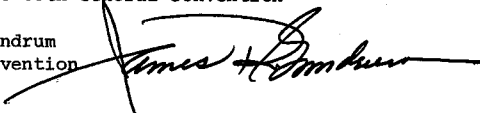




## The General Convention of The Episcopal Church

TO: Bishops and Deputies to the 68th General Convention

FROM: The Rev. Canon James R. Gundrum  
Secretary, The General Convention 

DATE: June 29, 1985

Herewith is the Blue Book, being the reports of the Committees, Commissions, Boards and Agencies to the 68th General Convention in Los Angeles.

I wish to express my gratitude to the chairpersons and members of the several Committees, Commissions, Boards and Agencies for their splendid help and cooperation in making possible the production of the Blue Book.

The reports and recommendations of the interim bodies which have been working between meetings of the Convention constitute one major source of legislative business submitted to the 68th Convention. Resolutions submitted by these interim bodies, which are contained in the Blue Book, have been given "A" legislative numbers.

The other sources of legislative business to be distributed at the General Convention are Resolutions from Dioceses (given "C" numbers); Resolutions submitted by Bishops (given "B" numbers); and resolutions submitted by Deputies (given "D" numbers). Memorials which have been submitted will be given an "M" designation, and will appear in a Register of Memorials only. Memorials will only be distributed to the appropriate legislative committees since they do not require action but may form the basis of a Resolution in a legislative committee report.

Your close attention to and study of the Blue Book will be of inestimable value in preparing yourself to participate fully in the deliberation in Anaheim. Along with the Blue Book, please study carefully the House of Deputies Rules of Order and the Joint Rules of Order. These are available in your Diocesan Office in the 1982 Constitution and Canons.



# THE BLUE BOOK

Reports of the Committees,  
Commissions, Boards, and Agencies of  
THE GENERAL CONVENTION OF  
THE EPISCOPAL CHURCH



LOS ANGELES, CALIFORNIA  
SEPTEMBER, 1985



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# The Episcopal Church Building Fund

## INTRODUCTION

The Mission Society, assembled in New York on October 25, 1880, did establish the American Church Building Fund Commission, known today as The Episcopal Church Building Fund, and on its behalf called upon the Church throughout the land to create a permanent loan fund to aid the erection and repair of church buildings. In the past decade, the Trustees added the services of church site and building planning and designing to its well established financing function.

## A. MEMBERSHIP

The membership of the Commission is as follows:

The Rt. Rev. Christoph Keller, Jr., *Chairman*  
The Rt. Rev. Jonathan G. Sherman, *Honorary Chairman*  
The Rev. Sherrill Scales, Jr., *President*  
Mr. William Chisholm, *Vice President*  
The Rev. Craig W. Casey, *Treasurer*  
The Rev. Canon A. Pierce Middleton, *Secretary*

The Rt. Rev. Craig B. Anderson  
The Very Rev. Robert Bizarro  
Mr. William M. Barnum  
The Rt. Rev. A. Theodore Eastman  
The Rev. Harry Johnson  
Mr. John A. Kley  
Mr. Kurt Landberg  
The Rev. Robert F. McGregor  
The Rev. Richard Petranek  
Mrs. Ann Robinson  
Mr. William F. Russell  
The Hon. George T. Shields, J.D.  
Mr. Pak Hoy Wong

## B. REPORT OF THE BOARD'S WORK

The Board will have met nine times by the end of the present triennium, i.e., three times each year. The Board has worked as a whole and through its committees: the Administration Committee, the Finance Committee, the Loans Committee, and the Committee on Publicity and Promotion. In addition, attention was given to the special services of the Fund: Accessibility for the Disabled, Development and Redevelopment of Congregations, Church Risk Management, and Art and Architecture.

The Commission is pleased to report that it has been able to accomplish the following objectives:

- To increase the awareness of the Church regarding the services offered by the Fund.
- To extend the planning and designing services to congregations and to dioceses.

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- To create greater awareness of special site and building provisions for the disabled, stewardship of energy, and occupancy safety through fire prevention.
- To coordinate planning and financing resources to further new mission development and redevelopment of existing congregations.
- To increase financial resources so as to provide greater assistance for building programs to remodel or repair, or to provide new construction.

The extension of the above services by the Fund was made possible through the excellent cooperation of congregations, dioceses, and national staff members.

### C. FINANCIAL REPORT

	1983	1984	1985 (Projected)
<b>Income</b>	\$2,055,70	\$2,123,766	\$2,350,828
<b>Disbursements</b>			
Loans—Planning	18,000	104,000	68,000
—Accessibility	33,000	58,500	65,000
—Building	1,026,500	1,427,700	1,321,000
Repayment borrowing	272,486	385,446	512,727
Operation	212,073	216,089	262,794
<b>Totals</b>	<u>\$1,562,059</u>	<u>\$2,191,735</u>	<u>\$2,229,521</u>

(Excess income is placed in the Permanent Revolving Loan Fund for loans.)

Number of loans made	50	80	88
Dollars loaned	1,077,500	1,590,200	1,454,000

Funds have been borrowed from dioceses and congregations in the form of investment debentures. Investing in the Building Fund has provided more funds to loan to dioceses for congregations so as to further the mission of the Church.

Financial statements by Ernst and Whinney, accountants, filed with the Secretary of the General Convention.

### D. OBJECTIVES AND GOALS

The record total number of loans and dollars financed for church building remodeling, repairs, and new construction during the present triennium have pointed up the need to successfully accomplish in the future the following objectives and goals:

- Develop planning and strategy for strategic and long- and short-term objectives.
- Continue and expand services to congregations and dioceses.
- Find ways to respond to the increasing financial needs and opportunities for new mission sites and buildings.

We of the Building Fund are grateful for the assistance given us by so many in the life of the Church as we try to be of service.

Respectfully submitted,

The Rev. Sherrill Scales, Jr.,  
*President*



# The Standing Commission on Constitution and Canons

## MEMBERSHIP

The Rt. Rev. Walter D. Dennis, *Chairman*  
The Rt. Rev. Herbert Donovan  
The Rt. Rev. Duncan M. Gray, Jr.  
The Very Rev. Richard Coombs  
The Rev. Canon Kermit Lloyd  
The Rev. Orris G. Walker, Jr.  
John D. Cochran  
Hon. Mary Lou Crowley  
Burns H. Davison II  
Sarah McCrory  
Robert C. Royce  
Fred C. Scribner, Jr., *Vice-Chairman*

## INTRODUCTION

The Standing Commission on Constitution and Canons is charged with (1) approving as to form proposed constitutional and canonical amendments, when asked to do so by their proposers; (2) conducting a continuing “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 the General Convention. We have attempted to follow that mandate during the last triennium.

The Commission met three times during the triennium: in St. Louis, March of 1983; in Garden City, L.I., N.Y. (Garden City I) in March of 1984; and again in Garden City (Garden City II) in November of 1984.

The Rev. Canon James R. Gundrum, Secretary of the General Convention, was present at all of our meetings. Dr. Charles R. Lawrence, President of the House of Deputies, was present at the Garden City I meeting.

At its organizational meeting in St. Louis, the Commission addressed a number of resolutions and references to it from the General Convention. All received final action then, or at the following meetings, except:

**B-60**—A change in the name of the “Commission on the Church in Small Communities” should be considered and proposed by that Commission or the Commission on Structure.

**D-002**—Emerging ministries among lay persons is a substantive question beyond the charge of this Commission.

The Commission did not address these matters further.

In addition to the references from the General Convention and the regular work of the Commission, two other matters came before us by inquiry from other interim bodies. A request for the canonical establishment of the Archives of the Episcopal Church was referred to Hon. Mary Lou Crowley, to assist the proponents of the amendment in drafting the same. A proposal to merge the Standing Liturgical Commission and the Standing Commissions on Church Music was referred to Canon Lloyd, to assist these Commissions in preparing an amendment in canonical form.

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During the triennium, the Commission continued to solicit recommendations and suggestions from chancellors and others concerning desirable amendments to improve clarity and consistency within the Constitution and Canons. In addition, the Commission considered numerous inquiries and requests for technical assistance from individuals and official bodies of the Church, dealing with each as seemed appropriate in each instance.

### AMENDMENTS TO THE CONSTITUTION

The following amendments were proposed and passed at the General Convention of 1982, and are to be acted upon finally at the General Convention of 1985. The Standing Commission on Constitution and Canons recommends to the 68th General Convention the adoption of the proposed resolutions.

#### Resolution #A-1

“Dioceses, Missionary Dioceses, etc.”

*Resolved, the House of \_\_\_\_\_ concurring, That the first two paragraphs of Article I, Section 4 of the Constitution shall be stricken and a new paragraph be substituted therefor, 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 or Deacons, 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 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 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 ordained persons, Presbyters or Deacons, 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.*

#### Resolution #A-2

*Resolved, the House of \_\_\_\_\_ concurring, That Article VIII of the Constitution be amended by striking from said Article VIII the words “or Missionary Diocese,” that said Article VIII will read:*

No person shall be ordered Priest or Deacon to minister in this Church until he shall have been examined by the Bishop and two Priests and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No persons shall be ordained and consecrated Bishop, or ordered Priest or Deacon to minister in this Church, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration:

“I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.”

*Provided*, however, that any person consecrated a Bishop to minister in any Diocese or ~~Missionary Diocese~~ of an autonomous Church or Province of a Church in communion with this Church may, instead of the foregoing declaration, make the promises of Conformity required by the Church in which he is to minister.

If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, or confers ordination as Priest or Deacon upon a Christian minister who has not received Episcopal ordination, he shall do so only in accordance with such provisions as shall be set forth in the Canons of this Church.

No person ordained by a foreign Bishop, or by a Bishop not in communion with this Church, shall be permitted to officiate as a Minister of this Church until he shall have complied with the Canon or Canons in that case provided and also shall have subscribed to the aforesaid declaration.

**Resolution #A—3**

*Resolved*, the House of \_\_\_\_\_ concurring, That Article X of the Constitution be amended by striking therefrom references to ~~Missionary Dioceses and the Convocation of American Churches in Europe~~, so that said Article X will read:

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 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 a 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~~, to be made known to the Diocesan Convention or Convocation of the ~~Missionary Diocese~~ or of the ~~Convention 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 the Dioceses entitled to representation in the House of Deputies and all the Missionary Dioceses, and of the Convocation of the American Churches in Europe~~, voting by orders, each to have the vote provided for in Article I, Sec.5. *a vote by orders in the House of Deputies in accordance with Article I. Sec. 4, except that concurrence by the orders shall require the affirmative vote in each order by a majority of the Dioceses entitled to representation in the House of Deputies.*

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But notwithstanding anything hereinabove contained, the General Convention may at any one meeting, by a majority of the whole number of the Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, ~~and all the Missionary Dioceses, and the Convocation of the American Churches in Europe,~~ voting by orders as previously set forth in this Article:

- (a). Amend the Table of Lessons and all Tables and Rubrics relating to the Psalms;
- (b). Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention.

And *Provided*, that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

### Resolution #A—4 Clarifying language

*Resolved*, the House of \_\_\_\_\_ concurring, That Article II of the Constitution be amended as hereinafter provided:

1. Add the words “for election” to the last sentence of Section 4 of Article II so said sentence will read:

He shall be eligible *for election* as Bishop or Bishop Coadjutor of a Diocese or as a Suffragan in another Diocese or ~~may be elected by the House of Bishops as a Bishop of a Missionary Diocese:~~

2. Add the words “for election” to the last sentence of Section 7 of Article II, so said sentence will read:

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

### Translation of Bishops.

The reference in Section 8 of Article II of the Constitution, which permits translation of bishops, to “required consents of the Bishops and Standing Committees of the Church” has caused some uncertainty as to what it is to which such consents are required. The history of the section makes it clear that the reference is to consents of the bishops and standing committees to the election of the bishop in the second diocese, so that the resignation which the bishop is required by the section to tender is a qualified one (effective only in the event the necessary consents to the election in the second diocese are obtained) such that it does not result in relinquishment of the original episcopal office in the event the election in the second diocese fails for lack of the required consents by the bishops and standing committees of the Church. The consent required to the resignation of the bishop is only that of the House of Bishops, as provided in the last line of the section. To clarify the language of the section the Commission recommends adoption of the following resolution:

**Resolution #A—5**

**Resolved, the House of \_\_\_\_\_ concurring, That Article II, Section 8 of the Constitution be amended to read as follows:**

Sec. 8. A Bishop exercising jurisdiction as the Ordinary, or as the Bishop Coadjutor, of a Diocese, may be elected as Bishop, Bishop Coadjutor, or Suffragan Bishop, of ~~a Diocese or Missionary Diocese~~ *another Diocese; Provided, that he shall have served not less than five years in his present jurisdiction; and Provided always, that before acceptance of such election he shall tender to the House of Bishops his resignation of his jurisdiction in the Diocese in which he is then serving, subject to conditioned on the required consents of the Bishops and Standing Committees of the Church to his election, and also, if he be a Bishop Coadjutor, his right of succession therein, and such resignation, and renunciation of the right of succession in the case of a Bishop Coadjutor, shall be consented to by the House of Bishops.*

**Clarification of Vote By Orders.**

There are provisions for a vote by orders in the House of Deputies in Section 5 of Article I of the Constitution and also in Section 2 of Article VI, in Article X and Article XI. These provisions have been written and amended at various times and contain inconsistencies and a lack of clarity. It is believed that much of the mystique of the vote by orders which has engendered suspicion and dispute will be dispelled by clear and consistent provisions in each of the Articles. No substantive change in the provisions is made.

**Resolution #A—6**

**Resolved, the House of \_\_\_\_\_ concurring, That Article I of the Constitution be amended by deleting the fourth paragraph of Section 4, adding a new Section 5 reading as follows:**

*Sec. 5. The vote on all questions which come before the House of Deputies shall be governed by the following provisions, supplemented by such procedural provisions as the House of Deputies may adopt in its Rules of Order:*

*Unless a greater vote on any question is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution or unless a vote by orders on a question is required, the affirmative vote of a majority of all of the Deputies present and voting shall suffice to carry any question. A vote by orders on any question shall be taken if required for that question by this Constitution or by the Canons or if the Clerical or Lay representation from three or more separate Dioceses shall so request at the time of the call for the vote on that question. In all cases of a vote by orders, the vote of each order, Clerical and Lay, shall be counted separately, each order in each Diocese shall have one vote, and a vote in the affirmative by an order in a Diocese shall require the affirmative vote of a majority of the Deputies present in that order in that Diocese.*

*To carry in the affirmative any question being voted on by orders requires concurrence in the affirmative by both orders and, unless a greater vote is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, concurrence in the affirmative by an order requires the affirmative vote in that order by a majority of the Dioceses present in that order.*

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### Resolution #A—7

**Resolved**, the House of \_\_\_\_\_ concurring, That Sec. 2 of Article VI of the Constitution be amended to read as follows:

Sec. 2. The General Convention may accept a cession of the territorial jurisdiction of a part of a Diocese when such cession shall have been proposed by the Bishop and the Convention of such Diocese, and consent thereto shall have been given by three-fourths of the Parishes in the ceded territory, and also by the same ratio of the Parishes within the remaining territory.

Any territorial jurisdiction or any part of the same, which may have been ceded by a Diocese under the foregoing provision, may be retroceded to the said Diocese by such joint action of all the several parties as is herein required for its cession, save that in the case of retrocession of territory the consent of Parishes within the territory retroceded shall not be necessary; *Provided*, that such action of the General Convention, whether of cession or retrocession, shall be by a vote of two-thirds of all the Bishops present and voting and by a vote of two-thirds of the House of deputies voting by orders in the House of Deputies in accordance with Article I, Section 5, except that concurrence by the orders shall require the affirmative vote in each order by two-thirds of the Dioceses.

### Resolution #A—8

**Resolved**, the House of \_\_\_\_\_ concurring, That the first paragraph of Article XII of the Constitution be amended to read as follows:

#### ARTICLE XII

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 an affirmative vote by orders in the House of Deputies in accordance with Article I, Section 5, except that concurrence by the orders shall require the affirmative vote in each order by a majority of the Dioceses entitled to representation in the House of Deputies a majority of the Clerical and Lay Deputies of all the Dioceses and of all the 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.

## NEW PROPOSALS TO AMEND THE CONSTITUTION

A. Proposal to conform the Constitution to Title I, Canon 16. [*Comment*: Please refer to the Commentary on Revisions to Conform the Canons to the new Title I, Canon 16 below.]

**Resolution #A—9**

**Resolved, the House of \_\_\_\_\_ concurring, That the first paragraph of Article I, Section 4 of the Constitution be amended as follows:**

Sec. 4. 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 or Deacons, canonically resident in the Diocese, and not more than four Lay Persons, *confirmed adult* communicants of this Church in good standing in the Diocese, but not necessarily domiciled in the Diocese; . . .

**B.** A proposed simplification to Article X to delete a reference to the structure and composition of previous Books of Common Prayer.

In the exposition to Article X of the Constitution in *White and Dykman* (1979), the author writes:

There is one simplification that could be made at the time of any future amendment to the Article. The words, “‘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 Articles of Religion’ in the first sentence, are an inheritance from a time when this material was regarded as a series of supplements to the Book of Common Prayer, rather than an integral part of it. Added subsequent to the adoption of the Prayer Book of 1789, these ‘Offices’ and Articles were printed after the Psalter in the Prayer Books before 1979. Since the Prayer Book of 1979 has incorporated this material (except for the Articles) into the structure of the book itself, the words quoted above would seem no longer necessary.”

**Resolution #A—10**

**Resolved, the House of \_\_\_\_\_ concurring, That the first sentence of Article X of the Constitution be amended to read as follows:**

**ARTICLE X.**

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 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 American Churches in Europe, of this Church.

**OTHER REFERRALS FROM GENERAL CONVENTION**

**A.** Resolutions D-65 and C-13A, dealing with a comprehensive review of Title III and inclusive pronouns, led to joint consultations with the Council for the Development of Ministry. That body undertook to completely revise Title III, which revision included a number of items dealing with substantive changes that were beyond the charge of Constitution and Canons. Rather than duplicate efforts, the Council for the Development of

Ministry has prepared, and will present at the General Convention, a total revision of Title III in response to Resolutions D-65 and C-13A. During the triennium, a subcommittee from Constitution and Canons met with a companion subcommittee from CDM to coordinate our efforts. As the revision process proceeded, Constitution and Canons reviewed CDM's work to assist them in clarifying the revision and working towards internal consistency of form and substance. The report of CDM incorporates the work of Constitution and Canons.

B. D-120S, concerning questions of disability and handicap, was considered by the Commission. The following canonical amendments are proposed to effectuate the intent of that resolution.

### Resolution #A—11

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 16, Sec. 5 (as proposed to be effective January 1, 1986; see page 137 of the Constitution and Canons) be amended to read as follows:*

Sec. 5. No one shall be denied rights or status in this Church because of race, color, or ethnic origin, or disability/handicap.

### Resolution #A—12

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 9 be amended by the addition of a new Section 2, renumbering subsequent sectioning, as follows:*

*Sec. 2. No one, otherwise qualified, shall be denied access to the ordination process of this Church because of race, color, ethnic origin, gender, disability/handicap, or age, except as otherwise specified by Canon.*

C. The Commission was directed by the 67th General Convention to undertake a comprehensive review of the Constitution and Canons and propose any amendments necessary to conform the new Title I, Canon 16 adopted in New Orleans. These were to be presented to the General Convention meeting in Anaheim in 1985, so that these amendments could take effect simultaneously with the new Title I, Canon 16 on January 1, 1986.

Since it was made very clear at the time when the new Canon was presented in New Orleans that there was no intention to change in any way the status or understanding of Confirmation by the passage of this Canon; and since the new Canon itself states that Confirmation "is expected" of "all adult members of this Church," we have assumed that our charge requires us to find an equivalent term for the word "communicant" in the present Canons. Since the present definition of a "communicant" includes Confirmation, we have determined that the equivalent term under the new Title I, Canon 16 would be "confirmed communicant." Furthermore, with the category of "adult" communicant provided for in the new Canon, we believe that the best possible equivalent term in virtually every instance would be "confirmed adult communicant." Again, in most instances, the phrase "in good standing" is also included either because it is included in the present Canon or because it seems necessary to provide the equivalent under the new Title I, Canon 16.

One final comment: The changes proposed below in Title I, Canon 5, Sec. 1 are based on the recommendations of the Committee on the State of the Church. Obviously, it was their responsibility to determine the data to be reported on parochial reports, and we have simply incorporated their suggestions in this proposal.



**Resolution #A—13**

*Resolved*, the House of \_\_\_\_\_ concurring, That Title I, Canon 2, Sec. 5 be amended to read as follows:

Sec. 5. The Presiding Bishop may appoint, as Chancellor to the Presiding Bishop, a *confirmed adult* communicant of the Church in good standing who is learned in both ecclesiastical and secular law to serve at his pleasure as his counselor in matters relating to his office and the discharge of his responsibilities.

**Resolution #A—14**

*Resolved*, the House of \_\_\_\_\_ concurring, That the last sentence of Title I, Canon 4, Sec. 1(c) be amended to read as follows:

Sec. 1(c). . . 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 *confirmed adult* communicant in good standing 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.

**Resolution #A—15**

*Resolved*, the House of \_\_\_\_\_ concurring, That the fourth sentence of Title I, Canon 5, Sec. 1 be amended to read as follows:

Sec. 1. . . This report shall include the following information: (1) the number of baptisms, confirmations, marriages and burials during the year; ~~the total number of baptized persons and communicants in good standing at the time of the report, and for all purposes the number of members of this Church shall be deemed to be the number of baptized persons;~~ *the total number of adult baptized members, baptized members under 16 years of age, and total number of baptized members; the total number of adult communicants, communicants under 16 years of age, and total number of communicants; the number of confirmed members, confirmed adult communicants in good standing, and other persons who are active in the congregation, including those who have not transferred and / or whose baptism has not been recorded in this Church.*

**Resolution #A—16**

*Resolved*, the House of \_\_\_\_\_ concurring, That Title I, Canon 8, Sec. 7 be amended to read as follows:

Sec. 7. Each Diocese and Area Mission within the Province shall be entitled to representation in the Provincial House of Deputies by Presbyters or Deacons canonically resident in the Diocese or Area Mission, and Lay Persons, *confirmed adult* communicants of this Church in good standing, but not necessarily domiciled in the Diocese or Area Mission, in such number as the Provincial Synod, by Ordinance, may provide. Each Diocese or Area Mission shall determine the manner in which its Deputies shall be chosen.

**Resolution #A—17**

*Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 2, Sec. 4(4)(2) be amended to read as follows:

(2) Four Lay Persons, *confirmed adult* communicants of this Church in good standing, to whom the applicant is personally known.  
In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other, Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are *confirmed adult* communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the applicant but because (here give reasons for departing from the regular form).

(Signed) \_\_\_\_\_  
Presbyter of the Diocese of \_\_\_\_\_

**Resolution #A—18**

*Resolved*, the House of \_\_\_\_\_ concurring, That the last paragraph of Title III, Canon 10, Sec. 5(4) be amended to read as follows:

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows, viz.:

I hereby certify that A.B. is a member of \_\_\_\_\_ Parish in \_\_\_\_\_ and a *confirmed adult* communicant in good standing of the same; that the foregoing certificate was signed at a meeting of the Vestry duly convened at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_; and that the names attached are those of all (or a majority of all) the members of the Vestry.

(Signed) \_\_\_\_\_  
The Minister (or Clerk or Secretary of the Vestry)  
of \_\_\_\_\_

**Resolution #A—19**

*Resolved*, the House of \_\_\_\_\_ concurring, That the first sentence of Title III, Canon 10, Sec. 7(a) be amended to read as follows:

Sec. 7.(a). Should there be no organized Parish at the place of residence of the Candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least one Presbyter of the Diocese in good standing, and six Lay Persons, *confirmed adult* communicants of this Church in good standing; . . .

**Resolution #A—20**

*Resolved*, the House of \_\_\_\_\_ concurring, That the form of certificate set forth in Title III, Canon 10, Sec. 7(b) be amended to read as follows:

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CONSTITUTION AND CANONS

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I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are *confirmed adult* communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because (here give the reasons for departing from the regular form).

Signed \_\_\_\_\_  
Presbyter of Diocese, or Missionary Diocese,  
of \_\_\_\_\_

**Resolution #A—21**

***Resolved, the House of \_\_\_\_\_ concurring, That the first sentence of Title III, Canon 10, Sec. 10(a) be amended to read as follows:***

Sec. 10(a). A person of Christian character, proven fitness, and leadership in his community, who is willing to serve in the capacity of Deacon without relinquishing his secular occupation, may be proposed and recommended to the Bishop for admission as a Postulant by the Minister and Vestry of the Parish in which his service is desired, or (should the Parish be without a Minister) by the Vestry and some other Presbyter of the Diocese in good standing, or (if it is intended that the Postulant should serve outside, or apart from, an organized parish) by one such Presbyter and six Lay Persons who are *confirmed adult* communicants of this Church in good standing and who are well informed regarding the area or circumstances within which it is proposed that the Postulant should serve.

**Resolution #A—22**

***Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 11, Sec. 6(a)(2) be amended to read as follows:***

Sec. 6(a)(2). Six Lay Persons, *confirmed adult* communicants of this Church in good standing.

**Resolution #A—23**

***Resolved, the House of \_\_\_\_\_ concurring, That the certificate set forth in Title III, Canon 11, Sec. 6(b) be amended to read as follows:***

I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are *confirmed adult* communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because (here give the reasons for departing from the regular form).

(Signed) \_\_\_\_\_  
Presbyter of the Diocese, or Missionary Diocese,  
of \_\_\_\_\_

**Resolution #A—24**

***Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 28, Sec. 1 be amended to read as follows:***

## THE BLUE BOOK

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Sec. 1. Any person, being a *confirmed adult* communicant of this Church in good standing, who is a salaried, professional, Church worker, who is employed or seeks to be employed as a Christian Education, College, or Social Worker, in the service of this Church in any Diocese, and who fulfills, in the opinion of the Bishop, the following qualifications: . . .

### Resolution #A—25

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

Sec. 3. In each of the Provinces there shall be a Court of Review of the Trial of a Presbyter or Deacon, which shall be composed of a Bishop therein; three Presbyters canonically resident in one or other of the Dioceses within the Province; three Lay *Persons who are confirmed adult* communicants of ~~the~~ *this Church in good standing*, having domicile in the Province; ~~two~~ at least *two* of said Lay communicants *Persons* to be learned in the law.

### Resolution #A—26

**Resolved, the House of \_\_\_\_\_ concurring, That the first sentence of the second paragraph of Title IV, Canon 3, Sec. 20(c) be amended to read as follows:**

Sec. 20(c). The several Courts may appoint not less than two nor more than three ~~lay~~ *Lay Persons who are confirmed adult* communicants of this Church in good standing, learned in the law, as Assessors.

### Resolution #A—27

**Resolved, the House of \_\_\_\_\_ concurring, That the first sentence of Title IV, Canon 4, Sec. 3 be amended to read as follows:**

Sec. 3. A Bishop may be charged with any one or more of the offenses specified in IV.1, other than that of holding and teaching doctrine contrary to that held by this Church, by three Bishops or ten or more *confirmed* adult communicants of this Church in good standing, of whom at least two shall be Presbyters; ~~one~~ *One* Presbyter and not less than six Lay communicants *Persons* shall ~~belong to be of~~ the Diocese of the accused, or, in case the accused have no jurisdiction, ~~to of~~ the Diocese in which he has domicile.

### Resolution #A—28

**Resolved, the House of \_\_\_\_\_ concurring, That the third sentence of the second paragraph of Title IV, Canon 4, Sec. 6 be amended to read as follows:**

Sec. 6. No further proceeding shall be had by way of presentment on such charges, except that any *confirmed adult* communicant of this Church in good standing may make and present to the Presiding Bishop his affidavit alleging the discovery of new evidence as to the facts charged and setting forth what such evidence is; . . .

**COMPREHENSIVE REVIEW—CONTINUED**

A. In accordance with the proposed amendment to Article X of the Constitution and the rationale set forth above, it is proposed to amend Title II, Canon 3, Section 1 to delete certain references.

**Resolution #A—29**

***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 Episcopal Church, 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 the 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 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.

B. The Book of Common Prayer has combined what were originally two offices of instruction and a catechism into "An Outline of Faith, Commonly Called the Catechism." The appropriate title should be substituted throughout the Canons for the form previously used.

**Resolution #A—30**

***Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 5, Sec. 2(a)(3) be amended to read as follows:**

Sec. 2(a)(3). Christian Theology: The Church's teaching as set forth in the Creeds and ~~the Offices of Instruction~~ *An Outline of the Faith, Commonly Called the Catechism*;

**Resolution #A—31**

***Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 8, Sec. 2(b)(4) be amended to read as follows:**

Sec. 2(b)(4). He shall satisfy the Bishop and the Commission on Ministry of the Diocese of his ability to read the Holy Scriptures and conduct the services of the Church in an intelligible, seemly, and reverent fashion. He shall satisfy them likewise of his knowledge of the general outline of the contents of the Old and New Testaments, and of the Church's teaching as set forth in the Creeds and ~~Offices of Instruction~~ *An Outline of the Faith, Commonly Called the Catechism*.

**Resolution #A—32**

***Resolved*, the House of \_\_\_\_\_ concurring, That the first sentence of Title III, Canon 21. Sec. 2(a) be amended to read as follows:**

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Sec. 2(a). It shall be the duty of Ministers of this Church who have charge of Parishes or Cures to be diligent in instructing the children in *An Outline of the Faith, Commonly Called the Catechism*, . . .

### Resolution #A—33

*Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 26, Sec. 3(d) be amended to read as follows:

Sec. 3(d). The Church's Doctrine as set forth in the Creeds and ~~Offices of Instruction~~ *An Outline of the Faith, Commonly Called the Catechism*.

C. The Canons contain numerous forms of testimonials and certificates. In an attempt to modernize the language and rework the pronouns so as to make them inclusive of both the male and female gender, the Commission proposes the following amendments.

### Resolution #A—34

*Resolved*, the House of \_\_\_\_\_ concurring, That the certificate contained in Title III, Canon 10, Sec. 5(3) be amended to read as follows:

To the Standing Committee of \_\_\_\_\_  
(Place) \_\_\_\_\_ (Date) \_\_\_\_\_:

I hereby certify that I am personally acquainted with A.B., and that I believe him *the Candidate* to be well qualified to minister in the Office of Deacon, to the glory of God and the edification of His Church.

(Signed) \_\_\_\_\_

### Resolution #A—35

*Resolved*, the House of \_\_\_\_\_ concurring, That the certificate contained in Title III, Canon 10, Sec. 5(4) be amended to read as follows:

To the Standing Committee of \_\_\_\_\_  
(Place) \_\_\_\_\_ (Date) \_\_\_\_\_:

We do certify that, after due inquiry, we are well assured and believe that A.B., for the space of three years last past, hath *has* lived a sober, honest, and godly life, and that he *the Candidate* is loyal to the Doctrine, Discipline, and Worship of this Church, and does not hold anything contrary thereto. And, moreover, we think him *A.B.* a person worthy to be admitted to the Sacred Order of Deacons.

(Signed) \_\_\_\_\_

### Resolution #A—36

*Resolved*, the House of \_\_\_\_\_ concurring, That the certificate contained in Title III, Canon 10, Sec. 8 be amended to read as follows:

To the Right Reverend \_\_\_\_\_, Bishop of \_\_\_\_\_:

We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having been duly convened at \_\_\_\_\_, do testify

that A.B., desiring to be ordered Deacon, ~~he~~ *hath* ~~has~~ laid before us satisfactory certificates that for the space of three years last past ~~he~~ *hath* ~~the Candidate~~ *has* lived a sober, honest and godly life, and that ~~he~~ *the Candidate* is loyal to the Doctrine, Discipline, and Worship of this Church and does not hold anything contrary thereto. And we hereby recommend ~~him~~ *A.B.* for ordination to the Diaconate.

In witness whereof, we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_.

(Signed) \_\_\_\_\_

**Resolution #A—37**

*Resolved*, the House of \_\_\_\_\_ concurring, That the certificate contained in Title III, Canon 11, Sec. 4(3) be amended to read as follows:

To the Standing Committee of \_\_\_\_\_  
(Place) \_\_\_\_\_ Date \_\_\_\_\_:

We do certify that, after due inquiry, we are well assured and believe that the Reverend A.B., Deacon since the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_, being the date of ~~his~~ ordination to the Diaconate (or for the space of three years last past) ~~hath~~ *has* lived a sober, honest, and godly life, and ~~hath~~ *has* not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we think ~~him~~ *the Reverend A.B.* worthy to be admitted to the Sacred Order of Priests.

(Signed) \_\_\_\_\_

**Resolution #A—38**

*Resolved*, the House of \_\_\_\_\_ concurring, That the certificate contained in Title III, Canon 11, Sec. 7 be amended to read as follows:

To the Right Reverend \_\_\_\_\_, Bishop of \_\_\_\_\_:

We, being a majority of the members of the Standing Committee of \_\_\_\_\_, and having been duly convened at \_\_\_\_\_, do testify that the Reverend A.B., Deacon, desiring to be ordered Priest, ~~hath~~ *has* laid before us satisfactory certificates that since the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_, being the date of ~~his~~ ordination to the Diaconate (or for the space of three years last past), ~~he~~ *hath* ~~has~~ lived a sober, honest, and godly life, and ~~hath~~ *has* not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church; and we hereby recommend ~~him~~ *the Reverend A.B.* for ordination to the Priesthood.

In witness whereof, we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_.

(Signed) \_\_\_\_\_

**Resolution #A—39**

*Resolved*, the House of \_\_\_\_\_ concurring, That the preface to the service contained in Title III, Canon 12, Sec. 5(b) be amended to read as follows:

~~A.B., who is already a minister of Christ, now desires to be made a Deacon (or ordained a Priest) in this Church. He has satisfied the Ecclesiastical Authority of this Diocese that he accepts the Doctrine, Discipline, and Worship of this Church. The Ecclesiastical Authority of this Diocese is satisfied that A.B., who is already a minister of Christ, accepts the Doctrine, Discipline, and Worship of this Church and now desires to be made a Deacon (or ordained a Priest) in this Church. We are about to confer upon him A.B. the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the Ministry therein ministry of a Deacon (or Priest).~~

**Resolution #A—40**

*Resolved, the House of \_\_\_\_\_ concurring, That the precatory recitation in letters of ordination contained in Title III, Canon 12, Sec. 5(b) be amended to read as follows:*

~~Acknowledging the ministry which he A.B. has already received and hereby adding to that commission the grace and authority of Holy Orders as understood and required by this Church for the exercise of the Ministry ministry of a Deacon (or a Priest).~~

**Resolution #A—41**

*Resolved, the House of \_\_\_\_\_ concurring, That the mandatory preface to be read by the Bishop contained in Title III, Canon 12, Sec. 5(c) be amended to read as follows:*

~~A.B., who had been ordained by a Bishop whose authority has not been recognized by this Church, has now satisfied the Ecclesiastical Authority of this Diocese that he accepts the Doctrine, Discipline, and Worship of this Church and that he now desires conditional ordination. The Ecclesiastical Authority of this Diocese has been satisfied that A.B., who has been ordained by a Bishop whose authority has not been recognized by this Church, accepts the Doctrine, Discipline, and Worship of this Church, and now desires conditional ordination. By this service of ordination, we propose to establish that A.B. is qualified to minister in this Church exercise the ministry of a Deacon (or a Priest).~~

**Resolution #A—42**

*Resolved, the House of \_\_\_\_\_ concurring, That the testimonial contained in Title III, Canon 14, Sec. 1(a) be amended to read as follows:*

~~We, whose names are hereunder written, fully sensible of how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that we know of no impediment on account of which the Reverend A.B. ought not to be ordained and consecrated to that Holy Office. We do, moreover, jointly and severally declare that we believe him the Reverend A.B. to be of such sufficiency in good learning, of such soundness in the Faith, and of such virtuous and pure manners and goodly conversation that he is apt and meet as to be able to exercise~~



the Office of a Bishop to the honour of God and the edifying of His Church, and to be a wholesome example to the flock of Christ.

(Signed) \_\_\_\_\_

**Resolution #A—43**

***Resolved, the House of \_\_\_\_\_ concurring, That the testimonial contained in Title III, Canon 21, Sec. 6(a) be amended to read as follows:***

I hereby certify that the Reverend A.B., who has signified to me his *the* desire to be transferred to the Ecclesiastical Authority of \_\_\_\_\_, is a Presbyter (or Deacon) of \_\_\_\_\_ in good standing, and has not, so far as I know or believe, been justly liable for evil report, for error in religion or viciousness of life, for three years last past.

(Signed) \_\_\_\_\_

D. The Council on the Development of Ministry will be presenting to the General Convention a proposal to repeal the existing Title III and adopt a revision thereof, which proposal will not be able to take into account the amendments to Title III proposed by this report. Thus, in order to comply with the Rules of Order, it will be necessary to propose and hold in committee a “technical amendments” resolution to harmonize the work of the General Convention as it legislates on the proposals presented by this report of the Joint Standing Commission on Constitution and Canons with the final legislation on CDM’s proposal.

**Resolution #A—44**

***Resolved, the House of \_\_\_\_\_ concurring, That the revision of Title III of the Canons proposed by the Council for the Development of Ministry as adopted be amended to take into account any and all amendments to Title III heretofore adopted by the 68th General Convention, to wit:***

[Text to be added.]

**REPORT ON WHITE AND DYKMAN**

The Commission is able to report to the General Convention that it is anticipated that Volume II of *White and Dykman* will be delivered to purchasers of Volume I and will be available for sale with Volume I, as a complete set, prior to the 68th General Convention at Anaheim. The revision and publication of this resource work has been a primary concern of this Commission for nine years. We believe that the final product will be worth both the effort and the wait.

The General Convention Budget will make provision for a supplemental “pocket part” to be issued in the year following each General Convention so that these volumes may be kept current with subsequent legislation and the development of the Canon and civil law as it effects this Church.

# THE BLUE BOOK

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## FINANCES

### Financial Report, 1983-1985

	1983	1984	1985	Total
<b>Receipts through February 28, 1985</b>				
General Convention	\$7,160.00	\$16,901.00	\$8,475.00*	\$32,536.00
<b>Expenditures through February 28, 1985</b>				
Meetings	\$5,129.99	\$12,521.11	\$1,934.00	\$19,585.10
Supplies, etc.	<u>59.56</u>	<u>          </u>	<u>          </u>	<u>59.56</u>
	\$5,189.55	\$12,521.11	\$1,934.00	\$19,644.66

\* Budgeted for 1985

### Proposed Budget for 1986-1988

	1986	1987	1988	Total
Meetings	\$7,200	\$16,900	\$8,000	\$32,100
Supplies	<u>200</u>	<u>200</u>	<u>          </u>	<u>400</u>
	<u>\$7,400</u>	<u>\$17,100</u>	<u>\$8,000</u>	<u>\$32,500</u>

### Resolution #A—45

*Resolved*, the House of \_\_\_\_\_ concurring, That the sum of \$32,500 be appropriated for the work of the Standing Commission on Constitution and Canons during the next triennium.

# The Board for Church Deployment

## MEMBERSHIP

The Rt. Rev. C. Charles Vaché, *Chairman*, Diocese of Southern Virginia  
The Rev. Henry Mitchell, *Vice Chairman*, Diocese of Michigan  
The Rev. Barbara Schlachter, *Executive Committee*, Diocese of New York  
Mr. George Soule, *Executive Committee*, Diocese of Pennsylvania  
The Rt. Rev. Scott Field Bailey, Diocese of West Texas  
The Rt. Rev. Joseph T. Heistand, Diocese of Arizona  
The Rev. Robert N. Davis, Diocese of Central New York  
Mr. Matthew K. Chew, Diocese of Arizona  
Dr. Verna Dozier, Diocese of Washington  
Mrs. Mary Lou Lavalley, Diocese of Western Massachusetts  
Mr. Lawrence C. Otto, Diocese of Kentucky  
Mrs. Carole Pinkett, Diocese of Texas (resigned June 1983; *replaced by* Dr. Edward V. Voldseth, Diocese of Iowa)  
Mr. William A. Thompson, *Executive Director*, Church Deployment Office

## SUMMARY OF BOARD'S WORK

The CDO Board will have met six times during the present triennium, and there have been additional meetings of its various committees.

The objectives established in the 1982 Blue Book report have been accomplished, as outlined below:

### **Objective #1. Oversight of the Church Deployment Office (CDO)**

The Board accepted with regret the resignation of the Rev. Roddey Reid as Executive Director, effective December 31, 1983. A search committee of the Board was constituted and on January 1, 1984 Mr. William Thompson was instituted as the new Executive Director. The Rev. David Seger was appointed Acting Assistant Director in June of 1984.

The CDO continues to grow in its acceptance by the Church at large. As of the end of March 1985, 10,766 persons have registered as compared with the 9,327 shown in the last Blue Book report. The CDO was used in searches to fill almost 1,800 vacancies during the triennium and the monthly Positions Open Bulletin has listed over 350 vacancies each issue. Organizations such as the World Council of Churches, the National Council of Churches, American Bible Society, and the members of the National Episcopal Colleges and Secondary Schools are using the office on a regular basis as well, listing their openings for Episcopal clergy and laity.

The various manuals and booklets published by the office continue to be used. More than 6,000 copies of *Caring for Clergy in the Calling Process* and almost 5,000 of *Interviewing in the Calling Process* have been distributed throughout the Church. The "gold" personal profile form has been completely revised for ease of updating. In addition, a new Xerox machine was obtained, eliminating many of the complaints we had received from the use of the old machine. We continue to receive excellent support from the Church Finance Corporation's computer operation staff and management, on a daily basis.

Training programs for Deployment Officers continued, and 29 clergy and lay diocesan officers attended sessions during 1984 in Charleston, South Carolina, and New York

City. In addition 16 clergywomen were trained in the use of "More Than Fine Gold," a way of helping clergy to complete their profiles. The Black Clergy Office and CDO will have collaborated on a similar training event in the Spring of 1985.

