *Secretary*  
 The Right Reverend James B. Brown  
 The Very Reverend Gordon T. Charlton  
 The Right Reverend A. Donald Davies  
 The Very Reverend O. C. Edwards, Jr.  
 \*Mrs. Nell B. Gibson  
 The Reverend Canon T. R. Gibson  
 \*\*The Reverend John A. M. Guernsey  
 \*\*The Reverend Joseph A. Harmon  
 \*The Reverend Charles H. Long, Jr.  
 \*Mr. Karl Mathiasen III  
 The Reverend Canon Ward McCabe

## APPENDICES

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Mrs. Mary Frances Wagley

\*Dr. Fredrica Harris Thompsett, *Executive Director*

\*Executive Committee

\*\*Appointed as a seminarian

### Introduction and Goals

The Board for Theological Education was established by Canon at the General Convention in Seattle in 1967. Its purpose was to strengthen the quality of theological education and to help coordinate the work of the various institutions involved in carrying on theological education. Its purpose continues to be two-fold: *to strengthen and to coordinate.*

Its overall goal is "TO BE A NATIONAL THEOLOGICAL EDUCATION RESOURCE TO HELP DIOCESES, SEMINARIES, TRAINING PROGRAMS AND OTHERS TO PROVIDE AND SUSTAIN MINISTRY FOR THE MISSION OF CHRIST'S CHURCH."

The authority under which the Board works is first of all canonical: Title III, Canon 6, Sections 2 and 3 sets forth the various responsibilities given to the Board.

Further, the Board is charged to carry out certain recommendations approved by each General Convention. During the present triennium they are the recommendations for the implementation and action referred to the B.T.E. by the 1976 General Convention through its endorsement of the document "Changing Patterns of the Church's Ministry in the 1970's" (commonly known as the Krumm Report).

During the twelve years of the Board's existence there have been widespread changes in the practice of ministry in our church and consequently in the ways by which preparation for ministry is carried out. Women are now ordained and enrollment in seminaries has been affected accordingly (women students comprise 28% of the total enrollment). At a time when there are fewer positions open in the church for the exercise of an ordained ministry, there are more men and women seeking theological education. Many will not be ordained; many of these, if ordained, will be employed in work outside the church. In either case, their presence in institutions of theological learning raises new and searching questions about ministry itself and, therefore, of how best to be educated for it. There has developed during these years a new interest in — indeed, in some sections of the church a passion for — lay ministry and mutual ministry of ordained and unordained together carrying out Christ's ministry. How best to prepare men and women together in the common enterprise of theological education takes on an urgency today, a time when there are also currents of anti-intellectualism in church and society. In addition, it has been increasingly accepted by the church that education for ministry is not accomplished exclusively through a formal three-year residuary academic program. There are now approximately 38 agencies (usually diocesan) which are carrying on theological education, largely for laity who do not intend to be ordained; there is use of Canon 8, which provides for "a sacramental ministry" under special conditions. At the same time, the ten accredited seminaries (i.e., certified by the Association of Theological Schools as having met approved academic standards) are slightly expanding their enrollments because of increased applications. Furthermore, throughout the church there is the increased realization that education for ministry does not stop upon graduation from seminary or upon ordination, but in fact only begins there; and therefore that continuing education for clergy and laity alike is an integral part of education for ministry. There has been a consistent increase in programs of continuing education. Finally, along with these changing patterns

in form and preparation for ministry, there has been the increased pressure — largely through inflation — upon all the institutions to meet budgetary demands.

It is within this context of change that the Board for Theological Education provides a framework within which the various agencies of the church involved in theological education can be associated for mutual learning, strengthening and coordinating programs, and insofar as is possible, setting a common direction which takes into consideration the variety of ministries to which Christ is calling the contemporary church. Its work is essentially that of coordination and suggestion, challenging all members of the church to provide quality theological education for improving the quality of the ministry.

To carry out its work the Board, unlike most agencies of the General Convention, has both programmatic and legislative responsibilities. This distinction - and that of the Board's working relationship with the Council for the Development of Ministry - was carefully reviewed and clarified at a June 19, 1978 joint meeting with Mr. Charles Crump, Chairman of the Standing Commission on the Structure of the Church, and the Reverend Canon James R. Gundrum, Executive Officer of the General Convention, and attended by the Right Reverend John B. Coburn, Chairman of the B.T.E., Dr. Fredrica Harris Thompsett, Executive Director of the B.T.E., the Right Reverend Lloyd E. Gressle, Chairman of the Council for the Development of Ministry, and the Right Reverend Elliott L. Sorge, Field Officer for the Council for the Development of Ministry. The meetings and deliberations of the Board are funded by the Assessment Budget; while specific programmatic aspects of the Board's work are funded through the Church Program Budget.

The Report which follows is a record of what the Board has undertaken in the last three years. We wish also to point in the direction we hope to go in the next three years. Our overall goal to be "a national theological education resource to help . . . sustain ministry for the mission of Christ's church" includes the following objectives with which we are charged by Canon and by the General Convention mandate to implement the Krumm Report. They mark the continuing work of the Board, past and future.

1. To evaluate how theological education can best respond and adapt in an age when central issues concerning preparation for ministry are changing and a new understanding of mutual ministry is emerging. (Canon III, 6, 2a-i)
2. To address critical issues in theological education for ministry, and to enhance the accountability of seminaries and other training institutions to the church and its mission so that informed decisions on theological education may be promoted. (Canon III, 6, 2a and b)
3. To study needs and trends in theological education in order to promote interaction and cooperation among seminaries, other training institutions and diocesan authorities. (Canon III, 6, 2a and c; Krumm Report)
4. To encourage development of, support for, and participation in continuing theological education for clergy and professional church workers in collaboration with diocesan authorities. (Canon III, 6, 2f and i)
5. To strengthen the process of selection and enlistment of candidates for Holy Orders in cooperation with diocesan authorities and others. (Canon III, 6, 2e; Krumm Report)
6. To promote increased development of lay theological education within seminaries and other training institutions. (Canon III, 6, 2g; Krumm Report)
7. To offer counsel and assistance to the work of the diocesan schools and other training programs. (Canon III, 6, 2b; Krumm Report)
8. To provide statistical and analytical reports on theological seminaries and other training institutions to the General Convention in order to inform the church on current resources in theological education. (Canon III, 6, 2d; Krumm Report)
9. To seek appropriate financial support for theological education. (Canon III, 6, 2i; Krumm Report)
10. To work in collaboration with the Council for the Development of Ministry, the Office of Lay Ministries, the General Board of Examining Chaplains and other appropriate national and ecumenical agencies to affirm and support education for the total ministry of Christ's church. (Canon III, 6, 2h)

In carrying out its work, the Board as a whole meets three times a year (except in 1979

## APPENDICES

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when it will meet twice), although Board committees meet as responsibilities require throughout the year. What follows now is a description of how the Board has carried out its work in furthering the objectives described above, and of directions for the work of the Board in the 1980-82 triennium

### **Theological Reflection and Evaluation**

Reflection, evaluation and clarification are fundamental to the Board's theological approach to its several responsibilities. In this respect, the Board functions as a theological education workshop composed of laity, clergy, bishops, seminary deans and seminarians.

In providing a framework for coordination and suggestion to strengthen contemporary theological education, the Board is concerned to avail itself of resources both from within the Episcopal Church and from other churches. We view the present and future of theological education in the Episcopal Church within the context of common issues faced in this area throughout North America.

A specifically valuable resource during this triennium has been the Board's recent affiliation with the Association of Theological Schools; this ensures that a wide spectrum of information and statistical data is available for the Board's reflection and deliberation. In addition, the Board has maintained and renewed contacts with a variety of institutions; one resource has been the Alban Institute of Washington, D.C., whose projects - including the Rev. Dr. John Fletcher's preparations for a book on the future of theological education - have been useful in focusing our deliberations.

A concern of the Board in this present triennium has been that of accurate and informed goal-setting and ongoing self-evaluation of the Board, its several committees, and projects. This emphasis on reflection and continuing evaluation is central to our future work.

### **Issues in Theological Education for Ministry**

The Board is chartered by canon to advise and assist theological institutions and programs throughout the Episcopal Church. This mandate is interpreted by the Board as the task of promoting and encouraging opportunities for members of theological institutions and skilled resource persons to address together critical issues and share specific resources in education for ministry.

In this triennium the Board has (with supplementary funding from the Church Program Budget) supported, promoted or convened a variety of conferences and consultations. These include:

- (1) A conference in which seminary representatives and skilled resource persons met to address seminary strategies in training for Mission.
- (2) A consultation at the College of Preachers on women preachers.
- (3) A meeting of the Conference of Anglican Theologians devoted to aspects of renewal in the Church.
- (4) A consultation on training, within seminaries and other theological institutions, for ministry in small churches.
- (5) Planning meetings for a 1980 U.S./Canadian ecumenical consultation on the future of ministry.
- (6) A consultation on the needs and resources for homiletics training within the seminaries.

Board members and staff have also participated in initial consultations on the specific training needs and resources of ethnic and racial groups within the church, including an exploration of education for Hispanic ministries. The Board was represented at the 1977 Trans-Atlantic Seminar in which members of the American, British and Canadian branches of the Anglican communion met to discuss recent developments in theological education.

Reports from all such conferences and consultations are made to the Board and then circulated to others so that informed decisions on theological education may be enhanced at local levels. This aspect of the Board's work continues to provide opportunities for members of the church to reflect on contemporary issues in education for ministry.

### **Interaction and Cooperation Among Theological Institutions**

There is a need throughout the church for disseminating accurate information on current needs and trends within theological education. By functioning as a clearinghouse for resources and information, the Board intends to strengthen cooperation and linkage between seminaries, diocesan schools and other training programs.

To this end the Board communicates regularly with the Council of Deans and members of other training institutions. The Board receives and responds to requests for information from the Council of Deans, directors of diocesan schools, the deans and faculty of many seminaries, and other individuals concerned with theological education. The travels of the Board's Executive Director to theological institutions provide opportunity for sharing and gathering information from groups with diverse programs and common concerns for strengthening theological education. The Board recently endorsed a resolution from seminary Deans and trustee Bishops to "bring together various agencies for theological education of the Church at all levels to develop strategies for greater coordination and planning." The Board has also moved to implement recommendations from the Council for the Development of Ministry's paper on the oversupply of clergy. The resources of the Alban Institute's "Seminary Boundary Project" further underscore the need for interaction between seminaries and congregations.

In many respects the collaborative aspect of the Board's work touches on specific committee work mentioned later in this report. Likewise, valuable resources from this aspect of the Board's work continue to affect and inform our other responsibilities.

### **Continuing Theological Education**

The Board is the one agency of General Convention canonically chartered to develop and support continuing theological education. In the early years of this decade the Board pioneered in the development of national criteria and procedures for funding individual grants and for designing appropriate programs. In this triennium there has been further growth in the number and variety of programs of continuing education made available by seminaries and other institutions, matched by growing diocesan commitment to continuing education for clergy and professional church workers.

While many clergy have not yet taken advantage of the opportunities offered, most dioceses have appointed a continuing education supervisor to encourage and give guidance to the enterprise; and funds are now available in many dioceses for continuing education that were not available when the Board first began its work. It is a matter of concern to the Board, however, as it faces a reduction in its budget, that if matching grants for continuing education are no longer available on the national level, some of the local funds for this purpose might disappear and dioceses which have yet to develop an effective and equitable policy for continuing education may not do so.

In this triennium the Board established a Committee on continuing education, chaired by the Reverend Charles H. Long. Operating on a budget already reduced from \$100,000 to \$25,000 per year, the Committee has three tasks:

## APPENDICES

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- (1) to revise the criteria for matching continuing education grants to individuals and to allocate funds to qualified applicants;
- (2) to foster awareness of the purpose and values of continuing education among bishops, clergy and other leaders in the church;
- (3) to serve as a center of information and advice to Commissions on Ministry and others at the diocesan level.

### The grants program was administered as follows:

Criteria for funding eligibility ensure that the individual concerned plans a continuing education program with assistance from the local sponsor (parish or institution), as well as from the Commission on Ministry and the bishop; criteria further ensure that effective stewardship is maintained at the local level: grants are generally given on a matching (50-50) basis, allocated for one year only, with possibility of renewal after the evaluation procedures are completed.

In 1977 this program, functioning on a parttime basis, funded sixteen clergy from 11 dioceses of the Episcopal Church; this represented renewal or continuation of grants previously administered under former program guidelines. In 1978 the program functioned full-time, funding 25 persons from 24 dioceses: 22 clergy, 2 bishops and 1 professional church worker. In all cases, endorsement and evaluation materials show strong local support, effective goal-setting by both the individual and the sponsoring parish or institution, and a valid relationship between continuing education plans and the individual's current work.

The indications are that continuing education is a valuable resource for sharpening and developing specific ministerial skills: pastoral counseling, church administration, and Christian education. The individuals funded by the B.T.E. at present are involved for the most part in seminary or institutionally related programs, often on a non-degree basis. Continuing education is also seen as a resource for re-evaluating skills in relation to career direction, and for assisting individual clergy and professional church workers to develop local resources for continuing education; in many cases these local resources include programs for strengthening lay ministry.

The Committee has facilitated the convening of consultations and conferences for motivation and coordination of local and diocesan support for continuing education. In September 1978, together with the College of Preachers and Trinity Institute, New York, the Board sponsored a consultation for Provinces I-IV in which participants from 25 dioceses and representatives from seminaries and other agencies providing continuing education programs discussed their mutual concerns and responsibilities. Learnings from this consultation included:

- (1) commitment to the further development of locally based opportunities and programs;
- (2) the need for attention to a wide range of motivational dynamics among those interested in continuing education;
- (3) concern to improve information dissemination on programs models and opportunities;
- (4) recognition that diocesan continuing education supervisors are exploring a variety of creative ways to approach this field within their jurisdictions.

The success of the 1978 consultation has led the Board to formulate plans in collaboration with Trinity Institute to hold a similar meeting for Provinces V-VIII in the spring of 1980.

Finally, the Committee has begun a study of canonical and administrative provisions for continuing education in various dioceses, in other denominations, and in the successful program of the Anglican Church of Canada. It hopes to share the lessons learned from this study with appropriate authorities in the Episcopal Church and to recommend models for the further development and support of continuing education. The Executive Director of the Board remains in regular communication with diocesan continuing education supervisors and shares with them appropriate resources, including materials from an ecumenical consortium, the Society for the Advancement of Continuing Education for Ministry (SACEM).

### Selection for Holy Orders

The apparent increase in the number of persons seeking to exercise an ordained ministry together with the apparent decline of stipended positions for ordained persons and the perceived increase of interest in non-stipendiary ministries, all bring

certain pressures to this area of the Board's work. The 1976 General Convention mandate, endorsing the Krumm Report, presents the Board with a primary responsibility for strengthening the processes of selection and recruitment of persons seeking Holy Orders. To carry out this mandate, the Board established a Committee on selection, chaired by Mr. Karl Mathiasen III. Responsibilities of the Committee are:

- (1) to assist and advise diocesan Commissions on Ministry (COMs) in their work on selection;
- (2) to encourage the preparation of guidelines and models for discerning and employing selection criteria;
- (3) to study, assess and determine how the Board can best assist work at the diocesan level on improving selection procedures.

One of the most helpful avenues for exploring ways to strengthen selection has been through the provincial meetings of COMs. Here, Board linkage with the Council for the Development of Ministry has been valuable. C.D.M. provincial representatives have convened meetings of COM personnel to reflect on selection and other concerns for the development of ministry. During this triennium the Board has provided partial funding assistance for two of these meetings, and the Executive Director and Board members have led or participated in these opportunities to share and explore resources for improving selection processes and criteria. The Board has also provided information to individual COMs who have requested advice on various aspects of selection, and the Committee and Board have together explored tools and methods for discerning and employing selection criteria.

In its study of selection procedures the Board commissioned a study of selection for Holy Orders for presentation to the 1979 General Convention, the seminaries, Commissions on Ministry and other appropriate bodies throughout the church. A short summary of this study follows:

Data was gathered from COMs in over 60 dioceses, from all the accredited seminaries on their admissions procedures and policies, and from appropriate studies including A.T.S. materials on "Readiness for Ministry."

The content of this study includes description and analysis of COM policies and procedures; description and analysis of seminary admissions policies and procedures; discussion of criteria currently used in the selection processes; overall observations on the state of selection throughout the church; resources from distinctive programs at parish and diocesan levels; and recommendations to various groups in the church with accountabilities for selection.

While the full B.T.E. "Report on Selection for Holy Orders" is circulated under separate cover, salient learnings include:

A majority of the dioceses represented are already working on clarification of selection processes and criteria. Data indicates that COMs are, in many cases, finding it *more helpful to identify issues of process than to produce guidelines on criteria.*

There is evidence that COMs continue to carry the initial responsibility of selection, even though by canon the recruitment and encouragement of applicants begins with the local parish where ministry, lay and ordained, is experienced and tested.

While national and diocesan canons legislate certain *responsibilities*, the issue for selection process seems rather to be one of *accountability*. In many cases the interface of accountabilities between the groups involved in the selection process is not clearly defined, nor is information necessarily shared between groups (vestry/COM/Standing Committee/bishop) in ways that can clarify values and criteria.

Seminaries and COMs are often unclear about mutual accountabilities, and expectations are not clearly defined or presented. This affects the mutuality of ongoing evaluation of applicants at seminary and diocesan levels.

On the basis of these and other findings, the Board offers the following assessment of areas within the selection process which are in need of further attention:

-*Clarification of selection procedures:* parishes and COMs need to work within their jurisdictions to clarify their selection procedures.

-*Clarification of mutual accountabilities:* there is need to explore and define the interface of accountabilities between: rector/parish/applicant; the COM in relation to applicant and seminary or other training

## APPENDICES

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institution; the Standing Committee in relation to COM, bishop and applicant; the bishop in relation to COM and Standing Committee.

*-Exchange of information on criteria and evaluation:* there is a need to upgrade interview assessment procedures, especially at parish level, and to provide defined channels for exchange of evaluative material between all groups while providing for appropriate confidentiality.

*-"The issue of when to say no":* there is need for attention to identifying those points in the overall process when applicants might be confronted with creative options for affirming their ministry.

*-Clarification of responsibility and accountability between seminary and COM:* there is a need for seminary educators to share assessment criteria with COMs, and vice versa, in order to clarify the issue of mutual accountability for evaluation of applicants.

In the future the Board plans to review, test at the local level, and implement the findings of this study so that the process of selection for Holy Orders and the total ministry of the church may be strengthened.

### **Lay Theological Education in Educational Institutions**

The 1976 General Convention mandated that the B.T.E., the office of Lay Ministries, and the Council for the Development of Ministry study Total Ministry with special attention to the ministry of the laity. A report of this collaborative work is given in the "Total Ministry" section of the C.D.M. Blue Book Report.

In this triennium the Board's deliberations of how best to assist programs of lay theological education (Canon III, 6, 2g) were informed by sharing resources from the Office of Lay Ministries, including the Total Ministry Support system report, and the Diocesan Survey on Mutual Ministry Status. In addition, the B.T.E. study of "Diocesan Schools and Other Training Programs" indicates an impressive increase in opportunities for and commitment to training for lay ministries. Of the 38 institutions listed in this study almost all include persons who are exclusively focused on lay ministry, and about 80% of those currently enrolled in these programs are not seeking ordination. Further, the Mutual Ministry study lists 13 additional opportunities for lay theological education, and 41 dioceses currently participate in Sewanee's program of Theological Education by Extension. In all a total of about 80 dioceses offer some form of lay theological education.

There is also an increasing number of men and women enrolled in degree programs in accredited seminaries who are not planning to be ordained. To explore ways to strengthen the preparation of these students, the B.T.E. and the Office of Lay Ministries are collaborating in the 1980-82 triennium on a "Report on the Status of Lay Theological Education in Seminaries." The objective of this Report is: to affirm and support education for total ministry in the church by sponsoring consultations (1) to study and assess seminary commitment to lay theological education and (2) to support the education of laity within seminaries by convening those seminarians who do not intend to be ordained and who are further developing their vocations for lay leadership in the church. Planning for this joint project began in 1979; the Report will be presented to the 1982 General Convention.

### **Diocesan Schools and Other Training Programs**

Recognizing renewed interest in the variety of training opportunities in theological education for a multiplicity of ministries, the Board - guided by canon and recommendations from the Krumm Report - established as one of its major priorities the provision of counsel and assistance to the work of diocesan schools and other training programs. Three actions have been initiated.

A Committee, chaired by the Rev. Canon Ward McCabe, was formed to gather



information on existing training programs. Data from an initial questionnaire was reviewed by the Committee and the Board.

The Committee was further directed to encourage communication between these programs and the seminaries, and to assist in organizing conferences among these institutions. Accordingly, the Board supported a 1977 Conference on Training for Ministry in which representatives from 27 diocesan programs gathered to share and discuss educational resources. Staff and Board members have also supported and assisted in planning the May 1979 Conference on Training for Ministry for directors and other personnel of alternative training programs. Board participation in the 1978 and 1979 meetings of the Sindicatos - an association of training programs primarily, but not exclusively, affiliated with Coalition 14 dioceses - have with the Conferences mentioned provided valuable opportunities for sharing information, developing resources for the common enterprise of theological education, and fostering communication among and between representatives of alternative training programs and the seminaries.

The Board has commissioned the Rev. Dr. Richard Kirk to write a study and catalogue of "Diocesan Schools and Other Training Programs." Copies of this study will be made available to the 1979 General Convention. A short summary of major findings follows:

The Krumm Report identified in 1976 some 33 institutions and programs, in addition to the ten accredited seminaries, engaged in preparing men and women for ordination. This present study identifies and describes 38 programs in existence as of February 1, 1979. However, there has been more change in these programs than these figures indicate. Ten of the programs included in the Krumm Report no longer exist and an almost equal number of new schools have come into existence since that report was published. Some of these institutions appear stable, others seem to face an uncertain future.

More important than the total number of schools surveyed is the marked change in their character. There is a significant shift away from a focus on pre-ordination training to an emphasis on training for lay ministries. Several programs which originally aimed at preparing persons for the permanent diaconate or the non-stipendiary priesthood have now turned to an exclusive concentration on lay training, while others have seen an increasing number of their students become interested in lay ministry rather than ordination. A common theme is that of "training for total ministry" wherein those whose goal is lay ministry take part in the same program of preparation as those seeking ordination.

Related to the shift in the focus of these schools is a corresponding change in the number of ordinands produced by them. The Krumm Report noted that the "diocesan program directors project that 109 of their currently enrolled students will be ordained in 1977." In this study the best estimate of the number of persons ordained in 1977 and 1978, as a result of the preparation in the diocesan schools, is between 55 and 60 for each year, or roughly half the number which program directors predicted three years ago. This decrease is probably due in part to the closing down of a number of the schools included in the Krumm Report and the fact that many of the new programs have not been in operation long enough for their students to complete a course of study. Given the recent changes and the flexible programs in many of these schools, projections for the number of future ordinations are at best hazardous. Currently some 2,400 persons are involved in the 38 programs catalogued, but no more than 440 of these persons are intending ordination; in addition, most of these persons are preparing for ordained ministries which are other than full-time stipendiary priesthood.

On the basis of the information presented in this study the Board for Theological Education is considering the following recommendations for future work in this area:

1. The Board for Theological Education should conduct additional study to ascertain:
  - a. The number of clergy being ordained annually as a result of reading for orders.
  - b. The extent to which the diocesan schools and other training programs have replaced the process of reading for orders.
  - c. A more accurate picture of the number of ordinations that have taken place over the past five years under Canon 8 and Canon 10:10.
  - d. A more accurate picture of the number of ordinations to the full-time stipendiary priesthood, over the past five years, of men and women who have not spent three years at an accredited residential seminary.
2. A committee set up by the Board for Theological Education including diocesan bishops, seminary deans, and directors of diocesan schools and other training programs, and lay persons be charged with carrying out a study on the subject of the spiritual formation of a priest. This study is to include:

## APPENDICES

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- a. The goal of formation desired for both stipendiary and non-stipendiary priests.
- b. The socialization process that actually goes on in both the accredited seminaries and the diocesan schools and other training programs.
- c. Recommendations to improve the process of formation described in (b) above in order to achieve the goals listed in (a).
3. The Krumm Report recommendation calling for the establishment of a communications network, including periodic workshops, among the directors of the diocesan schools and other training programs should be further implemented and expanded.
4. A conference should be sponsored by the Board for Theological Education for a representative group of seminary deans and directors of diocesan schools and other training programs to investigate ways in which the seminaries can make their scholarly resources more available to the other schools and programs and how the seminaries can integrate the learnings from the experience of these other institutions into their curricula.
5. The Board for Theological Education should continue its efforts to offer counsel and assistance to the diocesan schools and other training programs.

Finally, the Board endorses two statements with accompanying resolutions which directly relate to the variety of training opportunities for ministry.

The first statement was adopted at a joint meeting of members of the Council of Deans and seminary trustee bishops (the bishops attending were the Right Reverends McNairy, Reed, Spofford, Krumm, Frensdorff, Primo, Montgomery, Folwell, and Trelease) on December 8, 1978:

"We recognize with gratitude the great renewal of interest in theological education and training for ministry at all levels of Church Order. We are also grateful for the new models of ministry now emerging, including lay ministries, the renewed diaconate and those ordained under Title III, canon 8, and Section 10 of Canon 10. As these ministries emerge so do new models of training and preparation emerge.