All provinces are now meeting at least once or twice a year in Deployment Officer meetings, with someone from the CDO attending. These meetings serve as a forum for the exchange of ideas and concerns relating to deployment.

**Objective #2.** To promote the use of the system by qualified lay professionals.

Opportunities for lay professional registration have been promoted through advertisements in *The Episcopalian* and through the Deployment Officers' network. There are fewer than 300 lay professionals currently registered, although we have had some 500 inquiries in response to our promotional efforts. Apparently there is resistance to the registration process—possibly the cost, as well as a difficulty in visualizing potential employment opportunities for lay professionals in the Church. We continue to seek ways to develop this area of the Church's ministry, but must be frank to report its severe limitations.

**Objective #3.** To study ever-changing deployment issues.

Other areas for concern are women and minority clergy, performance evaluation, involuntary terminations, career planning and retirement.

The Women and Minorities Clergy Committee of the Board has actively pursued the training of clergy in the better utilization of the CDO, as well as career planning, interviewing, and résumé preparation. In addition, particular attention has been focused on the special needs of women clergy and clergy couples. The Board has sponsored mailings and collaborated with the Women's Desk and the Black Clergy Desk at the Episcopal Church Center in these endeavors.

The Board Committee on Evaluation has continued to address the subject of performance evaluation, and it is anticipated that a publication on the subject will be prepared for dissemination.

The use of consultants and the development of policies with respect to involuntary termination has been a heartening response to the consultations sponsored by the Board, indicating some more attention has been given to this vexing problem. While the terminations seem to continue, there is more expertise available to assist in helping the parish and the clergy involved.

Career planning and retirement are ongoing and the Board has authorized the CDO to work with the Church Career Development Center, specifically through the Center for Career Development and Ministry in Newton, Massachusetts and the Rev. Barton Lloyd, to assist clergy and laity to be more intentional and understanding of their vocations. Contacts have been made with retired clergy leadership and it is our aim to work more closely with this group to permit those who wish to continue their ministry to do so.

The second edition of the manual *Interviewing* was prepared and disseminated, as well as *Prayer in the Calling Process* and *Caring for Clergy Through Compensation*. An extensively revised edition of the *Ministry Code Manual* was also distributed, and a modest brochure describing the activities of the Deployment Office and Board was also prepared.

**FINANCIAL REPORT**

	1983	1984	1985
<b>Income</b>			
Appropriated by the Convention	\$17,200	\$13,900	\$12,100
<b>Expenses</b>	16,060	17,166	
<b>Total</b>	<u>\$ 1,140</u>	<u>\$(3,266)</u>	

**GOALS AND OBJECTIVES**

**Overall Objective.** To help the Church identify the best possible leadership through the use of modern technology and theologically sound policies of deployment.

*Objective #1.* To continue to oversee the Church Deployment Office and to hold it to the same high standard of performance.

*Objective #2.* To utilize resources to develop an overall human resources model so as to be more responsive to planning needs, ordination policy, and recruitment practices.

*Objective #3.* To continue to identify and study issues related to deployment and publish booklets on the findings to strengthen the various practices and policies of the dioceses in this vital area of the Church's mission.

**REQUEST FOR APPROPRIATIONS**

**Resolution #A—46**

*Resolved,* the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$60,000 during the triennium of 1985-88 for the expenses of the Church Deployment Board.

# The Standing Commission on Ecumenical Relations

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**MEMBERSHIP**

**Bishops**

- The Rt. Rev. Edward W. Jones, *Chair*, Indianapolis, Indiana
- The Rt. Rev. James B. Brown, New Orleans, Louisiana
- The Rt. Rev. Frank S. Cervený, Jacksonville, Florida
- The Rt. Rev. Richard F. Grein, Topeka, Kansas
- The Rt. Rev. James H. Ottley, Balboa, Republic of Panama
- The Rt. Rev. Harold B. Robinson, *Treasurer*, Buffalo, New York
- The Rt. Rev. Harry W. Shipps, Savannah, Georgia
- The Rt. Rev. C. Charles Vaché, Norfolk, Virginia

**Presbyters**

- The Very Rev. John H. Backus, Peoria, Illinois
- The Rev. John H. Bonner, Chattanooga, Tennessee
- The Rev. Canon John E. Kitagawa, Baltimore, Maryland
- The Rev. William B. Lawson, Lynn, Massachusetts
- The Rev. Eugene Y. Lowe, Princeton, New Jersey
- The Very Rev. William H. Petersen, Rochester, New York
- The Rev. Sally Suzanne Peterson, Des Moines, Iowa
- The Rev. Patricia Wilson-Kastner, New York, New York

**Lay Persons**

- Mrs. Lueta Bailey, Griffin, Georgia
- Dr. E. Rozanne Elder, Kalamazoo, Michigan
- Dr. William Franklin, *Secretary*, Collegeville, Minnesota
- Mrs. Phebe Hoff, *Vice-Chair*, Richmond, Virginia
- Dr. Lawrence C. Howard, Pittsburgh, Pennsylvania (*Resigned*)
- Mr. George McGonigle, Executive Council Liaison, Austin, Texas
- Miss Carol Ochoa, Cali, Colombia (*Resigned*)
- Mrs. Bette Winchester, Germantown, Tennessee

**Adjunct**

- The Rev. Henry A. Male, Jr., President, EDEO
- The Rev. Charles H. Long, Jr.

**Assisting Staff**

- The Rev. William A. Norgren, Ecumenical Officer
- The Rev. J. Robert Wright, Consultant to the Ecumenical Office

**INTRODUCTION**

The responsibilities of the Standing Commission on Ecumenical Relations are described as follows in Canon I, 1, Section 2(n,3):

- To develop a comprehensive and coordinated policy and strategy between this Church and other Churches.
- To make recommendations to General Convention concerning interchurch cooperation and unity.

- To carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention.
- To nominate persons to serve on the governing bodies of ecumenical organizations.

The resolutions and commentary which form the bulk of this report represent a triennium in which there has been much activity. From the several ecumenical dialogues have come such landmark documents as the Anglican-Roman Catholic International Commission *Final Report*, the *Dublin Agreed Statement* of the Anglican-Orthodox Joint Doctrinal Commission, *The COCU Consensus: In Quest of a Church of Christ Uniting* from the Consultation on Church Union, the Report of the Anglican-Reformed International Commission called *God's Reign and Our Unity*, and the report of the committee to evaluate the World Council of Churches Faith and Order statement *Baptism, Eucharist, and Ministry*. In the process of response to and reception of these several documents, the Commission depends heavily on the work of the Episcopal Diocesan Ecumenical Officers (EDEO).

For the next triennium, the Commission is proposing a three-year ecumenical emphasis, culminating in a national consultation in celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral (1886, 1888). In response to a specific request from the Presiding Bishop and from the Executive Council, the Commission will also undertake an evaluation of Episcopal Church participation in the World Council of Churches and the National Council of Churches.

The first resolution, to amend Canon I, 1, Section 2(n,3), reflects the Commission's awareness of the mounting expense of Commission meetings and the Commission's desire to keep such costs under control.

### **Resolution #A—47**

Amend Canon I, 1, Section 2(n,3)

**Resolved, the House of \_\_\_\_\_ concurring, That Canon I, 1, Section 2(n,3) be amended to read as follows:**

A Standing Commission on Ecumenical Relations, consisting of 24 18 members, (8 6 Bishops, 8 6 Presbyters or Deacons, and 8 6 Lay Persons). Its duties shall be to develop a comprehensive and coordinated policy and strategy on relations between this Church and other Churches, to make recommendations to General Convention concerning interchurch cooperation 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 *for appointment by the Presiding Bishop* persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of General Convention and to *participate in* major conferences convened by such organizations;

**and be it further**

**Resolved, That, in order to facilitate reduction in the size of the Commission from 24 to 18 members, during the triennium of 1986-1988 the Commission shall consist of a maximum of 21 members (7 Bishops, 7 Presbyters or Deacons, and 7 Lay Persons).**

## OFFICIAL DIALOGUES AND CONVERSATIONS

Nothing is more central to the work of the Standing Commission on Ecumenical Relations than oversight of the several dialogues involving representatives of this Church



with representatives of other Churches. During this past triennium, because of an expanded schedule of meetings, the Commission was able to engage in extensive discussions with Episcopal and other representatives of other Churches in the Consultation on Church Union, the Anglican-Orthodox Theological Consultation, the Anglican-Roman Catholic Consultation, and the Lutheran-Episcopal Dialogue.

In mentioning the above major dialogues, it is important to note also the ongoing conversations with representatives of the Polish National Catholic Church; and in a less formal way, Episcopalians in North Carolina have for several years been in conversation with representatives of the Baptist tradition.

While formal action by the General Convention is not required for continuing these official dialogues and conversations, the Commission offers the following resolution, as a sign of this Church's continuing affirmation of the important work being done in dialogues between this Church and other Churches.

**Resolution #A—48**

Recognition of Dialogues and Conversations

***Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention of the Episcopal Church recognize the Anglican-Roman Catholic Consultation, the Anglican-Orthodox Theological Consultation, the Consultation on Church Union, and the Lutheran-Episcopal dialogue as the locus for official dialogue and conversation between this Church and each of these other participating Churches.***

ANGLICAN-ORTHODOX DIALOGUE

Nowhere else do Anglicans and Orthodox, representing diverse national and ethnic roots, meet with such a common national identity and numerically balanced membership as in the United States. While paralleling the international Anglican-Orthodox Joint Doctrinal Commission, the U.S.A. Anglican-Orthodox Theological Consultation has a unique opportunity to work on its own agenda, based on the American church experience.

The Anglican-Orthodox Theological Consultation (AOTC) scheduled for 1982, and then postponed to 1983, released an agreed statement on Christian Initiation for study and response. Anglicans and Orthodox do not differ on the doctrine of Baptism, but their practices related to Christian Initiation are different. The Consultation hopes to work toward a popular publication introducing people to our diverse practices concerning the sacraments. The AOTC also produced a proposal for a periodic conference for Anglican and Orthodox bishops.

The AOTC in 1984 continued discussion of Christian Initiation, and began work on the Eucharist through an examination of the liturgies of the two churches. In 1985, AOTC reconsidered the 1983 statement on Christian Initiation in light of a response from the Commission's theological committee. It also prepared a response to the ARCIC *Final Report* statement on Authority in the Church in light of the official response of the National Conference of Catholic Bishops and the response proposed by the Commission to the 68th General Convention. With leadership from two new co-chairmen, Bishop Peter of New York (Orthodox Church in America) and Bishop David B. Reed of Kentucky, the Consultation plans to continue work on the sacraments, the proposal for meetings between bishops of the two churches, and a response to the Dublin and Moscow agreed statements of the Anglican-Orthodox Joint Doctrinal Commission.

The international Anglican-Orthodox Joint Doctrinal Commission (AOJDC) met in Odessa, Soviet Union in 1983 and in Dublin, Ireland in 1984 to complete work on the

Dublin Agreed Statement—containing sections on The Mystery of the Church; Faith in the Trinity, Prayer and Holiness; and Worship and Tradition. The Dublin Statement has been published with the 1976 Moscow Agreed Statement (*Anglican-Orthodox Dialogue, The Dublin Agreed Statement 1984*. Tuckahoe, N.Y.: St. Vladimir's Seminary Press, \$3.95). They take their place along with other statements which challenge the Episcopal Church in its search for visible unity within the "one holy catholic and apostolic Church."

**Resolution #A—49**

Dublin Agreed Statement

**Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention commend the Dublin Agreed Statement (1984) of the Anglican-Orthodox Joint Doctrinal Commission, which has been received by the Standing Commission on Ecumenical Relations, to the several dioceses and seminaries of this Church for study and response in conjunction with the Moscow Agreed Statement (1976).**

REPORT OF THE  
STANDING COMMISSION ON ECUMENICAL RELATIONS  
ON THE *FILIOQUE* AND THE NICENE CREED

*What General Convention is Asked to Consider*

It is important to make clear from the outset that discussions of the *filioque* ("and [from] the Son") as an addition to the Nicene Creed fall into two areas of consideration: (1) doctrinal, and (2) canonical. Both areas involve theology and history. On the doctrinal question, General Convention is not being asked to debate, since the legislative body of a national church within one communion of the divided Church does not represent a sufficient forum for determining fundamental creedal issues relative to the nature of God. It is instead the historical-canonical question concerning *filioque* which the General Convention is called upon to address.

In view of the liturgical and ecumenical climate of the present day, are American Anglicans to continue using the Nicene Creed as it has come down in the liturgy of the Book of Common Prayer in its distinctive western form? Or are they to affirm and act on the principle enunciated by their forebears, namely, that on points of fundamental creedal doctrine, the teaching of the Anglican Communion agrees with that of the ancient ecumenical Church?

The ecumenical question before General Convention in this resolution, then, is not "Do we offend the Orthodox by retaining *filioque*?", or, "Do we distance ourselves from other western churches by removing it?", but, "As Anglicans, what is our guiding principle in theological matters?", and, on that basis, "What is our contribution to real ecumenical dialogue?"

*Historical Background*

The Nicene Creed was drafted by the first ecumenical council of the Church meeting in Nicaea (AD 325), amplified by the second ecumenical council meeting at Constantinople (AD 381), and promulgated by the fourth ecumenical council at Chalcedon (AD 451) with the following wording in paragraph three: "I believe in the Holy Spirit . . . who proceeds from the Father; who with the Father and the Son is worshipped and glorified." The word *filioque* ("and [from] the Son") was inserted into the Latin version of the Nicene-Constantinopolitan Creed in the late sixth century by the church in what

we know as Spain, apparently to strengthen catholic teaching against the prevalent Arian heresy. *Filioque* was subsequently championed by the western emperor Charlemagne (+814) and his ecclesiastical advisors throughout the Carolingian Empire. Significantly, the addition of *filioque* to the Creed was opposed by successive popes until it was finally inserted into the Roman rite, probably under Pope Benedict VIII (1012-1024) and possibly at the insistence of the Holy Roman Emperor, Henry II. From that time it became standard in the western church.

#### *Framework for Discussion*

*Filioque* has an ecumenical importance far beyond its small size. Because of the nature of the disputes between East and West about its place in the Creed, a variety of complicated questions and perspectives have focused on it. Orthodox Christians today generally regard its use in the Creed as a misrepresentation of the theology of the Fathers of the early councils, and its insertion into an ecumenical declaration by the Latin West as an unjustified usurpation of ecclesiastical authority. Today most western Christians admit that the Latin church did introduce *filioque* into the Creed on its own authority and that historically it represents a western innovation. They differ, however, on the value of that innovation and its significance for western theology of the Trinity.

Discussions of *filioque* fall, then, into two competences: (1) doctrinal, and (2) canonical. Theologically, *filioque* has undergirded a uniquely western theology of the relationship of the three divine persons and the relationship of human beings with God. Saint Augustine of Hippo (+430) provided the basis for this with such reflections as: "The Holy Spirit is the love of the Father and the Son by which they love one another, and the unity by which they are one. . . . It is the Holy Spirit, of whom He has given us, who makes us dwell in God and God in us. But that is the effect of love. The Holy Spirit himself therefore is true God, who is love."<sup>1</sup> Western theologians to our own day have echoed Augustine, arguing that "the operation or function of the Holy Spirit is precisely to promote a new and higher level of unity between Being and beings. . . ."<sup>2</sup>

Historically, no one disagrees that *filioque* was inserted without consultation or canonical authorization, and without the consent of the full Church, into a basic statement of Christian faith as promulgated by the second and fourth ecumenical councils.

The Orthodox have long objected to the *filioque* on both grounds, arguing (1) that it is "theologically inexact"<sup>3</sup> and (2) that it puts at issue "whether the hypostatic existence of the persons of the Trinity could be reduced to their internal relations"<sup>4</sup> and (3) that it is typical of an arrogant western penchant for altering received doctrine unilaterally and for positing doctrine uncanonically.

In discussions about the possible restoration of the original text of the Creed (as the Orthodox have repeatedly requested), most western Christians would identify several values competing for their attention. The peace of the Church is certainly one of the chief goods to be sought. One of the objectives of the ecumenical movement is the removal of all human obstacles which obstruct the peace and harmony to which Christ invites the Church. If the *filioque* is a human impediment to the peace of Christ's Church and its reunion, then it should be removed from the Creed.

At the same time it is axiomatic that the churches seek to preserve the integrity of vision of the faith which they believe God has given them. Specifically with respect to *filioque*, the Latin churches have tried through it to express an understanding of the

1. *De Trinitate*, 15.17.31.

2. John Macquarrie, *The Principles of Christian Theology*, p. 185.

3. Kallistos Ware, *The Orthodox Way*, p. 40.

4. John Meyendorff, *Byzantine Theology*, p. 94.

relationship of the persons of the Trinity to each other. The *filioque* is still asserted by some to express a necessary aspect of the relationship of the Holy Spirit to the Son. Furthermore, such a theology informs the practical piety of western Christians, particularly through its hymnody over the centuries. There are those who fear that removal of the *filioque* would constitute a denial, or an apparent denial, of an important part of the Latin theological and liturgical heritage.

### *Anglican Perspective*

In the years of the 16th-century Reformations, Anglicans accepted the Creed and the Augustinian theology of the double procession of the Spirit from the Father and the Son as they had inherited it in the western tradition. Theologically, Anglican divines of the 16th and 17th centuries were aware of the differences between East and West, but they had almost no contact then with the living tradition of the Christian East. The procession of the Holy Spirit was not a doctrine at issue in the Reformations of the western churches, all of which accepted *filioque*, and Anglicans, as heirs of the Augustinian tradition, affirmed it and concentrated their attention on the many other points of doctrine and discipline disputed among Canterbury, Rome, and Geneva.

On the historical-canonical question now before General Convention, however, the classical Anglican divines clearly articulated a basic principle: that on points of fundamental creedal doctrine Anglican teaching must agree with the teaching of the early Church before its division into East and West; and that dogmatic innovation unauthorized by the full Church, whatever its antiquity, is unacceptable.

### *Specific Issues*

One of the dimensions of the whole question of the presence of *filioque* in the Nicene Creed not often appreciated by westerners is the vital place of that Creed in Orthodox theology and liturgy. The Apostles' Creed used at Baptism in the West is not so used in the East; the Nicene Creed is the creed in general use. From the 6th century on, it has been in almost universal use in the liturgy of the Orthodox churches, whereas it did not become fully accepted into the Latin liturgy until the 11th century. It occupies a unique place in eastern liturgical life and is venerated as a central expression of the mind of the early Fathers of the Church. Even in those Latin churches where the Nicene Creed is venerated and used, it does not occupy this uniquely privileged place. Anyone who understands the place that the Nicene Creed holds in Orthodox life can appreciate better the intensity with which some Orthodox regard what they perceive as unwarranted tampering with the Creed by western Christians.

On the question of restoring the original wording of the Creed in the *Book of Common Prayer*, three distinct sets of issues can be identified:

1. *The question of authority:* The legitimate development of doctrine within the Church is not to be confused with the unilateral authorization of emendations to creedal declarations of faith promulgated by ecumenical councils. The question referred to General Convention by the Lambeth Conference reflects a concern to rectify between East and West a matter principally concerned with canonical history.
2. *Trinitarian doctrine:* The Orthodox insist that "proceeds from the Father" as a statement about the Holy Spirit properly represents the Father as the source of divine life; to assert "and from the Son" at least appears to introduce two principles of origin into the Trinity. At best this strikes them as confusing, at worst heretical. Western Christians argue that whether or not in its origin the *filioque* represented an attempt to defend Nicene orthodoxy against the Arians, it does serve as a way

of underscoring the active role of the Son in relationship to the Holy Spirit. Such a relationship cannot be relegated to an affirmation about a "mere" economic Trinity, but asserts something about the dynamic of the divine life itself. Even western Christians who would advocate removing *filioque* from the Creed in respect for the canonical principle would assert the value of the thought behind the term.

3. *Pastoral dimensions*: Regardless of the precise theological position one may take about *filioque*, it is clear that the emotional or affective significance of its presence in the Creed is far greater than one small word might indicate. To Orthodox, *filioque* seems to sum up the perceived arrogance and/or ignorance of the Latin churches; the depth of feeling among Orthodox on this matter would be hard to overestimate. At the same time, western Christians should be aware of the theological and canonical implications of retaining or removing *filioque* and restoring the Creed to its original text.

#### *Legislative History*

In the revision of the Prayer Book, the Standing Liturgical Commission proposed to the 1976 General Convention that *filioque* be removed from the contemporary language Nicene Creed in the eucharistic liturgy. The House of Bishops concurred, but the House of Deputies, wanting the form of the creeds to be consistent in Rites I and II, voted to retain *filioque*.

The 1979 General Convention received the request of the 1978 Lambeth Conference that restoration of the original wording be considered, and passed a resolution asking the Anglican members of the Anglican-Orthodox Joint Doctrinal Discussions to prepare explanatory material about the *filioque* "and be responsible for any necessary consultation with other Churches. . . ." The Standing Commission on Ecumenical Relations was requested to "make material available to enable and encourage the members of this Church to give serious attention to this issue in preparation for the next General Convention."

The House of Bishops' Theological Committee in 1981 recommended further study to the Standing Commission for the 1982 General Convention. It acknowledged that the *filioque* was not found in the original Nicene-Constantinopolitan Creed, and that this alone should justify its removal from the Creed as presently used. It asserted the value of both eastern and western Trinitarian theologies, but accepted the Orthodox criticism that, because the Creed had been emended without proper ecumenical authority, the original wording should be restored. At the same time it recommended that the Episcopal Church in the United States not act unilaterally but "in concert with the rest of the Anglican Communion and hopefully with the collaboration of other western Christian Churches." It recommended further study of the various dimensions of the question and expressed a hope for a deeper appreciation of each other's spirituality.

The 1982 General Convention asked the Executive Council to arrange for the study of the question by dioceses through the association of Episcopal Diocesan Ecumenical Officers and through the accredited seminaries, in each case involving Orthodox in the study as consultants when possible. It was further resolved the SCER coordinate responses and prepare a report for the next General Convention.<sup>5</sup>

#### *What Others Are Proposing*

In its report, the House of Bishops urged that the Episcopal Church not act in isolation from other churches in making a decision about the *filioque*. Certainly the responses of other churches, both within the Anglican Communion and other commun-

5. HD Resolution A-45A.

ions, is an important element of the decision-making process in which the Episcopal Church is engaged.

Churches in the Anglican Communion which have voted to restore the original wording to the Nicene Creed are: Burma, Canada, West Indies, South Africa (changed since 1979). One Church which has decided to retain *filioque* is Tanzania. Churches where the matter is still under discussion: England, Wales, Australia, U.S.A., New Zealand, Japan, Scotland, and Ireland.

Churches not in the Anglican Communion: The Church of Scotland has produced one of the most closely reasoned reports on the issue. It recognizes the historical and theological difficulties from various sides. It chooses to retain the *filioque* in the Creed as it uses it presently, without prejudice to the question, and advocates further dialogue, insisting that the western churches need to act together in this matter.

The World Alliance of Reformed Churches has not yet taken a formal position on the issue. The Chairman and Secretary of its Department of Theology suggested that the majority of the 147 member churches would probably adopt the position of the World Council of Churches Faith and Order Report; unilateral action, however, was not recommended.

The World Council of Churches, through its Faith and Order Commission, sponsored a consultation on the *filioque* in Geneva in 1978-1979. It called not merely for the removal of the *filioque* from the Creed, but for continued dialogue and appreciation of the theology of the Trinity as formulated in both West and East. The "Lima Liturgy" of the WCC, accordingly, uses a translation of the original text of the Creed (without *filioque*).

### Conclusion

Restoration of the original text of the Nicene Creed (without *filioque*) in our liturgy would not imply rejection of the rich Augustinian and western theological tradition which has sought to articulate the relationship of the Father, Son, and Holy Spirit within the Holy Trinity and human participation in God's love. In an era and nation in which contacts between eastern and western Christians are common, such restoration would instead be a practical affirmation of a longstanding and characteristically Anglican position that the unilateral arrogation of authority to determine fundamental creedal issues should not be considered normative, much less be allowed to continue as a barrier to fellowship and dialogue between Christian brothers and sisters. The use of the Nicene Creed without *filioque* would allow every person who professes the Creed to assert in a striking and catholic way "solidarity with the universal church"<sup>6</sup> of Jesus Christ throughout the world and throughout the ages.

### Resolution #A—50

*Filioque* and the Nicene Creed

*Resolved*, the House of \_\_\_\_\_ concurring, That in recognition of the Lambeth 1978 call for churches of the Anglican Communion to consider removing the *filioque* ("and [from] the Son") from the Nicene Creed, the General Convention of the Episcopal Church express its intention to restore in liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon (i.e., without the *filioque*), provided that such restoration is endorsed and commended by the Lambeth Conference.

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6. Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life*, p. 190.

ANGLICAN-ROMAN CATHOLIC DIALOGUE

The Anglican-Roman Catholic Consultation (ARC) has passed through a transitional period in the triennium. Leadership has changed in the delegations of both churches. The co-chairman for the Episcopal Church, the Rt. Rev. Arthur A. Vogel, who has served faithfully and creatively, was succeeded in 1984 by the Rt. Rev. A. Theodore Eastman of Maryland. In 1985 the Roman Catholic Archbishop of Hartford, the Most Rev. John Whealon, became co-chairman for his church. The Roman Catholic team is almost all newly appointed, and there have been changes in the Episcopal team. With these changes, there has been some loss in momentum.

Before the changes, a document was issued, titled, "Images of God: Reflections on Christian Anthropology," (*Ecumenical Bulletin* 64, 1984) prepared as background for understanding the different teachings and practices of the churches as regards human sexuality, Christian marriage, the ordination of women, Marian doctrines and devotions, and the communion of saints. Now ARC is at work on reconciliation of ministries in the light of the new context established by the *Final Report*, the similarities and dissimilarities in the ordinals and eucharistic rites of the two churches, and a eucharistic canon which might be used in both churches. ARC expects to respond to requests from the Anglican-Roman Catholic International Commission II for study of stages of growth in reconciliation towards full communion and organic unity, and to study methods of decision-making in each church, particularly on ethical issues.

The 67th General Convention approved a joint commission of Episcopalians and Roman Catholics to develop a standard pattern for pastoral ministry to Episcopal-Roman Catholic marriages. The work of this group is not completed, and it will report to the 69th General Convention.

The most important event internationally was the beginning of the new Anglican-Roman Catholic Commission II (ARCIC II), initiated by the "Common Declaration" of Pope John Paul II and the Archbishop of Canterbury. Its responsibilities are "to examine, especially in the light of our respective judgments on the *Final Report*, the outstanding doctrinal differences which still separate us, with a view towards their eventual resolution; to study all that hinders the mutual recognition of the ministries of our Communion; and to recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to the restoration of full communion." The first two meetings of ARCIC II have focused on fundamental doctrinal principles concerning salvation, justification, and the role of the Church in God's plan for the redemption of the whole human race.

THE ANGLICAN CENTRE IN ROME

The Anglican Centre in Rome is celebrating its third decade of service to the Anglican Communion and the See of Rome as a means of continuing ecumenical dialogue. Under the aegis of the Anglican Consultative Council, it has provided a unique place of ecumenical enlightenment and shared experience for Anglicans and Roman Catholics alike in the prayerful search for oneness in the body of Christ.

The Centre's work has now reached a point of desirable expansion both of its conferences in Rome and through publications and contacts with the provinces and dioceses. To this end its council is forming a world-wide constituency of support under the presidency of the Archbishop of Canterbury, to be known as the Friends of the Anglican Centre.

The North American Committee of the Friends seeks the endorsements of General Convention as a way of bringing the Anglican Centre in Rome to the attention of the Episcopal Church, seeking the ecumenical interest and support of individuals, parishes, dioceses and theological institutions.

### Resolution #A—51

The Friends of the Anglican Centre

***Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention endorse the program of The Friends of the Anglican Centre, under the presidency of the Archbishop of Canterbury, in its formation of a world-wide constituency of support.**

## REPORT OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS ON THE ARCIC FINAL REPORT

### *Introduction*

Almost 450 years have elapsed since our Churches separated. Since then, hostility, prejudice, and misunderstanding have frequently marred our encounters. The Final Report of the Anglican-Roman Catholic International Commission (ARCIC) has taken advantage of the better climate of opinion which has developed in this ecumenical century, and also has made a notable contribution to those better relations. We trust that the *Final Report* will stand as the first milestone in a process that will lead eventually to full communion between our Churches. The Standing Commission on Ecumenical Relations (SCER) wishes to encourage the Episcopal Church to pursue this road. In a later section of this report, we shall propose some steps to be taken immediately to deepen our relationship to the Roman Catholic Church.

The *Final Report* (Cincinnati: Forward Movement Publications, \$2.95) contains three agreed statements on "Eucharistic Doctrine," "Ministry and Ordination," and "Authority in the Church (I and II)." In 1979 the General Convention of the Episcopal Church affirmed the first two agreed statements on "Eucharistic Doctrine" and "Ministry and Ordination":

***Resolved*, 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 Roman Catholic Church."**

It was in 1981 that the Anglican Consultative Council commended the completed *Final Report* of ARCIC to the churches of the Anglican Communion for study. It asked the provinces to respond to the following questions:

1. Whether the agreed statements on Eucharistic Doctrine, Ministry, and Ordination, and Authority in the Church (I and II), together with Elucidations are consonant in substance with the faith of Anglicans.
2. Whether the *Final Report* offers a sufficient basis for taking the next concrete step towards the reconciliation of our Churches grounded in agreement in faith.

Similar questions have been addressed to Episcopal Conferences of the Roman Catholic Church.



Because the General Convention affirmed the first two agreed statements in 1979, the main task of this report is to deal with "Authority in the Church (I and II)." So far there are no Elucidations appended to part II of "Authority in the Church," for this will be the responsibility of the new ARCIC II in light of the judgments of the two Churches on the *Final Report*. In preparation for this report, the SCER asked dioceses and seminaries to study "Authority in the Church (I and II)" and to respond to the two questions, and many did.

The first task of this report is to explain how we understand the two questions to which we are asked to respond. In the case of the first question, we understand "consonant in substance with the faith of Anglicans" to mean, in the first place, that no part of the *Final Report* explicitly contradicts the faith of Anglicans. In the second place, consonance points to an agreement in faith which does not exclude diversity of expression and emphasis.

An affirmative response to the first question does not require a detailed comparison with the language of 16th century Anglican formularies. Consonance in faith does not mean identity of formulation. The method of the dialogue was "to get behind the opposed and entrenched positions of past controversies . . . [and to avoid] the vocabulary of past polemics, not with any intention of evading the real difficulties that provoked them, but because the emotive associations of such language have often obscured the truth" (FR, p. 66). For Roman Catholics to insist that the agreed statements conform to the language of the Council of Trent would, we believe, equally misunderstand ARCIC's methodology.

The second question is closely related to the first. It is clear that, if the Episcopal Church does not find the *Final Report* to be "consonant in substance with the faith of Anglicans," it will have difficulty in agreeing that the Report "offers a sufficient basis for taking the next concrete step towards the reconciliation of our Churches grounded in agreement in faith." An affirmative answer to the second question is a declaration on the part of the Episcopal Church that sufficient agreement in the faith has been achieved to enable both Churches to take a next step in reconciliation, which will further change the relationship between them.

#### *Appreciation and Evaluation*

Any attempt to evaluate the *Final Report* from within the Anglican Communion must begin by appreciating what it has achieved. Several emphases of the document have been helpful.

1. First is the general Christocentric thrust of the document. In the agreed statement on "Eucharistic Doctrine," the focus on the once-for-all character of Christ's redemptive act, of which the Eucharist is a memorial (*anamnesis*), is a case in point (FR, pp. 13-14). In the agreed statement on "Ministry and Ordination," it is clear that "(a)ll Christian ministry . . . flows and takes its shape from this source," (the life and self-offering of Christ) (FR, p. 30). Similarly, in the agreed statement on "Authority in the Church (I and II)," it is clear that authority is ultimately Christ's. "To him God has given all authority in heaven and earth" (FR, p. 52). "This is Christian authority: when Christians so act and speak, men perceive the authoritative word of Christ" (FR, p. 53).
2. Second is the emphasis on the work of the Spirit in the Church, particularly in building *koinonia* (communion or fellowship). The relations between *koinonia* and ministry (FR, p. 31), and between *koinonia* and authority (FR, pp. 53, 86, 89, etc.), turned out to be particularly productive.

3. The concern for *koinonia* as underlying the development of both conciliar and primatial authority touches a responsive chord in many Anglican readers. It will be important to keep this concern central in future discussions. It sometimes became obscured in the *Final Report*.
4. The acceptance of Scripture as normative is especially significant for Anglicans. [". . . The Church's expression of that revelation must be tested by its consonance with Scripture" (FR, p. 70); "In times of crisis or when fundamental matters of faith are in question the Church can make judgments consonant with Scripture" (FR, p. 62); "Our intention has been to seek a deeper understanding of the reality of the eucharist which is consonant with biblical teaching. . . ." (FR, p. 12); "Normative principles governing the purpose and function of the ministry are already present in the New Testament documents" (FR, p. 32)].
5. In this connection we are struck by the contribution of recent biblical criticism to the progress in each of the areas covered by the *Final Report*. The reappraisal made by scholars in both communions of the eucharistic *anamnesis*, of the variety of ministries described in the New Testament, and of the role of Peter in the New Testament, bear special mention. Although we agree with one of the observations of the Sacred Congregation for the Doctrine of the Faith to the effect that historical criticism does not have the last word in determining the authoritative interpretation of the scriptural word or of the tradition of the Church (BII/2), we would insist that the understandings and agreements of scholars must be heeded and used. Historical research often has an important first word to say in the process which has engaged us.
6. The affirmation of the mutual dependence of primacy and conciliarity puts the question of primatial authority in a context which has made Roman Catholic views of the Petrine office more intelligible to many Anglicans.
7. The agreement on authority is stated in terms of a theological model of convergence towards which both of our Churches may grow. It does not profess to describe the present state of either Church. In our minds this method marks a hopeful way forward.

We are convinced that the *Final Report* is sufficiently consonant in substance with the faith of this church regarding Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church (I and II) to justify both further conversation and also further steps to bring our communions into closer relationship. Nevertheless, the *Final Report* does raise some questions which need to be clarified; also some dangers on the path ahead need to be identified and avoided.

1. The agreed statement on "Eucharistic Doctrine" was accepted by the General Convention of 1979, in Denver, as embodying a recognizable statement of Anglican teaching regarding the Eucharist. It needs no further comment.
2. At the same time, the agreed statement on "Ministry and Ordination" was similarly acknowledged. It contains one ambiguous passage which we believe should be clarified. Of those who are ordained as priests, it is said, "Nevertheless their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit" (FR, p. 36). The phrase, "another realm of the gifts of the Spirit," is not clear; and to say, with the elucidation, that "the word priesthood is used by way of analogy when it is applied to the people of God and to the ordained ministry" cannot be helpful until the nature of the two analogues, and the difference and congruence between them,

is more fully explored. Anglicans believe that ordination to priesthood confers a special gift of the Spirit to enable a person to serve the community in priestly ministry (BCP, p. 856, 531-32). A priest is by ordination not constituted a superior kind of Christian or a more holy person. Hence we do not find the word "realm" helpful.\*

3. The agreed statement on "Authority in the Church (I and II)" raises a number of serious questions for us.

a. The *Final Report* is insufficiently clear about what authority means. The fault is endemic to our age, but it needs to be faced in Anglican-Roman Catholic conversations for the sake of the whole ecumenical movement. It is true that "Authority in the Church (I)" begins by saying that all authority in heaven and earth is Christ's (FR, p. 52), and that "when Christians so act and speak, men perceive the authoritative word of Christ" (FR, p. 53). Yet the document quickly moves on to talk about the pastoral authority of the *bishop*, who in doctrine, discipline, and worship "can require the compliance necessary to maintain faith and charity in its daily life" (FR, p. 54). "Authority in the Church (II)" seems to imply that authority and power are equivalent terms. "Jurisdiction in the Church may be defined as the authority or power necessary for the exercise of an office" (FR, p. 88, emphasis added).

We regret an apparent tendency to equate authority and power, and to move so quickly to the *requiring* of compliance. Obviously, power is closely related to authority; yet the two are not identical. One needs only to point to Christ himself, who on his cross used no "power to require compliance," but whose authority there reaches its highest expression. The relation between power and authority in the Church needs to be clarified in some early future. Confusion between them may be found to underlie the suspicion many Anglicans have of papal *authority*, having confused it with papal *power*, which, some Anglicans think, was occasionally misused in time past in dealing with Anglicans. This suspicion is not really addressed in the *Final Report*.

b. A somewhat similar point can be made about the relation between primacy and conciliarity. The discussion of "Authority in the Church (I)" begins by asserting the interdependence of primatial and conciliar authority. "Although primacy and conciliarity are complementary elements of *episkope*, it has often happened that one has been emphasized at the expense of the other, even to the point of serious imbalance" (FR, p. 63). A primate, we are told, "exercises his ministry not in isolation but in collegial association with his brother bishops" (FR, p. 63) and "should exercise, and be seen to exercise, his ministry not in isolation but in collegial association with his brother bishops" (FR, p. 89).

This language is congenial to Anglicans. It makes contact with a concept which we know and accept, that a primate is "first among equals."

We are later given to understand that recognition of primacy "creates an expectation that on occasion he [the primate] will take an initiative in speaking to the Church" (FR, p. 63), and that "by virtue of his jurisdiction, given for the building up of the Church, the universal primate has the right in special cases to intervene in the affairs of a diocese and to receive appeals from the decisions of a diocesan bishop" (FR, p. 90). Is it not conceivable that such an action on the part of the universal primate might obscure or even erase the interdependence of primacy and conciliarity?

\* For a more precise statement, see *The Ministry in the Church* (Roman Catholic/Lutheran Joint Commission), page 9, paragraph 20, and footnote 23.

Such interventions would have to be explicitly defined by finding agreements between our two Churches to insure the “moral limits” of its exercise (FR, p. 90). The *Final Report* acknowledges that Anglicans “are entitled to assurance that acknowledgment of the universal primacy of the bishop of Rome would not invoke the suppression of theological, liturgical, or other traditions which they value. . .” (FR, p. 91). The words of Paul VI, cited to provide that assurance, i.e., “There will be no seeking to lessen the legitimate prestige and worthy patrimony of piety and usage proper to the Anglican Church. . .” (FR, p. 91), leave undefined what constitutes legitimacy and worth in this context, and how it is to be determined and preserved.

The exact relation between primacy and conciliarity needs to be further explored. We expect and pray that such a process will instruct both the Churches as they participate in it together.

c. Some consulting bodies in the Episcopal Church raised the question whether the position taken in the *Final Report* with regard to the preservation of councils and primates from error is consistent with the position articulated in Article 21 of the Articles of Religion. The source of this question seems to lie in an apparent lack of clarity in the document itself. For example, the statement, “When the Church meets in ecumenical council its decisions on fundamental matters of faith exclude what is erroneous” (FR, p. 62), appears to conflict with the assertion that “neither general councils nor universal primates are invariably preserved from error” (FR, p. 94). The two propositions may in fact, as the *Final Report* assumes, be consistent, but at the very least they evince different practical attitudes towards the authority of councils and towards the issue of “guaranteed possession of . . . a gift of divine assistance” (FR, p. 96). There is an issue here which requires more careful analysis and explication.

d. We affirm the conclusion of the Commission that “the New Testament contains no explicit record of a transmission of Peter’s leadership; nor is the transmission of apostolic authority in general very clear” (FR, p. 83). We hold that in particular it is “the order of bishops who carry on the apostolic work. . .” (BCP, p. 510). Anglicans customarily consider the rise of the papacy under the category of historical development. Perhaps we can learn to see the universal primacy of Peter as providential for the welfare of the Church as a whole (cf. FR, p. 87). It is, indeed, “possible to think that the primacy of the bishop of Rome is not contrary to the New Testament and is part of God’s purposes regarding the Church’s unity” (FR, p. 84). Further clarification is needed, however, as to the Roman Catholic understanding of the role of providence in the development of the papacy.

e. Similar considerations apply to the vexed question of papal infallibility. The *Final Report* goes some distance in allaying Anglican apprehension about the arbitrary exercise of infallibility when it explains that the pope cannot make infallible decisions which “add to the content of revelation” (FR, p. 93), that such decisions “articulate, elucidate, or define matters of faith which the community believes at least implicitly” (FR, p. 93), and that a previous effort must have been made to “discover the mind of his fellow bishops and of the Church as a whole” (FR, p. 95). We would agree, of course, that any conciliar or papal statement, especially one made after such an effort to discover the mind of the Church, deserves the “attentive sympathy” (FR, p. 37) of Anglicans, even in our present estrangement. We agree also that Anglican churches themselves need a better process for making authoritative decisions in matters of faith. But it seems to us, as we understand the terms, that it goes far beyond Holy Scripture and the tradition

which we have received to hold that the Divine Redeemer has willed his Church to be endowed with the power to make infallible and irreformable judgments in defining faith or morals, and especially that the Roman pontiff enjoys this endowment by virtue of his office. We urge further exploration of the ideas surrounding the indefectibility of the Church—i.e., that the Church will not permanently separate itself from the truth—for we believe that the path to eventual agreement in this area lies along this road.

f. The acceptance of conciliar or papal definitions raises the question of reception. Regarding *conciliar* authority, the *Final Report* avoids two extreme positions: the view that a definition has no authority until accepted by the whole church and that a council is so evidently self-sufficient that its definitions owe nothing to reception (FR, p. 72). Anglicans should like to see the same criteria regarding reception applied to *both* papal and conciliar statements.

g. Discussion of papal infallibility also leads to the question of the Marian dogmas. We simply cite the report itself as indicating the question for further discussion: "For many Anglicans, the teaching authority of the bishop of Rome, independently of a council, is not recommended by the fact that through it, these Marian doctrines were proclaimed as dogma binding on the faithful. Anglicans would also ask whether in any future union between our two Churches, they would be required to subscribe to such dogmatic statements" (FR, p. 96).