At this point in our history we are in a transition regarding ministry. Not too long ago it was generally accepted that all candidates for ordination would be trained in an accredited three-year seminary and subsequently serve as full-time stipendiary priests. This kind of training, preparation, and ministry is still normative. In addition, however, there are new models. These may in some instances have attained maturity. Some are still evolving. Others may yet emerge.

We believe it is in a residential seminary that one receives the greatest opportunity for intellectual study of and reflection upon the historic content of the faith and its application. It is also in the kind of community which a seminary can be that the formation of such persons for the exercise of the ministry of either deacon or priest is given the most beneficial treatment.

Thus we wish to place before the Church the following resolution:

***Resolved, the House of \_\_\_\_\_ concurring, That this General Convention hereby records the following as its present convictions concerning the preparation for ordained ministry in this church and the role of its accredited theological seminaries:***

***A) That these seminary communities represent a unique combination of intellectual rigor, of informal opportunities for shared reflection which bring together differing perspectives and backgrounds for theological formulations, and of a community setting for liturgical life and for priestly and diaconal formation;***

***B) That such a setting, as described above, possesses manifest advantages for the preparation for full-time stipendiary service in the ordained ministry;***

***C) That preparation for ordination to the special ministries provided under Title III, Canon 8 and 10, Section 10 may take place in diocesan programs;***

***D) That assistance to these special diocesan programs should be seen by such seminaries as an opportunity for a wider service to the church in the area of theological education, and that diocesan programs should seek and welcome such assistance; and***

***E) That these seminaries must continue to be regarded as indispensable centers for theological reflection and for spiritual development for the whole church; and be it further***

***Resolved, the House of \_\_\_\_\_ concurring, That the Board for Theological Education bring together various agencies concerned for theological education of the Church at all levels to develop strategies for greater coordination and planning."***

In addition the Board endorses the following statement approved at the February 21, 1979 Board meeting:

"During the past two decades the Church has experienced an increasing emphasis upon the role of the ministry of the laity and has seen the growth of unique and special ministries, both lay and ordained. There has been a growing desire among lay people to seek sound theological education to enable and enhance their ministries within the Body of Christ. Men and women, desiring to respond to a need for theological education at the local level, have sought alternatives to residential seminary studies. This has helped to stimulate the growth of local and diocesan schools for theological training.

The Board for Theological Education rejoices in the diversity of such local programs for sound theological preparation for lay and ordained ministry. The Board is concerned that all institutions of theological study, the accredited seminaries as well as local schools of theology, reflect the highest standards of academic excellence and recognize their accountability not only to their local governing bodies and/or accrediting agencies, but to the Church at large, for the preparation of competent theologically trained men and women for the effective exercise of ministry in the Church.

***Whereas, the increased interest in theological education, lay and ordained, at all levels of the Church has stimulated the growth of local and diocesan schools of theological study for ministry; therefore be it***

***Resolved, the House of \_\_\_\_\_ concurring, That the 66th General Convention affirms the contribution of diocesan schools and other training programs to the theological training of men and women particularly for the exercise of non-stipendiary and lay ministries in this Church."***

### **Reports on Current Resources in Theological Education**

The Board's traditional responsibility in this area is the presentation to General Convention of accurate statistical information from accredited seminaries of the church. The extensive data in Appendix C of this report contains financial and enrollment statistics for 1976, 1977, and 1978 from each accredited Episcopal seminary. This data, as required by canon, is presented annually by the seminaries to the Board.

In response to contemporary discussions on the theory and practice of ministry and consequent developments in education for ministry, the Board has in this triennium commissioned two special studies: one on selection for Holy Orders, another on diocesan schools and other training programs. The full texts of these studies, which have been summarized in this report, will be made available to the 1979 General Convention and circulated to other appropriate groups within the church.

In addition, to provide an historical and general overview of the resources of the ten accredited seminaries, and in response to requests from several parishes, the Board has prepared for general distribution a pamphlet on accredited Episcopal seminaries, published under the auspices of Forward Movement Publications.

The Board continues to collect and analyze data on current resources in theological education.

### **Financial Support for Theological Education**

The fact that many of the problems with which the Board has to deal are not new makes this area no less demanding and no more susceptible of simple solutions. Financial pressures and continuing economic inflation are of concern to all institutions of theological education and in particular to Episcopal seminaries which receive no national

## APPENDICES

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budgetary support. The Board's responsibility is to continue to present a strong challenge to the whole church at the parochial, diocesan and provincial levels to encourage financial support for those institutions which are providing theological education for ministry.

In this triennium the Board is presenting the following resolution to the 66th General Convention to reaffirm the necessity and significance of voluntary offerings to theological institutions:

*Whereas*, it is the responsibility of the whole Church to maintain an effective program of theological education; and

*Whereas*, many congregations make no direct contribution to the support of theological education despite the fact that Episcopal seminaries continue to face serious financial difficulties; and

*Whereas*, the 65th General Convention called for the substantial broad-based financial support of theological education via budgeted items, special offerings, and individual gifts in all parishes and missions, setting a figure of 1½% Net Disposable Income as a goal; therefore be it

**Resolved**, the House of \_\_\_\_\_ concurring, That the 66th General Convention:

- A. express appreciation to those congregations who have adopted this policy as their own,**
- B. reaffirm and commend to all parishes and missions the goal adopted in 1976,**
- C. request the Presiding Bishop to continue to designate one Sunday each year as Theological Education Sunday, to be observed at that time or some other appropriate day by all parishes and missions as an occasion for interpreting the work of Episcopal seminaries and other programs for theological education, and for taking a special offering for their support.**

### **Collaboration with National and Ecumenical Agencies**

Consistent with the Board's overall efforts to promote collaboration among various groups in contemporary theological education is the Board's concern to cooperate wherever appropriate with other agencies of the General Convention and program staff of Executive Council.

Specifically, given the canonical directive to "aid the General Board of Examining Chaplains," the Board convened a joint meeting of the B.T.E. and the G.B.O.E.C. to discuss, evaluate and share common concerns relating to the General Ordination Examinations. An ongoing group on evaluation was chartered from members of both agencies. Other specific instances include the Board's cooperative study with the Office of Lay Ministries, and its regular participation in the life and projects of the Council for the Development of Ministry.

Working opportunities in ecumenical and intra-Anglican concerns, described in other sections of this report, continue to offer a wider perspective to the Board's responsibilities. The Executive Director of the Board serves as an Episcopal representative to select working groups of the World Council of Churches and the National Council of the Churches of Christ concerned with issues of theological education. In addition, the Executive Director was a participant in the American Anglican Seminar in Rome (March, 1979) which provided opportunity for the theological reflection on matters relevant to the Anglican-Roman Catholic dialogue.

### Conclusion

To further aid the Board in its several ongoing responsibilities - and with the advice of the Standing Commission on the Structure of the Church and the Joint Commission on Constitution and Canons - a resolution for canonical change in the rotation and terms of B.T.E. membership is being presented by the Standing Commission on the Structure of the Church in its Report to the 66th General convention.

Finally, this Report would not be complete without stating that the first action of the Board in this triennium was the selection of Dr. Fredrica Harris Thompson as Executive Director. What the Board has been able to accomplish has been due in large measure to its wisdom in this action.

Respectfully submitted,  
John B. Coburn, Chairman  
The Board for Theological Education

### The Conant Fund

The John Shubael and Mary McLaren Conant Fund was established in 1953 by a bequest for the improvement of theological education through the payment of all or parts of the salaries of selected teachers in the Seminaries of the Protestant Episcopal Church. The income derived from this Fund is administered by the Board for Theological Education.

The Board at its September 1977 meeting approved the following grants:

*Absalom Jones Theological Institute* - \$41,000 from Conant Fund reserves in 1977 was awarded for a terminal B.T.E. grant to Absalom Jones Theological Institute upon the request of the Presiding Bishop.

Grants to five Seminaries were awarded annually for the three academic years 1977-78, 1978-79, 1979-80:

*Berkeley Divinity School* - \$8,000 per year to aid paying the salary of the professor holding the chair of the Walter H. Gray Professorship in Anglican Studies, currently Professor Rowan H. Greer.

*Bexley Hall* - \$7,000 per year to enable the appointment of women consultant-adjunct faculty to work in the areas of theology, church history, biblical studies, and field education and to serve as resource persons in curriculum revision.

*Episcopal Theological Seminary of the Southwest* - \$4,000 per year for the payment of the salaries of two-parttime teaching assistants to further enable a full and balanced curriculum.

*General Theological Seminary* - \$6,000 per year to aid initial funding of a full-time professor in the area of Church and Society, currently Professor Robert E. Hood.

*School of Theology, University of the South* - \$5,000 per year to employ a staff person to facilitate and support the integration of field education in the curriculum of the School of Theology, including the tasks of developing sites and training site supervisors and meeting problems as they arise.

### Resolution #A-106

#### Accredited Episcopal Seminaries

Whereas, the following resolution was adopted at a joint meeting of the Council of Deans and Seminary trustee bishops December 8, 1978, for presentation to the 66th General Convention through the auspices of the Board for Theological Education; therefore be it

## B.T.E. FINANCIAL REPORT 1977-79

	1977*	1978	1979
PROGRAM	Actual	Actual	Budget
Salaries (1 + 1)	\$13,618.35	\$37,219.84	\$42,600.00
Pension Premiums	1,953.14	3,861.00	4,600.00
Social Security	185.68	1,657.00	2,300.00
Conferences	740.19	4,918.36	5,000.00
Travel (Ex. Dir.)	4,667.49	7,887.80	9,000.00
Telephone**	4,101.44		
Continuing Education Program***		25,086.06	25,000.00
Total	<u>\$25,266.29*</u>	<u>\$80,630.06</u>	<u>\$88,500.00</u>
ASSESSMENT			
B.T.E. Meetings	\$ 5,705.05	\$ 9,867.30	\$ 6,500.00
(1977 - 2 meetings)			
(1978 - 3 meetings)			
(1979 - 2 meetings)			
B.T.E. Ex. Cttee. Meetings	1,400.98	548.38	1,000.00
(1 meeting per year)			
Total	<u>\$ 7,106.03*</u>	<u>\$10,415.68</u>	<u>\$ 7,500.00</u>
EPISCOPAL CHURCH FOUNDATION			
Selection	\$	\$ 5,987.24	\$ 2,612.76
Continuing Education Evaluation		67.80	2,432.20
Major Grants and Fellowships (not CE)	5,000.00	11,000.00	5,000.00
Diocesan Schools . . .	1,000.00	2,273.12	2,551.88
Theological Literature	75.03	62.77	
Continuing Education Grants****	6,951.32		
Total	<u>\$13,026.35*</u>	<u>\$19,390.93</u>	<u>\$12,595.84</u>

**TEO**

Designated

\$780.44

\$70.04

\*\*\*\*\*

Undesignated

\$1,363.77

\$828.24

\*Part-time staff and operation only

\*\*Account discontinued after 1977

\*\*\*1978-79 only

\*\*\*\*Use of ECF funding for Continuing Education Grants discontinued after 1977

\*\*\*\*\*\$1,500 allocated for production costs of pamphlet on Episcopal seminaries

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**B.T.E. BUDGET REQUESTS 1980-82**


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<b>A. ASSESSMENT BUDGET</b>	<b>1980</b>	<b>1981*</b>	<b>1982*</b>
1. Board Meeting Expenses (15 members) Three meetings per year for 1980 and 1981 and two for 1982 with travel and per diem expenses, following P.B.&F. estimates, adjusted downward to \$4,500 per meeting.	\$13,500.	\$14,445.	\$10,290.
2. Executive, and Other, Committee Meetings (6 members) Travel expenses for a one-day meeting of the Executive Committee each year; plus expenses for B.T.E. member to attend meetings of the Council for the Development of Ministry.	1,350.	1,445.	1,560.
Total:	\$14,850.	\$15,900.	\$11,850.
Total Assessment Budget for 1980-82 Triennium:			<u>\$42,600.</u>



*Resolved*, the House of \_\_\_\_\_ concurring, That this General Convention hereby records the following as its present convictions concerning the preparation for ordained ministry in this church and the role of its accredited theological seminaries:

- A. That these seminary communities represent a unique combination of intellectual rigor, of informal opportunities for shared reflection which bring together differing perspectives and backgrounds for theological formulations, and of a community setting for liturgical life and for priestly and diaconal formation;
- B. That such a setting, as described above, possesses manifest advantages for the preparation for full-time stipendiary service in the ordained ministry;
- C. That preparation for ordination to the special ministries provided under Title III, Canon 8 and 10, Section 10, may take place in diocesan programs;
- D. That assistance to these special diocesan programs should be seen by such seminaries as an opportunity for a wider service to the church in the area of theological education, and that diocesan programs should seek and welcome such assistance; and
- E. That these seminaries must continue to be regarded as indispensable centers for theological reflection and for spiritual development for the whole church; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That the Board for Theological Education bring together various agencies concerned with theological education of the Church at all levels to develop strategies for greater coordination and planning.