To pose this question is not to deny that some Anglicans believe the Marian dogmas already *as doctrines*. Further work can and should be done to render them as intelligible as possible to the Anglican communion as a whole. To restate these doctrines as possible *theologoumena*, however, does not obviate the dogmatic issue. We would raise the question of the status of these dogmas in the hierarchy of truths recognized by the Roman Catholic Church.

h. The question about the authority of the laity in church councils should also be pressed. The *Final Report* once again begins bravely by acknowledging that laity *may* participate in councils. "In all these councils, whether of bishops only, or of bishops, clergy and laity, decisions are authoritative when they express the common faith and mind of the Church" (FR, p. 56). Nevertheless, the interest of the *Final Report* quickly shifts to the special role which *bishops* have in defining the faith. "But the *bishops* have a special responsibility for promoting truth and discerning error. . ." (FR, p. 61, emphasis added); "...The Church can make judgments. . . . In discharging this responsibility *bishops* share in a special gift of Christ to his Church. . ." (FR, p. 62, emphasis added; etc.). We recognize that this focus was inevitable at this stage of the dialogue.

The development of the role of the laity in the councils of the Church, however, involving the sharing by lay men and women in the governance of the Church, has become one of the hallmarks and glories of Anglicanism. The practice of the Episcopal Church in the United States from the beginning has included laity with a decisive voice and vote in diocesan, provincial, and General Conventions. This synodical structure has gradually commended itself throughout Anglicanism, and should not be lost. The role of the laity which has developed in our communion seems to involve considerably more than that envisioned in the *Final Report* for the place of the laity, even in the elucidations: "... that all the members of the Church share in the discovery of God's will, that the *sensus fidelium* is a vital element in the comprehension of God's truth. . . , and that all bear witness to God's compassion for mankind and his concern for justice in the world" (FR, p. 73). Particularly in view of the increased attention currently being given to the

ministry and vocation of the laity in both our Churches by reason of their Baptism, we urge careful consideration of this matter in future conversations.

This comment in no way denies the special role of bishops as expressed in the *Final Report*, but we believe that that role should be set in the context of a more explicit understanding of the place of the laity in the Church of the future.

i. The most difficult matter discussed in the *Final Report* is that of the ordinary immediate universal jurisdiction of the pope. Anglicans have always objected to jurisdiction so defined. In this instance, too, the *Final Report* acts to mitigate Anglican apprehensions by its assertion that a universal primate should use this jurisdiction "to serve the faith and unity of the whole church," and that it is exercised "in collegial association with brother bishops" (FR, p. 89). It is also properly noted that "the universal primate is not the source from which diocesan bishops derive their authority" (FR, p. 90). Nevertheless, the bottom line turns out to be that "the universal primate has the right in special cases to intervene in the affairs of a diocese and to receive appeals from the decision of a diocesan bishop" (FR, p. 90). Responsibility for preserving the Church from fundamental error belongs to the whole church, we read, but "it may be exercised on its behalf by a universal primate" (FR, p. 94). "It is not the arbitrary power of one man over the freedom of others, but a necessity if the bishop is to serve his flock as its Shepherd" (FR, p. 89). "The exercise of authority in the Church need not have the effect of stifling the freedom of the Spirit to inspire other agencies and individuals" (FR, p. 94). These statements are surely true when such authority is exercised under the power of the Holy Spirit.

Yet the history of the Church suggests that papal power has from time to time been exercised arbitrarily and that authority in the Church, misused, *can* stifle freedom of the Spirit. The danger of the misuse of power can be limited and contained by some system of checks and balances. If Anglicans grant the need for universal primacy, as so eloquently argued in the *Final Report*, as a sign and agency of catholic unity, some such system of restraints needs to be explored lest primacy be exercised heteronomously, to the detriment, rather than to the welfare, of the body of Christ.\*\*

### *Questions to Anglicans*

Having already offered questions as a contribution to the future direction of dialogue in ARCIC II, we wish now to focus upon certain points for future theological reflection within the Episcopal Church and the Anglican Communion.

From the statement of our 1979 General Convention on "The Visible Unity We Seek," the Episcopal Church is already on record as affirming that some form of collegiality, conciliarity, authority, and primacy will need to be "present and active in the diocese with its parishes as well as nationally, regionally, and universally." The statement also said, "We do not yet see the shape" of those structures at the present time. We therefore believe the ARCIC *Final Report* now calls us to look carefully at two urgent questions: 1) the limits of doctrinal diversity or comprehensiveness that are compatible with an authentic and credible ecclesial unity, and 2) the process of authority by which decisions about faith and action should be taken for the sake of the Church's mission.

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\*\* See the 1984 Dublin Agreed Statement on Wider Leadership within the Church from the Anglican-Orthodox Joint Doctrinal Commission, particularly the position of special "seniority" accorded to the see of Constantinople as well as to the see of Rome, and the position of seniority that has come to be accorded to the ancient see of Canterbury in the Anglican Communion.

Anglicans have of course been discussing these questions among themselves for many years, even centuries, but they confront us now with new urgency for two reasons: our old answers to them seem even less clear or compelling than before, and our current ecumenical dialogues (especially the *Final Report*) demand that we now proceed to discuss and answer these questions no longer in the abstract but in the hope, even in the distinct possibility, that our Church may be visibly one, in full communion, with other churches in the foreseeable future. For these reasons, therefore, the traditional Anglican concept of "dispersed authority" (Lambeth 1948) needs further elucidation. We are now being asked to give a direct answer to the questions: How are decisions reached, what people finally decide for the Anglican Communion, and how should this be done in the coming great church of the future that we believe to be God's will? Which interpretations of Scripture and tradition are faithful and acceptable and which are not? The *Final Report*, as well as the reports coming from many other of our ecumenical dialogues today, ask that we specify how we as Anglicans decide what we believe and what we should do, and that we describe our position in relation to other churches facing the same problem and with whom we hope to reach a common mind about God's will for the Church's mission and a common strategy for effecting it.

#### *Wider Questions of Authority*

If the *Final Report* raises issues which can require Anglicans to reconsider their practice where questions of ecclesial authority are concerned, it also raises a series of larger questions which must, in the end, be faced by all Christian bodies in the contemporary world. Is there—in the Christian or any other community—a difference between authority and the legal power to compel obedience or to punish dissent? And if so, is it not the case that legal power may be exercised without authority—or that authority may be exercised apart from the compulsions of power? Again: where questions of faith and morals are concerned, is there a place in the life of the Church for discussion, disagreement, and dissent? This is not a question about whether such phenomena exist (they clearly do exist), but about whether they have a legitimate role in the Church's discernment of the "mind" by which it is joined in *koinonia* with Christ.

The *Final Report* as well as other recent ecumenical statements on the subject of authority raises and deals with the crucial issue (of which infallibility is one clearly defined instance) whether there is an antecedently available "correct answer" for every issue which engages or confronts the Church—an answer which can be more or less automatically "discovered" by resort to certain institutional procedures. For example, in the *Final Report* it is said that "Anglicans do not accept the guaranteed possession of such a gift of divine assistance in judgment necessarily attached to the office of the bishop of Rome by virtue of which his formal decisions can be known to be wholly assured before their reception by the faithful" (FR, p. 96). In the ecumenical movement a great deal depends, however, on further and more thorough exploration of this sort of issue. If, in principle, we "already know," then plurality of opinion and practice and debate may, in certain circumstances, be tolerable contingencies, but apart from the function of raising questions for authority to settle, they have no licit role in the Church's uncovering or articulation of the truth by which it lives.

If, by contrast, it is not necessarily the case that we "already know," then—despite the embarrassment which may be occasioned for a Church by the appearance of uncertainty and the absence of a "united front"—disagreement and debate may turn out to be vehicles by which the Holy Spirit brings the Church to itself and opens the way to a grasp of truth which corrects and deepens the initial positions of all parties to a discussion. To address issues such as these, however, it is necessary to go beyond the present scope

of the treatment of authority in the *Final Report* and to ask about the differing shapes that authority can take, about the relationships among them, and, indeed, about the proper function of authority itself.

### *Next Concrete Steps*

As we have indicated, the General Convention has already affirmed that the documents on "Eucharistic Doctrine" and "Ministry and Ordination" provide a statement of the faith of this Church in the matters concerned. In spite of certain ambiguities and difficulties to which we have referred, we conclude that the *Final Report* as a whole is consonant in substance with the faith of Anglicans and offers a sufficient basis for taking a further concrete step towards the reconciliation of our Churches grounded in agreement in faith. We recognize the wisdom of the concept of unity by stages. We should establish the direction of our pilgrimage and then move step by step as we pursue a goal which we do not yet see or even fully understand. By design, ARCIC did not suggest what those next steps might be. Nevertheless, diocesan responses to our request for study of the *Final Report* repeatedly suggested certain appropriate next steps. In light of this response, we recommend these steps:

1. Support of ARCIC II as it continues the dialogue, taking into account the wider ecumenical discussions.
2. Priority be given to the development of common mission strategies including the sharing of facilities, personnel, worship, and educational resources.
3. Upon adoption of the agreed statements on "Eucharistic Doctrine" and "Ministry and Ordination," a change in Eucharistic discipline.
4. Upon sufficient agreement in faith, mutual ecclesial recognition, recognition of orders and ministry, and initiation of full communion.

We believe that God's will for the mission and unity of the Church is being revealed to us through the *Final Report*. We rejoice over the agreement that has been reached in a relatively short time after centuries of estrangement. We believe we should now press on with hope toward the fulfillment of God's will for the Church in our times.

### **Resolution #A—52** *ARCIC Final Report*

*Whereas*, the 67th General Convention received with appreciation the *Final Report* of ARCIC and directed the Standing Commission on Ecumenical Relations to organize a study of this Report throughout the Church and to report to the 68th General Convention; and

*Whereas*, the 66th General Convention approved the first two sections of the *Final Report* of ARCIC, namely the agreed statements on Eucharistic Doctrine and on Ministry and Ordination as providing a "statement of the faith of this Church in the matters concerned"; therefore be it,

***Resolved***, the House of \_\_\_\_\_ concurring, That this 68th General Convention of the Episcopal Church affirm that the agreed statement on "Authority in the Church (I and II)" of the *Final Report* of ARCIC represents a theological model of convergence towards which both of our Churches may grow and, in that sense, is sufficiently consonant in substance with the faith of this Church to justify further conversations and to offer a basis for taking further steps towards the reconciliation of our Churches grounded in agreement of faith; and be it further



*Resolved*, That the affirmations noted and the questions raised about these agreed statements, as identified in the report of the Standing Commission on Ecumenical Relations, be referred to ARCIC II for further dialogue; and be it further

*Resolved*, That this action of the 68th General Convention and the action of the 66th General Convention pertaining to the *Final Report* of ARCIC, along with the foregoing Report of the Standing Commission on Ecumenical Relations on the ARCIC *Final Report*, be transmitted to the Anglican Consultative Council as the official response of this Church.

### ANGLICAN-REFORMED DIALOGUE

This dialogue was initiated by the Anglican Consultative Council and the World Alliance of Reformed Churches in 1978. The North American member churches of the World Alliance are: Associate Reformed Presbyterian Church, Cumberland Presbyterian Church, Hungarian Reformed Church in America, Lithuanian Evangelical Reformed Church, Presbyterian Church (USA), Reformed Church in America, Second Cumberland Presbyterian Church, and United Church of Christ.

The report is published in *God's Reign and Our Unity: The Report of the Anglican-Reformed International Commission 1981-1984* (London: SPCK), and is available from Forward Movement Publications. It examines some obstacles which have hindered Anglican-Reformed unity plans, and is a major contribution to helping the churches to overcome these obstacles. Much of the report will have significance for other American churches, whose roots go back to the Anglican and Reform traditions, for instance, the Churches in the Consultation on Church Union. Consequently, it could profitably be studied and discussed in a much wider forum than Anglican and Reformed. The report is not a technical document, and has appended questions for local discussion. The Anglican Consultative Council has asked that a response to the report be sent, if possible, by December, 1986.

#### Resolution #A—53 Anglican-Reformed Dialogue

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention acknowledge with appreciation *God's Reign and Our Unity: The Report of the Anglican-Reformed International Commission 1981-1984*; ask the Standing Commission on Ecumenical Relations to arrange for joint study of the Report; and direct the Standing Commission on Ecumenical Relations to make an interim response to the Anglican Consultative Council and a report to the next General Convention.

### BAPTIST-EPISCOPAL DIALOGUE

The dialogue with Southern Baptists in North Carolina continued during this past triennium with annual meetings involving Baptist pastors and priests from the three Episcopal dioceses in the state. The 1985 meeting was the sixth of this ongoing statewide dialogue, which has explored the following topics: 1983—Signs, Symbols, and Sacraments; 1984—The Doctrine of the Church as Held by Episcopalians and Southern Baptists; 1985—Baptist and Episcopal Evaluations and the Lima Report on the Topic of the Ordained Ministry.

The flow of topics studied and discussed in this dialogue grows out of questions raised at the previous year's meeting. The advantage of this is that progress is made by immediately addressing the topic which demands clarification for better understanding of the other tradition. For example, the 1983 discussion of sacraments revealed basic differences in the doctrine of the Church between Baptist and Episcopal participants, and this gave impetus to the 1984 focus of the dialogue.

### CONSULTATION ON CHURCH UNION

The 1984 Plenary meeting of the Consultation on Church Union was a pivotal moment in the life of this ecumenical pilgrimage. The Plenary accepted the document *The COCU Consensus: In Quest of a Church of Christ Uniting* (Princeton, N.J.: Consultation on Church Union, \$1.25), after it had been revised in response to suggestions and criticisms received from the participating churches. On the whole the concerns expressed by the Episcopal Church were listened to and the majority of the Episcopal delegates' suggestions were accepted by the drafting committee. The Plenary has commended this document to the participating churches and is seeking an official response from their conventions and synods indicating whether the document is consonant with the faith of that church.

The Plenary concluded that the consensus had matured to such a point that the churches should be asked whether or not this text is indeed: "1) an expression, in the matters with which it deals, of the Apostolic faith, order, worship and witness of the Church, 2) an anticipation of the Church Uniting which the participating bodies, by the power of the Holy Spirit, wish to become, and 3) a sufficient theological basis for the covenanting acts and the uniting process proposed at this time by the Consultation." SCER believes that submitting the question to this 68th General Convention would be hasty and irresponsible. A decision of such importance should be prepared for by a church-wide study of the document, so that a decision may be made by the 1988 General Convention.

#### **Resolution #A—54**

COCU: In Quest of a Church of Christ Uniting

***Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention direct the Standing Commission on Ecumenical Relations to initiate and facilitate a study in all the dioceses and seminaries of this Church of that document entitled *The COCU Consensus: In Quest of a Church of Christ Uniting*, so that the 69th General Convention may determine whether this document provides a sufficient theological basis in those matters with which it is concerned, for continuing in the process leading towards covenanting; and be it further**

***Resolved*, That the SCER seek through appropriate channels the advice of other Provinces of the Anglican Communion and other ecumenical partners concerning this document as a basis for such covenanting action.**

The Plenary also sent to the participating Churches for study and comment, not for official action, a second report, that of the Church Order Commission. This proposes a process of living our way toward union called "covenanting." "In covenanting the churches will pledge themselves formally to become visibly one, entering upon a solemn and sacred journey together, doing whatever things may be necessary, under God, to

become one church." This covenanting is seen as being much more than an agreement to continue conversations. The Consultation believes that the covenanting process must include at the start seven elements. These elements are: 1) mutual recognition of members in the one Baptism; 2) mutual recognition of each other as churches; 3) agreement on the theological principles contained in this document, *In Quest of a Church of Christ Uniting*; 4) recognition and reconciliation of the ordained ministries in the several churches; 5) establishing regular eucharistic fellowship; 6) engaging together in mission and evangelism; and 7) formation of councils of oversight. By accepting these seven elements the participating churches, while remaining separate, would be giving dramatic and visible witness to their collective determination to become, by the grace of God, one church. Provision would be made for all future ordinations to be presided over by bishops of the covenanting churches. Such a major step calls for a careful and thoughtful examination. The participating churches are asked to reply with commentary and suggestions prior to the next Plenary of COCU.

**Resolution #A—55**

COCU: Report of the Church Order Commission

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention direct the Standing Commission on Ecumenical Relations, in consultation with the Episcopal representatives to COCU (1) to organize and conduct throughout this Church a study of the covenanting process proposed by the Consultation on Church Union and more fully articulated in the Report of the Church Order Commission of the Consultation, (2) to collate the responses, criticisms and suggestions which arise from such study, (3) to make an official reply in the name of the Episcopal Church to the Consultation on Church Union, and (4) to report such actions to the 69th General Convention.

The following resolution seeks to renew permission previously granted for use on ecumenical occasions of eucharistic liturgies prepared by the Consultation on Church Union, with the stipulations required by previous General Convention action. It further seeks similar authorization for use of *A New Text* noted in item 3, a text which is nearly identical with Eucharistic Prayer #2 in the previously authorized *Word, Bread, Cup*.

**Resolution #A—56**

Use of COCU Liturgies

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention authorize, subject to the approval of the diocesan Bishop, provided that an ordained Priest of this Church is the celebrant, or one of the celebrants, at a concelebrated service; provided the elements used are those used by our Lord himself, namely bread and wine; provided further that any of the blessed elements remaining at the end of the service be reverently consumed; and provided further that the guidelines for interim eucharistic sharing authorized by the 65th General Convention be observed (*Journal*, 1976, pp. C-89, C-90), trial use in special circumstances of ecumenical worship or for use in special study sessions

(1). 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 copyrighted 1968 by the Executive Committee of the

Consultation on Church Union; and previously authorized by the 65th and 66th and 67th General Conventions;

(2). That certain document entitled *Word, Bread, Cup* published by the Forward Movement Publications and copyrighted 1978 by the Executive Committee of the Consultation on Church Union, previously authorized by the 67th General Convention and stating preference for Eucharistic Prayers #1 and #2 and excluding #5; and

(3). That certain document entitled *The Sacrament of the Lord's Supper: A New Text* published and copyrighted 1984 by the Executive Committee of the Consultation on Church Union.

### LUTHERAN-EPISCOPAL DIALOGUE

Episcopalians and Lutherans have responded generously to the agreement approved in the form of a common resolution by the 1979 General Convention and the conventions of the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches. Following the great "common, joint celebration of the Eucharist" by the Presiding Bishop and the bishops of the three Lutheran Churches on January 16, 1983 at the National Cathedral in Washington, D.C., there have been many joint celebrations across the country. Involvement with one another in prayer, study, and mission has been slower to develop, and this now seems to need greater and more sustained attention.

The third series of Lutheran-Episcopal Dialogue began in 1983 and four meetings have taken place. Four major topics are under discussion: The Gospel and Its Implications, The Historic Episcopate in the Total Ministry of the Church, Teaching Authority of the Church under the Gospel, and Ways to Full Communion and Mutual Recognition of Ministries. While the Lutheran Church-Missouri Synod did not approve the Lutheran-Episcopal agreement, we are pleased that it continues in the dialogue.

The international Anglican-Lutheran Joint Working Group was convened in 1983 at Cold Ash, Berkshire, England to assess the results of Anglican-Lutheran dialogues (especially in Europe, Tanzania, and the U.S.A.), to make recommendations proposing how the two Communion might achieve full communion, and to suggest procedures for closer cooperation. The report (*Anglican-Lutheran Relations: Report of the Anglican-Lutheran Joint Working Group*, (London: Anglican Consultative Council) and its recommendations were approved by the Lutheran World Federation and the Anglican Consultative Council and sent to the churches for action. One of the recommendations is that Lutheran and Anglican Churches should consider making provision for appropriate forms of Interim Sharing of the Eucharist along the lines of that authorized in the U.S.A. and recommended in Europe.

#### **Resolution #A—57**

##### Lutheran-Episcopal Dialogue

*Whereas*, The 67th General Convention recognized the Lutheran Church in America, Association of Evangelical Lutheran Churches, and American Lutheran Church as Churches in which the Gospel is preached and taught; initiated between the Episcopal Church and these Churches a relationship of Interim Sharing of the Eucharist; and authorized a third series of the Lutheran-Episcopal Dialogue to consider outstanding questions that must be resolved prior to the establishment of full communion between

the churches (e.g., Implications of the Gospel and Apostolicity as related to the ordering of ministry); and

*Whereas*, the Lutheran Church in America, Association of Evangelical Lutheran Churches, and American Lutheran Church are presently engaged in a process through the Commission for a New Lutheran Church that will lead to a single ecclesial expression of these three churches in the near future; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the dioceses and congregations of the Episcopal Church be encouraged to seek more opportunities for mutual prayer and support, covenants and agreements, common study, and joint programs of ministry and mission between Lutherans and Episcopalians to give greater substance and meaning to the many instances of Interim Sharing of the Eucharist now taking place; and be it further

*Resolved*, That the Episcopal Church commend, encourage, and offer prayer for the joint endeavors of the Lutheran Church in America, Association of Evangelical Lutheran Churches, and American Lutheran Church to perceive and witness to their unity in Jesus Christ; and be it further

*Resolved*, That the 68th General Convention direct the Episcopal participants of Lutheran-Episcopal Dialogue III to advocate paragraph 53(a) and (b) of the ministry statement in *Baptism, Eucharist, and Ministry* as a way forward toward the mutual recognition of the ordained ministries of our respective churches; and be it further

*Resolved*, That the greetings of the 68th General Convention and the substance of these resolutions be communicated to the Lutheran Church in America, Association of Evangelical Lutheran Churches, American Lutheran Church, and to the Commission for a New Lutheran Church.

## **PARTICIPATION IN THE NATIONAL COUNCIL OF CHURCHES AND IN THE WORLD COUNCIL OF CHURCHES**

The National Council of the Churches of Christ in the U.S.A. (NCCC) has been engaged in an extensive process of rethinking the issues of accountability, structure and funding so that it may be more responsive to member churches and more effective in its essential mission. The Episcopal Church participates in the NCCC through its 14 members of the Governing Board, and many other persons appointed to the major divisions and commissions, as well as selected subunit programs. An essential part of the process of rethinking has been the Presidential Panel on Future Mission and Resources. On this panel we were ably represented by the Very Rev. Elton O. Smith, Dean of St. Paul's Cathedral, Buffalo, New York, and the Rt. Rev. Gerald McAllister, Bishop of Oklahoma. As the work of this Panel has progressed there have been numerous consultations with the Presiding Bishop, the Standing Commission on Ecumenical Relations, Executive Council staff, and our delegates to the Governing Board.

"In 1981, the National Council of Churches of Christ in the U.S.A. amended its Constitution modifying the Preamble and the statement of the Purpose of the Council. These amendments, adopted only after thorough study and discussion, reflect a change in self-understanding. The Council, previously described as a 'cooperative agency' of the member churches, is defined in the new Preamble as a 'community of Christian communions.'" (Foreword to the Report of the Presidential Panel on Future Mission and Resources)

At the Governing Board in November of 1984, the Report of the Presidential Panel was affirmed and a commitment was made to enter into a transitional period in which

## THE BLUE BOOK

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this major restructuring will take place. The precise nature of the renewed Council is not totally clear at this time, but it will most certainly mean a change from the present style of functioning. Key changes are:

1. More effective governance by the Governing Board and clearer lines of accountability by the divisions and commissions to the Governing Board and to the member communions.
2. More effective coordination and communication among the member communions as they work together in the NCCC, and as they relate to each other individually and corporately on issues, programs and funding.
3. More selectivity in developing positions on key issues facing society rather than trying to speak to every issue.
4. Greater emphasis on research and theological reflection on issues relating to life, liberty, justice and peace.
5. Greater emphasis on NCCC's purpose of promoting Christian unity, and encouraging the participation of Christian communions which are not currently members.
6. Higher priority to the development and support of regional and local ecumenical efforts and organizations.

### Resolution #A—58

Changes in the National Council of Churches

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention: 1) Commend the work of the Presidential Panel in rethinking the ministry, structure and funding of the National Council of Churches, 2) Encourage and promise cooperation in efforts to provide a simpler structure that will be responsive and accountable to its member churches, 3) Request the NCCC to provide resources and reflection on key ecumenical and social issues, so that a more effective dialogue thereupon may be facilitated among the churches before positions are taken by the Council, 4) Express gratitude to Dr. Claire Randall who tirelessly, creatively and with sensitivity guided the NCCC as its General Secretary for 11 years, and send warmest greetings as she moves on to new ways of serving our Lord in her retirement, 5) Welcome the Rev. Dr. Arie Brouwer as the new General Secretary and offer our support in working with the other member communions to implement the work of the Presidential Panel.

The Sixth Assembly of the World Council of Churches met in Vancouver, B.C., Canada, July 24 to August 10, 1983. The official delegation of the Episcopal Church, including the Presiding Bishop, participated fully, contributed significantly, and provided meaningful leadership. Because the Assembly was held in North America, many members of this Church were able to participate as guests and visitors. The highlight of the Assembly was the celebration of the eucharistic liturgy of Lima (written by a group of theologians of the Faith and Order Commission meeting that finally revised the agreed statement on *Baptism, Eucharist and Ministry*, including J. Robert Wright of the Episcopal Church). Archbishop Robert Runcie of Canterbury described this service as a sign of significant ecumenical progress, and a reminder that many brothers and sisters in Christ continue to be unable to share together in the blessed Body and Blood of our Lord and Savior Jesus Christ.

The Assembly developed guidelines and priorities for the next seven years. All World Council of Churches activities should promote Growing Towards Unity; Growing To-

wards Justice and Peace; Growing Towards Vital and Coherent Theology; Growing Towards New Dimensions of the Churches' Self-Understanding; and Growing Towards a Community of Confessing and Learning. The stated priorities are Unity; Fostering Ecumenical Relations at all levels of church life; Creative Theological Work; Evangelism; Justice, Peace and the Integrity of All Creation; Full Participation for all in the life of the Church; The Concerns and Perspectives of Women; and Ecumenical Learning. (Report of the Program Guidelines Committee)

**Resolution #A—59**  
World Council of Churches

*Whereas*, the Episcopal Church has been an active and vital force in the founding, support, and leadership of the World Council of Churches; and

*Whereas*, the World Council of Churches has emerged from its Sixth Assembly with new vitality and purpose; and

*Whereas*, "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit" (Constitution of the World Council of Churches); therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention: 1) Give thanks for the unique opportunity for cross-cultural, cross-confessional, international, and interracial dialogue, sharing, and exchange; for the hope and challenge embodied in the celebration of the "Lima liturgy"; and for the rare possibility for contributing to the building up and healing of the broken Body, the Church, through the Sixth Assembly of the World Council of Churches, 2) Thank the official delegation of this Church, including the Presiding Bishop, for the faithful representation at the Sixth Assembly, for its report to the Executive Council and to the larger Church, 3) Express its thanks to God for the faithful and prophetic leadership the Reverend Dr. Philip Potter gave to the world-wide ecumenical movement in his many capacities, but particularly in his capacity as the General Secretary of the World Council of Churches, and look forward to new contributions from him as scholar, teacher, pastor, preacher, and prophet, 4) Welcome the new General Secretary, the Rev. Dr. Emilio Castro, assuring him and the World Council of Churches of the continued prayers and support of this Church for the essential leadership of the World Council of Churches in the reconciliation of humankind and the healing of the broken Body, the Church.

**Resolution #A—60**  
Presiding Bishop's Ecumenical Leadership

As the Presiding Bishop and Primate, the Most Rev. John M. Allin, prepares to leave his office, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention give special thanks for Presiding Bishop John M. Allin's strong and faithful support, and active and informed leadership in the ecumenical movement; for his role as interpreter of the significance and meaning of Christian unity for this part of the Body; for his conscientious challenge to this part of the Body to be active participants and leaders in the reconciliation of God's people; and for his constant prayers that "they all may be one" as Christ and the Father are one.

The Presiding Bishop asked the Executive Council, and it in turn resolved in October, 1984 to "request the Standing Commission on Ecumenical Relations to evaluate the

Episcopal Church's participation in the World Council of Churches and National Council of Churches and to report its findings and recommendations relative thereto to Executive Council" as "part of a periodic process of review which the Executive Council believes should be undertaken with all bodies with which the Church is affiliated." In January, 1985 the Standing Commission on Ecumenical Relations accepted the request of Executive Council and appointed a committee to conduct the evaluation in cooperation with the Executive Council, and to report its findings to the 1988 General Convention.

### REPORT OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS ON *BAPTISM, EUCHARIST, AND MINISTRY*

The importance of the agreed statement on *Baptism, Eucharist and Ministry* (BEM) (Philadelphia: Board of Publication, Lutheran Church in America, 75¢) in the ecumenical movement is hard to exaggerate. The text is the product of over fifty years of work by representatives of member churches of the World Council of Churches (WCC) as well as Roman Catholic, Pentecostal, and other churches which do not belong to the Council. The WCC expects to compare all the official responses, to publish the results, and to analyze the ecumenical implications for the churches at a future World Conference of Faith and Order.

The WCC has invited the churches to prepare official responses to BEM at the highest appropriate level of authority. In 1982, the General Convention received the text and commended it for study, directing the Standing Commission on Ecumenical Relations (SCER) to organize and conduct the study and report to the next General Convention. The SCER asked the dioceses and seminaries to study and respond to the text and has prepared an official response for the Episcopal Church in light of their responses. The SCER offers this report and official response to the General Convention.

The World Council has asked four questions:

- the extent to which your church can recognize in this text the faith of the Church through the ages;
- the consequences your church can draw from this text for its relations and dialogues with other churches, particularly with those churches which also recognize the text as an expression of the apostolic faith;
- The guidance your church can take from this text for its worship, educational, ethical, and spiritual life and witness;
- The suggestions your church can make for the ongoing work of Faith and Order as it relates the material of this text on *Baptism, Eucharist and Ministry* to its long-range research project "Towards the Common Expression of the Apostolic Faith Today."

It is important to understand that the Episcopal Church is not asked, as it was for the ARCIC *Final Report*, to evaluate whether this text is "consonant in substance with the faith of Anglicans" but rather how far we can recognize in it "the faith of the Church through the ages." We understand this to mean the faith of the Church witnessed to in the Holy Scriptures and in continuity with the apostolic faith and mission through the centuries. We do not assume that the text says everything possible on the matters concerned.

It is also important to understand that the Episcopal Church is not being asked whether it agrees with every statement in BEM. Indeed, it hardly could, for the compilers



have incorporated a commentary in which sometimes opposed positions are noted as indicating points on which no agreement has yet been reached.

Finally, it is important to understand that the Episcopal Church is not simply asked whether it recognizes in the text the faith of the ages, but, insofar as it is in accord with that faith, what it is prepared to do about it. To what extent does this ecumenical convergence call into question and challenge the teaching and practice of the Episcopal Church? Our understanding of the faith of the Church cannot be separated from the mission of the Church in the world.

1. The extent to which your church can recognize in this text the faith of the Church through the ages.

Episcopalians will welcome this agreed statement. We see in it an expression of the faith and mission of the Church through the ages. In BEM a wide and significant range of agreement has been reached by theological representatives of the world's major churches. Much if not all of the statement falls within the classical guidelines of the Chicago-Lambeth Quadrilateral.

We rejoice in the convergence of belief which this document represents, and we regard it as a major step which the World Council of Churches has sponsored in the work of healing and reconciliation. We accept with joy the challenges this text addresses to us and to other churches.

Our overall highly positive response is, however, conditioned by several reservations. We will raise our questions and suggestions about each of the sections of the document in order.

We would identify one general issue with respect to the process of the church's "reception" of BEM. We understand reception to mean not just the assent of church hierarchies and theologians, although this aspect is important. We also include the integration and incorporation of this text into the on-going life of the Christian community. This kind of reception means not only the affirmative vote of General Convention, but also the continuing study and appropriation of the statement into the life of the Episcopal Church (and other churches). We wish the document had been clearer about the necessity of this dynamic process of reception.

**a. Baptism**

The text on Baptism in our survey received the strongest general approval, with much agreement that its general approach represents what we understand Baptism to be, and what we acknowledge the living faith of the Church about Baptism to be. Several specific questions were raised.

Is the text clear enough that Baptism is full Christian initiation? At times (II.A.3) it seems to assert that; at other times (II.C.5) it seems not to. In this context, the term "instalment" has raised questions of interpretation.

Under III.8 we would prefer to say that Baptism "involves both God's gift and our human response to that gift" rather than "is both God's gift and our human response to that gift." Baptism is given by God and is not dependent on our response in the same way, as the document's phrasing might suggest. However, we have sometimes failed as a church to nurture and instruct people in their Baptismal faith, so that we have not prepared them well to respond.

At the same time we note that this theological question points to the knotty issue of rebaptism, which we think needs to be treated more deeply in the document itself. This is especially a question for those churches which rebaptize those baptized as infants. The statement on Baptism seems too facile on the issue of believers' Baptism

and does not express the hesitations felt by those who live where a significant number of Christians follow this tradition. At the same time, we must confess our own failure, in view of the loss from our parishes of many baptized and confirmed persons owing to poor catechetical practice leading to immature faith.

Although we note the reference to baptismal repentance (II.B.4), we would like to see reference to the lifelong call to repentance as a way of life for individual believers and for the churches.

We identify two specific areas of question which demand further engagement in the study of Baptism in the Christian community:

- 1) non-sacramental bodies (e.g., the Friends, Salvation Army) are by this document excluded from the ecclesial community;
- 2) some churches and/or individuals within churches baptize in a different formula from the classical one (“... in the name of the Father, and of the Son, and of the Holy Spirit”) but still understand themselves as administering Christian Baptism. Neither the text nor the Episcopal Church acknowledges this as Baptism.

### b. Eucharist

On the whole this section was well received, with a strong sense that many difficult aspects of eucharistic theology and practice were well and responsibly handled. Especially praised were the positions on the centrality of the Eucharist and the appropriateness of frequent (at least every Sunday) celebration.

We commend the Section on the Eucharist as sacrifice (I.A.4) because it deals honestly with the points at issue. It does not gloss over the issues, but transcends the usual terms of the controversies.

We noted the discussion of the presence of Christ in the eucharistic elements (I.C.15), but suggest that deepening of the text seems called for. For instance, we found no clear reference to Christ's presence in the elements for communion. We suggest that account needs to be taken of the mode of presence, duration (e.g., only for the act of communion?), and purpose of the presence (e.g., for the community eucharistic meal and immediate communion of the sick only?).

In BEM we welcome the reference to proclamation of the Word in the Eucharist (III.27), but would like to see a deepened and expanded exposition of the intrinsic and integral relation between Word and Sacrament.

We suggest that merely to say, as III.29 does, that most churches have ordained persons as presidents of the eucharistic assembly is not adequate. This is required in the Episcopal Church, and the statement raises questions of the meaning of ordination and the polity of some other churches.

We acknowledge that situations exist where the elements used in the Eucharist are other than bread and wine. Such usage represents a serious issue to be discussed with Christians of other cultures.

### c. Ministry

On the whole we found this a helpful and thoughtful section, although it also presents many unresolved difficulties. For example, the relationships between the orders of bishops, presbyters and deacons as they function together on behalf of the Church are not clear. Partly this may be due to a lack of clarity in describing the ecclesial structures in which they function. Is the basic unit of the Church a diocese or a local congregation? This confusion is expressed in III.A.24. What is the relationship between presbyters and bishops? How do presbyters share in the councils of the

Church? The section on deacons (III.C.31) reflects the many questions raised in the commentary. More study on this order of ministry is needed, but such a study should not be done in isolation from the many issues surrounding the relationships of all three orders, such as ecclesial structures, jurisdiction, and authority.

BEM asserts that agreement on functions and titles is not necessary for recognition of ministries (III.C.28). We have serious reservations about such a claim. How can we avoid at least essential agreement about function if we are in any meaningful sense to “recognize” and acknowledge each other’s ministries? Is it necessary to oppose “uniform answer” to lack of agreement? Are there other possibilities? Many respondents have seen in the document simply a functionalist approach to ministry. Sections such as this would seem to support this view.

The document lacks any affirmation of the ministries of women over the course of the churches’ history. These spanned many sorts of lay ministries (because by and large all ordained ministries were closed to women) as well as specially consecrated and ordained ministries. The churches have learned from and experienced the action of the Spirit through them.

We also desire more to be said about the ordination of women, not only as a problem to be discussed as a possible obstacle to union, but as a positive good and appropriate to the human expression of the fullness of Christ’s priesthood in the Church. Further exploration of this issue needs to be begun with churches which ordain women to the presbyterate and episcopacy, because through this we may learn more of the workings of the Holy Spirit in the Church.

We note that there is no treatment of the Petrine ministry within the context of the ministry of bishops, and feel that this is a lack which ought to be remedied.

2. The consequences your church can draw from this text for its relations and dialogues with other churches, particularly with those churches which also recognize the text as an expression of the apostolic faith.

If we are going to receive an ecumenical document, we are convinced that we have to study and continue to assimilate it ecumenically. Today that surely means that we must study BEM in the context of the bilateral dialogues, where much significant progress in ecumenical relations is being made. We see a primary use of BEM as an instrument and reference in other dialogues. We need to devise specific ways to continue discussion of BEM ecumenically. In these discussions the close connection between faith and mission needs to be recognized, especially in the National Council of Churches in the U.S.A.

We in the Episcopal Church are called to explore specific pastoral questions in this light. For instance, our recognition of other churches’ Baptisms will by act of General Convention allow us to certify members to churches of other denominations. What other consequences might mutual recognition of each other’s Baptism involve?

3. The guidance your church can take from this text for its worship, educational, ethical, and spiritual life and witness.

We acknowledge that the whole of BEM radically challenges us. We confess that we ought to practice more fully what we say we believe. This church has, for example, already implemented most liturgical changes indicated or implied in BEM, including its implications for our liturgies of ordination. However, the Episcopal Church has not yet asked how the potential of the three-fold pattern of ministry can be fully developed for the most effective witness of the Church in the world—in its life, mission, ministry, canons, and the like.

We acknowledge that our spiritual life as a church will be refashioned by a genuine “reception” and incorporation of BEM. We are called not only to say that we find in it

an expression of the faith of the Church throughout the ages, but also to ask how these expressions require us to reshape our understandings and practice relating to other Christians and to God.

4. The suggestions your church can make for the ongoing work of Faith and Order as it relates the material of this text on *Baptism, Eucharist and Ministry* to its long-range research project "Towards the Common Expression of the Apostolic Faith Today".

We would want to ensure that consultation about BEM continues on various levels—National Council of Churches, bilateral dialogues, local groups, and that theological research continues, especially in Faith and Order.

In our response to question 1 we have raised several issues already. We would here only point out that much theological reporting and sorting out needs to be done. For instance, both of two eschatologies seem to be operating through the whole of BEM: one holds that the kingdom is to come, whereas the other maintains that in Jesus the kingdom of God has arrived, and we are now growing towards its fullness.

Many questions relating to ecclesiology and pneumatology remain unanswered or unexplored. Very little is articulated about the presence of the Holy Spirit in the life of the Church and of the believers. What, for instance, are our expectations and hopes about the Holy Spirit leading and guiding us? What is our understanding of the total process of decision-making in the Church—role of the Holy Spirit, development of our understanding of the Scriptures, living tradition, etc.? What is the relationship between primacy and collegiality?

### Resolution #A—61

#### *Baptism, Eucharist, and Ministry*

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention 1) endorse the foregoing Report of the Standing Commission on Ecumenical Relations as the response of this Church to the agreed statement of the Faith and Order Commission of the World Council of Churches on *Baptism, Eucharist and Ministry*, expressing its appreciation for the remarkable convergence displayed therein; 2) declare that the text is a major contribution in the work toward reconciliation and visible unity which the World Council Commission on Faith and Order exists to foster; 3) recognize in the text the faith of the Church through the ages, with certain reservations as expressed in this response of the Episcopal Church; 4) encourage the Commission on Faith and Order in its work of evaluating the official responses of the churches to the text at the World Conference on Faith and Order in 1988; and 5) ask that dioceses of the Episcopal Church continue to use *Baptism, Eucharist and Ministry*, together with this response, as a resource and occasion in meetings with ecumenical partners to pursue this Church's commitment to the visible unity of the Church.

## RELATIONS WITH CHURCHES IN FULL COMMUNION

The Standing Commission on Ecumenical Relations is responsible not only for relations with churches with which we seek full communion, but also with other churches with which we are in full communion. These are the Old Catholic Churches of the Union of Utrecht, Philippine Independent Church, Mar Thoma Syrian Church of Malabar, and the Churches of Bangladesh, North India, Pakistan and South India resulting from the union of Anglican dioceses with Christians of other traditions.

In recent years the Archbishop of Canterbury and the Anglican Consultative Council have been consulting with these churches about expressing our full communion through participation in the Anglican Consultative Council and a representative number of their bishops as full members of the Lambeth Conference. In the United States, meanwhile, the agreement between the Mar Thoma Church and the Episcopal Church has led to a growing number of thriving Mar Thoma congregations related both to Episcopal dioceses and to the Metropolitan of the Mar Thoma Church in India. A parallel agreement has now been negotiated between the Philippine Independent Church and the Episcopal Church which provides for a Council to coordinate mission and ministry to PIC people coming to the United States. Work is planned on a further agreement concerning partnership in mission and ministry in the Republic of the Philippines.

Relations with the Old Catholic Churches are maintained by the Anglican Consultative Council through the international Anglican-Old Catholic Theological Consultation. In 1982 this Consultation proposed the formation of a North American Working Group to the Presiding Bishop and the Prime Bishop of the Polish National Catholic Church. The Working Group, consisting of Episcopalians, Canadian Anglicans, and U.S. and Canadian Polish National Catholics, has prepared a memorandum on Authority in the Church for the 1985 meeting of the international Consultation. In January, 1985 the SCER agreed that the Episcopal members of the Working Group would continue dialogue with PNCC members in the hope of finding ways to heal the painful division between our churches caused by the termination of communion in 1977.

### THREE YEAR NATIONAL ECUMENICAL EMPHASIS

By the time the next General Convention meets, in 1988, a decade will have elapsed since the last major Episcopal Church consultation on ecumenism, which met in Detroit in 1978, and which brought forth (among other things) a declaration of ecumenical purpose known as "The Nature of the Unity We Seek." It is now proposed that there be a three year national ecumenical emphasis (1986-1988), culminating in a second national consultation, and in celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral (1886, 1888).

Goals for the three year national ecumenical emphasis would be:

1. To involve the dioceses and their people, and the seminaries and religious orders of the church, in responding to ecumenical developments during the last decade.
2. To assess, through diocesan consultations, the popular hopes and expectations for the ecumenical movement.
3. To celebrate the 100th anniversary of the Chicago-Lambeth Quadrilateral (1886, 1888).
4. To review, and if appropriate to revise, "The Nature of the Unity We Seek."
5. To focus, in particular, on this Church's developing understanding of Authority in the Church, as "Authority" has been rethought in the context of ecumenical dialogues.
6. To seek the participation of ecumenical partners in the three year ecumenical emphasis.
7. To respond to the request of the Anglican Consultative Council for provincial consultations in preparation for the 1988 Lambeth Conference.

A plan and agenda for the three year national ecumenical emphasis has already been drafted. The Episcopal Diocesan Ecumenical Officers (EDEO) have indicated their sup-

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port for the venture. An overall budget of \$30,000 for the three year emphasis has been projected, of which \$6,000 is included in the Request for Budget Appropriation attached to this report. In seeking support for the three year ecumenical emphasis, the following resolution is offered:

### Resolution #A—62

Three Year National Ecumenical Emphasis

*Resolved, the House of \_\_\_\_\_ concurring, That the 68th General Convention of the Episcopal Church encourage the Standing Commission on Ecumenical Relations to implement its plans for a three year national ecumenical emphasis, culminating in a national consultation and in a celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral.*

## FINANCIAL REPORT

	<i>Authorized Budget</i>	<i>Actual Expenditures</i>
Appropriated by the 1982 General Convention for the 1983-1985 triennium	<u>\$101,312</u>	
Budget as revised by the Joint Standing Committee on Program, Budget, and Finance, on recommendation of its General Convention Expense Section		
1983	\$31,895	\$26,205
1984	38,952	43,843
1985	<u>28,465</u>	<u>18,163</u> (to 3/31/85)
Total	<u>\$99,312</u>	<u>\$88,211</u> (to 3/31/85)

## OBJECTIVES AND GOALS

To carry out the responsibilities assigned to the Commission in Title I, Canon 1, Section 2(n)(3); and in particular:

1. To encourage and coordinate the several dialogues and consultations with Lutheran, Roman Catholic, Orthodox, and Protestant Churches (through the Consultation on Church Union), as well as relations with Churches in full communion with the Episcopal Church.
2. To undertake an evaluation of Episcopal Church participation in the World Council of Churches and the National Council of Churches, as requested by the Executive Council.
3. To carry out a three year national ecumenical emphasis (as outlined in this report of the Commission).
4. To plan, in cooperation with the Episcopal Diocesan Ecumenical Officers, a national study of the Consultation on Church Union document entitled "The COCU Consensus: In Quest of a Church of Christ Uniting" and to present to the 1988 General Convention a report of that study, as a prelude to Convention decision concerning "Quest."

5. To plan and coordinate other national studies, as requested to do so by the ecumenical dialogues and the Anglican Consultative Council.
6. To complete the study and recommendations relative to Episcopal-Roman Catholic marriages.
7. To encourage ecumenical activity in the local church, in cooperation with the Episcopal Diocesan Ecumenical Officers, and with the help of additional staff in the ecumenical office.

**REQUEST FOR BUDGET APPROPRIATION**

As dialogues and agreements deepen and interchurch partnership in mission evolves, the Commission will need funding based upon the experience of the past triennium, and to this end we propose the following for 1986 through 1988:

Plenary Meetings of SCER (five to be held)	\$ 50,430
Anglican-Orthodox Consultation (three to be held)	11,740
Anglican-Roman Catholic Consultation (four to be held, and one meeting of marriage commission)	19,280
Consultation on Church Union Plenary	6,160
Consultation on Church Union Executive Committee	5,310
Lutheran-Episcopal Dialogue (four to be held)	16,810
Polish National Catholic-Episcopal Working Group (three to be held)	4,010
Evaluation of Participation in WCC and NCCC	5,750
Linkage with Episcopal Diocesan Ecumenical Officers (EDEO)	1,470
Three Year National Ecumenical Emphasis	6,000
	\$126,960

**Resolution #A—63**

**Request for Budget Appropriation**

***Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention appropriate for the work of the Standing Commission on Ecumenical Relations during the 1986-1988 triennium, including the three year ecumenical emphasis, the sum of \$126,960 from the Assessment Budget of the General Convention.**

APPENDIX

LIST OF EPISCOPAL REPRESENTATIVES IN DIALOGUES AND COUNCILS

**The Sixth Assembly of the World Council of Churches**

The Presiding Bishop  
The Rev. Sergio Carranza  
The Rev. Canon John E. Kitagawa  
Ms. Marydel Cortner  
Dr. William E. Dornemann  
Mrs. Eugenie Havemeyer  
Mr. John M. Holloway  
Ms. Alycia Kojima

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

The Presiding Bishop  
The Rt. Rev. David B. Reed  
The Rev. Canon Richard J. Anderson  
The Rev. Canon Edward B. Geyer  
The Rev. William B. Lawson  
The Rev. William A. Norgren  
The Rev. Jose A. Poch  
The Rev. F. Goldthwaite Sherrill  
The Very Rev. Elton O. Smith  
Dr. Robert Bottoms  
Mr. John L. Carson III  
Ms. Joanne Fitts  
Mrs. Eugenie Havemeyer  
Mrs. Constance Lyle

**The Consultation on Church Union (Baltimore Plenary, 1984)**

The Rt. Rev. Robert M. Anderson  
The Rt. Rev. John H. Hurt  
The Rt. Rev. Edward W. Jones  
The Rev. William A. Norgren  
The Rev. Richard A. Norris, Jr.  
The Very Rev. William H. Petersen  
Dr. Alice Cowan  
Mrs. Phebe Hoff  
Dr. Cynthia Wedel

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

The Rt. Rev. A. Theodore Eastman, *Chair*  
The Rt. Rev. Richard F. Grein  
The Rev. William B. Lawson  
The Rev. Eleanor McLaughlin  
The Rev. Charles P. Price  
The Rev. Philip Turner  
Dr. William Banner  
Dr. William Franklin

**Anglican-Orthodox Theological Consultation**

The Rt. Rev. David B. Reed, *Chair*  
The Rt. Rev. J. M. Mark Dyer  
The Very Rev. John H. Backus  
The Rev. William B. Green  
The Rev. Lloyd G. Patterson, Jr.  
Deacon Ormonde Plater



Dr. E. Rozanne Elder  
Dr. Paul Valliere  
Mr. James C. McReynolds, *Adjunct Secretary*

**The Lutheran-Episcopal Dialogue**

The Rt. Rev. William G. Weinbauer, *Chair*  
The Rt. Rev. J. M. Mark Dyer  
The Rt. Rev. Richard F. Grein  
The Rev. L. William Countryman  
The Very Rev. William H. Petersen  
The Very Rev. John H. Rodgers, Jr.  
The Rev. John R. Kevern  
Dr. Marianne Micks

**Committee on the ARCIC *Final Report***

The Rt. Rev. Harold B. Robinson, *Chair*  
The Rt. Rev. Arthur A. Vogel  
The Rev. Richard A. Norris, Jr.  
The Rev. Charles P. Price  
The Rev. Patricia Wilson-Kastner

**Committee on *Baptism, Eucharist and Ministry***

The Rev. Patricia Wilson-Kastner, *Chair*  
The Rev. Henry A. Male, Jr.  
The Very Rev. William H. Petersen  
The Rev. Canon John E. Kitagawa

## The Joint Nominating Committee for the Election of the Presiding Bishop

*Before a Presiding Bishop is elected at a General Convention, a Joint Nominating Committee, consisting of one Bishop from each Province, together with one Clerical and one Lay member of the House of Deputies from each Province, shall present to the House of Bishops and the House of Deputies in Joint Session the names of not fewer than three members of the House of Bishops for the consideration of the two Houses in the choice of a Presiding Bishop.*

—Title I, Canon 2, Section 1(a)

At the 1982 General Convention, in accordance with Title I, Canon 2, Sections (b) and (c), the House of Deputies elected one Clerical and one Lay Deputy from each Province and the House of Bishops elected one Bishop from each Province as members of the Joint Nominating Committee for the Election of the Presiding Bishop. The following persons were elected:

<b>Province I:</b>	The Rt. Rev. John B. Coburn The Rev. Canon W. David Crockett Mrs. Mary Nash Flagg
<b>Province II:</b>	The Rt. Rev. Walter D. Dennis, Jr. The Rev. Robert M. Wainwright Mr. Robert C. Royce
<b>Province III:</b>	The Rt. Rev. Robert P. Atkinson The Rev. Joseph N. Green, Jr. Mr. Kenneth W. Whitney, Sr.
<b>Province IV:</b>	The Rt. Rev. Charles J. Child, Jr. The Rev. Leopoldo J. Alard Mr. Charles M. Crump
<b>Province V:</b>	The Rt. Rev. James W. Montgomery The Rev. Orris G. Walker, Jr. Mr. John K. Cannon
<b>Province VI:</b>	The Rt. Rev. Jackson E. Gilliam The Rev. Lyle M. Noisy Hawk Mr. John L. Carson III
<b>Province VII:</b>	The Rt. Rev. Arthur A. Vogel The Rev. John D. Worrell Mr. K. Wade Bennett
<b>Province VIII:</b>	The Rt. Rev. Matthew P. Bigliardi The Ven. George Six Mr. George S. Lockwood
<b>Province IX:</b>	The Rt. Rev. Lemuel B. Shirley The Rev. Luis Serrano Mrs. Catherine W. Saucedo

On September 14, 1982, before the General Convention adjourned, the Committee met to organize and elected the following officers:

<i>Chairman</i>	The Rt. Rev. John B. Coburn, Bishop of Massachusetts
<i>Vice-Chairman</i>	Mr. George S. Lockwood, El Camino Real

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## ELECTION OF PRESIDING BISHOP

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Secretary            Mr. Charles M. Crump,  
                                 Tennessee

which action was reported to the General Convention.

Additional members were appointed to the Executive Committee by the officers, as follows:

The Rt. Rev. Jackson E. Gilliam;  
Bishop of Montana  
The Rev. Joseph N. Green, Jr.;  
Southern Virginia  
The Rev. Robert Wainwright;  
Rochester  
Mrs. Catherine Saucedo;  
Western Mexico

As this was the first time that such a Joint Nominating Committee had been *elected* by both Houses and the process of nomination expanded to include participation by elected Deputies as well as Bishops, there were no precedents for the work of the Committee. Prior to the Louisville General Convention in 1973, a Nominating Committee of Bishops (appointed by the Presiding Bishop) and Deputies (appointed by the President of the House) had met, but no minutes or records were available to this Committee.

At this meeting, it was agreed that, in order to maintain complete confidentiality in the deliberations of the Committee, all correspondence would be handled through the office of the Secretary, Mr. Charles M. Crump, a lay member of the Committee.

Throughout the triennium, the three officers of the Committee conferred in person, by long distance conference calls, and by correspondence—among them and with members of the Executive Committee and the full Committee.

At the next meeting of the Committee at the Bishop Mason Retreat and Conference Center in Grapevine, Texas, on April 18-21, 1983, the Committee, with all members present—except two who were absent for personal reasons—approved a report, “The Office of Presiding Bishop,” prepared by a subcommittee appointed by the Chairman, consisting of the Rev. Robert M. Wainwright (*Chairman*), the Rt. Rev. Arthur A. Vogel and Mr. K. Wade Bennett.

This report was prepared in accordance with Resolution A-140 of the 1982 General Convention. Discussion, debate, and amendments of the subcommittee’s report were considered during the meeting and resulted in the adoption of a statement entitled “The Office of Presiding Bishop,” which is attached to this report as Appendix A.

Prior to this meeting, a subcommittee had met with the Rt. Rev. John E. Hines, retired Presiding Bishop, for his reflections on the Office of Presiding Bishop. Interviews by Committee members also were held in person and by telephone with a number of persons who had worked closely with one or more Presiding Bishops, including officers and staff of the Executive Council. Comments from a larger group were solicited through a written questionnaire.

The Most Rev. John M. Allin, at the invitation of the Committee, was present the evening of April 18, and commented on his perspectives, experiences, and visions of the Office of Presiding Bishop.

The following day, procedures for selecting the nominees were considered in a series of discussions led by Mr. George S. Lockwood, Vice-Chairman of the Committee, who presented an analysis of all bishops who, by reason of age, would be eligible for election to three-, six-, nine-, and twelve-year terms, in accordance with the Canons. At this meeting, it was agreed:

- that all meetings and actions of the Committee were to be confidential in all respects;
- that the Secretary retain all documents, including notes and memoranda of meetings in confidence, with ultimate disposition to be determined by the Committee upon conclusion of its work;
- that the Committee seek a consensus in the selection of final nominees;
- that the Committee leave open for consideration the entire list of eligible bishops until its final determination of nominees; and
- that questionnaire forms be prepared and made available to those of the Church suggesting possible nominees, and to those named as references for the possible nominees.

A subcommittee was appointed to draft a Profile of the Person of the Presiding Bishop in accordance with Resolution A-140. The subcommittee was comprised of the Rt. Rev. Robert P. Atkinson (*Chairman*), the Rev. Joseph N. Green, Jr., the Ven. George Six, the Rev. John D. Worrell, Mr. John K. Cannon, and Mrs. Mary Nash Flagg.

At the conclusion of this meeting, the Committee announced its intention to invite members of the Church to submit names of prospective nominees for consideration by the Committee.

The Committee next met at the Bishop Mason Retreat and Conference Center on March 27-29, 1984. All members were present—except for two who were absent because of illness in their families. The Committee discussed, amended, and approved the report prepared by the subcommittee entitled, “We Are Looking for a Presiding Bishop”—which is attached to this report as Appendix B.

Having announced through the Church press that the Committee would welcome names of prospective nominees from any member of the Church, the Committee sent questionnaires to those who had suggested names and to the references identified by them. More than one hundred responses to the questionnaire were received. These were distributed to the Committee in advance of the meeting, together with profiles of those whose names had been suggested. A copy of this questionnaire is attached to this report as Appendix C.

After full and candid discussion, the Committee agreed upon a list of prospective nominees to be visited by teams from the Committee, each composed of a bishop, a presbyter, and a lay person. During these visits, each team spent two or three days in the diocese of each prospective nominee, talking not only with the bishop and his family, but interviewing, on the average, twenty clerical and lay leaders of the diocese, of other denominations, and public officials. The procedures suggested for these visits are attached to this report as Appendix D.

The final meeting of the Committee was held at the Bishop Mason Retreat and Conference Center on March 10-12, 1985. At the outset, prayers were offered in thanksgiving for the life and ministry of K. Wade Bennett of Dallas, Texas, who died November 3, 1984. He was a distinguished layman who had served the national Church in a variety of ways, and also as a member of the Dioceses of Newark, Los Angeles, and Texas. His contributions to the work of this Committee, given with a generous, wise, humble spirit, including arrangements for its several meetings at Grapevine, Texas, were invaluable.

At this meeting, after thorough consideration of all the information available, including the questionnaires and reports from the visiting teams, the final selection of bishops to be nominated by the Committee to the Joint Session of the 1985 General Convention was made by unanimous vote. The bishops to be nominated by the Committee are:

## ELECTION OF PRESIDING BISHOP

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The Rt. Rev. Edward Lee Browning,  
Bishop of Hawaii  
The Rt. Rev. William Carl Frey,  
Bishop of Colorado  
The Rt. Rev. Furman Charles Stough,  
Bishop of Alabama  
The Rt. Rev. John Thomas Walker,  
Bishop of Washington

A biographical outline of each nominee is attached to this report as Appendix E.

Minutes of the Committee's meetings will be made available to the Episcopal Church Headquarters for the use and guidance of future Joint Nominating Committees for the Election of a Presiding Bishop. The remaining records of the Committee are to be deposited by the Secretary with the national Church Archives in Austin, Texas, for preservation and for future reference in accordance with the procedures of confidentiality of the Archives.

Each day during our three meetings there were regular services of Morning Prayer, Evening Prayer, and the celebration of the Eucharist. The open and frank discussions were carried on in a spirit of mutual trust, and with the expectation that the Holy Spirit would enable us to discern the will of God in the selection process. We believe this has been done. We pray that this offering of our work to the Church at large will enable the ultimate choice of Presiding Bishop to be in accordance with that will.

APPENDIX A

**The Office of the Presiding Bishop**

*Historical background*

Within the tradition of the church from very early times, the office of the bishop has been the focus of the Christian community in its local setting. The bishop is the sacramental person who has caring oversight (*episcopo*) of the church in a diocese.

The office of bishop, theologically and historically, has been seen as a creation and a gift of God to the Body of Christ, the Church. The bishop's role, authority, and sacramental centrality originate in the historical witness to Jesus Christ of the first apostles, and in Christ's sending of them into the world in his name.

Frequently over the centuries, the exercise of the office of bishop in the church became associated with secular and political as well as spiritual authority. The American Church, taking its identity after the Revolutionary War, resisted such an understanding of the episcopate. The only model of episcopacy experienced by the colonists was that of British bishops who, as members of the established church, sat in the House of Lords; such civil and political status the newly organized Protestant Episcopal Church in the United States of America obviously rejected. It was nevertheless acknowledged that, without the presence and leadership of bishops in the sacramental life and polity of the Church, a key ingredient of the Church's apostolic nature and catholic tradition would be lost.

The American Church, reacting to the autocratic leadership style of British bishops, but at the same time acknowledging the necessity of the apostolic office in the life of the Church, limited the exercise of the episcopal office to the spiritual realm. A series of checks and balances was carefully written into the Constitution and Canons of the Church in the new land, which protected it, clergy and laity alike, from autocratic control by the exercise of the episcopal office. The office of bishop had very limited and clearly defined power and authority. The office of bishop in the American Church was defined as one limited to spiritual, pastoral, and sacramental oversight.

A further ingredient in the formation of the Protestant Episcopal Church in the U.S.A. was the safeguarding of the full participation and leadership role of the laity by insisting that the laity, as well as the clergy, have a voice and vote in the decision-making bodies. The determination was made that bishops be elected by the clergy and laity of their diocese, and be approved by the bishops, clergy, and laity of the other dioceses. This process changed not only the manner of selecting bishops which had developed in England, but also emphasized a bishop's accountability to the whole Church.

From 1789 until 1919 (except for the brief period from 1792-1804), the senior bishop by date of consecration was automatically the Presiding Bishop. At first his function was only to preside at meetings of the House of Bishops. Gradually, beginning in 1799, the Canons were changed to give the office of the Presiding Bishop wider authority, for example in certifying the election of new bishops and in convening special meetings of the General Convention.

The General Convention of 1820 referred by Canon to "the presiding bishop of the house of bishops," and, in adopting a constitution for the Missionary Society, designated "the presiding bishop of this church" the Society's president. In the next year, a majority of the House of Bishops addressed a formal communication "To The Rt. Rev. William White, D.D., Presiding Bishop of the Protestant Episcopal Church of the United States." This growth in title symbolized an increasing sense in the Church of the importance of the Presiding Bishop to its life.

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## ELECTION OF PRESIDING BISHOP

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Not until the General Convention of 1919 were the Constitution and Canons changed to have the Presiding Bishop elected by the House of Bishops and approved by the House of Deputies. It was not until the General Convention of 1925 that such an election actually took place.

In 1943, the General Convention amended the Canons to require that the next Presiding Bishop elected resign from his diocese in order to be able to devote full time to the position. This marked the first time that an Anglican primate had no concurrent episcopal oversight of a diocese.

In 1967, the duties of the Presiding Bishop were brought together under a single canon: Title I, Canon 2. The Canon provides that the term of office be 12 years or until the General Convention after the Presiding Bishop reaches the age of 65.

The role of the Presiding Bishop is difficult, challenging and complex, due to the inherent responsibilities of the office, and to the many demands and expectations that inevitably develop around the office.

### *Description of the Office*

We may now look at the office and role of the Presiding Bishop in the Church under four major headings, recognizing that the possibility of some overlapping is always present in such a classification.

The Presiding Bishop is:

- I. Witness to the truth as revealed by God in Christ.
- II. Focus of the Church's unity and symbol of its presence.
- III. Leader of the Church's mission and administrator of its program.
- IV. Chief pastor of the Church's membership.

### I. The Presiding Bishop as witness to the truth as revealed by God in Christ.

His ministry is to proclaim the Good News to the people of the Church and the world.

A. Before he can proclaim the Truth, he must know and accept it in the depths of his being. He should be a person rooted and grounded in Scripture and in prayer, a man reflecting holiness, whose manner of life is itself a proclamation of the Gospel.

B. He is a preserver and teacher of the faith along with other bishops. He should be able to interpret the living faith of the Church to the people of God in the contemporary world.

C. In his prophetic ministry the Presiding Bishop should challenge the Church and the world by the Word of God and help the Church discern God's judgment upon it in the light of that same Word. The application of the Gospel of Christ to the ethical and moral issues of human life in secular society and the environment at local, national, and worldwide levels illustrate this dimension of the Presiding Bishop's witness.

### II. The Presiding Bishop is the focus of the Church's unity and symbol of its presence.

A. The Presiding Bishop is the Chief Liturgical Officer of the Church assembled in General Convention. He presides at the official eucharists of the Convention, and, as symbol of the Church's unity, he is chief consecrator of the ordination of bishops.

B. As Primate of the Episcopal Church, in communion with the Archbishop of Canterbury, and as a member of the Anglican Council of Primates, he symbolizes the unity of the Anglican Communion and indicates the membership of the Episcopal Church in that Communion.

C. He is Chief Ecumenical Officer of the Episcopal Church, and is responsible for setting the pace and priority of ecumenical activities.

D. He is Presiding Bishop of the *whole* Episcopal Church. His knowledge of, and concern for, the whole Church must be evident. He has the responsibility of enduring the proper canonical procedures required for the election, approval, and consecration of bishops. Similar responsibility extends to a wide range of issues, such as the division or merger of dioceses, the trial of a bishop, and the calling of special General Conventions.

III. The Presiding Bishop is leader of the Church's mission and administrator of its program.

A. With the General Convention, the Executive Council, and other agencies of the Church, he must discern the mission of the Church in the world today and project that mission in the future.

B. With the same collegiality, the Presiding Bishop develops plans and programs effectively to carry out the Church's mission. He must plan for the future, being conscious of our roots in the past and our ministry in the present.

C. He presides over Joint Sessions of General Convention, the House of Bishops, and the Executive Council, and should do so in such a manner as to facilitate the mission of the Church.

D. The Presiding Bishop should inspire and hold to account the people of the Church in doing programs of mission.

E. It is essential, in viewing the area of administration, to make a distinction between the Office of Presiding Bishop and the person of the Presiding Bishop. The Office is larger in scope and ability than the person of the Presiding Bishop can possibly be.

As Chief Executive Officer of the Church, the Presiding Bishop is accountable to the General Convention and to the Executive Council for the competence and effectiveness of the Church Center staff in accomplishing the mission and ministry of the Church. The people he chooses to form the team, the way he arrives at decisions collegially, and the way in which he delegates part of the Office to others, will in large part determine the effectiveness of his ministry as Presiding Bishop. The main administrative responsibility of the Presiding Bishop is to surround himself with competent persons from all segments of the Church and share as much of the Office with them as possible.

F. The Presiding Bishop is charged with appointing a variety of committees, commissions, task forces, and deputations. These bodies carry on much of the program of the Church, and the people appointed to them should reflect the diversity in race, sex, age, and nationality found within the Church.

G. The tone and climate of the Presiding Bishop's administration are most important. The head of any organization is a role model, bringing a spirit and setting a style which gradually pervade the entire organization. The way in which administration is exercised affects the whole Church.



**IV. The Presiding Bishop is Chief Pastor of the Church's membership.**

The pastoral ministry of the Presiding Bishop is exercised in all of the areas previously mentioned. He has opportunity for important personal relationships with other bishops and their families, and with the Church Center staff. His visits to every diocese are symbolic of his pastoral concern and responsibility for the membership of the whole Church, and his office as Chief Pastor is further fulfilled by the pastoral services provided through the program and staff of the Church.

*APPENDIX B*

**We are looking for a Presiding Bishop:**

- who will accept the Episcopal Church as it is in 1985, acknowledging its diversity, and who will be bold and courageous as a leader in matters of faith and order, mission and ministry, program and education, stewardship, finance, and administration;
- who in his teaching and prophetic roles will declare himself unequivocally with respect to matters of peace, social justice, human rights, racism, and sexuality;
- who will be open to, and encourage, new possibilities of evangelism and ecumenism, and strongly support the total ministry of the People of God;
- who will seek the advice and counsel of the laity and clergy and be sensitive to the concerns of the nine provinces within the Episcopal Church;
- who will be aware of the power of the Office of the Presiding Bishop, confident with that power, and willing to use it for the greater glory of God through the Church and in the empowerment of others; who will be conscious of the fact that, as Presiding Bishop and Primate, he speaks for the Episcopal Church both in this country and abroad;
- who will have a global vision of the Anglican Communion; who will participate in the leadership of the World Council of Churches and the National Council of Churches;
- who in his vision for the Church gives authority to, and recognizes, the authenticity of those persons of competence and skill to whom he has delegated matters of administration and program, supporting them in their service to the Church's mission;
- who will be a person of prayer, a proclaimer of God's Word, who functions well in his liturgical responsibilities and will be an effective pastor to his primary flock—his fellow bishops and their families;
- who will be a disciplined steward of his personal life, taking time for his family and himself, caring for the spiritual, physical, and mental needs of himself and his family.

APPENDIX C

Please return to: Charles M. Crump, Secretary  
2610-100 N. Main Bldg.  
Memphis, TN 38103-5078

CONFIDENTIAL QUESTIONNAIRE

*Joint Nominating Committee for the  
Election of the Presiding Bishop*

Suggested nominee: The Rt. Rev. \_\_\_\_\_, Diocese of \_\_\_\_\_

Information furnished by: \_\_\_\_\_

Diocese of: \_\_\_\_\_ Position: \_\_\_\_\_

Address: \_\_\_\_\_  
(City) (State) (Zip)

Telephone: Office ( ) \_\_\_\_\_ Home ( ) \_\_\_\_\_

The following questions are detailed and it is not expected that every person will be able to provide complete answers to all questions. We ask that you provide as complete (yet brief) answers as possible to those questions where you can provide valuable insight.

- (1) *Leadership results*—Please provide us with one, or more, examples of major changes (diocesan, social, or other) that have resulted from this bishop's leadership.
- (2) *Style of leadership*—How does this bishop motivate clergy? Laity? Does he share leadership with clergy? Laity? Does he accept their guidance on important matters? How well does he participate in groups in setting and accomplishing objectives and goals? Please provide examples.
- (3) *World mission*—Describe his commitment to the worldwide mission of the Church. Give examples of his diocese's support of the national Church's overseas programs, Venture in Mission, Companion Diocese, Presiding Bishop's Fund for World Relief, and others.
- (4) *General Church Program*—Under his leadership, has his diocese supported the general Church program? Examples: Fulfilling or exceeding national Church asking, Venture in Mission, 1% for Theological Education.
- (5) *Theology of stewardship*—Please comment on his scriptural foundation of stewardship, including his support of the standard of tithing and his vision of the mission of the Church relating to stewardship. Does his theology of stewardship extend beyond financial aspects to stewardship of time and talent?

## ELECTION OF PRESIDING BISHOP

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- (6) *Management abilities*—Please provide examples of his ability to organize and manage programs. To manage finances. To raise operating and capital funds. Describe his skill in personnel matters.
- (7) *Handling conflict and controversy*—How is he affected personally and how does he resolve dissent and criticism, both private and public? Please comment on how he dealt with Prayer Book transition. With ordination of women. How does he handle conflicts between parishes? Between individuals? Please describe how he has dealt with breakaway or wavering congregations, if there are any in his diocese.
- (8) *Minority relationships*—How is he regarded by minority groups? What has he accomplished in minority relationships?
- (9) *Political relationships*—Is he known and respected by political leaders in his diocese? Please give an example of his influence in handling a major current social issue.
- (10) *Public image*—Summarize your view of his public image within the Church. Outside of the Church.
- (11) *Ecumenical affairs*—With which other religious denominations does he have the closest relationships? Is he formally involved in any ecumenical organization?
- (12) *Communication skill*—How do you evaluate his preaching and speaking abilities. Does he write frequently and well? If so, please provide copies or references to such material.
- (13) *Theology*—What is his basic theological framework with which he lives, works, and leads?
- (14) *Spirituality*—Please describe your perception of his inner spirituality, as well as his ability to provide spiritual inspiration to others. What renewal activities are present in his diocese, if any? Which activities does he support, and how?
- (15) *Liturgical style*—Please describe his preferred liturgical style, and comment upon his flexibility in accommodating other forms of worship.
- (16) *Continuing education*—What is the role of theological and continuing education in his diocese for clergy? Himself? For the laity?
- (17) *Vision of the Church*—Is he a man of vision? If so, what do you discern to be his vision of the Church in the next decade?
- (18) *Successes and failures*—Please comment upon his successes, failures, and incomplete endeavors as a bishop.
- (19) *Family and personal life*—How would you describe his family life? His use of leisure?

(20) *Conditions that may affect his performance of duties*—Are you aware of any conditions which might interfere with his strenuous duties as Presiding Bishop?

(21) *Other Comments*—

APPENDIX D

*Joint Nominating Committee for the  
Election of the Presiding Bishop*

**Outline of suggested procedure  
for team visits to the prospective nominees**

**Fall and Winter, 1984-1985**

1. The bishop member of the team (unless otherwise agreed to by the team) is in charge of contacting the prospective nominee (PN) and arranging time of visit.
2. Visits should be arranged between adjournment of House of Bishops meeting in Jackson, Mississippi, October 5, 1984, and March 1, 1985.
3. Team members have been designated by the Chairman, Bishop Coburn. Any necessary changes should be cleared with him.
4. Travel arrangements should be made early and tickets purchased to avoid fare increase. Send request to the Secretary who will process it through 815 per the Secretary's letter of August 9, 1984.
5. The following are types of people to be interviewed in the prospective nominee's diocese—*But no contact should be made with these until approval of prospective nominee has been obtained.*

- a. PN's Canon to the Ordinary or Administrative Assistant.
- b. Dean of the Cathedral.
- c. A "cardinal rector" in see city.
- d. A "mission priest" in diocese.
- e. A female priest in diocese.
- f. President of diocesan ECW.
- g. Several representative lay people.
- h. One to three clergy of other denominations, preferably judicatory heads, in the diocese.
- i. A governmental official in see city or diocese, i.e., mayor or governor.
- j. A representative of a social welfare agency.
- k. One, or more, representatives of ethnic minorities in see city or diocese.
- l. Top news media officers, i.e., newspaper editor, radio and TV station executives.
- m. One, or more, knowledgeable people in the diocese known to a team member with whom a good rapport may be established.
- n. A representative of the youth work in the diocese.
- o. An informal luncheon or dinner meeting with the bishop and his wife, if that can be arranged.

[NOTE: It is not necessary, and may not be appropriate, to interview all of the above.]

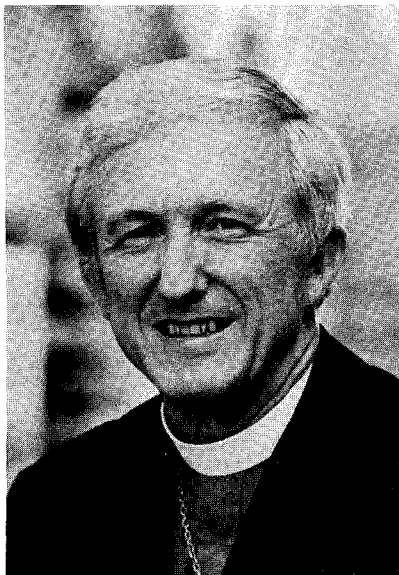
## ELECTION OF PRESIDING BISHOP

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6. *Suggested topics:* Select appropriate subjects from attached Confidential Questionnaire. Each team member should check his file of questionnaires on PN to determine if one already has been received by the Joint Nominating Committee. These were sent just prior to the March 1984 meeting by the Secretary, and some additional ones were distributed at that meeting. Use of Confidential Questionnaire will tend to give uniformity of type of information obtained.

APPENDIX E

BIOGRAPHICAL OUTLINES



**Edmond Lee Browning**

Bishop of Hawaii

*Personal:*

Born: Corpus Christi, Texas, March 11, 1929  
Married: Patricia Aline Sparks, September 10, 1953  
Children: Robert, 1955; Patricia, 1956; Philip, 1958; Peter, 1960; John, 1967

*Education:*

B.A.—University of the South, 1951  
B.D.—University of the South, 1955  
Japanese Language School, 1963-1965  
D.D.—University of the South, 1970

*Ordination:*

Deacon, 1954; Priest, 1955; Bishop, 1968

*Professional:*

Curate, Church of the Good Shepherd, Corpus Christi, Texas, 1954-1956  
Rector, Church of the Redeemer, Eagle Pass, Texas, 1956-1959  
Priest-in-Charge, All Souls' Church, Okinawa, 1959-1963

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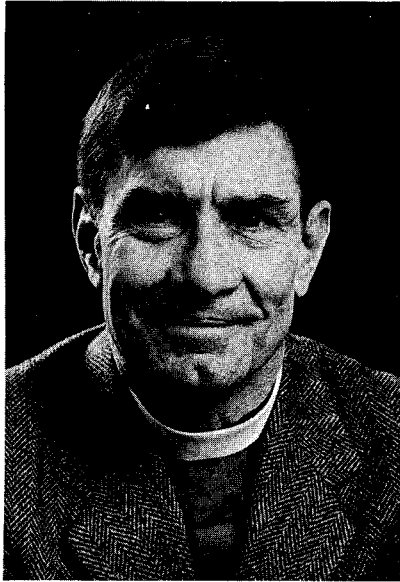
## ELECTION OF PRESIDING BISHOP

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Priest-in-Charge, St. Matthew's Church, Okinawa, 1965-1968  
Archdeacon of Okinawa, 1967-1968  
Bishop of Okinawa, 1968-1971  
Bishop-in-Charge, Convocation of American Churches in Europe, 1971-1974  
Executive for National and World Mission, Episcopal Church Center, 1974-1976  
Bishop of Hawaii, 1976—

*Significant Ministries:*

Member, Covenant Consultation Committee with Churches in the Philippines, 1982  
Member, Standing Commission on World Mission, 1976-1979; Chair, 1979-1982  
Member, Partners-in-Mission Consultations: West Africa, 1975; South Pacific, 1976;  
West Indies, 1983  
Board Member, Hawaii Loa College, 1977-1982  
President, Human Services, Honolulu, 1979  
Member, Urban Coalition of Bishops, 1979—  
Member, Executive Council of the Episcopal Church, 1982—  
Member, Provincial Council, Province of the Pacific, 1982—  
President, Institute for Religion and Social Change, Honolulu, 1982—  
Member, Society for Promoting Christian Knowledge (SPCK/USA)  
Co-Sponsor, Pacific Basin Conference on Ministry—Roland Allen Symposium, 1983  
Member, Archbishop of Canterbury Pastoral Training to Namibia, 1984  
Episcopal Representative, Anglican Consultative Council, 1983—



**William Carl Frey**

**Bishop of Colorado**

*Personal:*

Born: Waco, Texas, February 26, 1930  
Married: Barbara Louise Martin, June 12, 1952  
Children: Paul, 1955; Mark, 1956; Matthew, 1958; Peter, 1960; Suzanna, 1963

*Education:*

B.A.—University of Colorado, 1952  
S.T.B.—Philadelphia Divinity School, 1955  
D.D.—Philadelphia Divinity School, 1970

*Ordination:*

Deacon, 1955; Priest, 1956; Bishop, 1967

*Professional:*

Vicar, Timberline Circuit Missions, Colorado, 1955-1958  
Rector, Trinity Church, Los Alamos, New Mexico, 1958-1962  
Rector, Church of the Good Shepherd, San Jose, Costa Rica, 1962-1964  
Director, Spanish Publication Center of Episcopal Church, Costa Rica, 1964-1968  
Bishop of Guatemala, 1967-1972  
Bishop-in-Charge, El Salvador, 1967-1968



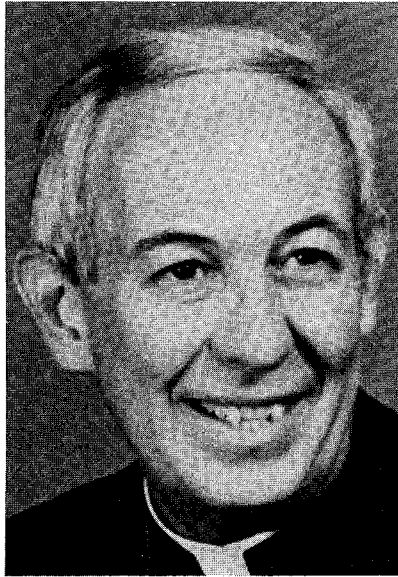
## ELECTION OF PRESIDING BISHOP

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Bishop-in-Charge, Honduras, 1969-1972  
Chaplain, University of Arkansas, Fayetteville, 1972  
Bishop Coadjutor of Colorado, 1972-1973  
Bishop of Colorado, 1973—

### *Significant Ministries:*

Dean, Santa Fe (N.M.) Convocation, 1959-1962  
Chair, Examining Chaplains, Diocese of Central America, 1963-1967  
Consultant, Standing Liturgical Commission, 1967-1973  
President of the Ninth Province, 1969-1972  
President, Board of Directors, St. Luke's Hospital, Denver, CO, 1973-1979  
Board Member, Parkview Episcopal Hospital, Pueblo, CO, 1973-1979  
Board Member, Spalding Rehabilitation Hospital, Denver, CO, 1973-1980  
Advisor, Episcopal Renewal Ministries, 1974-1978  
Member, Presiding Bishop's Advisory Committee on Evangelism and Renewal, 1977-1982  
Chair, Joint Commission on Peace, 1979—  
Board Member, Presbyterian/St. Luke's Medical Center, 1980-1981  
President, Living the Good News, Inc., 1981—  
National Board of Advisors, Christian Ministry Among Jewish People (CMJ/USA), 1984—



**Furman Charles Stough**

Bishop of Alabama

*Personal:*

Born: Montgomery, Alabama, July 11, 1928  
Married: Margaret Dargán McCaa, May 12, 1951  
Children: Leslie, 1954; Mary, 1958

*Education:*

B.A.—University of the South, 1951  
B.D.—University of the South, 1955  
D.D.—University of the South, 1971

*Ordination:*

Deacon, 1955; Priest, 1955; Bishop, 1971

*Professional:*

Rector, St. Andrew's Church, Sylacauga, Alabama, and Vicar, St. Mary's Church, Childersburg, Alabama, 1955-1959  
Rector, Grace Church, Sheffield, Alabama, 1959-1965  
Priest-in-Charge, All Souls' Church, Okinawa, 1965-1968  
Diocesan Missioner, Alabama, 1968-1970  
Rector, St. John's Church, Decatur, Alabama, 1970-1971  
Bishop of Alabama, 1971—

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## ELECTION OF PRESIDING BISHOP

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### *Significant Ministries:*

Chaplain, U. S. Army Reserve, 1957-1979

Chair, House of Bishops Committee on World Mission, 1973-1979

Editor, *Realities and Vision*, The Seabury Press, 1976

Board Member, Episcopal Radio-T.V. Foundation, 1976-1977

Chancellor, University of the South, Sewanee, TN, 1979—

Chair, House of Bishops Committee on the Diaspora, 1979—

Member, Executive Council of The Episcopal Church, 1982—

Chair, Joint Standing Committee on Nominations, 1982

Board Member, Presiding Bishop's Fund for World Relief, 1984—

Board Member, Society for Promoting Christian Knowledge (SPCK/USA), 1984—

Chair, House of Bishops Committee on National and International Affairs, 1984—



**John Thomas Walker**

Bishop of Washington

*Personal:*

Born: Barnesville, Georgia, July 27, 1925  
Married: Rosa Maria Flores, March 26, 1962  
Children: Thomas, 1963; Ana Maria, 1965; Charles, 1970

*Education:*

A.B.—Wayne State University, 1951  
B.D.—Virginia Theological Seminary, 1954  
D.D.—Hobart College, 1974  
D.D.—University of the South, 1974  
D.D.—Interdenominational Theological Seminary, Atlanta, 1975  
D.H.L.—Virginia Theological Seminary, 1978  
LL.D.—Georgetown University, 1978  
LL.D.—Wayne State University, 1984

*Ordination:*

Deacon, 1954; Priest, 1955; Bishop, 1971

*Professional:*

Locum Tenens, St. Mary's Church, Detroit, 1954-1955, and Rector, 1955-1957.

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## ELECTION OF PRESIDING BISHOP

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Master, St. Paul's School, Concord, New Hampshire, 1957-1964, 1966  
Instructor, Bishop Tucker College, Uganda, 1964-1965  
Canon, Washington Cathedral, 1966-1971  
Dean, Washington Cathedral, 1978  
Suffragan Bishop of Washington, 1971-1976  
Bishop Coadjutor of Washington, 1976-1977  
Bishop of Washington, 1977—

### *Significant Ministries:*

Director, Executive Council Summer Training Program, Nicaragua, Guatemala, Costa Rica, 1961  
Trustee, Virginia Theological Seminary, 1971—  
Member, Standing Commission on Ecumenical Relations, 1974-1978  
Board Member, Africare 1974—; Chair 1977—  
Delegate, World Council of Churches, 1975  
Founding Member, Urban Bishops Coalition, 1976—  
Special Commission, U. S. Military Academy, 1976  
Founding Member, Interfaith Conference of Metropolitan Washington, 1978—  
Member, Standing Commission on Church in Metropolitan Areas, 1979-1982  
Trustee, Church Divinity School of the Pacific, 1979-1984  
Staff, New Bishops Training, Conference of Anglican Provinces of Africa, 1981, 1983, 1984  
President, Council of Churches of Greater Washington, 1983—  
Director, Riggs Bank, Washington, D.C., 1985

## The Episcopalian, Inc.

In April 1960, a small band of concerned Church people—nine members of General Convention's Church Magazine Advisory Board and six staff members housed in a rented loft on East 23rd Street, New York—opened a new page of Church history.