**Resolution #A—107**

**Diocesan Schools and Other Training Programs**

*Whereas*, the increased interest in theological education, lay and ordained, at all levels of the Church has stimulated the growth of local and diocesan schools of theological study for ministry; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the 66th General Convention affirms the contribution of diocesan schools and other training programs to the theological training of men and women particularly for the exercise of non-stipendiary and lay ministries of this church.

(*Note*: For further information on Diocesan Schools and Other Training Programs, refer to earlier part of this Report.)

**Resolution #A—108**

**Financial Support for Theological Education**

*Whereas*, it is the responsibility of the whole Church to maintain an effective program of theological education; and

*Whereas*, many congregations make no direct contribution to the support of theological education despite the fact that Episcopal seminaries continue to face serious financial difficulties; and

*Whereas*, the 65th General Convention called for the substantial broad-based financial support of theological education via budgeted items, special offerings, and individual gifts in all parishes and missions, setting a figure of 1½% Net Disposable Income as a goal; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the 66th General Convention:

- A. express appreciation to those congregations who have adopted this policy as their own,

## APPENDICES

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- B. reaffirm and commend to all parishes and missions the goal adopted in 1976,
- C. request the Presiding Bishop to continue to designate one Sunday each year as Theological Education Sunday, to be observed at that time or some other appropriate day by all parishes and missions as an occasion for interpreting the work of Episcopal seminaries and other programs for theological education, and for taking a special offering for their support.

### Resolution #A-109

#### B.T.E. General Convention Assessment Budget

*Resolved*, the House of \_\_\_\_\_ concurring, That there be included in the General Convention Assessment Budget the amount of \$42,600 for 1980, 1981 and 1982 meetings of the Board for Theological Education.

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B. CHURCH PROGRAM BUDGET		1980**
1. Staff for Program		
Salaries (1 + 1)		\$42,000.
Pension Premiums		4,600.
Social Security		2,300.
	Total:	\$48,900.
2. Support for Program		
Conferences (to address critical issues)		\$ 5,000.
Travel (to study needs and trends)		9,000.
Program:		
Lay Theological Education in Seminaries		3,000.
Diocesan Schools and Other Training Programs		5,500.
Selection for Holy Orders		5,100.
Fellowships, Fund for Theological Education		5,000.
***Continuing Education (Promotion of)		
	Total:	\$32,600.
Total B.T.E. Church Program Budget:		\$81,500.

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\*The guidelines on inflation factors as suggested by P.B.&F. have been followed.

\*\*As amended and recommended to February 14-16, 1979 Executive Council.

\*\*\*In 1980 funded by designated allocations from the Episcopal Church Foundation.

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FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978  
Prepared by The Board for Theological Education

Appendix A

	Berkeley Divinity School at Yale University New Haven, Connecticut (BDS)			Colgate Rochester Divinity School/ Bexley Hall/Crozer Theological Seminary Rochester, New York (CRDS/BH/CTS)		
	1976	1977	1978	1976	1977	1978
<b>REVENUES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Tuition & Fees	\$ 931,380.	\$ 999,296.	\$1,320,591.	\$ 201,574.	\$ 243,666.	\$ 287,265.
Endowment Income	478,845.	442,296.	422,513.	351,465.	384,472.	629,237.
Gifts & Grants	303,913.	294,161.	288,027.	319,687.	301,952.	313,328.
TEO	(19,267.)	(15,560.)	(14,589.)	(20,770.) <sup>d</sup>	(20,932.) <sup>d</sup>	(21,254.) <sup>d</sup>
Other						
Other Sources	17,291.	22,348.	87,107.	60,534.	82,324.	110,744.
Total	\$1,731,429.	\$1,758,027.	\$2,118,238.	\$ 933,260.	\$1,012,414.	\$1,340,574.
STUDENT AID	\$ 209,521.	\$ 209,782.	\$ 317,040.	\$ 50,716.	\$ 71,293.	\$ 92,814.
AUXILIARY ENTERPRISES	\$ 317,299.	\$ 356,369.	\$ 292,252.	\$ 165,766.	\$ 185,155.	\$ 168,241.
<b>EXPENDITURES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Administration	\$ 238,287. <sup>a</sup>	\$ 250,258. <sup>b</sup>	\$ 269,362. <sup>c</sup>	\$ 374,145.	\$ 365,970.	\$ 356,314.
Instruction	1,217,582.	1,289,244.	1,264,913.	451,646.	552,350.	554,000.
Library	306,531.	345,304.	362,231.	106,652.	120,513.	132,000.
Plant Opn. & Maint.	176,958.	230,050.	250,183.	128,970.	151,779.	149,725.
Total	\$1,939,358.	\$2,114,856.	\$2,146,689.	\$2,061,413.	\$1,190,612.	\$1,192,069.
STUDENT AID	\$ 481,921.	\$ 500,782.	\$ 628,253.	\$ 135,040.	\$ 150,216.	\$ 160,708.
AUXILIARY ENTERPRISES	\$ 313,589.	\$ 358,610.	\$ 233,218.	\$ 149,194.	\$ 176,982.	\$ 187,867.

<sup>a</sup>Of total expenditures in 1976, \$323,900 was from revenues received from BDS.

<sup>b</sup>Of total expenditures in 1977, \$328,550 was from revenues received from BDS.

<sup>c</sup>Of total expenditures in 1978, \$320,000 was from revenues received from BDS.

<sup>d</sup>Figure refers to Bexley Hall only.

## FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978

Prepared by The Board for Theological Education

	Berkeley Divinity School at Yale University New Haven, Connecticut (BDS)			Colgate Rochester Divinity School/ Bexley Hall/Crozer Theological Seminary Rochester, New York (CRDS/BH/CTS)		
	1976	1977	1978	1976	1977	1978
<b>OTHER DATA</b>						
<b>ENDOWMENT CAPITAL</b>						
(Market Value)						
Begin. Fiscal Year	\$2,668,908.	\$2,731,222.	\$2,732,788.	\$13,186,295.	\$13,566,147.	\$11,211,263.
Ending Fiscal Year	\$2,803,056.	\$2,732,788.	\$2,717,650.	\$13,566,147.	\$11,211,263.	\$11,702,750.
Total Restricted for:						
Faculty Salaries	\$ 138,800.	\$ 190,800.	\$ 221,000.	N/A	N/A	—
Student Aid	\$1,120,244.	\$1,120,000.	\$1,017,000.	\$ 34,884.	\$ 56,576.	\$ 86,690.
<b>NON-ENDOWMENT CAPITAL</b>						
Additions to Capital	—	—	—	\$ 1,181,652.	\$ 1,294,730.	\$ 143,000.
Capital Indebtedness	—	—	—	\$ 37,049. <sup>d</sup>	\$ 36,741. <sup>d</sup>	—
Annual Tuition & Fees	— <sup>e</sup>	— <sup>e</sup>	\$ 3,425. <sup>e</sup>	\$ 1,875.	\$ 1,875.	\$ 2,115.
Average Room Rent	—	—	\$ 825.	\$ 410.	\$ 410.	\$ 480.
Average Board Costs	—	—	\$ 1,183.	\$ 800.	\$ 850.	\$ 880.
Total Operating Budget	\$ 338,369.	\$ 328,550.	\$ 354,449.	\$ 1,381,947.	\$ 1,571,497.	\$ 1,643,525.

<sup>d</sup>Figure refers to Bexley Hall only.<sup>e</sup>Fees are paid to Yale Divinity School.

# FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978

Prepared by The Board for Theological Education

	Church Divinity School of the Pacific Berkeley, California (CDSP)			Episcopal Divinity School Cambridge, Massachusetts (EDS)		
	1976	1977	1978	1976	1977	1978
<b>REVENUES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Tuition & Fees	\$ 82,506.	\$153,749.	\$116,978.	\$248,785.	\$ 256,430.	\$ 222,748.
Endowment Income	108,527.	130,977.	135,486.	418,704.	493,551.	538,071.
Gifts & Grants						
TEO	56,641.	56,500.	61,158.	34,128.	46,207.	50,662.
Other	191,695.	303,589.	311,230.	209,894.	238,335.	506,626.
Other Sources	19,163.	12,578.	21,622.	150,385.	132,780.	154,756.
Total	\$458,532.	\$657,393.	\$646,474.	\$1,061,896.	\$1,167,303.	\$1,305,398.
STUDENT AID	\$ 59,164.	\$ 63,481.	\$ 68,403.	\$ 88,930.	\$ 70,776.	\$ 86,566.
AUXILIARY ENTERPRISES	\$ 76,871.	\$106,041.	\$110,109.	\$ 217,206.	\$ 205,524.	\$ 216,650.
<b>EXPENDITURES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Administration	\$210,262.	\$226,152.	\$266,539.	\$272,451.	\$ 246,189.	\$ 267,676.
Instruction	331,119.	331,701.	363,622.	678,584.	604,663.	663,394.
Library	39,412.	42,212.	46,751.	108,133.	84,320.	96,100.
Plant Opn. & Maint.	74,147.	64,660.	71,267.	320,820.	341,902.	274,852.
Total	\$654,940.	\$644,735.	\$748,179.	\$1,379,988.	\$1,277,074.	\$1,302,022.
STUDENT AID	\$ 59,164.	\$ 63,481.	\$ 59,645.	\$ 88,930.	\$ 70,776.	\$ 86,566.
AUXILIARY ENTERPRISES	\$ 59,089.	\$ 65,060.	\$ 74,863.	\$288,575.	\$ 275,170.	\$ 290,757.

**FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978**  
 Prepared by The Board for Theological Education

	Church Divinity School of the Pacific Berkeley, California (CDSP)			Episcopal Divinity School Cambridge, Massachusetts (EDS)		
	1976	1977	1978	1976	1977	1978
<b>OTHER DATA</b>						
<b>ENDOWMENT CAPITAL</b>						
(Market Value)						
Begin, Fiscal Year	\$3,079,402.	\$3,302,753.	\$3,361,865.	\$10,087,860.	\$10,211,868.	\$10,726,643.
Ending Fiscal Year	\$3,302,753.	\$3,361,865.	\$3,863,573.	\$10,211,868.	\$10,726,643.	\$10,889,913.
Total Restricted for:						
Faculty Salaries	\$ 451,892.	\$ 457,442.	\$ 498,806.	\$ 2,170,658.	\$ 2,170,658.	\$ 2,179,739.
Student Aid	\$1,126,489.	\$1,124,064.	\$1,501,005.	\$ 1,453,630.	\$ 1,453,905.	\$ 1,454,210.
<b>NON-ENDOWMENT CAPITAL</b>						
Additions to Capital	\$ 3,150.	\$ 200.	—	—	—	—
Capital Indebtedness	\$ 68,338.	\$ 65,157.	\$ 61,694.	—	—	—
Annual Tuition & Fees	\$ 1,515.	\$ 1,515.	\$ 1,500.	\$ 1,800.	\$ 1,900.	\$ 2,000.
Average Room Rent	\$ 550.	\$ 500.	\$ 410.	\$ 500.	\$ 500.	\$ 550.
Average Board Costs	\$ 675.	\$ 800.	\$ 800.	\$ 700.	\$ 700.	\$ 770.
Total Operating Budget	\$ 760,319.	\$ 756,450.	\$ 829,976.	\$ 1,822,645.	\$ 1,668,805.	\$ 1,708,047.

FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978  
Prepared by The Board for Theological Education

	Episcopal Theological Seminary of the Southwest Austin, Texas (ETSSW)			General Theological Seminary New York, New York (GTS)		
	1976	1977	1978	1976	1977	1978
<b>REVENUES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Tuition & Fees	\$ 58,985.	\$ 79,770.	\$ 95,800.	\$ 205,636.	\$ 248,722.	\$ 277,765.
Endowment Income	230,075.	321,005.	301,725.	378,618.	329,599.	466,610.
Gifts & Grants						
TEO	19,461.	24,492.	20,723.	70,394.	70,913.	73,497.
Other	83,979.	112,140.	178,630.	353,320.	568,800.	493,636.
Other Sources	16,312.	14,654.	12,624.	90,521.	131,991.	59,632.
Total	\$489,812.	\$552,061.	\$609,502.	\$1,098,489.	\$1,302,082.	\$1,306,537.
STUDENT AID	\$ 47,395.	\$ 58,064.	\$ 72,237.	\$ 159,842.	\$ 172,036.	\$ 242,106.
AUXILIARY ENTERPRISES	\$ 81,205.	\$ 94,198.	\$105,293.	\$ 319,773.	\$ 362,046.	\$ 383,952.
<b>EXPENDITURES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Administration	\$153,403.	\$164,423.	\$208,816.	\$ 415,630.	\$ 368,502.	\$ 413,328.
Instruction	156,503.	178,334.	205,054.	456,901.	518,068.	527,216.
Library	59,659.	64,001.	77,528.	113,692.	99,425.	121,202.
Plant Opn. & Maint.	87,751.	97,094.	105,607.	220,270.	170,231.	199,930.
Total	\$457,316.	\$503,852.	\$597,005.	\$1,206,493.	\$1,156,226.	\$1,261,676.
STUDENT AID	\$ 36,998.	\$ 45,676.	\$ 48,292.	\$ 159,842.	\$ 172,036.	\$ 242,106.
AUXILIARY ENTERPRISES	\$135,172.	\$135,145.	\$189,941.	\$ 395,021.	\$ 364,409.	\$ 419,883.

FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978  
Prepared by The Board for Theological Education

	Episcopal Theological Seminary of the Southwest Austin, Texas (ETSSW)			General Theological Seminary New York, New York (GTS)		
	1976	1977	1978	1976	1977	1978
<b>OTHER DATA</b>						
<b>ENDOWMENT</b>						
<b>CAPITAL</b>						
(Market Value)						
Begin. Fiscal Year	\$2,737,835. <sup>a</sup>	\$2,672,521. <sup>a</sup>	\$2,147,683. <sup>a</sup>	\$11,018,646. <sup>a</sup>	\$10,689,834. <sup>a</sup>	\$10,408,873. <sup>a</sup>
Ending Fiscal Year	\$2,672,521.	\$2,659,123.	\$2,231,879.	\$10,869,834.	\$10,554,587.	\$12,310,678.
Total Restricted for:						
Faculty Salaries	\$1,027,212.	\$1,036,952.	\$1,041,051.	\$ 1,159,081.	\$ 1,200,128.	\$ 1,221,727.
Student Aid	\$ 442,466.	\$ 461,738.	\$ 468,757.	\$ 2,409,358.	\$ 2,445,858.	\$ 2,375,891.
<b>NON-ENDOWMENT</b>						
<b>CAPITAL</b>						
Additions to Capital	—	—	—	—	—	\$ 374,577.
Capital Indebtedness	—	—	—	—	—	—
Annual Tuition & Fees	\$ 750.	\$ 1,325.	\$ 1,325.	\$ 1,500.	\$ 1,800.	\$ 1,800.
Average Room Rent	\$ 600.	\$ 720.	\$ 720.	\$ 400.	\$ 450.	\$ 495.
Average Board Costs	N/A	N/A	N/A	\$ 600.	\$ 900.	\$ 980.
Total Operating Budget	\$ 516,621.	\$ 571,470.	\$ 641,798.	\$ 1,596,056.	\$ 1,708,200.	\$ 2,011,845.

<sup>a</sup>"ENDOWMENT CAPITAL" based on Book Value.



FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978  
Prepared by The Board for Theological Education

	Nashotah House Nashotah, Wisconsin (NH)			School of Theology University of the South Sewanee, Tennessee (STUS)		
	1976	1977	1978	1976	1977	1978
<b>REVENUES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Tuition & Fees	\$122,236.	\$ 175,598.	\$173,005.	\$134,992.	\$345,997.	\$ 546,497.
Endowment Income	54,563.	65,459.	133,139.	219,012.	192,166.	203,160.
Gifts & Grants						
TEO	83,569.	65,946.	82,588.	52,952.	51,509.	28,180. <sup>a</sup>
Other	198,409.	655,146.	507,631.	21,491.	15,072.	21,165.
Other Sources	54,359.	39,374.	65,547.	—	—	—
Total	\$513,136.	\$1,001,523.	\$960,910.	\$428,447.	\$604,744.	\$ 803,247.
STUDENT AID	\$ 93,215.	\$ 146,806.	\$ 48,552.	\$212,683.	\$255,241.	\$ 231,867.
AUXILIARY ENTERPRISES	\$ 51,116.	\$ 89,448.	\$ 85,754.	\$126,302.	\$141,340.	\$ 134,679.
<b>EXPENDITURES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Administration	\$154,211.	\$ 173,908.	\$180,936.	\$186,207.	\$218,505.	\$ 215,412.
Instruction	168,183.	206,124.	211,490.	341,448.	459,176.	631,781.
Library	59,089.	57,026.	57,379.	75,992.	82,766.	96,125.
Plant Opn. & Maint.	199,968.	222,050.	300,927.	61,866.	71,974.	58,603.
Total	\$581,451.	\$ 659,108.	\$750,732.	\$665,513.	\$832,421.	\$1,001,921.
STUDENT AID	\$ 93,215.	\$ 93,562.	\$ 56,793.	\$212,683.	\$255,421.	\$ 231,867.
AUXILIARY ENTERPRISES	\$ 81,515.	\$ 94,617.	\$ 85,893.	\$123,291.	\$140,119.	\$ 125,722.

<sup>a</sup>STUS' bookkeeping procedures were changed to allot to TEO only those gifts specifically so labeled.

FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978  
Prepared by The Board for Theological Education

	Nashotah House Nashotah, Wisconsin (NH)			School of Theology University of the South Sewanee, Tennessee (STUS)		
	1976	1977	1978	1976	1977	1978
<b>OTHER DATA</b>						
<b>ENDOWMENT CAPITAL</b>						
(Market Value)						
Begin. Fiscal Year	\$162,880.	\$1,526,411.	\$1,889,572.	\$3,738,000.	\$4,449,000.	\$4,398,000.
Ending Fiscal Year	\$172,138.	\$1,889,572.	\$2,007,031.	\$4,449,000.	\$4,398,000.	\$4,275,000.
Total Restricted for:						
Faculty Salaries	\$799,218.	\$ 756,707.	\$ 732,644.	\$ 199,475.	\$ 199,475.	\$ 199,475.
Student Aid	\$321,574.	\$ 313,640.	\$ 303,620.	\$1,948,950.	\$1,994,068.	\$2,022,762.
<b>NON-ENDOWMENT CAPITAL</b>						
Additions to Capital	\$ 18,083.	\$ 2,128.	\$ 7,190.	—	—	—
Capital Indebtedness	\$146,000.	\$ 158,000.	\$ 133,000.	—	—	—
Annual Tuition & Fees	\$ 1,800.	\$ 2,000.	\$ 2,200.	\$ 1,435.	\$ 1,990.	\$ 2,365.
Average Room Rent	\$ 400.	\$ 400.	\$ 400.	\$ 450.	\$ 540.	\$ 600.
Average Board Costs	\$ 1,000.	\$ 1,000.	\$ 1,100.	\$ 660.	\$ 710.	\$ 710.
Total Operating Budget	\$756,182.		\$ 872,718.	\$ 768,350.	\$1,087,662.	\$1,233,788.

FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978  
Prepared by The Board for Theological Education

	Seabury-Western Theological Seminary Evanston, Illinois (SWTS)			Protestant Episcopal Theological Seminary in Virginia Alexandria, Virginia (VTS)		
	1976	1977	1978	1976	1977	1978
<b>REVENUES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Tuition & Fees	\$ 94,573.	\$127,884.	\$138,280.	\$ 329,810.	\$ 341,640.	\$ 320,103.
Endowment Income	160,236.	171,733.	191,740.	1,019,641.	1,123,881.	1,186,175.
Gifts & Grants						
TEO	37,176.	35,829.	41,964.	136,085.	150,291.	148,219.
Other	166,063.	151,812.	118,656.	200,191.	163,295.	132,204.
Other Sources	2,995.	19,750.	411.	51,647.	51,323.	74,964.
Total	<u>\$461,043.</u>	<u>\$507,008.</u>	<u>\$491,051.</u>	<u>\$1,737,374.</u>	<u>\$1,830,430.</u>	<u>\$1,861,665.</u>
STUDENT AID	\$ 37,440.	\$ 29,759.	\$ 65,427.	\$ 214,764.	\$ 219,599.	\$ 281,335.
AUXILIARY ENTERPRISES	\$ 89,441.	\$116,019.	\$142,319.	\$ 139,434.	\$ 276,759.	\$ 254,596.
<b>EXPENDITURES</b>						
<b>EDUCATIONAL &amp; GENERAL</b>						
Administration	\$162,347.	\$157,885.	\$212,742.	\$ 431,417.	\$ 471,647.	\$ 533,888.
Instruction	228,271.	232,647.	223,099.	608,068.	662,917.	689,317.
Library	46,239.	51,060.	56,671.	121,416.	130,707.	151,005.
Plant Opn. & Maint.	98,833.	64,129.	135,021.	288,975.	429,099.	460,476.
Total	<u>\$535,690.</u>	<u>\$505,721.</u>	<u>\$627,533.</u>	<u>\$1,449,876.</u>	<u>\$1,694,370.</u>	<u>\$1,834,686.</u>
STUDENT AID	\$ 37,440.	\$ 29,759.	\$ 65,427.	\$ 201,297.	\$ 215,227.	\$ 215,792.
AUXILIARY ENTERPRISES	\$ 78,283.	\$ 86,803.	\$ 95,032.	\$ 273,127.	\$ 310,627.	\$ 311,070.

## FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978

Prepared by The Board for Theological Education

	Seabury-Western Theological Seminary Evanston, Illinois (SWTS)			Protestant Episcopal Theological Seminary in Virginia Alexandria, Virginia (VTS)		
	1976	1977	1978	1976	1977	1978
<b>OTHER DATA</b>						
<b>ENDOWMENT CAPITAL</b>						
(Market Value)						
Begin. Fiscal Year	\$3,146,815.	\$3,231,579.	\$3,389,961.	\$15,631,455.	\$16,831,583.	\$17,443,501.
Ending Fiscal Year	\$3,231,579.	\$3,389,961.	\$3,213,271.	\$16,831,583.	\$17,443,501.	\$17,790,003.
Total Restricted for:						
Faculty Salaries	\$ 45,739.	\$ 152,121.	N/A	\$ 2,356,000.	\$ 2,442,000.	\$ 2,490,600.
Student Aid	\$ 139,903.	\$ 436,226.	N/A	\$ 3,702,000.	\$ 3,838,000.	\$ 3,913,800.
<b>NON-ENDOWMENT CAPITAL</b>						
Additions to Capital	—	—	—	—	—	—
Capital Indebtedness	—	—	—	—	—	—
Annual Tuition & Fees	\$ 1,500.	\$ 1,800.	\$ 2,250.	\$ 1,612.	\$ 1,601.	\$ 1,570.
Average Room Rent	\$ 255.	\$ 510.	\$ 510.	\$ 450.	\$ 450.	\$ 450.
Average Board Costs	\$ 1,000.	\$ 660.	\$ 690.	\$ 875.	\$ 875.	\$ 875.
Total Operating Budget	\$ 494,450.	\$ 730,574.	\$ 772,890.	\$ 1,875,294.	\$ 2,097,548.	\$ 2,187,919.

**Appendix B****THEOLOGICAL EDUCATION OFFERING  
to Accredited Seminaries**

	1976	1977	1978
BDS	\$ 19,267	\$ 15,560	\$ 14,589
BH	20,770	20,932	*21,254.19
CDSP	56,641	56,500	61,158
EDS	34,128	46,207	50,662
ETSSW	19,461	24,492	20,723
GTS	70,394	70,913	73,497
NH	83,569	65,946	82,588
STUS	52,952	51,509	**28,180
SWTS	37,176	35,829	41,964
VTS	136,085	150,291	148,219
Total	\$530,443	\$538,179	\$542,834.19
Total Number of Parishes Contributing	3,075	2,927	2,775

\*1978 figure represents Colgate Rochester Divinity School/  
Bexley Hall/ Crozer Theological Seminary.

\*\*STUS' bookkeeping procedures were changed to allot to  
TEO only those gifts specifically so labeled.

	GTS			NH			STUS			SWTS			VTS			Totals, 10 Accredited Seminaries		
	76	77	78	76	77	78	76	77	78	76	77	78	76	77	78	76	77	78
<b>1st Prof. Programs:</b>																		
M.Div. Juniors:	30	20	28	28	29	28	20	26	24	22	21	17	31	24	37	249	229	237
Middlers:	35	31	24	25	27	28	24	20	26	19	26	26	45	37	33	261	266	246
Seniors:	40	44	42	29	24	25	29	21	19	19	18	28	54	58	44	269	274	287
Other Degrees:	6	23	4	—	—	3	1	6	4	4	6	2	32	34	22	69	102	65
Cert./Diploma:	—	—	—	—	—	3	2 <sup>e</sup>	6 <sup>e</sup>	— <sup>e</sup>	7	5	4	—	5	—	9	30	18
Special/Uncl.:	10	52	28	—	13	7	4	6	3	8	11	9	27	24	31	101	144	118
<b>TOTAL PROFESSIONAL:</b>	121	170	126	82	93	94	80	85	76	79	87	86	189	182	167	958	1,045	971
<b>Graduate Programs:</b>																		
S.T.M./Th.M.	12	8	15	2	2	3	6	6	6	—	—	—	—	—	—	33	27	38
D.Min.	—	—	—	—	—	—	12	38	50	—	—	—	19	23	28	33	64	78
Th.D./Ph.D.	8	8	3	—	—	—	—	—	—	1	1	—	—	—	—	29	30	25
<b>TOTAL GRADUATE:</b>	20	16	18	2	2	3	18	44	56	1	1	—	19	23	28	95	121	141
Interns:	3	1	4	2	—	3	1	—	—	2	—	—	3	—	4	20	12	24
<b>GRAND TOTAL:</b>	144	187	148	86	95	100	99	129	132	82	88	86	211	205	199	1,073	1,174	1,133
<b>M.Div. Candidates</b> (incl. interns)																		
Men:	99	88	71	77	78	81	70	63	60	55	57	59	118	100	98	644	611	581
Women:	9	8	23	7	2	3	4	4	9	7	8	12	15	19	20	159	163	209
Women in D.Min. Prog.:	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	2
Women in Other Progs.:	8	32	20	—	5	7	5	6	4	7	10	3	28	31	30	98	132	113
<b>TOTAL WOMEN ENROLLED:</b>	17	40	43	7	7	10	9	10	14	14	18	15	43	50	50	257	295	324
U.S. Blacks:	8	4	4	—	2	1	—	3	2	1	1	2	6	5	2	19	18	20
Other Minorities:	2	1	—	1	1	2	4	5	7	—	1	—	1	—	—	14	13	14
No. in 1st yr. class:	41	31	N/A	28	29	30	40	29	39	34	27	20	77	42	46	348	240	257

# **ENROLLMENT STATISTICS OF ACCREDITED SEMINARIES**

Prepared by The Board for Theological Education

<sup>e</sup>Figures do not include T.E.E. students.

## Appendix C

## 1st Prof. Programs:

M.Div. Juniors:

Middlers:

Seniors:

Other Degrees:

Cert./Diploma:

Special/Unclass.

## TOTAL PROFESSIONAL:

## Graduate Programs:

S.T.M./Th.M.

D.Min.

Th.D./Ph.D.

## TOTAL GRADUATE:

Interns:

## GRAND TOTAL:

M.Div. Candidates

(incl. interns)

Men:

Women:

Women in D.Min. Prog.:

Women in Other Progs.:

## TOTAL WOMEN ENROLLED:

U.S. Blacks:

Other Minorities:

No. in 1st year class:

BDS			BH <sup>a</sup>			CRDS/BH/CTS <sup>a</sup>	CDSP			EDS			ETSSW		
76	77	78	76	77	78	78	76	77	78	76	77	78	76	77	78
16	35	27	9	9	6	37	30	17	20	41	32	35	22	16	15
13	24	31	7	13	8	34	34	29	23	45	37	33	14	22	14
11	24	26	6	8	13	46	23	25	29	44	36	40	14	16	21
6	14	13	4	2	2	7	—	—	3	10	12	6	6	5	6
—	—	—	—	—	—	—	—	—	—	—	—	—	—	14	11
—	—	—	5	13	10	27	15	8	13	17	16	17	15	1	—
46	97	97	31	45	39	151	102	79	88	157	133	131	71	74	67
3	1	1	1	—	—	—	9 <sup>b</sup>	10 <sup>b</sup>	13 <sup>b</sup>	—	—	—	—	—	—
—	1	—	2	2	—	37	—	—	—	—	—	—	—	—	—
—	2	—	—	—	4	—	20	19	18	—	—	—	—	—	—
3	4	1	3	2	4	37	29	29	31	—	—	—	—	—	—
2	—	3	N/A	N/A	—	—	—	4	3	7	7	7	N/A	—	—
51	101	101	34	47	43	188	131	108	119	164	140	138	71	74	67
18	50	53	14	18	13	68	66	48	45	80	59	57	47	50	44
22	33	34	8	12	14	49	27	27	30	57	46	58	3	4	6
—	—	—	—	—	1	4	—	—	—	—	—	—	—	—	—
4	5	10	7	11	2	17	15	11	14	15	17	17	9	4	6
26	38	44	15	23	17	70	42	38	44	72	63	75	12	8	12
N/A	N/A	4	N/A	N/A	1	18	1	1	2	3	2	2	N/A	—	—
—	—	—	—	—	1	3	2	2	2	—	—	—	4	3	2
N/A	N/A	32	N/A	N/A	N/A	69	41	20	30	48	33	36	39	29	24

## ENROLLMENT STATISTICS OF ACCREDITED SEMINARIES

Prepared by The Board for Theological Education

<sup>a</sup> At the request of the Council of Deans 1978 figures for both BH and the consortium of which it is a part, CRDS/BH/CTS, have been included to give a more accurate picture of enrollment statistics. Figures for the consortium have not been included in the totals of the 10 accredited seminaries.

<sup>b</sup> Figures include MA students.

# The Joint Commission on World Mission

## CONTENTS

<b>MEMBERS .....</b>	<b>AA-340</b>
<b>REPORT .....</b>	<b>AA-341</b>
<b>PREAMBLE — "MISSION IMPERISHABLE" .....</b>	<b>AA-341</b>
<b>GOALS FOR NEXT TRIENNium .....</b>	<b>AA-343</b>
(1) "To assist in the follow-up and seek proper coordination to the responses of the P-I-M process."	
(2) "To assist Executive Council in developing Covenant Planning before and after Autonomy in the overseas dioceses."	
(a) <i>Resolution A - Covenant Plan                 for Autonomy between Liberia                 and PECUSA</i>	
(3) "To study the relationship and propose new policy between companion relationships and P-I-M."	
(4) "To undertake a thorough and comprehensive review of the World Mission policies and priorities of this Church, with special attention to present and future funding in the light of these reviewed policies and priorities."	
<b>BUDGET, Financial funding needed .....</b>	<b>AA-350</b>
<b>CONTINUATION OF JCWM-Resolution .....</b>	<b>AA-350</b>
<b>FINANCIAL REPORT .....</b>	<b>AA-351</b>
<b>RESOLUTION OF A.C.C. ....</b>	<b>AA-351</b>
<b>(REAFFIRMATION OF FUNCTIONS)</b>	

### Members

- The Rt. Rev. Robert P. Atkinson,  
West Virginia, *Chairman*
- Sra. Barbara Aldana,  
Guatemala, *Vice Chairman*
- Mr. Paul A. Frank, Jr.  
Ohio, *Secretary-Treasurer*
- The Rt. Rev. Edmond L. Browning,  
Hawaii
- The Rt. Rev. Telesforo Isaac,  
Dominican Republic (resigned during Triennium, not replaced)



The Rev. Charles H. Eddy,  
Alaska  
The Rev. Emmanuel W. Johnson,  
Liberia  
The Rev. John L. O'Hear,  
Delaware  
Mr. Armando Borboa-Salazar,  
Mexico  
Mr. Guillermo Bohorquez,  
Colombia  
Mrs. John T. Bottom,  
Mississippi  
Mr. Richard P. M. Bowden,  
Georgia  
Mrs. Leona Bryant,  
Virgin Islands  
Mrs. Juanita G. Harris  
Florida  
Ms. Ana Mercedes Lago,  
Puerto Rico

*Note:* The General Convention resolution established in 1976 that the Joint Commission on World Mission's membership be as follows: one half of the total membership come from jurisdictions outside the United States of America.

## **PREAMBLE — "MISSION IMPERISHABLE"**

The Confession of the Waldenses in the year 1573 stated the following: "Missionary work was born in the counsels of the Triune God where it was decreed that, by the preaching of the Gospel to all people, there should be brought to eternal glory a great multitude which no man could number from every tribe, people, and language."

There is a sense in which the Mission of the Church is not only worldwide, but also it is timeless and imperishable. There are Mission Imperatives which arise from the very nature of the Gospel of Jesus Christ which are rooted not in human thought, but in historical events. The major event involved is the sending by God of His Son, Jesus Christ, into the world to be its Lord and Savior. The Mission Imperishable is climaxed in our Lord's death, burial, and resurrection. The timeless and imperishable nature of the World Mission of the Church has an abiding apostolic role to fill. For more than sixty generations the World Mission of the Church of Jesus Christ, sometimes more and sometimes less, has spontaneously reached out from its local congregations with the Gospel of Good News. The Mission Imperative is highlighted by a strong emphasis on converting peoples and not solely individuals. The World Mission of the Church means making disciples of all nations within their cultural context over which Christ desires to extend His Lordship. We also hold that the Mission Imperishable is unfinished and ongoing. Individuals, families, communities, whole peoples and cultures yet remain to be discipled. As Vatican II so succinctly put it, the Church still has a priority obligation, "For the Gospel message has not yet been heard, or scarcely so, by two billion human beings, and their number is increasing daily."

On the eve of the 1980's, we believe that the Episcopal Church must dream new dreams, plan new procedures, marshal its resources to accomplish a relevant Mission Imperishable.

There is renewed interest in World evangelism which raises several important questions as we contemplate the future role of the Episcopal Church and its Mission in the 1980's. Is this witness to Jesus Christ as comprehensive as the Gospel itself? — Is it an international, ecumenical united witness that aims at leaving no geographical corner of

## APPENDICES

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the world, no strata and structure of society, nor any individual person outside the frontier of Christianity — or is it a parochial, docetic or individualistic witness? The challenges and opportunities throughout the world for the outreach of the Gospel involve not merely a quantitative mobilization of all of the resources of the Episcopal Church around the world, but an all-out concern for the many situations in which people find themselves and to which the Gospel must be addressed. The ripened condition of our world must be understood in the light of the Comprehensiveness of the Christian Mission Imperishable. The world needs a holistic, not a compartmentalized, distorted, docetic Gospel. The world needs to hear and see a united Church witnessing and preaching, in word and deed, the liberating message of Jesus Christ, worshipping and serving Him and disciplining its people all over the world.

The Partners-in-Mission concept has heightened, brightened, and lightened the way and direction for the Mission Imperishable for the 1980's. The Joint Commission on World Mission therefore:

- calls upon the Episcopal Church to mobilize all its resources — manpower, finances, talents, imagination, contacts, and opportunities — to meet the Mission Imperishable which the Lord lays open before us on the eve of the 1980's . . . .
- challenge the Episcopal Church to give a ministry to the world that is prophetic, priestly, in season and out of season . . . . .
- beseeches the Episcopal Church through its Partnership overseas to proclaim, teach, and witness to, without reduction or apologies, the *whole* Gospel of the Kingdom to the *whole* of mankind in the *whole* world . . . . .
- petitions the Episcopal Church to strive for the integral growth of the Church to the end that all the peoples of the earth might experience God's salvation in Jesus Christ in their struggles for hope and life everlasting, reconciliation and forgiveness, justice and mercy, dignity and spiritual stability . . . . .
- solicits the Episcopal Church to become a receiving Church, rather than always a giving Church . . . . .
- affirms and commends the Episcopal Church to continue to participate in the concept of Partners-in-Mission throughout the Anglican Communion.

The Joint Commission on World Mission has discovered in its work during the past three years a new spirit of cooperation within the structures of the Episcopal Church. We were able to experience during the past three years the coming together of several interest groups concerned about and mindful of the Mission Imperishable of the Gospel. For the first time ever the Coalition of Overseas Bishops (Coalition O) met with the General Convention's Joint Commission on World Mission, the Standing Committee on National and World Mission of the Executive Council, and representatives of the United Thank Offering and the Presiding Bishop's Fund for World Relief. Heretofore all of these bodies, some old, some new, had been working at various pieces of world mission strategy in relative isolation from each other, only loosely tied together by a degree of overlapping membership and a thinly-spread, over-worked Executive Council staff. While secrecy was not the aim of separate strategies, compartmentalization had very nearly the same effect.

Since the Louisville General Convention in 1973, Coalition O has engaged our overseas bishops in fully open, joint decision-making. It is good to see that great stride forward being matched now by the inclusion of other groups in the Church which share responsibility for world mission.

There are dramatic needs to be shared. A major concern of the Joint Commission on World Mission has been the lack of missionary education and information among members of the Episcopal Church. We suggest that a serious and thoughtful effort be made to raise the consciousness of Episcopalians about such issues as hunger, oppression, disease, illiteracy and the special problems of evangelization in diverse cultural settings. It is felt that the average church member is totally unaware of the strides being made in helping overseas dioceses to become autonomous, indigenous,

self-supporting churches within the Anglican family and how crucial fiscal and human resources are to attaining those ends while the time is ripe.

Over the past three years, the Joint Commission on World Mission has considered many of the issues and concerns mentioned above in terms of its own life together as a Joint Commission on World Mission, as well as its own scope of accountability. Our report, therefore, will speak of and be concerned about a Mission Policy Handbook, Volunteers for Mission, the Episcopal Church's relationship with Liberia, Covenants for Autonomy, Partners-in-Mission, Phase II, the ongoing life and work of the Joint Commission on World Mission itself, and a serious and vigorous resolve to plan for the Mission of the Church in the 1980's with specific Goals for the next Triennium.