With a mailing list of 36,500 names and a mandate from the 1958 General Convention to create and test a national periodical for the laity, this group received the first copies of a magazine called *The Episcopalian*, with nervous anticipation, after months of meeting and planning.

This year, the planning and anticipation still occur as each issue takes shape and runs off the large web-offset presses. Now *The Episcopalian*, with more than 20 regional editions, goes to some 250,000 subscribers in every diocese and state and some 25 foreign countries.

We celebrate our 25th anniversary as the Episcopal Church's national monthly. We also have entered our 150th year of continuous publication as the Church's officially-sponsored means of bringing the news of the Church to the people of the Church.

This saga started in the fall of 1835 at the Great Missionary Convention in Philadelphia. That year the bishops and deputies agreed that each member of the Episcopal Church should also be a member of the Domestic and Foreign Missionary Society. After the convention, the Society launched its first publication, appropriately named *The Spirit of Missions*, to record the growing service of its missionaries in the western territories and abroad.

In the 1940's, after the creation of a National Council to administer the Society's work between Conventions, and with a full-time Presiding Bishop in charge, *The Spirit of Missions* was changed in format and scope to become *Forth*, the publication of the National Council. In 1961, after a period of trial, *The Episcopalian* was approved by General Convention as an officially-sponsored, independently-edited monthly for the people of the Church.

In 1970, *The Episcopalian*, with the support of the Diocese of Central Pennsylvania, began its first regional edition, and in 1974, again with the help of Central Pennsylvania, changed to the present format. In the past decade, circulation has more than doubled. *The Episcopalian* has been able to operate without General Convention subsidies, despite staggering increases in postage and paper costs, as we reported in 1979 and 1982.

The future is uncertain and challenging—as it always is in this fragile mode of ministry—but we are grateful to God; our readers; the bishops, dioceses and parishes who use *The Episcopalian* through Small Group, Parish Every Family, and Diocesan Combination Plans; and to Presiding Bishop John Maury Allin and the Executive (formerly National) Council for the support and encouragement that makes this report possible.

The pages of *The Episcopalian* have brought a world of information into the homes of Church people over the last three years. Stories range from what it's like to be Christian in the Soviet Union to the rapid spread of the faith among the nations of Africa and right into our local communities where faith in action inspires each of us here at home.

Our popular column, "Reflections," has featured such well-known theologians, educators, and authors as Verna Dozier, Madeleine L'Engle, Mark Gibbs, Morton Kelsey, Martin Marty, Herbert O'Driscoll, Eugenia Price, and John Westerhoff.

In 1983, in a joint venture with the Church Hymnal Corporation, *The Episcopalian* began previewing the *Hymnal 1982*, to be published later this year. That feature gave congregations an opportunity to try the music.

Reflective of the age in which we live, a special section on how parishes and missions use computers not only sparked a lot of interest, but helped establish an informal network of computer users who help one another and share learnings through a continuing column called "Small Bytes."

Another feature that has caught on with our readers is "Feasts for Feast Days," which has drawn many requests to make it more widely available.

Articles and reader response forums on subjects, such as, how valid is tithing, nuclear weapons and the arms race, and "Should Episcopalians accept papal primacy?" were valuable airings of these subjects and others of similar weight and concern. In February of this year, an opinion column, written by guest columnists, was begun. It's called "Here I Stand," borrowed from Luther's famous statement. Letters-to-the-Editor space has also been expanded to accommodate response to "Here I Stand" and other articles and regular features.

As a Christmas present in 1984, we printed a four-page special insert, "Chapter and Verse, an Inquirer's Pursuit of the Not-So-Trivial Facts and Figures," which not only was well-received and occasionally used in Christian education classes, but also was widely reprinted in diocesan papers and parish periodicals.

A special profile of the Archbishop of Canterbury, Robert Runcie, was among the articles we developed to help keep the American Church aware of what it means to be part of the Anglican Communion and to know the archbishop better.

Keeping our Church people abreast of the work and mission of Bishop Desmond Tutu as he leads his people in their struggle for justice in South Africa has been a challenge and pleasure.

In addition to our regular coverage of the events in the ongoing life of the Church, we carried a special history section, "The Loyalist Papers," in 1983, and profiled the first American bishop, Samuel Seabury, whose consecration bicentennial was celebrated last year.

As *The Episcopalian* marks its 25th anniversary, the Board and staff are making a determined effort to focus on the future, looking to the new era that comes now with a change in Church leadership. Among the accomplishments we hope to make in the publication's life in 1985 is a thorough study of its editorial policy and content, along with an evaluation of the advertising, circulation, promotion, and business departments. The study is made possible through a generous grant from Trinity Church, New York City, for which *The Episcopalian* is grateful.

A new design of *The Episcopalian*, and more easily read text type, makes possible a fresh display of news and features. It also provides for diocesan editions a cover page for diocesan news, photos, and indexing.

Continuing the upgrading of our product is the goal of each staff person.

This past triennium has been one of consolidation, innovation, and change. In April, 1982, James Milholland, Jr., senior vice-president of Harcourt, Brace, and Jovanovich, Inc., retired as president of The Episcopalian, Inc., and was succeeded by Robert L. Hartford, former president of Penton Publishing Company. John C. Goodbody of Charleston, South Carolina, succeeded Richard J. Anderson of Cos Cob, Connecticut, as secretary.

The Board also received the resignations of Eugene A. Niednagel of Lebanon, Indiana; Isabel Baumgartner of Kingsport, Tennessee; and Dean T. Stevenson of Lemoyne, Pennsylvania. It elected as new members Harry C. Rubicam of Old Greenwich, Connecticut; Alan Conner of Sausalito, California; Gerald N. McAllister of Oklahoma City, Oklahoma; Henry L. McCorkle of Brunswick, Maine; Ruth Nicaastro of Los Angeles,

## THE BLUE BOOK

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California; Alfonso Narvaez of Montclair, New Jersey, and Alma Wyden Simmons of Detroit, Michigan.

In November 1984, we lost William S. Lea, one of the original members of the Church Magazine Advisory Board appointed by Presiding Bishop Arthur Lichtenberger to study and pilot test an Episcopal Church magazine. From that day until the time of his death, he continued as an active, valuable member of the Board of Directors. One of his last responsibilities was to serve on the search committee for the new publisher. We thank the Lord for his time with, and great service to, the whole Church and to *The Episcopalian*.

Founding editor Henry L. McCorkle retired early this year after 25 years of service and was succeeded as publisher by Richard L. Crawford, editor of *Oklahoma's Mission* and assistant to the Bishop of Oklahoma. Emmaretta Wiegart, production editor and *The Episcopalian's* first staff member, retired this spring after more than a quarter century of service to the Church. In 1984, Jean B. Weir, staff promotion consultant for more than ten years, retired, and Harriette M. Padgett, assistant to the publisher, recorded her 20th anniversary with *The Episcopalian*.

A new advertising team joined the staff this triennium. Manager Cindy Wheeler and sales manager William Griffiths, formerly with the *Philadelphia Bulletin*, have worked hard to standardize rates and offer our services to more and more people, resulting in record ad revenues in each of the past three years.

Our advertising and business operations have been computerized and changes in our circulation fulfillment computer services have put *The Episcopalian* on the U.S. Postal Service's "pink tag" delivery system for second-class periodicals, thus speeding up delivery of the publication.

Postal charges have increased only slightly these past two years, thus holding our distribution costs down. This good news, however, has been offset by a 13.8% increase in paper costs in 1984 and a 15% increase in computer costs this year. Another postal increase is expected later this year.

The continued success of our Episcopocot books and calendars helped us to operate in the black in 1982 and 1983. We introduced a new book, *Bless You!* in the fall of 1982 and calendars for 1983, 1984 and 1985. This year we plan to publish another Episcopocot book as well as a calendar for 1986, and we are planning to introduce our popular *Feasts for Feast Days* column in menu book form this year also.

Respectfully submitted,

Robert L. Hartford,  
*President*

### SUMMARY OF FINANCIAL RESULTS—1982, 1983, 1984

	1982	1983	1984
<b>Income</b>			
Advertising—Net of agency commissions and cash discounts.	\$185,681	\$186,979	\$231,888
Subscriptions—Regular	48,836	62,597	64,486
—Church plans	74,714	76,552	69,763
—Diocesan plans	412,694	413,478	413,077
—Seed money grants	(5,683)	(3,608)	(2,115)
—Clergy.	35,583	28,164	33,030

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**THE EPISCOPALIAN**

Service and other income	<u>115,523</u>	<u>100,003</u>	<u>93,875</u>
<b>Total</b>	<b>\$873,031</b>	<b>\$867,773</b>	<b>\$906,119</b>
<b>Expenses</b>			
Mechanical and distribution	\$417,404	\$389,723	\$421,347
Advertising	29,954	34,869	35,283
Editorial	113,687	117,952	125,050
Circulation	140,884	143,034	148,190
General and administrative	<u>151,885</u>	<u>164,914</u>	<u>195,689</u>
<b>Total</b>	<b>\$853,814</b>	<b>\$850,492</b>	<b>\$925,559</b>
Publishing results	\$ 19,217	\$ 17,281	\$(19,440)
Appropriations from General Convention	—	—	—
<b>Net from operations</b>	<u>\$ 19,217</u>	<u>\$ 17,281</u>	<u>\$(19,440)</u>

**RESOLUTIONS**

**Resolution #A—64**

Confirmation of present members and directors

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

- |   |  |
|---|--|
| Richard J. Anderson<br>George I. Chassey, Jr.<br>Alan Conner<br>John C. Goodbody<br>Arthur Z. Gray<br>George T. Guernsey III<br>Robert L. Hartford<br>Howard Hoover<br>Ralph E. Hovencamp<br>Inez Kaiser<br>Robert E. Kenyon, Jr.<br>Elizabeth B. Mason | Gerald N. McAllister<br>Henry L. McCorkle<br>James Milholland, Jr.<br>Alfonso A. Narvaez<br>Ruth Nicastro<br>Frederick L. Redpath<br>John W. Reinhardt<br>Robert A. Robinson<br>Harry C. Rubicam<br>Alma Wyden Simmons<br>Donald R. Woodward<br>John M. Allin, <i>ex officio</i> |
|---|--|

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.

**Resolution #A—65**

Use of *The Episcopalian*

*Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention recommend use of *The Episcopalian* to Church agencies, dioceses, parishes and vestries through the Diocesan Combination Plan, Parish Plan, Small Group Plan, and related services.

# The General Board of Examining Chaplains

## A. MEMBERSHIP

### Bishops

- The Rt. Rev. Bennett J. Sims, Atlanta GA (1985), resigned 1984, *replaced by* the Rt. Rev. J. Mark Dyer, Bethlehem, PA.
- The Rt. Rev. William J. Gordon, *Vice-Chairman*, Midland, MI (1985)
- The Rt. Rev. Richard F. Grein, Topeka, KS (1988)

### Clergy with Pastoral Responsibilities

- The Rev. William H. Baar, La Grange, IL (1985)
- The Rev. Donald E. Bitsberger, *Chairman*, Newton, MA (1985)
- The Rev. J. Mark Dyer, So. Hamilton, MA (1985), elected bishop 1983, *replaced by* the Very Rev. Robert E. Giannini, St. Petersburg, FL.
- The Rev. Herman Page, Topeka, KS (1988)
- The Rev. John D. Lane, New Orleans, LA (1988)
- The Rev. Canon Frederick B. Williams, New York, NY (1988)

### Members of Faculties

- The Rev. Boyce M. Bennett, New York, NY (1985), resigned 1983, *replaced by* the Rev. L. William Countryman, Ph.D., Berkeley, CA.
- The Rev. Robert M. Cooper, D.Div., Austin, TX (1985)
- The Rev. William B. Green, Ph.D., Austin, TX (1988)
- The Very Rev. John Booty, Ph.D., Sewanee, TN (1988)
- The Rev. Holt M. Graham, Th.D., West St. Paul, MN (1988)
- The Rev. Louis Weil, S.T.D., Nashotah, WI (1988)

### Lay Persons

- Dr. William Gaines, Chicago, IL (1985)
- Mrs. Evelyn Shipman, Freeland, WA (1985)
- Dr. Thomas Matthews, Tulsa, OK (1988)
- Dr. Thomas Bartlett, University, AL (1988), resigned 1985.
- Mrs. Barbara Wolf, Falmouth, ME (1988)
- Dr. Ann Diemer, Pontiac, MI (1988)

## Representatives of the Board at General Convention

The Rt. Rev. William J. Gordon, House of Bishops, and the Rev. Donald E. Bitsberger, House of Deputies, are authorized by the Board to receive nonsubstantive amendments to the report.

## B. SUMMARY OF THE BOARD'S WORK

During the triennium, the General Board of Examining Chaplains:

1. Convened at the College of Preachers in each of the three years to prepare an annual General Ordination Examination, and arranged for these examinations to be administered to between 315 and 348 candidates each year, in about 45 locations each year, including one or two outside of the United States.
2. Participated annually in overseeing the work of 158-175 persons, clerical and lay, convened in eight centers, to read the examinations and write evaluations of them.

3. Reported examination results and recommendations to all candidates, their bishops and commissions on ministry, and made the required canonical report to seminary deans.
4. Visited several seminaries, dioceses, and parishes to interpret the work of the General Board of Examining Chaplains.
5. Worked on various subcommittees, both during the year and in the annual meetings, to accomplish the canonical work of preparing and evaluating the examinations, and evaluating the processes of administering the examinations.
6. Elected a Planning Committee to review the Board's work and prepare for its Annual Meeting (beginning in 1984).
7. Introduced a new category of questions in the GOE. For the first time in 1984, the examination included a substantive *closed-book* question, requiring as much as an hour to answer; the candidate could refer to no resources other than the Bible and the Book of Common Prayer.
8. Collaborated with other agencies which are accountable for the education and development of the ordained ministry in and for the Church—such as the Council for the Development of Ministry; the Board for Theological Education; the Committees on Theology and on Ministry of the House of Bishops; the Council of Seminary Deans; the Program, Budget, and Finance Committee; and the General Convention and national Church staff through Canon James Gundrum. In particular, the Board sought help from all of the above in attempting to formulate guidelines for theological education as mandated by the 1982 General Convention;
9. Reported through its chairman, or through bishops who are Board members, to the interim meetings of the House of Bishops in Spokane, WA, and Jackson, MS, as required by the Canons.
10. Is reporting at this time a summary of the evaluations of 2768 GOE's for the years 1977-1985. This is in response to the first part of the resolution passed at the 1982 General Convention in New Orleans, *viz.*, "That the General Board include in its reports to the House of Bishops the results of the decade of testing candidates for ordained ministry. . . ."

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NOTE: Much of the administration of the Board's work is in the portfolio of the Rev. Richard T. Loring, D.Th., of Chelsea, MA, who manages the work of the GBEC with grace, dignity, and careful attention to detail. Dr. Loring succeeded the Rev. R. Emmet Gribbin, S.T.S., of Northport, AL, who served as Administrator of the Board from 1974 to 1983.

TABLE 1

General Ordination Examinations Administered, 1982-1985

	1972-82	1983	1984	1985	Triennium totals 1983-85	Totals 1972-85
<b>Candidates examined</b>						
Essay examination	2898*	317	348	317	982	3880
Multiple-choice test**	2280	316	348	317	981	3261
<b>Dioceses represented***</b>	92*	84	83	81	93	98
<b>Readers participating</b>		158	174	160		

\*The figures for candidates taking the essay examination and dioceses participating in the early years may not be completely accurate since some essays were evaluated by dioceses and not by the national readers.

\*\*A multiple-choice machine-scored test on *The History, Literature and Vocabulary of the Christian Tradition* became part of the GOE in 1975.

\*\*\*Every diocese but one in the United States has its candidates take the GOE's, but small dioceses do not have candidates every year. In the last six years, 98 out of 99 dioceses have used the GOE; this count includes Navajoland and the Convocation of American Churches in Europe, but not the new Diocese of East Tennessee.

TABLE 2

Results of the General Ordination Examinations, 1977-1985

	1977	1978	1979	1980	1981	1982	1983	1984	1985
<b>Number of candidates</b>	300	295	318	286	279	308	317	348	317
Proficient in <i>all seven</i> areas	191	174	176	143	157	173	170	193	147
Proficient in <i>six</i>	44	42	88	92	82	NA	86	79	48
Proficient in <i>five</i>	43	50	44	60	39	NA	56	41	28
Proficient in <i>four</i>	7	16	23	13	10	NA	25	31	25
Proficient in <i>three</i>	12	7	9	12	7	NA	4	13	22
Proficient in <i>two</i>	8	5	4	2	3	NA	1	10	14
Proficient in <i>one</i>	1	2	2	2	4	NA	5	5	14
Proficient in <i>none</i>	5	13	11	6	4	NA	13	10	19
<b>To be reexamined in area of:</b>									
Scripture	35	27	39	37	26	49	44	75	73
History	43	50	53	37	41	57	48	59	71
Theology	44	58	66	49	41	59	68	75	73
Ethics	42	64	90	84	44	68	78	90	93
Liturgics	33	35	37	63	27	34	50	37	59
Theory and Practice	51	68	48	56	50	58	59	60	88
Contemporary Society	38	55	51	50	53	57	70	58	95

NOTES: No distinction has been made in this summary between full-time students in seminaries and those who are preparing for Holy Orders privately, nor is there a distinction between students judged to be "not proficient" and those whose GOE's have shown "insufficient material to make a judgment."

During the nine years for which results could be summarized, candidates demonstrated greatest proficiency in Liturgics and Holy Scripture and least proficiency in Ethics, Contemporary Society, and Theory and Practice of Ministry.

**C. FINANCIAL REPORT**

**Statistics—1983-1985**

	<i>1983 Actual</i>	<i>1984 Actual</i>	<i>1985 Budgeted</i>	<b>1983-85 Total</b>
<b>Expenses</b>				
Board expenses	\$25,034.95	\$29,084.10	\$33,460	\$ 87,579.05
Meetings				
Administration				
Secretarial assistance				
Reading expenses	47,080.61	52,854.49	52,117	152,052.10
Conferences				
Honoraria				
Other expense	9,610.66	17,443.86**	11,112	38,166.52
Office				
Printing				
Copying				
Postage				
<b>Total Expense</b>	<u>\$81,726.22</u>	<u>\$99,382.45</u>	<u>\$96,689</u>	<u>\$277,797.67</u>
<b>Funding*</b>				
Examination fees	\$50,666.00 (@ 167)	\$69,167.00 (@ 200)	\$64,000 (@ 210)	\$183,833.00
Convention:				
Budget	23,583.00	30,215.45	32,689	86,487.45
Funding of deficit	<u>7,477.22</u>			<u>7,477.22</u>
<b>Total Funding</b>	<u>\$81,726.22</u>	<u>\$99,382.45</u>	<u>\$96,689</u>	<u>\$277,797.67</u>

\*Program, Budget, and Finance directed in 1983 that funding will be one-third from General Convention Assessment Budget and two-thirds from examination fees. Hence fees have increased substantially during the past three years.

\*\*Includes purchase of a word processor and printer.

**D. OBJECTIVES AND GOALS**

In Title III, Canon 7, the responsibilities of the General Board of Examining Chaplains are clearly stated: to develop annually a General Ordination Examination; to administer said examination to registered candidates; to evaluate the results of the examination and to report the results to the candidates and their bishops, commissions on ministry and the deans of their seminary or education agency.

The objectives during the 1986-88 triennium will be to carry out the same tasks in ways that are balanced, responsible, and of benefit to the candidates and their bishops, as well as to the Church at large. In addition, work will continue on the development of Guidelines for Theological Education, with the help and cooperation of other agencies mentioned earlier. The Board's Planning Committee will continue to evaluate the Board's work and suggest improvements and economies.

One suggested economy is that the honorarium paid heretofore to the readers of the examinations be discontinued as of the 1986 GOE. The majority of readers, according to a poll informally taken in 1985, is in agreement with this change, which will save about \$12,000 per year. It should be noted, however, that, with the steadily increasing

## THE BLUE BOOK

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costs for air travel and accommodations, the readers' conference will absorb much of this saving.

### E. PROPOSED BUDGET FOR THE TRIENNIUM

	1986	1987	1988	1986-88 total
<b>Expenses</b>				
Board expenses	\$34,000	\$35,500	\$37,000	\$106,500
Meetings				
Administration				
Secretarial assistance				
Reading expenses	43,000	45,000	47,000	135,000
(assuming that				
honorarium is dropped)*				
Conferences				
Other expense	12,000	13,000	14,000	39,000
Office				
Printing				
Copying				
Postage				
<b>Total expense</b>	<u>\$89,000</u>	<u>\$93,500</u>	<u>\$98,000</u>	<u>\$280,500</u>
<b>Funding**</b>				
Examination fees	\$59,334	\$62,334	\$65,334	\$187,002
(assuming 320 candidates)	(@ 186)	(@ 195)	(@ 204)	
Convention Budget	<u>29,666</u>	<u>31,166</u>	<u>32,666</u>	<u>93,498</u>
<b>Total Funding</b>	<u>\$89,000</u>	<u>\$93,500</u>	<u>\$98,000</u>	<u>\$280,500</u>

\*If the honorarium were retained, expenses would climb by about \$12,000 per year, and funding would have to be adjusted accordingly.

\*\*The Program, Budget, and Finance Committee has directed the GBEC that the Convention Budget will fund only one-third of the GBEC budget, and that GOE fees must fund the balance.

### F. REQUEST FOR BUDGET APPROPRIATION

#### Resolution #A—66

*Resolved*, the House of \_\_\_\_\_ concurring, That the following amount be appropriated from the General Convention Assessment Budget for the General Board of Examining Chaplains:

\$29,666 for 1986  
31,166 for 1987  
32,666 for 1988  
\$93,498 for the triennium.

#### Resolution #A—67

*Resolved*, the House of \_\_\_\_\_ concurring, That the authorization for the General Board of Examining Chaplains to charge a fee, not exceeding \$225 per candidate, for the General Ordination Examinations be continued for the next trien-

nium, with the provision that candidates for whom the fee is not paid, but who are otherwise qualified, shall also be examined.

## G. APPENDIX

The General Board of Examining Chaplains was canonically created at the General Convention of 1970. Since 1972, when the first General Ordination Examinations were given, some 3,880 candidates have been examined by means of the GOEs, as shown earlier in Table 1.

The General Ordination Examinations require five days of writing each January. Candidates must respond to the questions with a quality of work which will enable the GBEC to certify them as having demonstrated satisfactory proficiency in the seven canonical subject matters. These are: Holy Scriptures; Church History, including the Ecumenical Movement; Christian Theology; Christian Ethics and Moral Theology; Studies in Contemporary Society, including Racial and Minority Groups; Liturgics: Christian Worship, and the contents of the *Book of Common Prayer*; and Theory and Practice of Ministry.

The General Ordination Examinations are meant to be helpful—educationally, pastorally, and structurally. The examination does not decide whether or not a given person should be ordained. That is the prerogative of the bishops and diocesan structures. The purpose of the examination is to measure readiness for ministry, to lift up those areas where weakness might be recognized, and to assist persons in a collegial way to overcome such deficiencies through re-examination in the diocese, or a continuing education program, or a reading or mentoring process. The results of the General Ordination Examinations, in the view of the Board members, are only part of the data which bishops, standing committees and commissions on ministry may use to assist them in making decisions in matters of ordination and the pastoral support of the persons involved.

The first General Ordination Examinations were based entirely upon situations which one might encounter in the practice of ordained ministry. They were “open-book” and required long, essay-type answers which tested primarily the candidates’ awareness of resources and their use. Through the years other types of questions have been added to the examinations and now include: (a) a multiple-choice, closed-book examination which tests knowledge in five canonical areas (not including Contemporary Society and Theory and Practice of Ministry), (b) several short-answer, closed-book questions (in the jargon of the GBEC, “questions at the church door or during the coffee hour”), and (c) a new category of closed-book questions which require more substantive responses than (a) or (b) and which test more in-depth knowledge of the candidates, knowledge which an ordained person might reasonably be expected to know without reference to resources other than the Bible and the Book of Common Prayer.

The objective part of the examination, instituted in 1975, is an area of some confusion and criticism. A multiple-choice test entitled “The History, Literature and Vocabulary of the Christian Tradition” was prepared in consultation with the Educational Testing Service, revised several times, and in 1982 was completely re-designed with the aid of testing experts. The test indicates whether candidates are knowledgeable in some detail about the content of subjects studied in theological education. Readers evaluating performances of candidates on the rest of the examination do not have the scores on this multiple-choice test; the chaplains at the several area meetings, however, do have these scores to assist them in the decisions about a candidate’s proficiency in the canonical subjects, especially if there does not otherwise seem to be sufficient evidence on which

to base an evaluation in a particular subject. The Board is assessing the best manner in which to communicate the scores on this test to the bishops, seminaries, and others. Besides raw scores, comparative rankings have been given in terms of percentiles, quintiles, and (most recently) median scores in the subjects which the test covers.

In 1982, General Convention placed upon the GBEC the responsibility to "prepare guidelines for theological education to supplement the canonical list of seen fields." This has proved to be a difficult and demanding task and one which could not be accomplished by the GBEC alone. During the past year there has been, however, great progress toward publication of at least a first draft of Guidelines for Theological Education. This progress is the result of the willing and helpful collaboration of the Board for Theological Education, the Council for Development of Ministry, the Council of Deans, the House of Bishops Committees on Ministry and Theology, and the gracious interest and support of the Presiding Bishop himself.

Finally, we wish to express our appreciation for the dedicated efforts of Dr. Emmet Gribbin, who retired as our Administrator in 1983, and of his successor, Dr. Richard Loring; and our gratitude for the work and time of the hundreds of readers who, through this triennium, have helped the Board and the candidates with their skills and energies. We wish also to thank the seminaries and other agencies which have helped to administer the examinations and have hosted the annual Conferences of Readers.

Respectfully submitted

Donald E. Bitsberger,  
*Chairperson*



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# The Executive Council

## PROLOGUE

At the conclusion of each General Convention, every resolution that has been passed by both Houses is referred to the cognate standing commission or interim body. Occasionally a referral is to a given unit of the Executive Council.

Five such resolutions from the 67th General Convention were referred to Administration and/or Finance. Each is now under study and planning, to wit:

Title I, Canon 6	Business methods in Church affairs.
D-81S	Committee on Location of the Church Center.
D-120A	Presiding Bishop's Task Force on Accessibility.
D-078	Affirmative Action policy of Personnel.
A-151	Long-range planning—presented and approved by Executive Council, February, 1985.

Following are special reports on the first three.

## AMENDMENT OF SECTION 1 OF CANON I.6

For at least the last ten years, treasurers and/or administrators of dioceses and treasurers of churches in the United States have written or telephoned the Treasurer of the Executive Council for clarification of Section 1 of Canon I.6. The original Canon was adopted by the 1916 General Convention at a time when the investment vehicles currently available to dioceses and parishes were unknown. This amendment attempts to clarify the instruments that may be used for "permanent funds." Individual operating funds can be handled more practically in the "Manual of Accounting Principles and Reporting Practices for Episcopal Dioceses" and the "Manual of Accounting Principles and Reporting Practices for Episcopal Parishes and Missions."

### Resolution #A—68

Of business methods in Church affairs

*Whereas*, the existing Section (1) of Canon 6 relates only to the custody and safekeeping of funds that are permanent in nature and securities of whatsoever kind, and it does not purport to direct how such funds shall be invested; and

*Whereas*, the proposed amendment also is concerned only with the custody and safekeeping of permanent funds, and is intended to eliminate any possible impediment to the use of investment vehicles that have become popular since the Canon was adopted; and

*Whereas*, the reference to "securities" represented by physical evidence of ownership or indebtedness reflects the fact that some securities are now issued in book entry form: examples include certain United States Treasury Securities, certain corporate stocks, shares of regulated investment companies (mutual funds, including money market funds) or securities held by a central depository, such as a clearing corporation defined in Article Eight of the Uniform Commercial Code—in such cases the investor

does not receive a certificate evidencing ownership of the security that can be deposited as required by the first paragraph of Section (1); and

*Whereas*, the purpose of the third paragraph of the proposed amendment is to make it clear that investment in such types of securities is not prohibited by the first paragraph, requiring that permanent funds be deposited with an approved agency; and

*Whereas*, the proposed amendment clarifies the definition of the funds to which it applies and also expands the class of eligible depository institutions; and

*Whereas*, this amendment is also intended to make it clear that the investment of permanent funds in certificates of deposit is not barred; and

*Whereas*, it is recommended that any amendment be as broad and flexible as possible—a narrowly restrictive provision may be expected to cause more problems than it will avoid; therefore be it

**Resolved**, the House of \_\_\_\_\_ concurring, That Subsection (1) of Canon I.6.1 be amended

**1. by deleting the present Paragraph one (1) of Subsection (1) and inserting a new Paragraph one (1) as follows:**

*(1) Funds held in trust, endowment and other permanent funds, and securities represented by physical evidence of ownership or indebtedness, shall be deposited with a Federal or State Bank, or a Diocesan Corporation, or with some other agency approved in writing by the Finance Committee or the Department of Finance of the Diocese, under a deed of trust, agency or other depository agreement providing for at least two signatures on any order of withdrawal of such funds or securities.*

**2. by adding a new Paragraph three (3) to Subsection (1) as follows:**

*This paragraph shall not be deemed to prohibit investments in securities issued in book entry form or other manner that dispenses with the delivery of a certificate evidencing the ownership of the securities or the indebtedness of the issuer.*

## **THE CHURCH CENTER: OPPORTUNITY AND CHALLENGE**

### **Historical Summary**

In 1889, the centennial General Convention, meeting in New York, authorized the managers of the Domestic and Foreign Missionary Society to build quarters for the international missionary work of the Board of Missions and its Woman's Auxiliary. Accordingly, in December 1893, a "Church Missions House" at 281 Park Avenue South, New York City, was completed, and a major portion was rented out. Then, in 1919, General Convention "nationalized" under one body (the National Council) great portions of the missionary, educational, and social work of the Church, with the result that by 1926 National Council was calling for more room. It was not until 1958, however, under Presiding Bishop Arthur Lichtenberger, that a committee began seriously to work on the problem. Their work culminated in 1963 with the opening of the present Church Center at 815 Second Avenue, New York City.

From that time on, and especially in recent years, offers to purchase the building have been received, in constantly increasing amounts. In order that Executive Council might be aware of these offers and do some preliminary planning, the Presiding Bishop appointed, in November 1981, a Location Committee of Council. The need for such a

committee was reaffirmed by Resolution D-81 (Substitute) of the General Convention of 1982, as follows:

*“Resolved, the House of Bishops concurring, That the 67th General Convention direct the Executive Council to continue to study the desirability and feasibility of the relocation of the Episcopal Church Center from New York City to a more central location; and be it further*

*Resolved, That the Executive Council report back its findings and recommendations to the 68th General Convention.”*

On March 14, 1984, Bishop Allin received a bid in which a non-specified client offered \$25.5 million in cash for the building, with the understanding that it would be vacated within approximately one year. The question of responsible stewardship inevitably arose: Should the Church take the money and relocate? Was it good stewardship to remain or to sell?

The Presiding Bishop then appointed four additional Council members to the Location Committee, to make it more representative of the Church at large. He and Dr. Charles Lawrence, President of the House of Deputies, served as *ex officio* members. The Treasurer, Matthew Costigan, and the Vice President of the Domestic and Foreign Missionary Society, the Rt. Rev. Alexander Stewart, served as staff liaison officers.

The first meeting of the new Committee, on April 10, 1984, considered the March bid and determined to test the market to find out whether the offer in question was the maximum amount that might be attained and also whether there might be offers giving the Church a longer time to move.

On the very morning of the next meeting of the Committee, May 29, a bid was received from a United Nations delegation in the amount of \$26.5 million. Other bids likewise indicated a possible sale price of 26 million.

The Committee decided to present the bid to the Executive Council at its regularly scheduled meeting one week later. Meanwhile, it set a firm requirement—that the Church would be allowed at least three, and up to four, years to vacate. During that time, three floors of space would be surrendered to the purchaser. The bid was still \$26.5 million. The Church, however, would pay rent during that three- to four-year period from the income of the monies received from the sale. The Executive Council (June 1984) agreed to proceed with negotiations.

On September 20, the Committee met again to consider varieties of options and bids received during the summer. Resistance to rapid action was becoming evident throughout the Church.

The final bid received from the potential buyer, as set forth in the signed contract, was for \$20.5 million in cash, with essentially free rental of space during the three- to four-year period the Church remained in the building. Meanwhile, interest would be accumulating on the capital amount of the sale, resulting in the receipt of approximately \$33,000,000 by the time of moving four years later.

By October 29, the day before the Council was to meet, it was evident that the Church at large was hesitant to see action taken prior to General Convention. Many interpreted the General Convention resolution as restricting an actual sale but asking that the committee report its findings and recommendations, including a possible recommendation to sell. Accordingly, when Council voted on October 30, the proposed sale to the United Nations delegation was defeated.

This action freed the Committee to put its energies into a careful study of criteria and models for a Church center.

Between the October 1984 and February 1985 Council meetings, the Committee, in order to expand its own understanding and to ascertain the mind of the Church leadership,

sent questionnaires to all active bishops, standing commissions, interim bodies, and provincial officers. Another questionnaire was developed for the in-house staff. The questionnaires asked about desirable locations and facilities, both in general and more specifically; about a preferred building style; and for some background information about the respondent. The responses (85% replied) were collated and analyzed; a summary analysis is attached. The complete data are available on request.

Meeting again just prior to the Executive Council meeting in February 1985, the Committee focused on the criteria for a Church center and on four possible models complying with those criteria. The criteria and models were presented to Council in April 1985.

### **An ideal Church center**

The Church now has the opportunity to dream about what an ideal Church center should be, since it has been established that the needed resources (from the sale of 815) can be made available. The challenge is to use those resources wisely and well.

An ideal center should be a unifying *symbol*, as well as a unifying *actuality*, for the more than 100 domestic and extra-territorial dioceses of the Episcopal Church. It should be a true *spiritual* and *prophetic* center, continually recalling the Church to its mission, as well as a *physical* center, providing a focus for:

- World and national mission activity
- Networks in evangelism, education, stewardship, ecumenism, communications
- Social concerns and public issues
- Minority and ethnic interests.

An ideal center should be evidence of good *stewardship* of Church resources, at the same time providing *efficiency* of operation and the best possible *service* to dioceses, agencies, and people.

Lengthy discussions on the purpose and functions of a Church center, combined with study of all available data, led the Committee to propose the following criteria which a Church center should meet in order to fulfil its mission:

- *Provision for a worship center*
- *Flexible space*, sufficient for:
  - Staff operations and morale.
  - Short-term conference facilities.
  - Interim-body meetings.
  - Eating facility.
  - Hospitality functions.
  - Guest accommodations.
- *Economic considerations*
  - Must be achievable with assets in hand.
  - Reasonable maintenance and operational costs.
  - Labor availability at reasonable cost.
  - Travel costs for visitors/staff.
- *Quality of life for staff*
  - Cost of living and housing options.
  - Educational, cultural and recreational opportunities.
  - Ease of transportation.

- *Accessibility*
  - To international banking facilities.
  - To telecommunication facilities.
  - Proximity to international airport.
  - Availability of public transportation and/or ease of driving and parking.
  - For people with physical limitations.
- *Nearby housing and eating establishments*
- *Community and diocesan acceptance of the center*

Other factors considered were the “image” of an Episcopal Church center and the meaning of “central.” What should the center, as a physical entity, say to its members and to the world about the Episcopal Church and its mission? Does “central” mean central for the Anglican international community, or the seat of the national government and the symbol of the National Cathedral, or a geographical midpoint in the United States, or the center of the demographic distribution of Episcopalians? Does the center need to be close to the national staffs of other major communions? (See list attached.) All these questions need to be considered in the final decision regarding location of the Church center.

### **Models of a Church center**

The Church center must meet certain basic requirements, in addition to the criteria listed above: It must provide approximately 100,000 square feet of usable office and conference space, and about 50,000 square feet if the chapel, hospitality, bookstore, storage and shipping areas are included.

Keeping the criteria in mind, four possible models have been developed:

#### *Campus-Style Model*

This model illustrates a Church center built on a plot of 160 to 200 acres around a lake and in a landscaped setting. The centerpiece is the chapel, built on a small island and visible from most parts of the center. Connected to the chapel by a covered bridge is a central atrium. Covered walkways lead to a conference hall, with meeting rooms of various sizes, a health center and a residence hall, with rooms and lounges to accommodate visitors. A training institute, with classrooms, offices and auditorium, provides facilities for training missionaries, volunteers, and staff. This model is open to ecumenical possibilities, providing space for other denominational office buildings and the sharing of the conference, health, residence, and training facilities. It provides pleasant surroundings, an efficient layout with space for expansion and the potential to develop community among visitors and staff.

#### *Center City Model*

This model is essentially an office building in any city, built or remodeled to comply with the established criteria. Ideally, it would be located near or adjacent to an already existing chapel or church of some historical or architectural interest, which would help to provide an Episcopal identity. The advantages are easy accessibility, good public transportation, and a wide choice in housing and eating establishments, plus other amenities available to city dwellers. It would also be symbolic of the Church’s interest in and concern for the problems of urban life.

*Freeway/Airport Model*

The freeway/airport model is a conventional, multi-floor office building, enclosing a chapel, near an international airport and/or busy highway. It would be close to or adjacent to commercial facilities which could provide adequate and convenient meeting space and housing for committees and visitors. The advantages would be accessibility and ease of transportation, both for outgoing staff and incoming visitors and Church officials, and the possibility of using conference and eating facilities as needed, without paying for and managing them on a full-time basis. It could be planned to provide the maximum and most efficient use of space in the accomplishment of the Church's mission.

*A Redesigned 815 Second Avenue, New York City*

The present building, can be refurbished over a period of time to comply more closely with the stated criteria, by providing: more flexible space, a more attractive and modernized eating facility, a hospitality area on the first floor, guest accommodations, better ventilated conference rooms, and much needed redecorating. Necessary funding for these purposes would be provided in future years' budgets. The possibility also exists that the national Church might be provided use of an existing facility in New York City which would be ideal for entertaining visiting church officials and committees. A further possibility to be explored is the purchase of property adjacent to 815 and the selling of air rights, as a possible source of income.

In light of the foregoing historical summary, criteria and models, we recommend the following resolution:

**Resolution #A—69**

*Resolved*, The House of \_\_\_\_\_ concurring, That the 68th General Convention receive the Executive Council report in response to Resolution D-81 (Substitute) of the 67th General Convention on the location of the Church Center; adopt the criteria and models set forth therein and commend them to the Presiding Bishop and Executive Council for use in the decisions to be made by them regarding the future location of the Episcopal Church Center; and be it further

*Resolved*, That the Presiding Bishop and Executive Council be hereby authorized to take any action necessary to implement the criteria hereby adopted, including but not limited to the selection of a site for the Church Center, and to make any decisions necessary to effect the sale of the present facilities if such a sale be desirable or necessary.

APPENDIX TO CHURCH CENTER REPORT

Headquarters Locations of Major Religious Organizations:  
United States and Canada

<i>Organization or Denomination</i>	<i>All-inclusive Membership</i>	<i>Headquarters Location</i>
Southern Baptist Convention	13,991,709	Nashville, TN Richmond, VA Atlanta, GA Dallas, TX Fort Worth, TX Memphis, TN
United Methodist Church	9,457,012	New York, NY Evanston, IL Dayton, OH Washington, DC Nashville, TN
Jewish "Congregations"	5,725,000	New York, NY
National Baptist Convention, U.S.A.	5,500,000	*
Church of God in Christ	3,709,661	Brooklyn, NY
The Church of Jesus Christ Latter-Day Saints	3,521,000	Salt Lake City, UT
Presbyterian Church (U.S.A.)**	3,157,372	New York, NY Atlanta, GA
Episcopal Church	2,794,139	New York, NY
National Baptist Convention of America	2,668,799	*
Lutheran Church in America**	2,955,655	New York, NY Philadelphia, PA
Lutheran Church-Missouri Synod	2,630,823	St. Louis, MO
American Lutheran Church**	2,346,710	Minneapolis, MN
African Methodist Episcopal Church (United Church of Canada)	2,210,000 2,201,925	New York, NY Toronto, Ontario
Greek Orthodox Archdiocese of No. & So. Amer.	1,950,000	New York, NY
Assemblies of God	1,879,182	Springfield, MO
United Church of Christ	1,716,723	New York, NY
American Baptist Churches in the U.S.A.	1,621,795	Valley Forge, PA
Christian Church (Disciples of Christ)	1,156,458	Indianapolis, IN
African Methodist Episcopal Zion Church	1,134,179	* no specific
Christian Churches and Churches of Christ	1,063,254	* no specific
Orthodox Church in America	1,000,000	Syosset, NY
(Anglican Church of Canada)	914,000	Toronto, Ontario

\* No real headquarters location; boards have little or no staff.

\*\* Churches have or are about to be merged; will consider headquarters location.