## **I. GOALS FOR THE NEXT TRIENNIUM**

The JCWM appreciates the opportunity it has had to serve the cause of World Mission for the Church. While we feel and believe much progress has been made during the past triennium, there is still much to be done and we should like to speak to this issue by proposing four (4) program goals for the JCWM in the next three years:

(1) *To assist in the follow-up and seek proper coordination to the responses of the Partners-in-Mission process.* The recently held Lambeth Conference in 1978 affirmed the need of the Anglican Communion to continue the pursuit of this Goal established by the JCWM. Before we anticipate the next Triennium in the accomplishment of this Goal, it is helpful to review the bidding, as it were, of the past Triennium.

### **A. The Past Triennium**

In April of 1977 The Episcopal Church engaged in a simultaneous Consultation on Partners-in-Mission. The Provinces of PECUSA brought together representatives from all Dioceses and many special interest groups within a Province for a four-day meeting. It is true to say, we believe, that these simultaneous Consultations made it possible for many to come together for one week of prayer, worship, fellowship, consultation, sharing information about Dioceses with Dioceses of the same Province, and discovering each other anew. Each Province developed Statements of Agreements defining new dimensions and understandings of partnership and appropriate responses from the external partners in attendance. The JCWM reviewed this process and experience with positive and affirmative resolutions of commendation for the PIM Consultative Method. The JCWM recognizes the advent in the past Triennium of the Venture in Mission — a sacramental adventure — a challenging opportunity for every member of PECUSA to make a new commitment to the Mission of the Church. It is coincidental that PIM took place at the time when the initial stage of VIM program was getting underway. If VIM is thought of mainly as a dollar-raising program, it will become no more than a substitute for renewal and mission and it will retard the growth of any form of partnership. We note during the past Triennium a coordination of planning and programs of PIM and VIM by the Executive Council. Yet it appears to us that VIM has taken front and center stage to PIM during the past three years. We sense floundering and inactivity, lack of serious and careful planning concerning PIM and its usefulness for the future. At the same time, we note with expectation that a second round of PIM Consultations are being planned for 1981.

Above all, the JCWM looks back upon the Consultation held in April of 1978 in Santo Domingo with gratitude and thanksgiving. We were able to experience

## APPENDICES

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there the coming together of several interest groups concerned about and mindful of "The Mission Imperishable" recorded in our Preamble to this Report to General Convention. As we stated in the Preamble, "For the first time ever the Coalition of Overseas Bishops met with the JCWM, the Standing Committee on National and World Mission of the Executive Council and representatives of the U.T.O. and the Presiding Bishop's Fund for World Relief. Heretofore all of these bodies, some old, some new, had been working at various pieces of world mission strategy in relative isolation from each other, only loosely tied together by a degree of overlapping membership and a thinly-spread, overworked Executive Council staff." The JCWM is justly proud of its ability to bring to pass this milestone in mission communication during the past Triennium.

The Lambeth Conference in 1978 spoke specifically to the PIM concept. It recorded that the consultative process is concerned with the meaning of mission as well as its implementation. It also recommended each Province of the Anglican Communion seek to educate Anglicans in the meaning of the PIM process and of the significant reorientation of mission strategy which is involved. Finally, Lambeth encouraged all Anglicans to experience the PIM process at every level of the Church's life — national, provincial, and Diocesan.

The JCWM notes with appreciation the 1979 Consultation on National Mission held in April of this year with Bishops, representatives of Dioceses involved in PIM Committees, Coalitions, Executive Council Standing Committees, and Church Center staff. We believe this event is a significant step forward in not only utilizing the PIM process, but also in evaluating and communicating the essence of the Consultative method for mission strategy.

### *B. The Next Triennium*

The Partners-in-Mission Consultation of 1977 was a possible first step toward a new mission strategy in the Episcopal Church of the U.S.A. The PIM experience consisted of sharing of Diocesan data about the work and ministry the Church faces in the various Dioceses. It was an experience of "pass and review" in the presence of the Dioceses of the Provinces of PECUSA and in the presence of overseas observers and external consultants. The result of this sharing was a feeling of mutuality about problems and opportunities. The Joint Commission on World Mission affirms the consultative conference method which facilitated this sharing. Due to a high degree of discussion and participation, the consultative process fosters a strong sense of ownership by the participants. We believe there should be a well-intentioned and designed follow up to the 1977 experience for PECUSA. We wish to affirm the National Mission Consultation which is a beginning step in the follow-up process. We believe this process will help PECUSA to find a way of better communication and enable mutual acceptance with the expectation that trust and action will follow in the next Triennium.

The National Mission Consultation can assist PECUSA in identifying mission opportunities at local Diocesan, regional, and national levels. It is even possible to interconnect between the Partners-in-Mission process and the Venture in Mission implementation of shared mission. The National Mission Consultation can familiarize Diocesan leadership with the consultative process as a means of formulating Diocesan and local mission goals; it can bring about shared mission strategy. The JCWM stands poised and ready to assist in this process as the Executive Council deems advisable.

The JCWM is on record to offer its help to the Executive Council in calling for and planning toward a Second National PIM Consultation with special emphasis on the use of the consultative process within the several Dioceses of PECUSA.

The JCWM is resolved to help the Executive Council in evaluating the measurable or

immeasurable elements of impact that other PIM Consultations have had upon PECUSA in the next Triennium.

The JCWM is desirous of exploring the ways and means of finding new avenues of communication through the Church media which will inform, educate, and inspire PECUSA to continue to utilize the PIM process for Diocesan, Regional, and National renewal of the Church.

The JCWM recommends that a sub-committee of the JCWM be appointed to carry out the objectives of Goal No. 1 as outlined above.

(2) *To assist Executive Council in developing Covenant Planning before and after Autonomy in the overseas dioceses.*

*A. Covenant Planning for Autonomy*

For many years, it has been the goal of this Church to encourage the overseas dioceses to become constitutionally autonomous and financially self-supporting to enhance and strengthen our mutual mission. A major concern of the Joint Commission has been the need to develop a planning process for autonomy. The Commission instituted this triennium what it calls Covenant Planning for Autonomy. This process attempts to develop covenants between the Church and overseas dioceses stating what each party to the agreement would do to achieve autonomy at a designated time of a future General Convention. To determine what is required of each partner requires evaluation and planning in such areas as evangelism, stewardship, social action and education as well as the development of financial plans for budgeting, investments and pensions. It also means careful planning of constitution and canons, structure and the determination of the metropolitan authority required for a new church to begin its new relationship with PECUSA and the Anglican Communion.

After developing this framework for planning, the Joint Commission invited six overseas dioceses, which had completed their internal planning with the approval of the Coalition of Overseas Bishops to negotiate a Covenant Plan. Two of these dioceses, Liberia and Puerto Rico, responded to the Commission. The first consultation occurred early in February, 1979, in Monrovia at the invitation of the Episcopal Church of Liberia (ECL). A team of three went to Monrovia and included the Rt. Rev. William H. Folwell of the Standing Committee for National and World Mission of Executive Council, the Rev. Dr. Samuel Van Culin, Executive for National and World Mission, and Paul A. Frank, Jr. of the Joint Commission. Also taking part in the consultation was the Rt. Rev. I. S. M. LeMaire, Bishop of Accra and Dean of the Province of West Africa, and Leonard S. Coleman of the Christian Organizations Research and Advisory Trust of Africa (CORAT).

Prior to the consultation, the committee representing ECL, chaired by Senator Charles D. Sherman, made an extensive and thoughtful draft proposal of a covenant. After several days of discussion, much of their proposal was adopted by the joint consultation and then approved at the convention of ECL held at Robertspoint, Cape Mount, on February 10, 1979. It was also received and supported by action of the Executive Council of PECUSA at its meeting of February 14, 1979.

The Joint Commission heartily recommends adoption of this Covenant by the General Convention as a significant milestone in our planning for overseas autonomy.

**Resolution #A—110**

Covenant Plan for Autonomy Between Liberia and PECUSA

*Whereas*, the 65th General Convention of the Protestant Episcopal Church in the United States of America (PECUSA) did, by a resolution, commend and support

## APPENDICES

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the historic step of the Episcopal Church of Liberia (ECL) in becoming an Associate Member of the Church of the Province of West Africa (CPWA); and

*Whereas*, the Episcopal Church of Liberia has been a constituent member of PECUSA since the missionary activities of PECUSA organized the Church in Liberia in 1836, a period of almost a century and a half; and

*Whereas*, ECL has set 1982 as its target date for Constitutional Autonomy and 1990 for full independence with the encouragement of PECUSA; and

*Whereas*, it is the desire of both PECUSA and ECL that the long and historical association between the two Churches should not be completely severed but that there should be developed a new relationship consonant with ECL's membership in CPWA; and

*Whereas*, the 65th General Convention of PECUSA did authorize the Joint Commission on World Mission and the Standing Committee on Structure of the Church to study the implications of ECL's membership in CPWA and make recommendations within the true spirit of Mutual Responsibility and Inter-Dependence (MRI) in the Body of Christ for new relationships between PECUSA and the Overseas Dioceses which have had a long and historical association with PECUSA and which Overseas Dioceses, in the development of new associations, may still desire some kind of continuing relationship with PECUSA; and

*Whereas*, Representatives of PECUSA and Representatives of ECL, in pursuance of said authorization, have met and had discussions in a spirit of true understanding and friendship and have arrived at mutually acceptable agreements;

*Resolved*, the House of \_\_\_\_\_ concurring, that the 66th General Convention of the Episcopal Church meeting in Colorado does agree and covenant with the Episcopal Church of Liberia and does commit itself to this covenant for the planning of autonomy with the Episcopal Church of Liberia as follows:

1. That ECL confirms its intention to become a full member of CPWA.
2. That there will be established a Joint Committee of Consultation to be made up of members from ECL and PECUSA. The CPWA will be invited to membership in this Committee. The Committee's tasks will be to consult, cooperate and offer advice on missionary activities which shall include, but not be limited to, Partners-in-Mission, Spiritual Renewal, Stewardship development plans, educational, health and agricultural programs, the training and development of clergy and theologians, and other shared programs.
3. That, prior to ECL becoming a full member of CPWA, ECL with the assistance of PECUSA will develop Pension Schemes for ECL clergy and other employees of the Diocese.
4. That, because of its historic nature as the only religious and privately supported institution of higher learning in Sub-Sahara Africa, PECUSA will continue to give moral and financial assistance to ECL in its support of Cuttington University College.
5. That ECL may seek and PECUSA will encourage the development of companion diocese relationships between ECL and dioceses of PECUSA.
6. That PECUSA will continue to promote the Venture in Mission Project at Kabolia; will carry out the financial aid as outlined in the projection entitled, "Episcopal Diocese of Liberia — Budget Projection from 1976-1986"; and will assist in seeking sources of capital funds for development; all of which is looking forward to full financial independence for ECL in 1990.
7. That the Bishop of Liberia shall be invited to be a collegial member of the House of Bishops of PECUSA; and that a means shall be provided by the rules of order of the House of Deputies to enable representatives of ECL to "seat and voice" in the House of Deputies of PECUSA.

8. That upon the request and recommendation of the Bishop of Liberia, the House of Bishops will appoint an Episcopal Partner to consult with him.

9. That ECL will make an annual voluntary contribution to the Presiding Bishop's Fund for World Relief.

10. That this Covenant will become effective upon approval by both the Diocesan Convention of Liberia and the General Convention of PECUSA.

11. That ECL will provide PECUSA with a completed copy of the Constitution and Canons of ECL and of CPWA as being revised by The Constitutional Amendment Committee of CPWA, in accordance with regulations of the Anglican Consultative Council.

12. This Covenant shall be subject to review not less than once every three years to enable changes and modifications as may become necessary, and will continue in force until agreement by both parties to terminate.

A preliminary visit was made to Puerto Rico in 1978 to determine a basis to establish a covenant agreement to be operative after autonomy has been achieved. Additional discussions are to be held during the Spring of 1979 with a following report to Convention.

The Joint Commission believes that additional covenant consultations should take place during the next triennium and Executive Council has agreed to do so. We recommend a sub-committee be appointed by the Commission during the next triennium to assist in these consultations. While agreements must necessarily be tailored to the needs of each overseas diocese, much planning for autonomy should be done at the local level and wherever possible on a regional basis to enable regional development and partnership. The Executive Council has found Covenant Planning helpful and, therefore, has invited all dioceses seeking autonomy to participate in negotiations leading to Covenant Agreements. The Joint Commission heartily endorses this call and stands ready to assist in the process.

(3) *To study the relationship and propose new policy between companion relationships and Partners-in-Mission*

**A. Companion Relationships/ Partners-in-Mission**

One of the purposes of the Joint Commission has been to keep in the mind of the Church the necessity of working in accord with the Partnership principle set forth at Toronto in 1963 as Mutual Responsibility and Interdependence in the Body of Christ, and reiterated at the Anglican Consultative Council's meeting in Dublin in 1973 where the Council stated that "although the responsibility for mission in any place belongs *primarily* to the Church in that place, however, this mission must be shared in each and every place with fellow Christians from each and every part of the World."

As a result of the Partners-in-Mission consultation held in the United States in 1977, some PECUSA provinces and dioceses have entered into ongoing relationships with "overseas partners," (invited consultants from overseas) who participated in their respective provincial consultations. Also, there are approximately two dozen Companion Diocese relationships between PECUSA domestic dioceses and overseas PECUSA and Anglican dioceses.

The Commission points to the need to expand and facilitate such relationships, and, therefore, recommends that a study be made of the nature of the present ones, and of the feasibility of an overall plan to assist the process. To do this we recommend the appointment of a sub-committee with the following tasks:

**I. Study**

A. Review the nature of present Companion Diocese relationships.

## APPENDICES

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- B. Evaluate learnings from Companionship relationships.
- C. Review Overseas partner relationships resulting from U.S. Partners-in-Mission Consultation I.
- D. Evaluate learnings from Consultation I.
- E. Review planning from Consultation II.

### 2. Correlation

Determine the feasibility of proposing an overall plan to correlate and dovetail Partners and Companion Relationships.

### 3. Promotion

Propose plans to encourage greater participation in overseas relationships.

*(4) To undertake a thorough and comprehensive review of the World Mission policies and priorities of this Church, with special attention to present and future funding in the light of these reviewed policies and priorities.*

A. We believe that the above goal has been inherent in the stated task of this commission from its creation. The review of certain policies and programs of this Church's world mission concerns has in this past triennium been largely in the area of covenant planning (for autonomy of the 21 overseas dioceses) and in the monitoring of the Partners-in-Mission process.

We had hoped that our review might be more extensive. At the 1976 65th General Convention a resolution was passed calling for the Executive Council to oversee the preparation of a policy handbook which would collect all the policy decisions which have been made in the past several conventions that affect this Church's world mission stance.

On review of this resolution, the Executive Council's staff decided that the writing of the handbook should be done in two parts: first, a handbook defining the mode of operation related to overseas support of various personnel and programs; and secondly, a bringing together an organized setting forth of all the official statements regarding policies of our Church related to World Mission. Because of a reduced number of staff persons in the World Mission Department, this process has been delayed — the first document was presented and passed by the Executive Council at its December, 1978 meeting, and at the writing of this report it is anticipated that the second part will be presented to the April meeting of the Executive Council. Consequently, JCWM will have to wait until the next triennium to review the policies as collected in this second section.

Nevertheless, even though we feel that a majority of our time has been given to Covenant Planning, Partners-in-Mission Consultations review, and that we have not had the necessary materials from a policy handbook that would have given us the data for the systematic review, we have during this triennium reviewed certain current programs and examined certain problems which we believe need to be brought to the attention of this General Convention.

We are encouraged by the advance that the Volunteers for Mission program, established in 1976 65th General Convention, has made, even in the face of little financial support given it by the Church. This program, which seeks dedicated people to serve in overseas areas resulted out of the PIM consultations for certain skills needed for a limited time, is one which we believe has enormous possibilities in using our lay resources for the mission enterprise of this Church. We feel embarrassed that such a program has hardly been able to get "off the ground" because of restricted budget limitations. Because of a dedicated staff at the national level we at least have a beginning. But where can it possibly go from here with the financial uncertainty of this Church?

With a similar concern, we call to the attention of this General Convention that this JCWM has been deeply distressed that monies released from previous commitments



to the Church in Brazil (\$145,800) and to the Nippon Seiko Kai (\$271,776) are being absorbed by rising fixed costs of our national operation rather than being placed into new missionary thrusts of this Church. Seriously disturbed by this trend, the Santo Domingo Conference (referred to in the above report) forwarded the following resolution to Executive Council in April of 1978:

*"Whereas" the missionary grant in aid to the Episcopal Church of Brazil is diminishing annually and releasing each year until 1983 approximately \$49,000 and*

*Whereas, a similar need and opportunity for new work overseas is urgent,*

Therefore, it is the consensus of this Consultation of the Coalition of Overseas Bishops, the JCWM, the Standing Committee on National and World Mission of Executive Council, the Presiding Bishop's Fund for World Relief and the United Thank Offering that we recommend to the Executive Council to include these amounts in the 1979 and succeeding program budgets for new work in overseas dioceses through budgetary grants and Partners-in-Mission projects."

We are fully aware of the fact that this resolution was extremely difficult to deal with by the Executive Council given the process by which our national budget is designed against the rising inflation of fixed costs.

At the end of this Triennium we received from the Committee on World Mission of the House of Bishops meeting in Kansas City in October of 1978, a request to the JCWM to make a review of the "World Mission priorities of this Church, with special attention to present and future findings in light of these reviewed priorities." With this request and given the example of the Volunteers for Mission program plus the experience we have had in trying to resolve the matter of released funds we present the following preamble and objectives to our future plans for the next triennium in our 4th goal.

### *B. Preamble to the Goals and Objectives For the Next Triennium*

We sense that there is a question about World Mission throughout the Church. What is the Mission of Church? What are the policies for Mission? What are the priorities for Mission?

We have noticed that the national budget of this Church is pretty well "locked in." The same programs and priorities continue without being challenged in the manner strongly suggested by Partners-in-Mission.

The Lambeth Conference asked the ACC to assist their member churches to develop a more effective system for responding to needs identified in the PIM Consultations, including the sharing of resources, both of people and of material things.

Concerning the sharing of resources, we noticed that funds that are released or cut from World Mission and other program budgets are channeled into the fixed costs portion of the budget. This process if allowed to go unchecked can only cause tremendous problems in the future.

The facts are that there is an 8-9% annual increase in fixed costs in the National Budget. The increase in giving to the national church is 1-2%. The 7-8% deficit is taken from programs and released funds and given to fixed costs.

We recommend that a sub-committee of the JCWM be appointed to accomplish the following goals:

#### *Goals For the Next Triennium*

- 1) Review the mission policies that were compiled during the past triennium at our request.
- 2) Determine if there is a need for any new policies, and if so, what those new policies will be.
- 3) Recommend an organized and comprehensive set of policies for mission.
- 4) Establish the priorities for mission policy.
- 5) See that these policies and priorities are used when the budgeting process takes place.

The goals outlined will be accomplished by working in concert and partnership with

## APPENDICES

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the Executive Council, Coalition of Overseas Bishops, Presiding Bishop's Fund for World Relief and the United Thank Offering.

### II. BUDGET

To accomplish these goals, the following funding will be required:

Biannual meetings of the Commission (6):	\$48,000
Executive Committee meetings (3):	3,000
Three Sub-committees — one meeting per year for two years:	6,000
Continuation of developing Covenant Planning for Autonomy among overseas dioceses:	5,000
	<u>\$62,000</u>

#### Resolution #A—111

*Resolved, the House \_\_\_\_\_ concurring, that \$62,000 be appropriated for the work of the Commission.*

### III. CONTINUATION OF THE COMMISSION

To accomplish these goals and to provide the Church, the General Convention and the Executive Council with a continuing body to monitor and evaluate the overseas mission of the Episcopal Church, we propose the continuation of the Joint Commission as a Standing Commission.

#### Resolution #A—112 Continuation of JCWM

*Resolved, the House of \_\_\_\_\_ concurring, that a Standing Commission on World Mission be created, charged with assuming those responsibilities heretofore committed to the Joint Commission on World Mission; and be it further*

*Resolved, the House of \_\_\_\_\_ concurring, that in order to accomplish this, Title I, Canon 1, Section 2, be hereby amended with the addition of a new sub-section (K) to read as follows:*

*There shall be a Standing Commission on World Mission. Its duties shall be to review, evaluate, plan and propose on overseas mission to the General Convention and Executive Council.*

*(1) The Commission shall consist of fourteen (14) members, three (3) of whom shall be bishops, three (3) of whom shall be presbyters, and eight (8) of whom shall be lay persons.*

*(2) One half of the total membership of the Commission shall come from jurisdictions from outside the continental United States of America.*

*(3) The bishops are to be appointed by the Presiding Bishop and the presbyters and lay persons to be appointed by the President of the House of Deputies. Vacancies occurring during the intervals between meetings of the General Convention may be filled by the respective Presidents of the two Houses.*

*(4) Members shall be appointed for terms which shall be equal to the interval between the meeting of the General Convention at which such members were*

*appointed and the adjournment of the second succeeding regular meeting of the General Convention. Terms shall be rotated so that as near as may be, the terms of one half the members of the Commission shall expire at the conclusion of each regular meeting of the General Convention.*

*(5) The Commission shall elect its chairperson and other officers and have power to constitute committees and designate consultants for carrying on its work.*

*(6) Expenses of the Commission shall be met by appropriations by the General Convention.*

*(7) The staff of the Executive Council responsible for the administration of the World Mission program shall provide necessary staff functions for the Commission.*

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#### **IV FINANCIAL REPORT**

##### **Receipts**

Appropriated by the 1976 General Convention and by subsequent authorizations of the Program, Budget and Finance Committee: \$58,181.00

##### **Disbursements (as of 2/12/79)**

Commission Meeting Expenses (5 meetings):	27,881.24
Executive Committee Meeting Expenses (3 Meetings):	2,638.47
Special meeting in Santo Domingo of World Mission Executives:	7,487.74
Partners-in-Mission Liaison:	600.96
Covenant Planning Travel Expenses:	2,386.75
Other:	268.10
	<hr/> \$41,263.26

Anticipated Additional expense until end of year:	16,917.74
	<hr/> \$58,181.00

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#### **ANGLICAN CONSULTATIVE COUNCIL**

Finally, in reviewing the actions of the 65th General Convention, we have discovered that a resolution dealing with criteria to guide us in electing our representatives to the Anglican Consultative Council, although passed by the House of Bishops on the Sixth Day of the Convention, failed to get out of committee in the House of Deputies on to its floor for action. Inasmuch as we feel that such a resolution would not only be helpful as we consider the membership of our delegation, but would also give the opportunity for the 66th General Convention to reaffirm its belief in the functions of the ACC we feel it necessary to once again submit this resolution. So this resolution will have its proper impact we share the following functions of the ACC:

1) To share information about developments in one or more provinces with the other parts of the Anglican Communion and to serve as needed as an instrument of common action.

## APPENDICES

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2) To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces and of organized councils, and the problems of extra-provincial dioceses.

3) To develop as far as possible agreed Anglican policies in the world mission of the Church, and to encourage national and regional churches to engage together in developing and implementing such policies by sharing their resources of manpower, money, and experience to the best advantage of all.

4) To keep before national and regional churches the importance of the fullest possible Anglican collaboration with other Christian Churches.

5) To encourage and guide Anglican participation in the Ecumenical Movement and in ecumenical organizations; to cooperate with the World Council of Churches and united confessional bodies on behalf of the Anglican Communion; and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Church, and other churches.

6) To advise on matters arising out of national or regional church union negotiations or conversations and on subsequent relations with united churches.

7) To advise on problems of inter-Anglican communications and to help in the dissemination of Anglican and ecumenical information.

8) To keep in review the needs that may arise for further study and, where necessary, to promote inquiry and research.

### **Resolution #A—113**

*Whereas*, the functions of the Anglican Consultative Council are described in its Constitution duly approved by this Church (1969 General Convention Journal, p. 321); and

*Whereas*, there appears to be some confusion concerning these functions in relationship to the Episcopal Church; and

*Whereas*, it is important that this matter be clarified for the continuing and beneficial relationship between the Anglican Consultative Council and the Episcopal Church; and

*Whereas*, there are no established criteria to guide us in electing our representatives to the Anglican Consultative Council; now therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, that the General Convention: (1) reaffirm its acceptance of the Constitution of the Anglican Consultative Council and more especially that section of the Constitution dealing with "Functions", reminding our Church that the Anglican Consultative Council is an advisory, consultative, and not a legislative body, and therefore speaks to the member churches but not for them; (2) instruct our elected representatives to the Anglican Consultative Council to keep lines of communication open to the Executive Council and the House of Bishops, and report formally to each meeting of the General Convention of this Church; (3) express our confidence in the present process of selecting the representatives to the Anglican Consultative Council, urging that at least the following criteria be given consideration in electing these representatives:

a. Representatives should possess a demonstrated knowledge of and concern for the world mission of the Church;

b. Representatives should have a participatory knowledge of and a work experience in the life of the Episcopal Church;

c. Representatives should possess a close and effective relationship with the decision-making process of the Episcopal Church.

This report was written and approved by all the members present at the Commission's final meeting February 20-22, 1979 (two members were absent).