Major Religious Groups Headquartered in New York City

American Bible Society	Interchurch Center
Catholic Relief Services	International Christian Youth Exchange
Church Center for the U.N.	National Conference of Christians and Jews
Church Women United	National Council of Churches
Church World Service	Religion in American Life, Inc.
	World Council of Churches, U.S.A. Office

REPORT OF THE TASK FORCE ON ACCESSIBILITY

Membership

The Rev. Sherrill Scales, Jr., *Chairman*  
The Rev. Nancy Chaffee  
Mr. Paul Chalk  
The Rev. Jerry Crook III  
Dr. Charlotte Hawkins-Shepard

The Rt. Rev. Alexander Stewart

Ms. Marcia Newcombe  
The Rev. Roger Pickering  
Mr. Howard Quander  
Ms. Barbara Quinn  
The Rev. Barbara Ramnaraine

Summary of the Task Force Work

The Task Force on Accessibility was appointed by the Presiding Bishop to respond to the following resolution of the 67th General Convention (D-120A):

*“Whereas*, there has been minimal response to the 1979 General Convention action on integration of disabled/handicapped into all aspects of Church life; therefore be it

*Resolved*, the House of Bishops concurring, That the 67th General Convention direct the Executive Council to establish a Task Force with at least 51% of the members being disabled/handicapped to deal with accessibility of disabled/handicapped persons into all areas of the life of the Episcopal Church; and be it further

*Resolved*, That the word “disabled/handicapped” be added to minority listings printed in the official publications issued by this General Convention; and be it further

*Resolved*, That the Joint Commission on Constitution and Canons be asked to review the Canons to insure inclusion of the words “disabled/handicapped persons” within the intent of the Canon and to report its findings to the 68th General Convention.”

The Task Force has been concerned not only with physical barriers that confront persons with disabilities, but also with communication barriers, learning needs, and problems of attitudes and awareness.

Shortly after its formation, the Task Force conducted a survey of all its dioceses to ascertain the extent to which they had complied with the 1979 General Convention action calling for establishment of committees concerned with disabilities/handicaps. Both a written questionnaire and a telephone follow-up revealed that a total of 19 dioceses have in fact formed such a group. Of those who did not have a specific committee or task force, 45 did specify a particular contact person in this area. Names of specific diocesan groups and of contact persons were entered into a computerized “resource data bank,” and this data bank has formed the basis for initiation of a networking system that will be used to provide increased intercommunication and information sharing among Episcopal bodies working towards the inclusion by the Church of all persons with disabilities.

Those dioceses that have not yet established such a group were targeted for future communication, designed to point out the need for such action and encourage them to take it.

The Task Force has sought to encourage ministries *with* (rather than only to, or for) persons who have a disability. It has assisted clergy and other Church leaders in exploring ways of incorporating persons with disabilities “into all areas of the life of the Episcopal Church.”



Specifically, the Task Force has performed the following tasks and services:

- Gathered and shared information on existing projects and resources (both Episcopal, and of other denominations) related to the Church and handicaps;
- Sent representatives to ecumenical meetings related to the Church and disability concerns;
- Mailed informational materials to dioceses, seminaries, and parishes;
- Initiated networking among Episcopal groups working towards the inclusion of persons with disabilities;
- Supported the special publication—"Ordination of Women with Disabilities" (topical issue of *The Caring Congregation*)—by the Healing Community, White Plains, NY;
- Displayed materials related to the Church and disabilities at the Episcopal "Models of Ministry" Fair held in North Carolina during May, 1984.

An estimated 80% of the general population will have a disability at some point in their lives. Currently, one of every seven persons is considered permanently disabled, and the incidence of disability is expected to increase.

In its effort to increase awareness and sensitivity about disabilities, the Task Force has underscored the following five points:

- Even though it may appear that there are no persons with handicaps in our parishes, we must be concerned about the needs of these people. Christ has charged us as his body, the Church, to love one another, and to care for the needs of all people. It is very likely that there are indeed persons with disabilities in our Church community. Because of attitudinal and architectural barriers, many persons with disabilities do not feel welcome. Thus, "to seek and serve the Christ in all whom we meet," we must identify and invite these persons into his family.
- When we can avoid stereotyping, dispel myths, and eliminate negative language, we are able to see the whole person rather than just the disability. Even though attitudes have been changing, people with disabilities are still portrayed according to two main stereotypes—the poor pathetic creature, and the courageous hero struggling against all odds. In addition, we speak in ignorance and fear of the "deaf and dumb" and the "crippled;" we use other negative terms such as "victims," "stricken," and "afflicted." We group individuals in a devaluing way, calling them "the handicapped." What is most important to celebrate the abilities as we learn to accept the disabilities in individuals.
- As disabilities differ, so do individual needs. Social, emotional, learning, mobility, and communication needs of persons with disabilities are the same needs non-disabled persons have; but often, these needs must be met differently. Accommodations must be made to ensure the inclusion of these individuals.
- Cost is not a valid reason for our inactivity as a Church community. Valuing "cost first" reflects our negative attitude toward the worth of persons with disabilities.
- While ministries with persons with disabilities take place at the local level, dioceses and national bodies are increasingly providing guidance, resources, and direction.

While the Episcopal Church has taken a leadership role in numerous areas of social justice, it has lagged behind other denominations in the area of disability concerns and

accessibility. For example, several major denominations recently established a national office on disability concerns. Publications of other liturgical churches—on such subjects as guidelines for meeting communication and learning needs of persons with developmental disabilities and accessibility needs of persons with physical and sensory impairments—number in the dozens and in some cases in the hundreds. A number of major denominations have their own curricula and multi-media materials for teaching children and adults with developmental disabilities. Episcopal Church leaders working in this area have had to borrow heavily from other denominations. While many of these materials are of high quality, they reflect the religious outlook, priorities, procedures, and customs of these denominations rather than those of the Episcopal Church.

From the work of the Task Force on Accessibility, and such models of ministry as the Office of Ministry with the Handicapped (Diocese of Minnesota), Office of Ministry with Persons with Disabilities (Diocese of Central New York), the Task Force on Persons with Handicapping Conditions (Diocese of Tennessee), and the Episcopal Awareness Center on Handicaps (EACH, Inc.—in Northern Virginia), the groundwork has been laid for increased national efforts in this area. The work the Task Force has done must continue.

### **Resolution #A—70**

*Resolved, The House of \_\_\_\_\_ concurring, That the 68th General Convention commend the Task Force on Accessibility and encourage it in its work and ministry; and be it further*

*Resolved, That the Task Force be continued as constituted by the 1982 General Convention and that it continue to provide leadership, training, and education in the Episcopal Church at all levels.*

### **Additional resolutions**

For additional resolutions in this area, please refer to the Blue Book report of the Standing Commission on Human Affairs and Health.

## Forward Movement Publications

### MEMBERSHIP

Forward Movement Publications is an agency of the General Convention, under the direction of the Presiding Bishop. Its mandate has been renewed by each Convention since 1934. An outgrowth of what was originally a Joint Commission on the Forward Movement of the Church, it has been governed since 1940 by an Executive Committee appointed by the Presiding Bishop.

The present membership of the Committee is:

*Chairman:* The Rt. Rev. John M. Krumm, Tustin, California  
*Vice-Chairman:* The Rt. Rev. Edward W. Jones, Indianapolis, Indiana  
*Treasurer:* Mr. N. Beverley Tucker, Cincinnati, Ohio  
*Secretary:* The Rev. Charles Henry Long, Cincinnati, Ohio  
Mr. Glenn A. Biggs, Cincinnati, Ohio  
Mr. Paul D. Myers, Cincinnati, Ohio  
Mr. Charles Powers, Cincinnati, Ohio.

Dr. Long is also editor and director of Forward Movement Publications, with general oversight of both the editorial and business offices. Mrs. Jean Scott is business manager and assistant treasurer.

The editor is assisted in the selection of manuscripts and in the development of editorial policy by an Advisory Board of men and women from different parts of the country, with skills in communications and a wide acquaintance with the needs of the Church.

On February 9, 1983 occurred the death of the Rt. Rev. Henry Wise Hobson, retired Bishop of Southern Ohio, Chairman of the first Forward Movement Commission and Chairman of the Executive Committee for 42 years, until he was succeeded by Bishop Krumm in 1976.

### THE PAST TRIENNIUM

The devotional guide, *Forward Day by Day*, issued quarterly, with an estimated 500,000 readers, accounts for nearly half of our total sales. Circulation continues to grow steadily, despite an inevitable price increase. Subscriptions to the large print edition have increased by more than 30%. The cost of the braille edition, free to any blind person requesting it, is supported by income from the Forward Movement Braille Fund, built up by contributions from readers of *Day by Day* over many years.

We maintain an inventory of over 200 other titles for the literature rack, confirmation classes, adult study groups, and parish libraries. During the last triennium, we added 83 new books and booklets, revised and reprinted others, and 'retired' a large number for which there was decreasing demand. New titles covered a wide range of subjects, from adult baptism to funeral plans. Notable additions include a collection of prayers by Stephen Bayne, *Now Is the Accepted Time*; a popular report of the World Council of Churches Assembly, *Vancouver Voices*; and a series of tracts for teenagers and parents, *Turning Points for Youth*.

We also offered, as a service to our readers, a selected list of books and pamphlets published in England, by the Bible Reading Fellowship and the Catholic Truth Society,

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to supplement what we publish ourselves. Another experiment has been to provide offprints of articles appearing in the *Anglican Theological Review*, the *Historical Magazine* and *St. Luke's Journal of Theology*, articles which, in the opinion of the editors, would be of interest to a wider audience than the regular readers of those journals. Several, indeed, proved so popular that we were encouraged to print our own editions of them.

A major effort has been annual publication of the *Anglican Cycle of Prayer* for use throughout the Anglican Communion. This has proved to be not only a helpful guide to intercessions but a unique source of information about new dioceses and a constantly changing episcopate.

In 1983, responsibility for the publication of *The Review of Books and Religion*, which had proved to be a heavy drain on our limited capital, was transferred to the Divinity School of Duke University.

## FINANCES

The Forward Movement has not in the past received any subsidy from the General Convention or Program Budget and does not request one now. The support of the Church is in the form of the purchase and use of the resources we have been directed to prepare. That support has enabled the Forward Movement to achieve new records during the triennium in both dollar value and volume of sales. A loss sustained in the inflation year of 1982 was more than made up by the results of subsequent years, so that for the triennium as a whole there was a net gain in assets in excess of \$50,000. Audited annual reports are submitted to the Presiding Bishop and Treasurer of the Executive Council.

## GOALS

The Executive Committee has met every three or four months and the Advisory Board twice. The 50th Anniversary year, 1984-85, has provided the occasion for an extensive review and evaluation of our past work and for the development of a policy statement for the future. A 'time-line' poster summarizing the history we have shared with the rest of the Episcopal Church has been prepared for distribution to all bishops and deputies at this Convention.

The mandate of the Forward Movement has not changed in fifty years! The General Convention of 1934 assigned the new Commission a grand task, "to reinvigorate the life of the Church and rehabilitate its work." It is a tribute to the vision and persistence of Bishop Hobson and his co-workers that specific ways were found—varying in different periods of the last five decades—to make a contribution to that end, deepening the devotion and setting free the ministries of countless Episcopalians.

"The Forward Movement, insofar as it has been real," Bishop Hobson once wrote, "has been interwoven with the very fabric of the Church's life. The Forward Movement is not an organization, it is not a new program, it is not something *added* to the Church. It is (an expression of) the eternal onward march of God's Spirit" within the Church.

In that spirit, and seeking to respond to the Spirit, the present leadership have adopted the following guidelines for future policy:

1. The central thrust of the work of the Forward Movement should continue to be the production of brief, readable and reasonably priced literature to support laity and clergy in their ongoing ministries as individuals and in the corporate life of the Church.

2. We should continue to publish materials with an informational or educational purpose for both new and experienced members of the Church. On the one hand, this would mean giving priority to the interpretation and support of the missionary and other programs of the General Convention and other national Church agencies. On the other hand, we should seek to serve the many voluntary societies and movements that in different ways also seek the renewal of Christ's church. Both the advocates and the critics of these movements ought to have access to our publications, provided that the material submitted is clear, coherent, reasonable, and reflects the Episcopal Church's theological style which emphasizes scriptural authority, guided by reason and tradition.

3. We ought to consider material which analyzes and evaluates contemporary secular attitudes and styles of thought which need to be taken into account in attempts to reach modern men and women. The impact of science, technology, mass media and the arts on the Christian movement has not diminished in the last fifty years but has become sharper and more pervasive. The technical theological term 'Apologetics' (interpreting Christian faith to secular thought in a persuasive manner) might describe this phase of our responsibility.

4. The Forward Movement has also provided an important service to the Anglican Communion and the ecumenical movement, as publisher of the *Anglican Cycle of Prayer*, the official reports of ecumenical dialogues, popular interpretations of WCC Assemblies and other study documents intended for use at the local level. This attempt to increase awareness of the worldwide Christian family to which we belong by virtue of our baptism and to deepen understanding of those who hold views different from our own, has been part of the task of the Forward Movement from its beginning and is not inconsistent with our fundamental purpose.

As Forward Movement enters its second half century we are engaged in reshaping our strategy for the years ahead. We do not reject the original mandate but seek new ways to express it.

The Episcopal Church and the society in which its ministry is exercised has changed dramatically over the past 50 years. To call today's Christian men and women to a renewed sense of mission and evangelism requires us to discover fresh ways to proclaim the Gospel message so that it will be heard.

**Resolution #A—71**

***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.**

Respectfully submitted,

The Rev. Charles Henry Long,  
*Director and Editor*

## The General Theological Seminary

Since our last report to General Convention in 1982, the General Theological Seminary has completed a major capital funds drive, significantly increased its annual support, and made a number of internal changes aimed at strengthening the quality of the life of the Seminary community.

The Campaign for General is coming to a conclusion with almost \$11½ million raised toward its \$12 million capital funds goal. The funds that have been raised have made it possible for us to endow our library and five faculty chairs, totally renovate our married student apartments, increase scholarship aid, while maintaining a balanced budget for three consecutive years. In addition, the generous response of our supporting congregations to the 1% resolution ~~has resulted in a 122% increase in support from this source since the triennium began.~~ We, in turn, have been working with our alumni to develop some ways in which we can respond to the parishes and dioceses of the Church, including plans for the development of an educational program for parish use produced on video tape, in addition to ongoing conversations with regard to the meaning of accountability between the Seminary and the Church-at-large.

In the Spring of 1984, the Seminary, with outside assistance, began a study of its common life, to determine how we might become a more racially inclusive community, and how we might increase our awareness of what such inclusiveness implies both in what we study and in the way we live. We see this study as an ongoing process which will continue as a regular part of our Seminary life. The significance of the issues raised in our study was heightened for us by the presence of Bishop and Mrs. Tutu in our midst during the Fall of 1984 (during which time he won the Nobel Prize for Peace). As the second Visiting Professor of Anglican Studies made possible by our Campaign, Bishop Tutu made a contribution which was unforgettable.

In looking toward the future, we are paying particular attention to the need to renovate our historic Chelsea Square campus and to the ongoing development of our Board of Trustees. We have just commissioned David Helpern Associates to begin a complete master plan for the restoration of our facilities, which will be carried out over the next 10 years. To strengthen our Board of Trustees and to enable us to build a Board which will help *guide* this effort, we are petitioning General Convention for a constitutional change that will give us more freedom to elect our own Board. Mindful of our historic connection with General Convention, we are seeking authority to elect more of our Board by limiting election by General Convention to two bishops, two priests, and two lay persons (rather than the 18 persons presently elected).

In return, we are asking that the time on the agenda allotted to the Dean of the General Seminary be given instead to the Chair of the Council of Deans to speak briefly on behalf of all the seminaries of the Church.

To facilitate this change in the Seminary's constitution the following resolution was adopted by the Board of Trustees of the General Theological Seminary and is presented to the General Convention for action.

### Resolution #A—72

**Resolved**, the House of \_\_\_\_\_ concurring, That the 68th General Convention authorize amendment of Art. III and Art. VI of the Constitution of the General Theological Seminary to permit a change in the manner of election to the Board of Trustees to allow for a Board constituted as follows:

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## GENERAL THEOLOGICAL SEMINARY

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III. The Board of Trustees shall be constituted as follows: The Presiding Bishop of the Church; the Bishop of the Diocese in which the Seminary is located; the Dean of the Seminary; ~~six two~~ Bishops chosen by the House of Bishops; ~~six two~~ Presbyters or Deacons chosen by the House of Deputies of the General Convention; ~~six two~~ Lay Persons chosen by the House of Deputies; ~~six twenty-four~~ persons elected by the Board of Trustees; and ~~three Bishops, three Presbyters or Deacons, and three lay nine~~ persons chosen by the Alumni of the Seminary. The Presiding Bishop, the Bishop of the Diocese, and the Dean of the Seminary shall be members *ex officii*. The ~~six~~ Bishops, ~~six~~ Presbyters or Deacons, and ~~six~~ Lay Persons representing the General Convention shall be ~~so chosen that three of each order shall be~~ elected at each Convention for a term of ~~six three~~ years; the ~~twelve twenty-four~~ persons elected by the Board of Trustees shall be ~~so chosen that six shall be~~ elected at the meeting of the Board following each General Convention for a term of ~~six three~~ years. The ~~three Bishops, three presbyters or deacons, and three lay nine~~ persons representing the Alumni shall be so chosen that ~~one of each order three~~ shall be elected annually to serve for three years. The Alumni elections, in which all the Alumni of the Seminary in good standing shall be the Electors, shall be in charge of the Alumni Association, whose Secretary shall report the results of the election to the Secretary of the Board of Trustees. All vacancies in the Board of Trustees may be filled by the remaining members of the Board for the unexpired terms. These forty-two Trustees shall constitute the regular members of the Board, and hereinafter are described as the members of the Board. The Board shall elect its Chairman for such time and with such powers as it sees fit. Fifteen members shall be necessary for a quorum for the transaction of ordinary business, but a majority of the Board shall be necessary for the election of a Dean or a member of the Faculty. Every Bishop of this Church, not a member of the Board of Trustees, shall be entitled to a seat and voice, but without vote, at any meeting of the Board.

VI. This Constitution, as altered by the concurrent vote of the General Convention and of the Board of Trustees, shall take effect *immediately upon its adoption by the General Convention of 1985; on the first day of October, A.D. 1884* and the first Trustees, other than ~~Bishops those persons elected to six-year terms in 1982 by the General Convention or the Board of Trustees~~, under the amended Constitution, shall be chosen ~~before that time by the House of Bishops and the House of Deputies and the Diocesan Conventions~~ respectively *at the General Convention of 1985*; and a certificate of their election shall be forwarded to the Secretary of the Board of Trustees. *At the meeting of the Board of Trustees following the General Convention of 1985, nine persons shall be elected by the Board, but thereafter all elections shall be conducted in accordance with the provisions of Article III.*

We respectfully request your support of the resolution.

Respectfully submitted,

James C. Fenhagen,  
*Dean*

## The Church Historical Society

The archives and library of the Church Historical Society serve the Episcopal Church by 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 materials in the form of the unpublished papers of bishops, other clergy, 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 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.

The General Convention, through its budget, supports the archives. The Historical Society assumes fiscal responsibility for the *Historical Magazine*.

### MEMBERSHIP

The Rt. Rev. Scott Field Bailey,  
Bishop of West Texas, *President of the Board*  
The Rev. W. Roland Foster  
The Rev. Frank E. Sugeno  
The Rt. Rev. Gerald N. McAllister  
The Rev. Donald N. Hungerford  
The Most Rev. John M. Allin  
The Rt. Rev. Maurice M. Benitez  
Dr. Nelson R. Burr  
The Rt. Rev. Gordon T. Charlton, Jr.  
Miss Margaret Chisolm  
Mr. Matthew Costigan  
The Rt. Rev. Walter D. Dennis, Jr.

Dr. David Gracy  
The Rev. Canon James R. Gundrum  
The Rev. J. Carleton Hayden  
The Rt. Rev. John M. Krumm  
Dr. Charles R. Lawrence  
The Rev. Charles F. Rehkopf  
Dr. Fredrica Thompsett  
Dr. Paul Ward  
The Very Rev. C. Preston Wiles  
The Rev. J. Robert Wright  
The Rev. John F. Woolverton  
The Rev. J. Barrett Miller  
Dr. Nelle Bellamy

### REPORT OF THE ARCHIVIST

#### I. Canonical status

The 66th General Convention of the Episcopal Church took the following actions concerning the Archives:

#### “TITLE I CANON 1

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 safekeeping 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.



Sec. 6(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."

And this resolution:

"*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."

## II. Staff and building

The Archives staff consists of four full-time members. They are:

V. Nelle Bellamy, Ph.D., Archivist of the Episcopal Church  
Elinor S. Hearn, Archivist/Librarian  
Ernest Black Ellis, Archivist/Historian  
May Lofgreen, Assistant for Administration

This is a dedicated, competent staff with historical, archival, and administrative skills. The Archivist is keenly aware of their varied contributions to the archival and historical tasks of the Episcopal Church.

The Archives occupies the second floor of the Library of the Episcopal Theological Seminary of the Southwest, approximately 8,000 square feet. It is the guest of the Seminary of the Southwest, paying neither rent nor utilities. The \$4,800 given to the Seminary in 1984 can only be seen as a token Thank-you for this substantial contribution to the Archives and the General Convention. If the General Convention paid the normal rent for such facilities in Austin at this time, it would be at least \$80,000 annually.

## III. Statistics for 1982-1984

### A. *Researchers*

The regular staff has answered 672 mail research requests and made 213 referrals to other depositories; 127 researchers have used the records; 66 were engaged in small research projects, including 31 students and faculty of the Seminary of the Southwest; 61 researchers were involved in substantial projects.

### B. *Use of records*

Statistics of materials used by researchers: 652 books and pamphlets, 1,132 volumes or boxes of periodicals and series, 170 biographical files and private papers boxes, 1,582 diocesan journals, 831 record group boxes, and 34 boxes of photographs or audio-visual materials.

## IV. Accessions: Received and processed

### A. *Accessions received*

Received in November 1982 were 73 file drawer transfer cases and 4 cartons of records from the Offices of the Executive Council and General Convention: 38 file drawers of refugee records, 18 file drawers of National

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Commission on Hispanic Affairs records, 2 file drawers of Ministry in Higher Education records, 2 file drawers of Christian Social Relations records, 1 file drawer of Black Ministries records, 2 file drawers of Lay Ministry records, 1 file drawer of Youth Ministry records, 2 file drawers of Overseas and Domestic Missionaries personnel records, 2 file drawers of Finance records, 1 file drawer of China records, 2 file drawers of triennial records, 2 file drawers of Presiding Bishop's records, and 4 cartons from Avis Harvey, Sherrill Resource Center.

Received in December 1983 were 50 file drawer transfer cases, 12 cartons, 3 wooden cases, 1 envelope and 1 folder of records from the Offices of the Executive Council and General Convention: 3 file drawers of Communications records, 1 file drawer of Executive Council dockets, 4 file drawers of UTO records, 5 file drawers of National Council on Indian Work records, 2 file drawers of Administration records, 7 file drawers of Communications Audio-Visual records, 1 file drawer of Overseas Department, Overseas Summer Training Program records, 5 file drawers from the Sherrill Resource Center, 3 file drawers of Christian Ministries records, 2 file drawers of General Convention records, 6 file drawers of Program records, 6 file drawers of Ecumenical Office records, 1 file drawer of Personnel records, 1 file drawer of Presiding Bishop's diocesan records, 2 file drawers of Registrar's records—consecration documentation, 1 file drawer of Communications records—photographs and obituaries, 1 file drawer of Laymen's Work scrapbooks, 3 wooden cases and one folder of Registrar's records—consecration certificates, 4 cartons from the Sherrill Resource Center, 4 cartons of Health and Human Affairs records, 2 cartons of building plans, maps, etc., 1 carton of diocesan journals, 1 carton of Executive Council minutes, 1 carton of Registrar's records—(deposition and inhibition documents).

Other notable accessions received in this triennium include: Minutes of the National Council/Executive Council 1948-1984 on microfilm, multiple cartons of audio-visual materials from Communications/Radio-TV, Hunger Program records from National Mission in Church and Society, records of the Secretary of the House of Bishops, Committee records of the Committee on Canons of the House of Deputies, Annual Reports of The Church Pension Fund (1966-1983), records of the Program Committee on Evangelism from the Evangelism Ministries Office, Presiding Bishop's records, Hankow Newsletters (1919-1925) and the Hankow Flood Review (1931), copies of the records of the Ecclesiastical Court of the Diocese of Washington and the Court of Review of the Fifth Province (records pertaining to the ecclesiastical trials of the Rev. William A. Wendt and the Rev. L. Peter Beebe, placed in the Archives by Llewellyn C. Thomas), private papers of the Rev. and Mrs. Hunter M. Lewis from their years of service in the Tohoku Diocese, Japan 1932-1940, private papers of the Rt. Rev. Norman S. Binsted, private papers of the Rt. Rev. John B. Mosley from his years of membership in the Episcopal Urban Bishops Coalition (1977-1980), private papers of Helen Smith Shoemaker, private papers of John L. Coe, private papers of James J. Halsema, private papers of Clifford P. Morehouse, private papers of the Rt. Rev. Reginald Heber Gooden (27 diaries covering his years as the Bishop of Panama, (1945-1971), private papers of the Rev. Helen Havens, private papers of the Rt. Rev. A. Ervine Swift, records of the Society for Preservation and Encouragement of Arts and Knowledge of the Church, proceedings of the Convention of the Episcopal Conference of the Deaf (1977-1983), records of the Episcopal Historiographers (1968-81), list of all the mission buildings designed and built by J. Van Wie Bergamini, mission architect for the Episcopal Church, 2 framed portrait photographs of Julia Chester Emery and Mary Abbot Emery Twing, study by CRW Management Services on how the Episcopal Church selects its bishops (done for the Committee on Pastoral Development of the House of Bishops), 91 reels of audio-tape of the 66th General Convention (September 9-20, 1979), the John B. Morris file of records of the Episcopal Society for Cultural and Racial Unity (1958-1968), a manuscript sermon of the Rt. Rev. George Washington Freeman (including a record of when and where preached, 1837-1851), microfilm of the contents of The Episcopal Chest, Scottish Record Office, Edinburgh, Scotland (Seabury documents).

The Archives has as usual acquired books and periodicals, church annuals and clerical directories, parish histories, Forward Movement publications, diocesan journals and periodicals and many additions to private paper collections and official records. All items received in the Archives are recorded in our accessions book.

### B. Accessions processed

*RG 25—PECUSA*, Washington (Diocese) and PECUSA, Ohio (Diocese). Copies of the records of the Ecclesiastical Court of the Diocese of Washington and the Court of Review of the Fifth Province; records pertaining to the ecclesiastical trials of the Rev. William A. Wendt and the Rev. L. Peter Beebe. 1 document box.

*RG 30*—Private papers of Maurice Eldred Votaw, 1922-1949 and 1976-1977. 1 records box.

*RG 86*—Private papers of the Rt. Rev. John Torok (1890-1955), 1888-1956. 2 records boxes and 1 oversize document box.

*RG 87—PECUSA*. General Convention. The records of the General Convention Special Program, 1965-1974. (A reorganization of, and additions to, the records of the GCSP). 27 records boxes, 2 document boxes.

*RG 91*—Private papers of Norman Spencer Binsted, 1923-1963. 2 document boxes.

*RG 96*—Private papers of Mary Abbot Emery (Mrs. A. T. Twing), Julia Chester Emery, and other family members, 1840-(1862-1922)-1980. 5 document boxes.

*RG 127*—Private papers of the Rev. Norman B. Godfrey (1902- ), 1950-1958, 1981. Records from his years of service in Okinawa. 2 document boxes.

*RG 128—PECUSA*. Executive (National) Council. Records of the Overseas Relations/Overseas Department/Department of Foreign Missions/Department of Missions and Church Extension: Foreign Division, 1923-(1952-69)-71. 7 records boxes.

- RG 129—PECUSA.* Executive Council. Records of the Committee on the Observance of the Nation's Bicentennial, 1973-1976. 1 records box and 1 document box.
- RG 130—PECUSA.* Executive Council. Records of World Mission in Church and Society: United Thank Offering Office, 1965-1973. 7 records boxes and 1 document box.
- RG 131—PECUSA.* Woman's Auxiliary to the National Council. Records of the Bishop Tuttle School, 1922-1943. 1 records box and 1 document box.
- RG 132—PECUSA.* Executive Council. Unit for Service to Dioceses. Records of the Executive Officer for Liaison and Coordination with the Committee for Women and Cognate Groups, 1968-1970. 1 records box.
- RG 133—*Private papers of the Rt. Rev. John B. Mosley from his membership in the Episcopal Urban Bishops Coalition, 1977-1980. 1 document box.
- RG 134—*The Records of the Girls' Friendly Society of the United States of America, 1879-1969. 4 records boxes and 1 document box.
- RG 135—PECUSA.* National Council. Department of Finance. China correspondence. Correspondence with Arthur Jones Allen, 1941-1951, and with the Bank of China, 1941-1944. 2 document boxes.
- RG 136—PECUSA.* National Council (Domestic and Foreign Missionary Society). China records 1845-1951. Records supplemental to RG 64. 4 document boxes.
- RG 137—*Private papers of William Cox Pope, 1840-1917, 1935-1965. 4 document boxes.
- RG 138—*Private papers of Francis Lister Hawks Pott, 1835, 1883-1947. 9 document boxes.
- RG 139—PECUSA.* Executive (National) Council. Committee on World Relief and Inter-Church Aid/Committee on World Relief and Church Cooperation, 1952-1967. 2 document boxes.
- RG 140—PECUSA.* Executive (National) Council. Minutes 1948-1978. Microfilm. 37 rolls.
- RG 141—*Private papers of Frederick Rogers Graves, 1880-1940, 1947, 1950, 1961. 5 document boxes.
- RG 142—*Private papers of John L. Coe, 1927-1934. 1 document box.
- RG 144—PECUSA.* Executive (National) Council. Jurisdictional Relations/Experimental and Specialized Services/Christian Social Relations. Refugee records 1950-(1960-1970)-1974. Microfilm. 24 rolls.
- RG 143—*Private papers of Katherine Putnam (1899- ), 1917-1950, 1971. 1 document box.
- RG 145—PECUSA.* Executive Council. Communications Office: Audio-tapes of the 66th General Convention, Sept. 9-20, 1979. 90 reels of audio-tape.
- RG 146—PECUSA.* Executive Council. Communications records: Film. This is an accumulating record group.
- RG 147—*Private papers of the Rev. Wilford Lawrence Hoopes (1863-1945), 1902-1906. 1 document box.
- RG 148—*Private papers of Agnes Mahony (ca. 1858- ?), 1903-1919. 1 document box.
- RG 149—*Private papers of Edna Eastwood, 1925-1942. 1 document box.
- RG 150—PECUSA.* National Council. Architectural drawings, 1938-1962 (many undated). 369 items. 1 map case drawer.
- RG 151—PECUSA.* Executive (National) Council. Christian Social Relations records 1925-(1958-1968)-1973. 1 records box and 2 document boxes.
- RG 152—PECUSA.* Executive (National) Council. General Division of Women's Work records, 1923-1968. 1 records box and 1 document box.
- RG 153—PECUSA.* Executive Council. Program Functions: Co-ordinator for Lay Ministries, 1970-1973. 1 records box.
- RG 154—*Private papers of the Rt. Rev. Reginald Heber Gooden (1910- ), 1945-1971. Official diaries as the Bishop of Panama and the Canal Zone. 1 records box.
- RG 155—*Archives of the Missionary Diocese of Panama (Missionary District of the Panama Canal Zone, Missionary District of Panama and the Canal Zone) 1909-(1945-1978)-1982. 12 records boxes and 1 document box.
- RG 156—PECUSA.* General Convention. Registrar's records: Consecrations and Translations documentation. 1 records box and 2 document boxes.
- RG 157—PECUSA.* Executive Council. Minutes of the Executive Council, February 1979-February 1984. 1 roll of microfilm.
- RG 158—*Private papers of Elizabeth Gordon Griffin (1890-1968) 1942-1945. 1 document box.
- RG 159—PECUSA.* Executive Council. Episcopal Commission for Black Ministries and Coordinator for Black Ministries, 1974-1977 (1946-1977). 1 records box.
- RG 160—PECUSA.* Executive Council. Communications: Radio/Television. Audio-tapes of radio programs produced by the Radio/Television section of the Communications Office during the 1960's and 1970's. 260 audio-tapes.
- RG 161—PECUSA.* Executive (National) Council. Records of the Triennial Meetings of the Women of the Episcopal Church, 1943-1976. 3 records boxes.
- RG 162—PECUSA.* Executive (National) Council. Overseas Department. Division of Overseas Exchange Visitors, 1950-1969. 1 records box.
- RG 163—PECUSA.* Executive Council. National Commission for Hispanic Affairs and Hispanic Office, 1964-(1971-1976)-1976. 7 records boxes and 2 documents boxes.
- RG 164—PECUSA.* Presiding Bishop. Wates-Seabury Exchange Program 1955-(1959-1967)-1969. 1 records box.
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*RG 166*—Private papers of the Rt. Rev. Albert Ervine Swift (1913- ), 1935-(1951)-1965. 1 document box.  
*RG 167*—*PECUSA*. Presiding Bishop. Records on the Rt. Rev. James Albert Pike, 1964-1969. 1 records box.  
*RG 168*—*PECUSA*. Presiding Bishop. Records 1957-(1968-1976)-1978. 2 records boxes.

### IV. PROJECTS

#### A. Funded by the General Convention

##### Microfilming of the Archives of the General Convention

The General Convention provides limited funds to film its records as a security measure, and only a negative is made. This microfilm is stored in a bank vault in Austin. When all of the records on a roll of film are seventy-five years old, then the microfilm, with the approval of the Archives Board, may be deposited in other Archives.

The following records had been microfilmed:

Francis L. Hawks and General Convention collection of early Episcopal Church Manuscripts (25 reels)  
Domestic and Foreign Missionary Society: Alaska Records, 1884-1952 (34 reels)

The following records were microfilmed in 1982-1984.

Domestic and Foreign Missionary Society: Liberia records, 1822-1952 (57 reels).  
*PECUSA*. Executive (National) Council. Jurisdictional Relations/Experimental and Specialized Services/Christian Social Relations. Refugee records. 1950-(1960-70)-1974 (24 reels).

The Bishop of Alaska has requested that an exception be made to the 75-years rule for deposit of microfilm in another repository and that the Alaska records, 1884-1952, be deposited in the Archives of the University of Alaska, Fairbanks. The Board approved this through the following resolution:

*“Whereas*, the Bishop of Alaska has requested that because of the approaching centennial of the Episcopal Church in Alaska the Archives of the Episcopal Church make an exception to the 75 years policy for depositing microfilm of archives in other repositories; and

*Whereas*, the Archivist of the University of Alaska, Fairbanks has agreed to receive the 34 reels of microfilm on permanent loan and further agreed to follow the access policies of the Archives of the Episcopal Church in making them available to researchers; and

*Whereas*, the Bishop of the Diocese of Alaska has agreed to pay the cost of providing 34 positives from the existing negatives; therefore be it

*Resolved*, That the Board of the Archives make an exception for the Diocese of Alaska to the 75 years policy for depositing microfilm in other repositories and deposit positives of the 34 reels of Domestic and Foreign Missionary Society: Alaska records, 1884-1952, in the Archives of the University of Alaska, Fairbanks.”

It is understood that the film is to be used in the Search Room of the Archives of the University of Alaska, Fairbanks, not to be reproduced (except for printouts for researchers) and not to be loaned through Interlibrary Loan. It is further understood that the access policies of the Archives of the Episcopal Church will be followed by the Archives of the University of Alaska, Fairbanks in making this film available to researchers.

In December, 1982, 25 reels of positive microfilm of the Francis L. Hawks and General Convention collection of early Episcopal Church manuscripts were deposited in the New York Historical Society, New York City. The Rev. John Andrews and St. Thomas Church, New York City, generously provided funds for the positives. The originals of this film were in the custody of the New York Historical Society before the present Archives of the Episcopal Church was established.

### Records management

The program of inventorying current records in the offices of the Executive Council continues. At the present time, some of these inventories are used by a consultant on filing systems who is working in some of the offices. Thus the records which should arrive in the Archives are likely to be appropriate for retention.

The inventory of records in the offices of the Diocese of West Texas with suggestions for retention of archival/historical records in a diocesan office continues to be sent to dioceses. The Archivist has met with representatives of the three dioceses of Tennessee. They are seeking to establish a central archival center for the three dioceses.

The Archivist was invited to consult with the archivist of the Society of St. Francis located on Long Island concerning the archives of the Community. A general inventory was made of the records and instructions on appraisal were provided.

In 1982 the Archivist inventoried the records of the Order of St. Helena to provide guidelines for retention of archival/historical records in Religious Communities. When this data is compiled it will be available to all Religious Communities in the Episcopal Church.

### B. Not funded by the General Convention

1. Microfilming of the Archives of the Diocese of Panama was made possible by a grant from the Rev. Dr. Kenneth Cameron. The Archivist spent a week in Panama preparing the records for shipment to the Archives; the microfilming is almost completed. The Rt. Rev. Lemuel Shirley, retired Bishop of Panama, has visited the Archives and acted as a consultant in the arrangement of the records. These are largely the papers of the Rt. Rev. Reginald H. Gooden; he has also deposited his personal diaries in the Archives. In the fall of 1984 the Archives did approximately ten hours of Oral History interviews with Bishop Gooden.

2. The China Oral History Project, with a \$3,000 grant from the James and Vera Cushman Charitable Trust, continues to interview China missionaries of the Episcopal Church. \$1,500 was added to the funds from the Cameron grant and a second \$3,000 has been received from the Cushman Trust. The following persons have been interviewed:

Gilbert Baker	Helen Van Voast Pipe
Clara D. Bergamini	Katharine Putnam
Leslie L. Fairfield	John Roberts
Mary Fairfield	Lucy Roberts
Martha Wakefield Falcone	William Henry Scott
Dorothy Jenks Gilson	Margaret Sheets
Hazel Gosline	Alfred Starratt
Frances Roots Hadden	Anne Starratt
Virginia Huntington	Bishop A. Ervine Swift
Louise Magdalene, Sister	Elizabeth Ann Swift
Lucy Caritas, Sister	Eleanor Walker
Florence M. Nobes	Bishop Y. Y. Tsu
Claude L. Pickens, Jr.	Catharine W. Ward
Elizabeth Pickens	Paul Ward

## THE BLUE BOOK

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This project moves slowly because our interviewer and transcribers have other full-time positions.

3. The Archives purchased microfilm of a small collection of papers of the Rt. Rev. Samuel Seabury which have been deposited in the Scottish Register Office by the Scottish Episcopal Church.

4. The Archives has purchased a small Zenith computer with monies from the Friends of the Archives and Mrs. Floyd Tomkins. It is used largely for financial records, mailings, and in word processing.

Respectfully submitted

V. Nelle Bellamy, Ph.D.,  
*Archivist*

## ARCHIVES OF THE EPISCOPAL CHURCH

### Financial Report

	1/82-12/82	1/83-12/83	1/84-12/84	Total
<b>Income</b>				
General Convention	\$ 83,950.00	\$ 97,500.00	\$103,850.00	\$285,300.00
Executive Council	15,000.00	16,500.00	17,500.00	49,000.00
Historical Society	5,100.00	5,100.00		10,200.00
Interest	617.09	337.54	454.61	1,409.24
Miscellaneous reimbursement	1,817.17	1,269.28	1,503.75	4,590.20
Bank adjustment	.02			.02
Gifts	8.30	45.00	12.71	66.01
	<u>\$106,492.58</u>	<u>\$120,751.82</u>	<u>\$123,321.07</u>	<u>\$350,565.47</u>
<b>Expenses</b>				
Salaries, FICA, Annuity,				
Insurance	\$ 80,237.07	\$ 90,428.96	\$ 99,142.69	\$269,808.72
Contributions	2,400.00	4,800.00	4,800.00	12,000.00
Telephone	2,028.73	2,571.04	2,199.54	6,799.31
Photo reproduction	628.35	344.10	362.55	1,335.00
Part time	198.00			198.00
Supplies	1,507.24	1,729.43	1,767.83	5,004.50
Acquisitions	298.95	341.66	514.75	1,155.36
Ins./maintenance insurance	1,448.00	959.81	1,078.00	3,485.81
Equipment	462.70	1,168.35	497.84	2,128.89
Postage	555.48	552.98	700.01	1,808.47
Travel/professional expenses	4,005.64	3,791.43	3,849.73	11,646.80
Adm. Asst. city travel	200.00	300.00	300.00	800.00
Audit	735.00	750.00	785.00	2,270.00
Legal	962.60	1,651.78		2,614.38
Security bank vault	395.00	585.50	650.00	1,630.50
Miscellaneous	225.65	424.25	427.88	1,077.78
General Convention travel	650.00			650.00
Reimbursement expenses	2,125.65	522.73	1,038.98	3,687.36
Bank adjustments	15.45	14.00	16.62	46.07
Annual Meeting	672.46	550.13	586.35	1,808.94
Microfilming	4,119.98	4,071.77	881.69	9,073.44
Records management	2,207.93	1,169.00	2,322.33	5,699.26
Management consultation	795.42	40.00		835.42
Contingencies		889.85	2,194.75	3,084.60
	<u>\$106,875.30</u>	<u>\$117,656.77</u>	<u>\$124,116.54</u>	<u>\$348,648.61</u>

**Balance sheet (Archives)**

		<b>Total</b>
<b>Fund balance, as of January 1, 1982</b>		\$ 12,014
Income, 1/1/82—12/31/82	\$ 106,493	
Expenses, 1/1/82—12/21/82	(106,875)	
Feasibility Study (balance)	<u>( 3,709)</u>	
		<u>\$( 4,091)</u>
<b>Fund balance, as of January 1, 1983</b>		\$ 7,923
Income, 1/1/83—12/31/83	\$ 120,752	
Expenses, 1/1/83—12/31/83	<u>(117,657)</u>	
		<u>\$ 3,095</u>
<b>Fund balance, as of January 1, 1984</b>		11,018
Income, 1/1/84—12/31/84	\$ 123,321	
Expenses, 1/1/84—12/31/84	<u>(124,116)</u>	
		<u>\$( 795)</u>
<b>Fund balance, as of January 1, 1985</b>		<u><u>\$ 10,223</u></u>

**FRIENDS OF THE ARCHIVES**

**Financial Report**

	1/82—12/82	1/83—12/83	1/84—12/84	<b>Total</b>
<b>Income</b>				
Gifts	\$ 1,120.00	\$1,083.86	\$ 100.00	\$ 2,303.86
Interest	311.48	942.39	585.40	1,839.27
Cameron Special Projects Fund	10,000.00			10,000.00
Reimbursement expenses			120.84	120.84
	<u>\$11,431.48</u>	<u>\$2,026.25</u>	<u>\$ 806.24</u>	<u>\$14,263.97</u>
<b>Expenses</b>				
Computer and software	-0-	\$4,124.85	\$	\$ 4,124.85
Austin micrographics		559.50	2,375.79	2,935.29
Shipping cost		592.00		592.00
China oral history		1,500.00		1,500.00
Travel		350.00	755.00	1,105.00
Bank adjustment		37.52	57.11	94.63
Equipment			630.61	630.61
Annual meeting			894.00	894.00
Bishop Gooden project			838.19	838.19
Transfer of Cameron Funds into separate account			4,200.47	4,200.47
Transfer of Friends balance into savings			<u>300.00</u>	<u>300.00</u>
	<u>-0-</u>	<u>\$7,163.87</u>	<u>\$10,051.17</u>	<u>\$17,215.04</u>

**Balance sheet**

		<b>Total</b>
<b>Fund balance, as of January 1, 1982</b>		\$ 2,951
Income, 1/1/82—12/31/82	\$ 11,431	
Expenses, 1/1/82—12/31/82	<u>-0-</u>	
		<u>\$ 11,431</u>

## THE BLUE BOOK

<b>Fund balance, as of January 1, 1983</b>		\$14,382
Income, 1/1/83—12/31/83	\$ 2,026	
Expenses, 1/1/83—12/31/83	<u>( 7,163)</u>	
		<u>\$( 5,137)</u>
<b>Fund balance, as of January 1, 1984</b>		\$ 9,245
Income, 1/1/84—12/31/84	\$ 806	
Expenses, 1/1/84—12/31/84	<u>(10,051)</u>	
		<u>\$( 9,245)</u>
<b>Fund balance, as of January 1, 1985</b>		<u>-0-</u>

## PROPOSED BUDGET, 1986-1988

### Funds requested for the operating budget of the Archives:

	1986	1987	1988	Total
<b>Salaries and benefits:</b>				
Archivist	\$ 35,750	\$ 39,325	\$ 43,257	\$118,332
Librarian	21,627	23,789	26,167	71,583
Historian	19,698	21,667	23,835	65,200
Asst. for Administration	19,423	21,365	23,501	64,289
Social Security	6,803	7,483	8,232	22,518
Archivist retirement	8,320	8,749	9,221	26,290
Staff retirement	7,304	8,024	8,820	24,148
Health/life Insurance	7,130	8,200	9,430	24,760
Disability	1,300	1,300	1,300	3,900
	<u>\$127,355</u>	<u>\$139,902</u>	<u>\$153,763</u>	<u>\$421,020</u>
<b>Operating:</b>				
Contribution-Seminary	\$ 5,100	\$ 5,400	\$ 5,700	\$ 16,200
Phone	2,750	2,850	2,850	8,450
Photo reproduction	350	350	350	1,050
Supplies	2,000	2,000	2,000	6,000
Acquisitions	500	500	500	1,500
Equipment*	3,000	1,000	1,000	5,000
Insurance maintenance/service contracts	1,600	1,600	1,600	4,800
Postage	900	900	900	2,700
Travel/professional expense	6,000	6,000	6,000	18,000
Intercity travel	420	480	540	1,440
Audit	1,000	1,000	1,000	3,000
Legal	500	500	500	1,500
Bank vault	800	800	800	2,400
Miscellaneous	400	400	400	1,200
Reimbursement expenses				
Contingencies	1,000	1,000	1,000	3,000
	<u>\$ 26,320</u>	<u>\$ 24,780</u>	<u>\$ 25,140</u>	<u>\$ 76,240</u>
<b>Microfilming</b>	\$ 5,000	\$ 5,000	\$ 5,000	\$ 15,000
<b>Records management</b>	2,500	2,500	2,500	7,500
	<u>\$ 7,500</u>	<u>\$ 7,500</u>	<u>\$ 7,500</u>	<u>\$ 22,500</u>
<b>Total</b>	<u>\$161,175</u>	<u>\$172,182</u>	<u>\$186,403</u>	<u>\$519,760</u>

\*New Xerox machine for Archives



**Resolution #A—73**

**Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$519,760 for the triennium 1986-1988 for the expenses of the Archives of the Episcopal Church.**

**Funds requested for annual meetings of the Board:**

1986—\$ 7,020  
1987— 7,470  
1988— 7,920  
**Total—\$22,410**

The sum of \$22,410 to be appropriated during the triennium is for an annual meeting each year of the Board of the Archives consisting of nine members. Figures are based on the following:

1986—airfare (\$550 per person)  
          hotel (\$230 per person)  
1987—airfare (\$600 per person)  
          hotel (\$230 per person)  
1988—airfare (\$650 per person)  
          hotel (\$230 per person)

**Resolution #A—74**

**Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$22,410 for the expenses of the annual meetings of the Board of the Archives.**

**Resolution #A—75**

The Board of the Historical Society submits to General Convention the following resolution and a proposed Canon for the Archives of the Episcopal Church:

*Whereas, for twenty-five years the Archives of the Episcopal Church has been housed in 8,000 square feet of space provided in the Library of the Episcopal Theological Seminary of the Southwest in Austin, Texas; and*

*Whereas, the location of the Archives in an academic setting is more salutary; and*

*Whereas, the Trustees of that Seminary in their development plans are providing the present Library building (approximately 16,000 square feet) for the use and growth of the Archives; and*

*Whereas, this additional space will meet the needs of the Archives for the foreseeable future; therefore be it*

**Resolved, the House of \_\_\_\_\_ concurring, That the General Convention approve the permanent housing of the Archives of the Episcopal Church at the Seminary of the Southwest.**

**Resolution #A—76**

Archives of the Episcopal Church

**Resolved, the House of \_\_\_\_\_ concurring, That the following Canon on the Archives of the Episcopal Church be adopted:**

*Of the Archives of the Episcopal Church*

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*Sec. 1. There shall be an Archives of the Episcopal Church, the purpose of which shall be to preserve by safekeeping, to arrange and to make available the records of the General Convention and of the Executive Council, and other important records and memorabilia of the life and work of the Church, so as to further the historical dimension of the mission of the Church.*

*Sec. 2 (a). There shall be a Board of the Archives which shall consist of the Archivist (ex officio, with vote) and nine (9) appointed persons, three (3) of whom shall be Bishops and six (6) shall be Clerical or Lay Members. All appointed Members of the Board shall serve terms beginning with the close of the General Convention at which their appointments are confirmed and ending with the close of the second regular Convention thereafter.*

*(b). Members shall serve rotating terms for the purpose of continuity on the Board. In the first instance following the adoption of these provisions, one of the Bishops and one half of the Clerical and Lay Appointees shall have terms expiring after the next regular meeting of the General Convention as determined by lot.*

*(c). Bishops shall be appointed by the Presiding Bishop, and other Clerical and all Lay Members shall be appointed by the President of the House of Deputies, all subject to the confirmation of General Convention. Consideration shall be given to assure that membership includes persons who possess knowledge either of history or archival administration, or are persons skilled in disciplines pertinent to the resolutions of the concerns of the Archives. 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 extending beyond such meeting shall be subject to confirmation of the General Convention. Because of the special skills and knowledge needed by this Board, a Member shall be eligible for appointment for two successive terms, after which the Member may not be reappointed prior to the next meeting of the General Convention following the meeting at the close of which his second successive term expired. Members appointed to fill vacancies in unexpired terms shall not thereby be disqualified from appointment to two full terms immediately thereafter.*

*(d). The Board of the Archives shall have the duty to set policy for the Archives, to elect the Archivist of the Episcopal Church, and to set forth the terms and conditions with regard to the work of the Archivist.*

*(e). The Board of the Archives shall meet annually, or more often as required.*

*(f). The Board of the Archives shall elect its own officers and have the power to create committees necessary for the carrying on of its work.*

*(g). The Board of the Archives shall adopt procedures consistent with the Constitution and Canons of the Episcopal Church for its organization and functioning.*

*(h). The Board of the Archives shall report to the General Convention, and the Executive Council, through the office of the Executive Officer of the General Convention, and to the Church.*

*Sec. 3. There shall be an Archivist of the Episcopal Church whose duty shall be to manage the Archives of the Church at the direction of the Board.*

*Sec. 4. The expenses of the Archives of the Episcopal Church shall be shared by the General Convention and the Executive Council.*

Respectfully submitted,

Scott Field Bailey, *President*,  
Board of the Historical Society, acting for the  
Board of the Archives

# The Standing Commission on Human Affairs and Health

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## MEMBERSHIP

The Rt. Rev. John H. Burt, *chairman*, Diocese of Ohio  
The Rt. Rev. Walter Righter, Diocese of Iowa  
The Rt. Rev. Calvin O. Schofield, Jr., Diocese of Southeast Florida  
The Rev. Van Samuel Bird, Diocese of Pennsylvania  
The Rev. Robert Marsh Cooper, Diocese of Texas  
The Very Rev. Joel W. Pugh II, Diocese of Arkansas  
Dr. Edward L. Alpen, Diocese of California  
Mrs. Marcia Harper, Diocese of New York  
Dr. Mari Duncombe Koch, Diocese of Alaska  
Dr. John T. Maltzberger, Diocese of Massachusetts  
Mrs. Maria Regina Retamal, Diocese of Massachusetts  
Dr. Elizabeth S. Russell, Diocese of Maine

Mrs. Joyce Phillips Austin (Diocese of New York) *replaced* Mrs. Harper who *resigned* in 1983. Dr. Alpen *resigned* in August of 1984 and was not replaced. The Rev. Charles Cesaretti, Public Affairs Officer, and Mrs. Marcia Newcombe, Social Welfare Officer, both of the Episcopal Church Center staff, served as *consultants* to the Commission.

## SUMMARY OF THE COMMISSION'S WORK

The Commission met six times during the triennium—once in Chicago, once in New York City, and four times at the Virginia Seminary, Alexandria.

**FINANCIAL REPORT**

	1983	1984	1985
<b>Income</b>			
Appropriated by Convention	\$11,250.00	\$13,200.00	\$5,500.00
<b>Expenses</b>			
Meetings and related expenses	10,243.37	12,577.45	
Balance in the account (as of 3/31/85)			\$6,122.50

**REPORT OF THE COMMISSION**

The traditional responsibility of the Standing Commission on Human Affairs and Health each triennium is to identify, report, and recommend appropriate legislative action by the General Convention of the Episcopal Church with respect to the current state of human affairs and health among the people in this world for which Christ died.

The criteria for making the ethical judgments which underlie our task are to be found in our biblical heritage as the God we know reveals himself in his creating, redeeming, and sanctifying activity. Put simply, we ask about the political and social arrangements of our time: Does this condition or this action honor God? Or, does what we are doing or plan to do offend the God of the Bible, the God and Father of our Lord Jesus Christ? To the extent that answers to these questions are in the negative, we understand those conditions and actions to be manifestations of sin—sin not only as individual acts of trespass, but communal sin in which we ourselves are in most cases involved, socially, politically, and ecclesiologically. “We have left undone those things which we ought to have done; and we have done those things which we ought not to have done.”

In making ethical judgments and identifying the moral choices, we are also mindful of this Church’s claim (as commended by a 1979 General Convention resolution) that “stewardship is the main work of the church.” This involves understanding more clearly the origins of human helplessness, of bringing help to those who are helpless, or of enabling the helpless to come to help themselves. It also means participating, by God’s grace, in God’s own involvement with the world and its people. Indeed, our failure to see ourselves as stewards of all God’s people and stewards of his creation is one way of dishonoring or of offending God. As such, it is sin. In this connection we recall Jesus’ prayer in which he accounts for his own stewardship to the Father:

“I have manifested my name to those whom thou gavest me out of the world; thine they were and thou gavest them to me. . . . While I was with them, I kept them in thy name whom thou had given me; I have guarded them, and none of them is lost. . . .”  
*(John 17:12)*

**An Introduction: The Human Scene and Its Health Today**

What picture, then, do we get of the human condition as we approach this General Convention of 1985?

On the one hand, and in the immediate world where most Episcopalians live, we see a recovering American economy and a dazzling picture of scientific wonders with brilliant technology. Space ships go aloft regularly from Cape Canaveral. The microchip brings miracles into nearly every activity of our lives. Not a month goes by without news of another exciting breakthrough by modern medicine. Television signals, bouncing off

satellites, carry hundreds of images each day from around the globe into the simplest living room with full color and stereophonic sound. Materially speaking, it is an era of the good life for most Americans.

Too easily forgotten by those of us so blest, however, are the more than thirty-five million men, women, and children in this land who do not share these creaturely joys. They represent the 15% of the citizenry (35,300,000) who live in poverty. Joined with them are the unemployed (8,250,000), concentrated heavily in the great cities where de-industrialization goes on apace, but found also on the farms where foreclosures have reached record rates in many areas. In addition, there are the non-white Americans who continue to face humiliating stigma: Black people who are experiencing unemployment at the tragic rate of 15%; Native Americans, about whom the Bureau of Indian Affairs reports an unemployment rate on the reservations of 49%; Hispanic people, America's youngest and fastest-growing population subgroup, who endured an official unemployment rate of 10.6% in 1984 and a "real rate of 18.5%," which amounts to an increase of 108% since 1974.

Moreover, there are also the poor, the hungry, and the homeless, living beyond our shores, who constitute one-third of the total human race! We call to mind particularly the famine-ridden in Africa (150,000,000) and refugees on every continent (totalling 10,500,000).

Sensitive Americans cannot rest easily with the knowledge of such suffering, especially since the evidence is clear that joblessness and poverty are no temporary phenomena. For the last three decades, there has been a deepening trend of joblessness and poverty in the United States of America. For the decade of the 50's unemployment averaged 4.5%; for the 60's it grew to 4.8%; during the 70's it jumped to 6.1%; and now in the 80's it is averaging well over 7.5%. How ironic that Japan, for these past thirty years, has run a full employment economy in the 1% to 2% unemployment range!

Beneath these statistics are some stark and sobering realities:

- In families living below the poverty line here in America, one child out of five is now malnourished; of these same families one Black child out of two is malnourished.
- In 1983, demands for food assistance jumped an average of 71% in twenty of our nation's cities.
- From 1980 to 1982, the number of Americans living below the official poverty line (\$9,287 for a family of four) increased by 5,000,000, according to the Census Bureau.
- From 1980 to 1984, according to the Urban Institute, people in the top 20% of the nation's income level realized a 9% gain; the next 20% gained about 3.5%; while the lowest half of American families experienced a real income loss. In 1980 a family of four living at the poverty level paid \$462 in federal taxes; this year they pay \$1,079. During the same time, an individual making \$200,000 received a \$27,000 windfall each year from marginal rate reductions alone.

In the face of such real human tragedy and injustice, even in a period of economic transition, what are Americans currently doing? Americans are by nature a compassionate people, quick to respond with generosity when acute physical need comes to their attention. Yet, the overall picture for millions of our fellow citizens at this hour is not bright! Determined to continue military spending at a massive rate and burdened now with an already monstrous federal debt—which helped make the present prosperity of the affluent possible, the poor are being required to pay a heavy price. Reductions in aid to dependent children, slashes in Medicaid, cancellation of scholarship programs, and the elimination

of diet supplements for pregnant women, infants, and children under five have already been made.

People of the Bible understand that no economic order is autonomous. Each stands under the judgment of God, along with every other social institution, as Amos, Micah, and Jesus made clear. So it is, today, that God's judgment is upon us even in our reviving prosperity.

Is the present operation of the American economic system as just and equitable as we can make it? Christian people must admit it is not. Does it fairly meet the needs of all God's people? Christians confess: "No." Does it take into consideration the social costs and consequences it creates, deliberately or otherwise? No. Does it build or destroy community? The evidence of disintegration in the form of abandoned one-industry towns, decayed cities, and farm bankruptcies (with the accompanying emotional breakdowns following in their wake) make a positive answer difficult. Who controls the economy and for whose benefit?

Questions like these need to be discussed in local churches and other forums throughout the nation, and asked in light of the biblical narratives that shape our religious identity. In the Genesis creation stories, for example, human beings are clearly understood to be created primarily for relationship to God and to each other. They share God's image in their ability to shape the natural order, but, most of all, in their ability to love, to create a common life or community. Mankind's first vision of humanness was distorted by eating Eden's forbidden fruit. And the Tower of Babel story further explicates the nature of human pride and the temptation of human arrogance to assume prerogatives of domination which belong only to God.

Jesus then comes with a message which puts economic life in an even more secondary role:

"Is not life more than food and the body more than clothing? Your heavenly Father knows you need all of them. But seek first God's kingdom and his righteousness and all these things shall be yours as well."  
(*Matthew 6:25*)

Jesus makes clear that God deals primarily with persons in relationship—who need grace, a minimum of resources and a place in community. For him the Kingdom of God is at its core "relational." It is the community of those who live by the great commandment to love God and their neighbor. If we get that straight, everything else will follow.

Put in 20th century terms, we are being reminded by God that, if we seek first to create the just community of those who love God and neighbor, we will then know what it is that we want our economy to produce. Thus, economic decisions, including the values of profit and consumption, are a *means* not an *end*. In saying this, Christians issue a direct challenge to those who believe the economy should be based primarily on a philosophy which challenges every person to work for more than he has thus far obtained.

Clearly, Christians are called to evaluate economic policies of our day in light of the biblical standard which gives priority to their effect on the widow, the poor, and the stranger (including those people marginalized by their inability to participate in the prosperity others enjoy). Moreover, because Scripture understands creative labor as a participation with God in "creation," to withdraw from any individual the possibility of work which contributes to the community is to *marginalize* that person, to deny one's nature as a person-in-community. And that is a sin against God's intention for all persons. Any society, no matter how productive its Gross National Product, which marginalizes persons economically so that they cannot be full partners in community, sins against

God and neighbor. This is the basis for what we call Jesus' fundamental "option for the poor" and the oppressed.

Looking out on the economic and social scene today, the priority of community no longer characterizes most economic structures which shape people's lives in the United States. To move in a direction that would do so will require a reordering of both values and structures. To give priority to *community* means to develop jobs for all who are willing and able to work and to encourage centers of production that build stable communities and fulfilled persons. Once again, capital and community must discover a just and mutually agreed-upon basis for their association. Human dignity must once again be given first priority; persons are more important than profits.

It is the earnest hope of this Commission that Episcopalians across the land, gathered in their parish forums or joining with ecumenical and community groups, will meet regularly during the coming three years to reflect on that reordering of values which the economy of America requires if the gap between rich and poor is not to widen even more.

In this connection, it is wisdom to be aware that many of the forces making for social disintegration today, both at home and abroad, are the result of large systems—economic, political, cultural and racial—which operate so as to seem to be beyond the personal control of individuals, however altruistic. Decision-makers in such systems, even those with deep personal piety, are often unwittingly so beholden to the systems they guide that they are either blinded to the injustice they wreak or feel powerless to correct the injustice when they do perceive it. Pious resolutions, prophetic sermons, and protest demonstrations, even though they may illumine the dread aspects of those systems, do not usually of themselves persuade the decision-makers in the system to alter the disintegrative nature of that which they do.

In this situation, Christians are called to be agents of change. "Be ye not conformed to this world but be ye transformed by the renewing of your mind," reminds St. Paul in *Romans 12:2*. In a world like ours, which is gripped by huge social forces, the deeds of Christians, acting together, must speak when words alone are ineffective. To encourage this needed kind of witness, we recommend:

### Resolution #A—77

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention of the Episcopal Church encourages the formation by its clergy and laity of coalitions which, acting always in consonance with the spirit of Jesus and under obedience to the teachings of the New Testament, will have the purpose of effecting change in those structures of society which dehumanize life for God's people; and be it further

*Resolved*, That such coalitions be committed to a non-violent style and be encouraged to risk in dramatic ways (including political and economic action, where appropriate) a witness to the requirements which a biblically aroused social conscience seems to demand; and be it further

*Resolved*, That such coalitions, whenever possible, be ecumenical and open to alliances with secular coalitions.

EXPLANATION: The Standing Commission is well aware that individual members and groups within our Church already participate in such coalitions. Seventy-six members of the House of Bishops, for example, have formed the Urban Bishops Coalition to draw attention and concern to the plight of people suffering from the contemporary aspects of urban culture. The Episcopal Urban Caucus has brought together clergy and laypeople



Church Society for College Work was formed to press for more effective ministry on the campuses of the land. When priority for our work in other lands was low, the Overseas Mission Society was organized. Readers of this document will call to mind countless other illustrations.

In working to enable those changes in our culture that we think compelling, the Standing Commission now wishes to draw the attention of the delegates to General Convention and of members of the Church at large to twelve particular issues. We write of them briefly on the pages which follow, attaching to most resolutions the passage of which we recommend.

### **1. Institutional racism: A persisting scourge**

The New Testament makes clear that "In Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for all are one in Christ Jesus" (*Galatians 3:28*). Our distinctive natures are maintained whole while our unity is secured "in Christ." We are defined as one, as whole, as unified by our relationship to Jesus Christ. Christians share with people of good will a deep concern and respect for the dignity of human beings everywhere.

"Racism," says an official policy statement of the National Council of Churches, "is the intentional or unintentional use of power to isolate, separate, and exploit others. This use of power is based on a belief in superior racial origin, identity, or supposed racial characteristics. Racism confers certain privileges on and defends the dominant group which, in turn, sustains and perpetuates racism. Both consciously and unconsciously, racism is enforced and maintained by the legal, cultural, religious, educational, economic, political, and military institutions of societies.

"Racism is more than just a personal attitude; it is the institutionalized form of that attitude.

"Institutional racism is one of the ways organizations and structures serve to preserve injustice. Intended or not, the mechanisms and function of these entities create a pattern of racial injustice. . . .

"Historically, people of European ancestry have controlled the overwhelming majority of the financial resources, institutions, and levers of power. Racism in the United States can, therefore, be defined as white racism: racism as promulgated and sustained by the white majority."

As Christians, we must recognize racism as a sin against God. We make this statement by the National Council of Churches our own and we go on to observe that racism knows no boundaries and penetrates religious and secular communities throughout the world.

Several General Conventions have passed resolutions opposing racial discrimination within both Church and society. We are pleased to note the creation by the Executive Council of the national Coalition for Human Needs and of the staffing of several "ethnic desks" to address the problem programmatically. We are pleased to note, also, the National Conference on Racism, sponsored by the Coalition in February of 1982, which brought together 229 persons from 57 dioceses to raise the consciousness of dioceses and Church persons about racism, to confront the effects of racism, to share strategies for combatting racism, and to enable dioceses and congregations to enact programs to combat racism.

As of 1984, fourteen dioceses and regional groups have reported substantial steps to enact plans to combat racism. These steps include local conferences, the establishment of diocesan commissions on racism, affirmative action policies, racial audits, and a survey of affirmative action practices by Episcopal seminaries.

The 66th General Convention meeting in 1979 at Denver called on the Executive Council to design and implement an affirmative action plan for nondiscriminatory employment within the Episcopal Church Center affecting both clerical and lay persons. Such an Equal Employment Policy and Affirmative Action Program was drafted and adopted by the Council in February of 1982. The following September, the 67th General Convention adopted this affirmative action plan to cover the employees, committees, commissions, boards, and agencies of the General Convention, together with the firms from which Convention purchases goods and services. Programs of education and public witness on affirmative action were also mandated.

The Standing Commission on Human Affairs and Health rejoices in these developments. We observe, however, that the program, as adopted, calls for monitoring; yet it is not evident to us that this is being done. What is needed now is a compelling reaffirmation of that policy and a wholehearted commitment to the implementation of the letter and the spirit of that policy. An increase in the number of persons and families living in or near poverty, a disquieting increase in the number of incidents which appear to be caused by racial polarization, and the evident erosion in the quality and moral fabric of life are but a few of the indicators which make the need for this commitment to action by the whole Church imperative. Therefore, we propose the following resolution:

**Resolution #A—78**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention calls on all dioceses and related institutions and agencies of the Episcopal Church to establish and publicize an Equal Employment and Affirmative Action Policy, and to provide a means for effective monitoring of the same; and be it further

*Resolved*, That the Board for Theological Education is directed to develop, in consultation with the Council of Seminary Deans, an instrument and process to make an audit of racial inclusiveness to be found in the respective student bodies, faculty, and trustees, as well as in their curricula and field work; and be it further

*Resolved*, That the Executive Council use its existing program agencies and staff to ascertain what specific steps the dioceses and local congregations, the seminaries, and other agencies of the Church have taken to implement the 67th General Convention resolution on racism which called for implementation of Affirmative Action programs, and report the findings to the Church at large by January 1988.

**2. Refugees: The uprooted at home and abroad**

In 1985, the greatest exodus of refugees in modern history is spilling over international waters all over the globe, creating a fourth world of misery, disease, and despair. An estimated 10,500,000 men, women and children today have no country. They have been uprooted by gunfire and revolution and hunger, shifting ideologies and changing maps, nationalism and racism. Their numbers compare only with the millions who were put to flight during the two world wars, when most of Europe was in disarray. Pangs of hunger have driven them across parched lands in the "Horn of Africa." They chase the dream of a better life by plunging across the icy waters of the Danube into Austria. They toss across the South China seas in inadequate vessels. They escape through Central American jungles and climb the fences marking the southwest border of the United States.

Three solutions to the problem of refugees are generally recognized in the international community working with them. The first and most widely preferred solution is voluntary repatriation or return to their home country when conditions eventually permit. The second solution is integration into the host country to which they have fled. While this is often not an option, Africa is one continent on which this solution has frequently been successful. The third (and least common) solution, when there appears no likelihood of returning home in the foreseeable future, is resettlement in a third country.

For Christians, refugee resettlement offers a unique chance for local churches to participate in the healing ministry to which Christ calls us. In a world of broken lives and shattered dreams, refugee resettlement can bring healing and hope to an individual or family now in a refugee camp overseas. Episcopalians, through the Presiding Bishop's Fund for World Relief and its ecumenical partner, Church World Service, have channels through which funds can be deployed with confidence and resources made available to help in resettlement efforts within a local community.

#### *Refugees Who Come to the United States*

Even before our country adopted a legal definition and admission procedures for persons fleeing persecution, the United States was internationally recognized as a haven for the oppressed.

“Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed, to me: I lift my lamp beside the golden door.”

So reads the poem by Emma Lazarus, inscribed on the Statue of Liberty in New York's harbor.

Since World War II, hundreds of thousands (like the millions who came in the 19th and early 20th centuries) have entered the United States as refugees in search of a new life. In 1984, nearly 139,000 refugees and nationals were processed and moved by the Intergovernmental Committee on Migration (ICM). Our government has currently a sophisticated overseas and domestic system for dealing with persons whom it determines officially to call “refugees.” Immigration statutes, together with Presidential executive authority, determine how many, from where, and which among the millions should be of special concern to this country. President Reagan set 72,000 as the quota in 1984, including 50,000 from East Asia; 12,000 from the Soviet Union/Eastern Europe; 6,000 from the Near East/South Asia; 3,000 from Africa; and 1,000 from Latin America/Caribbean; with an additional 5,000 aliens who have been granted asylum in the U.S.A. and whose permanent residence here is justified by humanitarian concerns or is otherwise “in the national interest.”

#### *People Seeking Asylum*

Most applicants for asylum, together with many others who have fled to the United States illegally, came to this country to escape oppression, civil disorder, or massive violations of human rights in their own land. Some come from nations whose governments our State Department labels “communist” (i.e., Cuba, Chile under Allende, Nicaragua after Somoza). By and large, they are considered to have legitimate reasons for receiving asylum. Others who fled their countries, believing their lives were in danger, are not considered legitimate candidates for asylum in America because our State Department

labels their governments “democratic” (i.e., Haiti, El Salvador, Guatemala). These refugees, if apprehended by federal authorities, may be sent back to their homeland where, upon arrival, they are often tortured or killed, along with members of their families.

The “sanctuary movement” is a response by many American church congregations to what they regard as an unjust policy with respect to this latter group. Acting in what many prosecutors feel to be technical violation of U.S. law, these churchpeople, both clergy and laity, give food, housing, and shelter in a clandestine way to those refugees—knowing well that they themselves risk jail in so doing. Our government’s problem in refusing to call these people “political refugees” is simple. To admit that such folk are fleeing persecution is to admit that our government is not telling the whole truth about the human rights situations of our Central American allies, particularly El Salvador and Guatemala. Yet, until that truth is told and present statutes are amended or re-interpreted by authorities in our government, the sanctuary movement will continue to grow. Despite the allegations of civil disobedience, the sanctuary movement appears to have justice—and mercy—on its side.

In light of this, we propose the following:

### Resolution #A—79

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention of the Episcopal Church commends the Presiding Bishop’s Fund and Church World Service for their leadership in facilitating the resettlement of refugees and for promoting a United States refugee and immigration policy which in principle and implementation opposes any discrimination on the basis of race, religion, geography, nationality or language; and be it further

*Resolved*, That this Convention calls upon the clergy and laity in our dioceses and local congregations to encourage in their several communities a freer acceptance of refugees, especially in areas of high employment potential and other feasible places; and be it further

*Resolved*, That this Convention urges the President and others in our Government dealing with the refugee problem to broaden their interpretation of the statutes defining who may be included as “political” refugees, so as to permit asylum to those even from “friendly countries” who can demonstrate that flight from their homeland was occasioned by political stress.

### 3. Hunger: A world epidemic

This world today is blessed with an abundance of food. Approximately 1,500 million metric tons of grain are produced globally every year. If equally distributed among the world’s 4,700,000,000 inhabitants, it would give everyone some 3,000 calories per day, including ample protein.

Yet, there is hunger—on a massive scale. About one-quarter of the human race routinely goes to bed hungry each night. It is estimated that some 450 million people suffer from severe malnutrition. Between 13 to 18 million people (75% of whom are children under the age of 5) die of starvation or of diseases related to hunger and malnutrition each year.

This is the paradox that is world hunger. The additional money required to provide adequate food, water, education, and housing for everyone in the world has been estimated at \$17 billion a year. It is a huge sum of money, approximating what the world spends on arms every two weeks.

“Because of the Cross of Jesus and our worship of the triune God, the Christian church must address itself to the appalling suffering of humanity caused by hunger,” reads an essay in the Episcopal Hunger *Networkers* of October 1983. “It belongs to the church’s nature, by virtue of its indissoluble union with its Head, to cry out by word and action against those human systems and ideologies which dehumanize over half the human race by denying them a fundamental right—that is, food adequate to maintain physical and mental health.”

The reasons for hunger are multiple. Growth in population (thanks in part to the miracles of modern medicine which keep more people alive), the costly arms race, international rivalries, national pride, differences in culture and tradition, natural disasters (e.g., drought, frost and flood)—all play a part. Increasingly, however, major causes are the societal systems, created by political processes and arrangements in which every nation is involved, including our own.

The crisis of world hunger is of such magnitude that it will be with us for decades to come. Moreover, the gap is widening, not only between rich and poor countries but also between the rich and poor within most nations, including these United States. Yet, massive and complex as these problems are, there is still hope. Given the will and commitment, it is possible to redress injustices and overcome the worst aspects of widespread hunger and malnutrition. Besides acting to relieve the immediate pain of the victims with our gifts to the Presiding Bishop’s Fund for World Relief and Church World Service, we need to address the systems which have caused world hunger. In doing this, we will have to begin by showing the courage of Jesus in the cleansing of our own temples.

#### *Hunger and Nutritional Deficiency Within the United States*

Hunger within the United States has reached “epidemic proportions,” according to a 1985 report by the Physicians Task Force on Hunger in America, a group chaired by J. Larry Brown of the Harvard School of Public Health. Because of the recession and a “conscious government policy,” the yearlong study finds that “hunger is getting worse, not better.” As evidence, the researchers point to growing lines at soup kitchens and food pantries, an upsurge in infant mortality, and widespread testimony about malnutrition among the elderly, infants, and unemployed.

While dollar outlays on federal nutrition programs have increased, the rate of increase (less than 5%) is a *de facto* decrease. The assumption that private initiatives, including those undertaken by the churches to feed the hungry, would compensate for governmental cutbacks does not appear to be a tenable hypothesis. Given the fact that the 1986 Federal Budget cutbacks in nutrition programs include elimination of the Temporary Food Assistance Program and the Emergency Food Distribution and Shelter Program (both of which directly support church efforts), the future for the hungry poor is bleak. In light of this picture, at home and abroad, the following resolutions are proposed:

#### **Resolution #A—80**

***Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention, viewing with deep concern the increasing trend in federal budgeting away from meeting basic human needs both at home and abroad, in preference to increasing the defense establishment, reaffirms the call of the 67th Convention for a reordering of federal budget priorities by:**

- Restoring funds in federal food nutritional programs, including food stamps, child nutrition and elderly nutrition projects;
- Increasing the funding for the Special Supplemental Food Program for women, infants, and children (WIC) so as to enable the caseload to serve more effectively the nine million estimated eligible recipients;
- Increasing the demonstrably inadequate food stamp allocations to more humane levels; and, as an initial minimum measure, enacting the recommendations of the President's own Task Force on Food Assistance;
- Instituting a federally funded and administered program to gather comprehensive information regularly on diet and nutrition as related to health problems all over the nation, providing such data on a timely basis.

**Resolution #A—81**

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention calls upon the Congress of the United States for an increase in foreign developmental aid, such aid to be targeted to countries presently stricken by famine; and be it further

*Resolved*, That the President of the United States be called upon to appoint a bipartisan commission to visit the famine-stricken countries in Africa and elsewhere, and to recommend to him and to members of the Congress an appropriate U. S. policy.

**Resolution #A—82**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention commends the Episcopal National Hunger Committee and its network, which reaches out into the several dioceses, and requests all involved to redouble their efforts in stimulating a response to hunger by every member of this Church; and be it further

*Resolved*, That members of the Episcopal Church throughout America be challenged to observe October 16 as World Food Day and to use that occasion to join with religious and secular organizations in local communities everywhere to study and reflect on the extent of hunger at home and abroad.

**4. Alcohol and drug abuse: A policy proposal**

The Standing Commission, acting in consultation with leaders of the National Episcopal Coalition on Alcohol, has reviewed the multitude of counseling programs and other activities throughout the Episcopal Church seeking to help persons being affected by the abuse of alcohol and drugs. The picture is impressive. It is apparent, however, that there is the need for some form of stated national policy, endorsed by action of the General Convention, as a guide to persons and groups working in this field. Accordingly, we have drafted such a statement and propose the following:

**Resolution #A—83**

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention adopts the following policy statement:

***AN EPISCOPAL NATIONAL POLICY ON ALCOHOL AND DRUG ABUSE***

The Episcopal Church acknowledges the need for exercising a healing ministry and for offering guidance to problem drinkers or chemically dependent persons and to members of their families.

Alcoholism and other drug abuse are recognized as treatable human disorders which are manifested by a three-fold impairment of the body, mind and spirit. The Church concurs with health authorities that alcohol and other substance abuse is a major health concern of our society. It affects not only the alcoholic or abuser's health and self-concept, but also interpersonal relationships with family, co-workers, friends and counselors. It may affect any individual, regardless of financial situation, education, employment, race, or creed.

The Church calls on all clergy and laypeople to take to heart the seriousness of the illness of alcohol and drug abuse and its manifestations as a disrupter of family, economic, and social life; and urges all churchpeople to do everything in their power to offer forth the love of Christ in his healing ministry to those afflicted persons and families.

#### *Diocesan Committees on Alcoholism and Drug Dependency*

The General Convention of 1979 encouraged each diocese to appoint a diocesan Committee on Alcoholism and Drug Dependency to implement a program on alcohol and drug abuse. Such committees are responsible for developing a diocesan policy and planning a diocesan resource center for education, information, counseling, and training. Clergy and lay counselors are encouraged to pursue continuing education in these fields. Congregations are encouraged to provide members with opportunities to learn more about the nature, prevention, treatment, and pastoral care of alcoholics and drug abusers and their families. Trained consultants should be made available to interested clergy and congregations to facilitate this education process. Through education and usage of appropriate resources, intervention is made possible to stop the progress of the disorder before it runs its full destructive course.

The Church encourages the many programs offering treatment and support to persons suffering from the illnesses of alcoholism and drug addiction. Clergy and vestries are encouraged to further their assistance to Alcoholics Anonymous, Al-Anon, Alateen Groups, Adult Children of Alcoholics Groups, Narcotics Anonymous, and to chemical dependency programs and halfway houses, as well as becoming knowledgeable concerning all local resources offering intervention, treatment, and continuing care for these persons.

#### *Employees of the Church*

Alcoholic or drug dependent employees of the Church should be treated with pastoral love and concern. Church health insurance policies should include provision for the treatment and care of persons afflicted with these illnesses. Treatment intervention for the person and family along with counseling and continuing support during recovery should be coordinated by the clergy and other support groups in the parish. Every effort should be made to offer job protection and re-employment, with salaried sick leave during hospitalization, to alcoholics and drug abusers accepting treatment. Those refusing treatment will not be offered this protection.

#### *Alcoholic Beverages in the Local Parish*

The Episcopal Church has never endorsed prohibiting the use of beverages containing alcohol among adult members. Scripture offers Jesus' example of the use and serving of wine in his first miracle at Cana and in the institution of the Holy Eucharist. If an adult member elects to use alcohol, however, moderate usage is expected. Church members should be educated regarding those conditions that might consequently compromise the health and safety of oneself or others. The Church also supports

and has a responsibility to those people who abstain from the use of alcoholic beverages for whatever reason. Many churches do not serve alcoholic beverages at social functions, but, for those which do, the following guidelines are given:

- All applicable federal, state and local laws should be obeyed, including those governing the serving of alcoholic beverages to minors.
- Alcoholic beverages and food containing alcohol must be clearly labeled as such.
- Whenever alcohol is served, non-alcoholic alternatives must always be offered, with equal attractiveness and accessibility.
- The service of alcoholic beverages at church events should not be publicized as an attraction of the event.
- The group or organization sponsoring the activity or event at which alcoholic beverages are served must have permission from the parish for this plan. Such groups or organizations must also assume responsibility for those persons who might become intoxicated and must provide alternative transportation for anyone whose capacity to drive may thus be impaired.
- Recognizing the effect of alcohol as a mood-altering drug, it would be advisable to consider the nature of the function at which alcoholic beverages are proposed to be served.
- Chemical usage other than alcohol is clearly controlled under federal, state and local laws and, as such, should be forbidden at any church function.

The Commission also recommends to General Convention passage of the following:

**Resolution #A—84**

*Resolved, the House of \_\_\_\_\_ concurring, That the 68th General Convention of the Episcopal Church, commending the work of the National Episcopal Coalition on Alcohol (NECA) and the service of Alcoholics Anonymous and other programs addressing the problem of chemical dependency, calls on local congregations to develop and engage in programs of education and training in treatment techniques, and reminds clergy and laity of the Church's pastoral responsibility for victims of these maladies.*

**5. Abortion: A time to reflect**

There is no more volatile subject to debate in America today than the ethical issues surrounding abortion. The act of aborting a child is an emotional issue in itself; but it is also more, for it involves theology, the sanctity of the family, tradition, women's role in society, the law, medicine, an individual's freedom vs. government control, etc.

Unfortunately, it is emotion that in the public arena often overshadows all else—emotion on both sides. Frenzied anti-abortionists shout about baby killers, mass murder and sin with a stridency that has led some religiously dedicated people to bomb clinics. On the other side, equally strident pro-choice advocates wave banners decrying government interference with women's bodies and objecting to any and all limitations on a woman's control over the life within her. Fortunately, there is a vast middle ground between the two hysterias, a ground which accommodates many reasonable, thoughtful opinions on the abortion question. It is a middle ground with many variations of how to guarantee limited abortion rights, but a middle ground which easily gets torn up in the crossfire between the angry extremes.

It is in this middle ground where successive General Conventions have sought to place the Episcopal Church. In its most recent resolution addressing the problem (1982), General Convention said:



*“Resolved,* That the following principles and guidelines adopted by the 65th General Convention (1976) and reaffirmed by the 66th General Convention (1979) be reaffirmed by this 67th General Convention:

1. The beginning of new human life, because it is a gift of the power of God’s love for his people, and thereby sacred, should not and must not be undertaken unadvisedly or lightly but in full accordance of the understanding for which this power to conceive and give birth is bestowed by God.

2. Such understanding includes the responsibility for Christians to limit the size of their families and to practice responsible birth control. Such means for moral limitations do not include abortions for convenience.

3. The position of this Church, stated at the 62nd General Convention of the Church in Seattle in 1967 which declared support for the “termination of pregnancy,” particularly in those cases where “the physical or mental health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from rape or incest,” is reaffirmed. Termination of pregnancy for these reasons is permissible.

4. In those cases where it is firmly and deeply believed by the person or persons concerned that pregnancy should be terminated for causes other than the above, members of this Church are urged to seek the advice and counsel of a priest of this Church and, where appropriate, penance.

5. Whenever members of this Church are consulted with regard to proposed termination of pregnancy, they are to explore with the person or persons seeking advice and counsel other preferable courses of action.

6. That the Episcopal church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them.”

The Standing Commission on Human Affairs and Health has been importuned by churchpeople from many points of view to propose a new resolution on this issue for the 1985 General Convention. In weighing these pleas, we have studied carefully the new and excellent reflection on this problem prepared for the House of Bishops Meeting at Jackson in 1984 by its Committee on Theology. We commend to all a study of the Committee’s opinions.

Our Commission, though not unanimously satisfied with the 1982 General Convention resolution, believes with the Bishops’ Committee that it is hard to argue rationally or theologically for total abortion freedom. There are few if any, for example, who would argue that a fetus should be aborted late in pregnancy just short of normal birth. There are few who want abortion treated as just another form of birth control. On the other hand, there are also few (at least in our Church) who would advocate an absolute abortion ban in any and all instances. Most people would not wish to require a 13-year-old girl, carrying a fetus conceived in rape or incest, to go through nine months of horrendous mental anguish. And most would recoil from subjecting to criminal prosecution in the courts a woman who sees no moral wrong in aborting a week-old mass of tissue that has the potential of becoming a human being.

Moreover, the question of when human life begins is not answered easily. Is it the moment of conception? Or when the brain begins its endless crackling of electrical activity? Or when the embryo could survive outside its mother’s hospitable womb? Or at the moment of birth? Some would even insist that life, biologically speaking, is a continuum

and not something new at all. That which is new is the viable human being, and he or she is more than mere animal, become so by the host of factors playing upon that individual (including mother love and human affection).

Our Commission has concluded that, during the next triennium, the most useful thing for members of this Church would not be the enactment of another resolution on abortion by General Convention, but rather the inauguration of reflection and dialogue on this matter throughout our Church at the "grass roots" level. We propose, therefore, the following:

**Resolution #A—85**

*Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention request the several dioceses to initiate study and discussion of the personal, sociological, and theological implications of abortion by appointing appropriately representative diocesan commissions to oversee a process reaching into every local congregation willing to be involved. We recommend to all a study of the House of Bishops Report, and of other material as may seem wise. We request that the content of all deliberations be conveyed by June 1987 to a committee established by Executive Council to receive such material, and that a report on findings be brought to the next General Convention.*

**6. Aging: A call for a new approach**

One out of four Episcopalians today is over 65. Fifty percent are between 40 and 65 years of age. Persons in the United States now over the age of 65 number 26,500,000. By the year 2010, every seventh American will be age 65 or over (39,300,000). Aging is part of God's natural, created order which the Church acknowledges and affirms. Today, with a greater proportion of people looking forward to extended lives, the Church needs to reassess its approach to aging and to its ministry with aging people.

Theologian Joseph Sittler, now eighty years old, blind yet still very much a seeing seer, recently reminded us sagely:

"It's the task of the church to introduce death into life, not make it a topic that is talked about at or near the end of life. Aging is sad. To confront death is not jellybeans. The Christian faith never, never makes soporific, gelatinous language about how nice it is to get old. It's sad; it's pathetic; sometimes it's even bitter; and it takes courage."

The aging include an ever enlarging number of individuals who are potentially still very productive, even though their productive positions have now been filled with younger workers. Often their contributions and effectiveness are undermined by the attitudes of those responsible for such displacement. In addition, their health may now be a more variable factor in the continuity of their activity. For these reasons, opportunities to utilize the accumulated experience of older persons are often lost. Thus, the aging offer an important and productive resource to our society, which we are often too short-sighted to use.

As persons grow older, they lose access to many former opportunities to participate. They may be restricted by a disability, or through access barriers, or lack of transportation. This, in turn, leads to loneliness and segregation from the community in which they live. It often results in a loss of familiar events important to their lives—including participation in the life of their church.

As people age, they are more frequently faced with grief over losing persons formerly close to them through infirmity or death. They are forced to reflect on the reality of

their own mortality. Their family can offer a balance to this by providing interaction with all ages and phases of life-experience. Statistics reveal that the majority of older people live close to at least one of their children, providing on the average a weekly contact with them. As fewer people opt for large families, however, and as life expectancy increases, the need for alternate support groups becomes crucial. Local congregations become particularly important to fill the gap, and parishes should work systematically at ways of providing this support. Activities of significance need to be developed, including (for those who can do so) visitations by the elderly to the elderly. Here the telephone can be a mighty aid.

Housing needs vary greatly among older persons. While many are comfortable with independent living, most need an assisted living environment at some point in their later years. Increasing numbers choose retirement home complexes, shared housing, or other community-oriented housing arrangements, or move in with or close to family. Those who require nursing home care, or for whom alternate housing is not available or financially feasible, may find themselves in a frustrating situation. Nursing home conditions may be unsatisfactory, with inadequate funding for improvements, underpaid and overworked staff, limited opportunity for community supportive services, and reluctance by people to visit. The Older Americans Act of 1965 (revised in 1972 and 1978) provided for an Ombudsman Program, operating at community, regional, and state levels, to be an advocate for the problems of anyone, including those in nursing homes. Congregations can help by encouraging the people who visit the elderly to be observant about conditions and, when lack of care is evident, report it to the Ombudsman.

The hospice movement provides an important alternative, so the terminally ill person can be cared for at one's home or in a special facility established for the dying. The hospice movement can help the dying person meet the transition from life to death, and helps the grieving family cope with their loss. Hospice volunteers need a strong religious foundation in order to be able to deal with their own emotions. A person's pastor should be an integral member of any hospice team. Teaching and counseling and emotional support need to be a part of the Church's work in this area.

There are many other areas of church involvement with the elderly which need reinforcement. We commend the Episcopal Society for Ministry on Aging (ESMA), designated by the General Convention of 1964 as the official agency of the Episcopal Church to develop ministry with and on behalf of older persons. Among other things, they need our advocacy in finding ways to reduce health care costs. Health care for the elderly costs four times what it does for other Americans—a cost that has skyrocketed 395% in the past 15 years. They need counsel as retirement time approaches. The Church Pension Fund offers pre-retirement planning, relocation allowances, and pension. The rather ambitious series of conferences on retirement, mounted by the Fund, are reaching out to younger and younger clergy each year. The pattern used by CPF, and now well tested, might be a model for parishes to use with lay persons looking ahead to retirement. Seminaries should consider including courses on ministry with, and care of, the aging. Lay ministry programs in dioceses and parishes need to be designed so as to prepare men and women to work with the aging more effectively.

To strengthen this Church's ministry with the aging, we propose the following resolution:

**Resolution #A—86**

***Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention expresses its appreciation to the Episcopal Society for Ministry on Aging (ESMA) for the leadership it has given in stimulating an ever deepening concern at national,**

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regional, and local levels for the Church's ministry to, and with, older persons; and be it further

*Resolved*, That the seminaries and schools of theology related to this Church be urged to enrich their course offerings with material, and their field work training with experience, in gerontology and the special pastoral needs of the elderly; and be it further

*Resolved*, That the Secretary of Convention be instructed to protest to the President of the United States and to members of the Congress those cuts in Social Security benefits, supplemental housing funds, Medicare, Medicaid, and other health and welfare supports which heretofore have been made available to all Americans, young and old, who can demonstrate that they have insufficient funds to provide a decent life for themselves; and be it further

*Resolved*, That all dioceses, parishes, and missions be urged to accept responsibility for the development of opportunities for an active ministry by all older members, and to promote a spirit of church family through intergenerational ministry.

#### 7. Persons with disabilities: Their full participation in church and society

When Jesus said, "Come unto me, all ye that labor and are heavy laden," he did not add, "unless, of course, your problem creates an inconvenience for me or you are not able to reach me." Yet the lack of accessibility (e.g., architectural, attitudinal, and communication barriers) of most churches to persons with physical and mental disabilities prevents them from taking full advantage of life in the community of the Gospel.

During the last few years, sensitivity for those who have disabilities has grown apace. A White House Conference on the Handicapped was convened; a national Religious Year of Persons with Disabilities held; the United Nations focused on the problem with a proclamation of 1983 to 1992 as the Decade of Disabled Persons. Most branches of Christ's church have taken similar actions. Indeed, Christians, when they think about it, know they have a special responsibility to increase the means for full participation in both church and society by all persons having disability.

Nowhere has this Christian concern been better stated than at the Fifth Assembly of the World Council of Churches, meeting in Nairobi, Kenya in 1975:

"A church which seeks to be truly united within itself and to move towards unity with others must be open to all; yet able-bodied church members, both by their attitudes and by their emphasis on activism, marginalize and often exclude those with mental or physical disabilities. . . . (They are) treated as the weak to be served, rather than as fully committed, integral members of the Body of Christ. . . . The specific contribution which (they) have to give is ignored. This is the more serious because disability—a worldwide problem—is increasing. Accidents and illness leave adults and children disabled; many more are emotionally handicapped by the pressures of social change and urban living; genetic disorders and famine leave millions of children physically and mentally impaired. The church cannot exemplify the full humanity revealed in Christ, bear witness to the interdependence of humankind, or achieve unity in diversity if it continues to acquiesce in the social isolation of disabled persons and to deny them full participation in its life. The unity of the family of God is handicapped where these brothers and sisters are treated as objects of condescending charity. It is broken where they are left out."

The Standing Commission on Human Affairs and Health speaks of "persons with disabilities" rather than of "the disabled" or "the handicapped." A disability does not

comprise all of an individual's attributes; it is, indeed, only a single facet of one's identity. To speak of "the handicapped" or of "the disabled" as a group is to be guilty, however inadvertently, of devaluating persons. Christians must see other people as men and women first, and then in terms of ability or disability.

"A disability is any impairment that substantially limits a person's ability to carry out a major activity," writes D. H. Milliken. "Disabilities may be obvious. . . or they may be hidden, such as a learning disability that hinders one's ability to read. Many people with disabilities do not consider themselves 'handicapped'; they have made adaptations that have enabled them to manage their lives successfully."

Milliken goes on to point out that, "disabilities also tend to fall into broad groups: those that are stable (e.g., mental retardation), those that are generally progressive (e.g., multiple sclerosis), and those that are regressive (e.g., many strokes and head injuries). . . . Those experiencing a disability before the age of 18 are considered 'developmentally disabled,' all others are said to have 'acquired disabilities.' . . . An estimated 80 percent of the general population will have a disability at some point in their lives. Currently, one of every seven persons is considered disabled. The most common disabilities are heart disease and hearing loss. Only about 10 percent of disabled people use wheelchairs. Ironically, the incidence of disability is expected to increase as medical and surgical advances enable us to prolong life following chronic illness or trauma. And as life expectancy increases and senior citizens comprise a larger proportion of the population (today some 27 million people are over 65; by 2010 it will be 39 million), a larger proportion of the population will be disabled."

#### *Independent Living Needs*

Persons with disabilities have the same needs as non-disabled persons. They require independence to function cooperatively and competitively in society. Many forms of disability hinder attainment of these goals. People with acquired disabilities need time to adjust, especially when the impairment has occurred suddenly. When a caring community is accepting of the disabled person's changed lifestyle and new limitations, the disabled individual can re-establish self-respect and continue to contribute talents and skills.

Achieving the independence necessary to carry on a full life may be difficult for a person with a disability. The person needs accessible housing, transportation and, in some cases, a personal attendant. For some, competition in employment may be necessary to attain their personal goals.'

To help achieve these ends, important national legislation has been enacted. The Supplemental Security Act and the Rehabilitation Act of 1973, for example, support persons with disabilities in obtaining housing and medical care and escaping discrimination. Medicare and provisions for subsidized housing co-payments have been important—though they have been significantly reduced by Congress in the last two years. Specifications for those conditions which merit help have been narrowed sufficiently so as to wreak hardship on otherwise deserving persons.

Helpful to disabled workers in securing jobs on a competitive basis in larger firms are some Affirmative Action Programs. Unfortunately, many smaller firms and employees are not bound to these programs. Thus, persons with disabilities continue to be among the highest group of unemployed people—16.9% for disabled men in 1982 versus 10.2% for the non-disabled; 18.3% for disabled women in the same year versus 8.8% for non-disabled women. Since ability to work is one of our society's major measures of independence and success, the problem of joblessness for disabled persons is a serious matter. To rectify the situation in the arena of competitive employment and upward mobility

for persons with disability will require accommodation (e.g., adaptive aid usage and barrier removal) along with major attitudinal reorientation of fellow workers and management.

Apartments or houses must be adapted to meet the special needs created by physical disabilities. Housing should be accessible to mass transit and/or to the workplace. Transportation also needs to be accessible—either private or public. Group homes for the severely handicapped are needed, an arrangement not only less expensive than institutional residences but more conducive to independent living for those who dwell there.

Persons working in behalf of more justice toward persons with disability or their families might wish to keep in mind six areas of primary need:

- Health services—including transportation, personal encouragement, and help in locating resources—in addition to direct health care.
- Moral and emotional support—by families, neighborhood and community. Also homemaker services, personal attendants, counseling, training in daily living skills. Respite care is an additional service that some families need.
- Living environment—as normal as possible, with minimal restrictions. Options to one's own home include foster care, semi-independent living programs, or group homes. Community support.
- Educational opportunity—ranging from infant learning programs and pre-school to secondary and continuing education.
- Vocational training—focused on skills for job preparation and retention.
- Enabling services—especially for the severely handicapped. Special counseling for families of those handicapped.

### *A Role for the Episcopal Church*

The Episcopal Church has, in some ways, lagged behind other major communions in giving high priority to this issue. But the 1979 General Convention did direct that information about resources and educational materials should be made available for diocesan and parish use; that dioceses and parishes should develop a capacity to have their buildings, their liturgies, and programs accessible to disabled persons; that diocesan committees (composed in part of disabled persons) be appointed to implement these recommendations; and that the Office of Social Welfare in the Episcopal Church Center marshal and coordinate resources to support the dioceses and parishes in this ministry with disabled persons.

In 1982 General Convention authorized creation of a special Task Force, 51% of whose members should be persons with disabilities, and charged it to “deal with the accessibility of disabled/handicapped persons into all areas of life in the Episcopal Church.” In response to this directive the Task Force on Accessibility was formed. Information packets have been mailed throughout the Church and a special consultant to the Task Force has been employed. An accessibility survey has been conducted to ascertain which dioceses have responded to the 1979 resolution by establishing committees. The Task Force has disseminated information widely on disability-related projects. Ecumenically, it has shared information with other communions and engaged in a number of joint presentations, displays, and witness.

We commend the Task Force for its work. We also commend the Episcopal Church Building Fund for issuing guidelines on how to make church facilities barrier-free, assisting with the planning of such facilities, and offering low interest loans for this purpose. We congratulate ECHO (Executive Council Housing Organizing Committee) for its focus on the housing needs of people with disabilities and for supporting the creation of such new housing projects. We commend the Coalition for Human Needs for making possible grant funding to programs which address this problem. We note with appreciation that

the Episcopal Conference for the Deaf continues its long history of advocacy for persons and congregations of persons with a loss of hearing handicap. We offer special congratulation to the Dioceses of Minnesota and Central New York for model programs in this area as well as to the new Episcopal Awareness Center on Handicaps (EACH, Inc.) headquartered in northern Virginia. We also offer the following resolution:

**Resolution #A—87**

*Resolved, the House of \_\_\_\_\_ concurring, That the Task Force on Accessibility of this Church be commended and encouraged in its work and ministry of providing leadership, training, and education throughout this Church; and be it further*

*Resolved, That this Convention again calls on the dioceses which have not yet done so, to convene committees on disability concerns which can serve as an advocate for a ministry with persons having disabilities; and be it further*

*Resolved, That local vestries be encouraged to conduct accessibility surveys of their buildings and to designate a person or persons to be particularly responsible for disability concerns; and be it further*

*Resolved, That all Episcopal Church properties and all Episcopal Church meeting places be made (so far as possible) accessible to persons with disabilities, and barrier-free.*

*Resolved, That this Church promote the hiring of qualified persons with disabilities within its own structures and within society at large; and be it further*

*Resolved, That persons with disabilities not be disqualified for postulancy, for Holy Orders, for ordination or for further employment in the Church solely on the basis of their handicaps; and be it further*

*Resolved, That persons in leadership roles of this Church be encouraged to participate at community, state, and national levels in advocating legislation that will assist persons with disabilities; and be it further*

*Resolved, That the seminaries and schools of theological study identified with this Church be urged to incorporate into their curricula material relating to the ministry with persons having disabilities; and be it further*

*Resolved, That the liturgies, Christian education programs, and other forms of meetings throughout this Church be designed for the inclusion of persons with disabilities, using such materials as captioned public films and filmstrips and interpreters for the deaf; and be it further;*

*Resolved, That this Church at national, diocesan, and local places encourage and support the assumption of leadership roles in both church and community by qualified persons who have disabilities.*

**8. Health care availability: Challenge to the religious conscience**

On October 17, 1984, an important study on health care was released by the National Citizens Board of Inquiry into Health in America. It presents a picture of inequality and unavailability of health care in the United States that shocks. It is clear that poor and near-poor people—especially the old and very young, those living in inner cities or in rural areas, and minorities—are the victims of grossly inadequate protection for their physical well-being. Among the major findings, the report reveals that:

- 33 million Americans have no health insurance protection.
- The U.S. infant mortality rate is increasing for the first time in decades. Already we rank 14th among the nations of the world.
- During the last four years, budget cuts have depleted Medicaid for the poor by \$5 billion and Medicare for the elderly by \$13 billion. Children were the most

numerous losers here, though impoverished senior citizens were hit nearly as hard, since Medicaid pays for health cost not covered by Medicare.

- In the past four years, 725,000 Americans have been deprived of medical services because of budget cuts for community health centers.
- In the same period, spending for maternal and child health care has dropped 18%, so that 9 million children get no routine medical care and 18 million receive no dental care.
- Each year, 15,000 pregnant women must wait six months before they can get medical attention because of changes in the law limiting governmental funding of family planning clinics.
- Last year, 200,000 Americans were denied emergency hospital care and 800,000 were denied routine hospital care because they were poor and had no health insurance.

In addition to the obvious injustice represented by the statistics cited above, there is an awareness by nearly every American that the costs of physician and hospital care each year recently have increased by double and often triple the annual rate of inflation. Thus, even the affluent are troubled. Moreover, current efforts to control medical costs by government have had minimal effectiveness. "Controlling medical costs has become the Great American Shell Game," according to a former Secretary of Health, Education, and Welfare, Joseph Califano. "Congress puts a cap on Medicare payments for 467 medical procedures, and hospitals just pass the costs off to the states. States put their own caps on Medicaid hospital payments, and hospitals just move the pea to private insurers and Blue Cross/Blue Shield. Congress caps payments to physicians in hospitals, and doctors move the pea outside the hospital to their offices or clinics where there are no caps." Thus, the new caps on hospital cost paid by Medicare and many states may allow politicians to boast about cutting deficits, but they do little to reduce the actual costs of the health care system. Hospitals and doctors simply shift their charges to private insurers.

Why is the availability of adequate medical care a special concern to the Christian church? Because care for the sick was a central priority in Jesus' ministry—that's the most elemental reason. We cannot be his faithful disciples unless the ministry of healing is an integral part of our response and witness to the Gospel. The apostolic vision sees health not as a state of physical perfection but as a promise of life that God has intended us to live. Moreover, as the Church addresses faith questions, it inevitably addresses societal issues. Health is not just the health of a whole person but of the whole society. Health is part of the mending of creation, but it must be seen also in the larger context of justice. There will never be health or the right distribution of health care in the world without justice. Questions of employment, of economics, of distribution of resources, of war and peace, of participation in society must all be addressed in order to address the issues of health and health care. Thus, members of our congregations are challenged to address the public policy issues of their community, region, and nation as these issues relate to injustices in the health care delivery system.

In doing so, churchpeople would be supporting the recommendations of the President's own Commission for the Study of Ethical Problems in Medicine, which declared in 1983:

"Society has an ethical obligation to ensure equitable access to health to all. . . . When equity occurs through the operation of private forces, there is no need for government involvement; but the ultimate responsibility for ensuring that society's obligation is met, through a combination of public and private sector arrangements,



rests with the Federal government. Private health care providers and insurers, charitable bodies, and local and state governments all have roles to play in the health care system in the United States. Yet the Federal government has the ultimate responsibility for seeing that health care is available to all when the market, private charity, and government efforts at the state and local level are insufficient in achieving equity."

Such health care should reflect a standard of adequate health care as a guarantee to every citizen. At the same time, it need not attempt to provide for every person the opportunity to take advantage of every sophisticated medical technique available. In other words, there should be a minimum beneath which no one's care should fall, rather than a ceiling above which no one should rise. Persons seeking care beyond the adequate standard should utilize their own resources.

Some of the most interesting inquiries into the current health delivery system have been mounted by American business enterprises. The Chrysler Corporation tells us a lot about what is happening. Its health care costs in 1984 exceeded \$400 million, or \$550 for every car it sold. To cut those costs, Chrysler began a careful examination of what it had been paying for. Among Chrysler's older workers, cataract surgery is common. The procedure takes about 20 minutes and rarely requires a general anesthetic. The average ophthalmologist in Detroit charges \$2,000. If he does three such surgeries a day, four days per week, 42 weeks a year, he earns more than \$1 million for less than 200 hours of actual surgery. Chrysler found out from a special study conducted by doctors that, in two-thirds of the hospitalizations, 2,264 of the 2,677 patient days were inappropriate. In short, Chrysler found that 25% of its hospital costs may be due to waste and inefficiency, the elimination of which would have saved \$50 million in 1984. For the entire health care system in America, an elimination of such costs might save more than \$50 billion (one-third of the projected federal deficit in 1985) without adversely affecting the quality of care. We note that Dr. Arnold Relman, editor of the prestigious *New England Journal of Medicine*, told Congress last year that "at least \$5 to \$10 billion a year is being wasted on useless or dangerous medical technologies, and almost as much on marginal ones not worth what they cost." He calls for control of "irresistible" commercial forces that place untested machines in hospitals and doctors' offices where they are used to pay off their costs.

American business alone, however, cannot control health care costs nor see to its more equitable distribution among all the needy. The Commission on Human Affairs and Health believes we need a national policy to restructure financial incentives in America's health care industry. Where possible, some marketplace discipline should be instilled; where not, some controls are needed. Certainly, it seems apparent that present government efforts at cost containment are not working. Costs disappearing from government health care budgets have a remarkable ability to reappear elsewhere in this essentially non-competitive system where cost shifting is so easy. The net result is a hidden tax on American business and all the citizenry.

Some proposals for rescuing Medicare seem to us outrageous examples of the shell game. The suggestion to delay Medicare eligibility from ages 65 to 67, for example, would cost American business and those citizens not fortunate enough to have employer coverage some \$75 billion. And, in the process, little will be done to eliminate any waste and inefficiency and inequity of distribution in the health care system.

As a first step toward reform, we propose that the President and the Congress establish a national commission to propose ways for reforming health care similar to the National Commission on Social Security Reform. This commission would be charged

with developing a national health policy to cut costs without reducing care, and to provide ways in which it can be made available on an equitable basis to all citizens, including those who are poor or young or elderly. Its members should include representatives of all the players: federal, state, and local government, business and labor, senior citizens and junior citizens, lawyers, physicians, hospitals, and health insurers. The churches of America, in ecumenical chorus, should call for the development of an efficient and just health delivery system. Our country cannot keep going the way we are. We simply do not have the money; and it is the poor, the young, and the elderly who will bear the heaviest burden of our current undisciplined folly. To this end, we propose the following:

### **Resolution #A—88**

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention of the Episcopal Church invite its principal ecumenical and interfaith partners to join this Church in calling upon the President of the United States and the Congress to authorize and appoint a National Commission on the Reform of Health Care, charged with making recommendations concerning ways in which health services in these United States may be more economically and efficiently made available in a fair and equitable manner to all Americans, addressing in the process the 1984 findings of the National Citizens Board of Inquiry into Health in America; and be it further

*Resolved*, That this 68th Convention recommends and affirms the support by local congregations of community preventive health programs, including participation in alcohol and drug counseling, school health classes, immunization programs, maternal-child education programs, environmental health programs, crisis centers, suicide prevention programs, and poison control centers; and be it further

*Resolved*, That this 68th Convention encourage development of lay ministry training programs in local congregations, through which the pastoral care by the clergy can be extended to all ill members of their church community through lay visitation in homes and hospitals; and be it further

*Resolved*, That this 68th General Convention commends the many programs initiated by congregations in community outreach and services, and encourages expanded efforts by all congregations to identify their community resources and assist in raising financial and personnel support for such health services as food kitchens, shelters for the homeless, legal aid centers, mental health centers, neighborhood health clinics, homes for physically and mentally handicapped persons, home health care, and halfway houses.

### **9. Epicureanism, consumerism and sexual behavior**

Ours is a consumerist society, oriented toward the enhancement of personal life, the development of personal style, the pursuit of personal tastes and enthusiasms. We are a do-your-own-thing nation in which social ties are often loose, and where the broader sense of Christian obligation to the greater society is increasingly blurred. It follows naturally enough that the consumerist attitudes increasingly color our behavior toward others. Americans tend to make and keep relationships according to whether they are sufficiently pleasure-giving. The predominant American cultural attitude is, in short, more recognizably Epicurean than Christian; and it is not surprising that others are often treated as disposable commodities, replaceable when they are no longer need-satisfying.

Unless reminded, Christians are likely to slip into the prevailing cultural attitude, forgetting that people are not commodities, things to be cast aside or used only as convenient. Through the great mystery of the incarnation, Christ sank himself into human flesh and changed its character forever, setting it apart from the rest of material and

biological creation. He set us apart, and we may not use ourselves, our bodies, or those of others in an exploitative way without defiling him.

When the sexual potential of human beings is used for some personal end, other than the expression of mutual tenderness and the procreation of children in the context of a loving family, God is dishonored in his incarnation. Of particular concern to us is the use of human sexual beauty for purposes of economic gain, something that occurs when people pose or perform for pornographic purposes, or when others participate in the pornography by paying for the product.

#### 10. Surrogate parenting for hire

The congruence of consumerist values in personal relationships with technical advances in modern obstetrics now makes it possible that a fertilized ovum (an embryo) might be purchased for implantation in a woman who decided to procure herself a pregnancy. While we are not aware that such a pregnancy has yet been arranged, the technique is in use by veterinarians with dairy cattle. Members of the Episcopal Church need to be aware of this possibility, because, to the extent that such an embryo is a person, a human being may soon be for sale. Can the Church condone the buying and selling of the flesh into which Christ came down from heaven?

Artificial insemination has been used for several decades in order to offer childless couples the opportunity to raise a family. The Church, seeing the value of this and appreciating that the attitude of most such couples is loving and unselfish, has not opposed it. It is troublesome to reflect, however, that the semen for such inseminations is not usually a free gift of its donor, but is purchased instead, commonly from cooperative medical students who need the money. We are aware that blood is commonly bought and sold. While questions about the morality of this practice may be raised on the same incarnational grounds, we think that reproductive tissues (i.e., semen and ova), carrying as they do the potential for another life, are a special case that invites prayerful consideration.

The semen of donors who, for whatever reason, seem genetically desirable (athletes, Nobel Prize winners, for instance) can now be banked and offered for sale to unmarried women or childless couples. Does the Church concern itself with such enterprises? Are they undertaken in a spirit of generosity and love for the greater human community? Or are they primarily self-aggrandizing?

Surrogate motherhood—in which a woman offers her body to be artificially inseminated by a husband whose wife is infertile, carries the consequent pregnancy to term (usually for a significant fee) and then passes the baby over to the childless couple—needs to be examined in incarnational terms. On the face of it, and since this provides the same benefits as the surrogate father artificially inseminating another man's wife, there might seem little reason for judging one to be acceptable on moral and ethical grounds and not the other. There are, however, some fundamentally different emotional impacts in surrogate mothering that fill one with special trepidation. Certainly, the surrogate mother must experience all the nine-month emotional, psychological, and physical changes associated with childbearing which, among other things, will create ties to the newborn, even though she is being treated as a childbearing vehicle by the recipient parents. What may be the emotional effect on her own children when, after the birth of the baby, the child disappears? May they not wonder, "Am I to be given away too?" Can the adoptive parents be comfortable in the knowledge that their happiness is tempered by the sense of loss and separation experienced by the natural mother? Can the natural mother restrain her compulsions to enter the world of the child? In offering her sexual services for hire, how does the surrogate mother's action differ from prostitution? Can

one say in such cases that the baby, conceived by mutual contract, is being offered for sale? What about the theology of marriage? Does not the Prayer Book put the primary emphasis on the relationship of husband and wife, their "mutual joy" and "the help and comfort given one another," with the procreation of children secondary "when it is God's will." Many infertile wives, considering a surrogate mother for their child, argue that their marriage cannot be fulfilled without a child. Clearly, that is not the view espoused in our liturgical formularies. It seems to our Commission that, on balance, the gain for the couple with the new child via the surrogate route cannot outweigh the emotional distress and even grief experienced by the surrogate mother and her family. Thus, we feel compelled to offer the following resolution:

### Resolution #A—89

***Resolved, the House of \_\_\_\_\_ concurring, That the 68th General Convention, acting in the light of the Church's longstanding opposition to the selling of human sexual services, expresses its opposition to surrogate parenting for hire.***

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### 11. Marriage counseling in the Church: A report

A resolution of the 1982 General Convention (A-69) encouraged "each diocese to establish a special Commission on Marriage, the responsibility of which [is] to review and report on current diocesan policies and practices respecting Holy Matrimony." The central theme of such reexamination was to be the redemptive and sacramental nature of Holy Matrimony. Each commission was to consider the means of revitalizing a Christian concept of marriage, to review practices with respect to counseling of prospective partners in the sacrament, to inquire as to continuing education procedures for clergy and laity, to study the role of the clergy in a failed marriage, and to ascertain the extent and quality of prenuptial guidance, the continuing parish support for a married pair, guidance in childbearing and rearing, and other appropriate matters. The Convention directed the Standing Commission on Human Affairs and Health to study and review the responses made by said diocesan commissions and to report findings to the 68th General Convention.

Our Commission undertook such a study and review and, in a report completed on April 26, 1984, having had responses from 61 dioceses, learned that 19 dioceses had formed such commissions while another 11 had commissions under another name or were in the process of forming such a body. Thirty-one dioceses at that time did not have such a commission.

We find it difficult to summarize the findings. One typical diocese, however, may be illustrative. The Diocese of Maryland Marriage Commission was convened in 1983 and gathered data from a wide variety of sources and practices—including marriage preparation, nurture, responsible approaches for divorce and (if desired) remarriage. Part of their data came from rectors and couples they had recently married. Most of the Maryland clergy, according to the Commission, "take the canonical provisions concerning Holy Matrimony quite seriously, with well over fifty percent responding at the high end of a scale designed to measure the same. Only two priests reported taking a 'loose' approach to the canonical provisions." The vast majority of the clergy spend three or more hours during the process of premarital instruction. Fewer than 10% spend less time. Some clergy report spending 10 hours or more at the task. The Commission is now in the process of developing guidelines for the diocese—one set for laity and another set, more technical, for clergy. The Maryland Commission does not feel changes in Canon

are now needed, but they do feel there needs to be a clearer definition of what is uniquely important for a couple seeking marriage with Christian solemnization.

The Standing Commission on Human Affairs and Health has detected no great demand at this time by the dioceses for revision of the national Canons respecting Holy Matrimony or Remarriage after Divorce. We do believe the Church will be well served if other dioceses follow the lead of those who have already acted in response to the 1982 General Convention resolution. We commend once again the study and use of our Commission's 1982 statement on Marriage, as found on pages 134 to 140 of the 1982 "Blue Book." We recommend that our Commission monitor this whole matter during the coming triennium and bring such recommendations as may seem wise to the 1988 General Convention.

## 12. Some ethical concerns about developments in genetics

The recent and rapid progress of research into molecular genetics and developmental biology has provided great new insight into the development, differentiation, growth, function, health maintenance and progress of disease. Biomedical researchers foresee additional advances ahead and important benefits to the human race that can result from further experiments.

Many morally sensitive people, however, fear that we are already "playing God" in all this, and probing too closely to the fundamental manipulation of life itself. They wonder: May we not soon create bizarre new life-forms which will overrun the world? May we not be tempted to control human identity or to develop a "super race" and, perhaps, "servant races"?

The Standing Commission on Human Affairs and Health believes it is possible to acquire fundamental understandings about the basis of life, and to learn how to manipulate facets of life, without endangering the future of human beings or of the physical and biological environment in which people live. But two serious ethical questions about genetics need to be faced: (1) Should some limits be imposed on what human beings shall be allowed to learn? (2) How can we assure that good applications of new knowledge are allowed and encouraged while at the same time we avoid dangerous applications of that knowledge?

At the present time, these questions might be called "foresight" rather than "immediate action" problems. It is, however, very important that ethical leaders think about them now in order to relieve unnecessary fears and to prepare for future effective action.

One thing seems certain: a significant portion of our population is even now presented with genetics-related problems in medical ethics. Parents of a newborn with genetic birth disorders, families who know they carry genes which can cause serious disorders—both must wrestle with difficult choice options. Moreover, ethical problems about genetic disorders are not independent of ethical problems in genetic engineering. Some of the proposed genetic engineering experiments, for example, may so greatly increase our understanding about the etiology of certain genetic defects that it may soon be possible to provide effective therapy for conditions presently considered incurable.

### *Some Historical Background about Genetics*

While genetics is very much a science of the 20th century—during which advances in the field have proceeded with exciting vigor—human beings have, in fact, been interested in (and have "tampered with") inheritance since at least the beginning of agriculture.

Consciously or unconsciously, the earliest farmers established "land races" of vegetable crops which today are still considered very important as sources of "life-saver"

genes critical for survival and the perpetuation of crops in times of special danger—such as the appearance of diseases which are usually rare but occasionally become epidemic. Likewise, over many centuries, farmers in particular regions made considerable progress in developing breeds of livestock with especially desirable qualities—such as high yield of milk or heavy coats of wool.

Development and advance theories of evolution were central scientific and cultural features of the late 19th century. When Gregor Mendel's fundamental laws of inheritance were first presented publicly in 1866, they attracted very little attention. The true era of genetics began in 1900, however, when three different investigators, all interested in chromosomes but working with quite distinct organisms, rediscovered Mendel's laws of segregation and independent assortment of "unit" hereditary factors, which soon became known as genes. Many workers, studying a great diversity of plant and animal species, showed that the Mendelian hypothesis applied almost universally.

Working on the Mendelian theory, effective directed selection programs were soon undertaken. This resulted in a marked stock improvement and increases in plant food yields, including development of hybrid corn and special "green revolution" varieties of grains. Early in the 20th century, also, a few human medical syndromes were recognized as transmitted in a simple Mendelian fashion. Medical genetics has now become a very important field.

As genetic studies continued, investigators became very much interested in finding out what genes really are, and how they produce their effects inside of cells. It became essential to determine the nature and function of the material responsible for transmitting genetic information. In multicellular organisms, the primary genetic material was found to be in the chromosomes, which are known to be made up of proteins and nucleic acids. Bacteria and viruses do not have quite the same chromosomal organization as do multicellular organisms, but they do have nucleic acids and elegant genetic systems and have proven to be invaluable research tools. Microbiologists, biochemists, and geneticists became and remain synergistic partners, advancing our knowledge of the basic biological nature of life.

The primary genetic material must have two special characteristics: ability to replicate itself exactly at each cell division, and power to provide the very specific information needed to control many thousands of intracellular processes. This specific information must be identical for successive copies of the same gene, but reliably different from that stemming from all other thousands of genes carried in the same cells. How could this possibly happen? Many experiments gradually made it clear that nucleic acids are very important in transmitting genetic information, and in 1953 James Watson and Francis Crick showed how deoxyribose nucleic acid, by a very special double-helix chemical structure, could replicate exactly at each cell division. This finding provided a major breakthrough for modern genetics and molecular biology. In 1962, Watson and Crick, along with fellow scientist, crystallographer Maurice Wilkins, were awarded the Nobel Prize in physiology and medicine.

Investigators soon found how specific DNAs could direct the synthesis of specific ribose-nucleic acid, or RNAs, which in turn direct the assembly of molecules or proteins, structural or enzymic, which govern cellular metabolism. The genetic "language" was decoded by which a particular sequence of three nucleotides (components of DNA and RNA) dictated the appearance of a particular amino acid (component of a protein chain). One fascinating feature of the genetic coding language is that it appears to be universal for all living things. As theology has insisted for a long time, we are all related!

The stage was now set for very rapid progress in molecular genetics, which has already had some effects on modern medical practice, and may well have greater effects in the future.

*The Historic Basis for Fear of Scientific Advances*

Since one reason for reluctance to endorse genetic engineering by many rests in the fear of applying new scientific knowledge, it is useful to weigh the current balance between the good and bad effects of such application. The 19th and 20th centuries have been the period of most rapid advance in the fields of chemistry, physics, and biology. Many diseases have been eradicated, others contained. Food has been multiplied, transportation and communication revolutionized. But, in the process, new problems have arisen. Environmental pollution, substandard living in cities, depletion of the soil and of natural resources are among these. While some deleterious effects might have been mitigated with more careful planning, there are a number of evils that still elude our control—including the disposition of radioactive wastes.

The perspective of history is helpful in weighing the “good” over against the “bad” in the application of new scientific knowledge. For many years after Jenner initiated vaccination against smallpox, a large portion of the public thought the procedure too dangerous, and there were protests mounted against its use. Today, worldwide vaccination has eradicated the disease so extensively that vaccination is no longer required. Moreover, the wisdom of immunization against other infectious diseases—including tetanus, measles and poliomyelitis—is accepted universally.

In our time, the splitting of the atom has been the application filling us with the most fear. The early application of that knowledge—the creation and use of the nuclear bomb—wreaked unimaginable destruction on the cities and the people within the first targets of Hiroshima and Nagasaki. Since that time, however, the use of radioactive substances in biology and medicine has been extraordinarily beneficial. The radiation-emanating materials now used for controlled radiation treatment of cancers were almost all produced in nuclear reactors. The use of “tracer-chemicals,” labeled with radioisotopes, is one of the most important tools in today’s biochemical and other biomedical research. At the same time, of course, the continued creation of more powerful nuclear weapons goes on as part of the arms race, creating all over the world an understandable fear about the global catastrophe that may ensue if ever they are used by any of the several nations which now possess such weapons.

Do we have a similar reason to fear the application of genetic knowledge? While there is reason to believe it is possible to avoid misuse of this powerful new discovery, it is important to admit that there were damaging effects in the first application of human genetics. The eugenics movement of the 1910s and 1920s was, admittedly, simplistic, premature, and unwise. Eugenists attempted to impose governmental practices which they believed would “improve” the American population. There were laws passed restricting the immigration of presumed genetically inferior groups. There was also considerable feeling that “feeble-mindedness” was inherited in a simple manner. So compulsory sterilization of affected individuals and their relatives was advocated by some. With the increased understanding of quantitative genetics, however, where many different genes are understood often to affect one characteristic and where the interaction between genes and environmental influences are observed, the false premises of such genetic manipulation were discredited. In other words, a further increase in genetic knowledge led to more humane thinking!

The question rightly put, therefore, is whether society can find ways to encourage the search for new scientific knowledge while at the same time preventing dangerous and

ethically undesirable applications. This Commission believes that the answer is a cautious Yes.

### *Ethical Concerns in Genetic Engineering*

During the past decade, researchers in molecular genetics have been following strict guidelines (which they as a group designed themselves) to avoid the slightest possibility of releasing dangerous new organisms into the environment or otherwise physically endangering the human population. Except for *in vitro* experiments yielding many copies of certain human genes, all investigations of which we are aware have been restricted to experimental animals.

In the course of identifying and working with particular genes, segments of extracted mammalian, or even higher plant, DNA are often "spliced" into circular plasmids of completely non-pathogenic viral material. Plasmids are essential for genetic engineering, where they are used in recombinant DNA experiments as acceptors of foreign DNA. A plasmid is hereditary material, generally small and relative simple, that is not part of a chromosome but is circular and self-replicating. Since these plasmids can multiply, the investigators developing them have, in a sense, created new life forms. But they can only survive and multiply in very special culture conditions, and can never invade our normal environment.

The process of multiplication of gene-containing plasmids is usually called gene cloning. It is very important to emphasize that this application of the term *clone* to copying single genes has no connotation of producing multiple numbers of identical individuals!

Effective therapy to reduce human suffering will become increasingly dependent on supplies of certain pure human proteins. Plasmids containing complete genes coded for such important proteins as human insulin, growth hormone, and interferon, have been encouraged to multiply and function in special *in vitro* conditions, thus yielding valuable supplies of pure human proteins needed for therapy against particular human diseases. Gene cloning to produce therapeutic substances seems to our Commission as ethically acceptable, and may even become an appropriate activity for large scale production by private industry. It will be important, however, to ensure that these pure human proteins are administered in an ethically appropriate way. For example: growth hormone can and should be used to counteract specific types of dwarfism, but not to create people who are artificially tall. Ethics committees, containing lay members, may be needed to restrict the use of proteins produced by genetic engineering to therapeutic or research purposes only, to settle questions about involvement of private industry, and to assure the availability of substances produced to individuals who need them the most on an equitable basis.

### *Ethical Concerns in Applied Human Genetics*

In this report, "applied human genetics" refers to attempts to help afflicted families reduce the incidence of genetic disorders in the human population and to reduce human suffering from these disorders. Applied human genetics includes genetic counseling, prenatal diagnosis, screening for individuals at higher risk, and treatment or prevention of genetic disorder. We have no intention of recommending the creation of races with particular "superior" genetic characteristics. Indeed, we doubt very much that such attempts could be successful. Birth disorders and hereditary disease, however, are legitimate areas of Christian concern. Recent advances in medical expertise have greatly decreased infectious diseases and, thereby, have increased the relative importance of addressing genetic disease. Many inherited medical syndromes are yet to be identified.



Each congenital defect may be rare, but the combined array is impressively large. Something like 3% to 4% of American newborn babies show some kind of birth disorder. Moreover, in some ways the problems of birth disorders are exacerbated today by our changing life styles. With a large proportion of women working outside the home, for example, childbearing is often delayed until after 30; and by the age of 35, the probability of producing children with certain birth disorders increases markedly. In other ways, of course, the burden has lessened. Therapies have been developed to decrease the trauma of some birth disorders—such as hydrocephalus, for which pressure on the brain can be reduced by implanting a “shunt.” If certain metabolic errors are recognized immediately after birth, and special diets adopted, several kinds of hereditary mental deficiency can be avoided. Dr. John Fletcher, an Episcopal priest knowledgeable about genetic disorders, points out that almost 300 symptoms can now be diagnosed prenatally, with 20 more detectable in newborns.

*Ethical Problems of Individuals and Families of Higher Genetic Risk*

Two kinds of personal situation exist in relation to ethical concerns about birth defects. The first includes men and women who already know they are at risk and seek genetic counseling to avoid producing abnormal children, and thereby transmit an abnormal gene. The risk they sense may be high, as in the case of couples who have already produced one child with a simply-inherited genetic disease, or who have other relatives with the condition. Then there are the women who become pregnant after the age of 37 and have an increased probability of producing a child with chromosome anomaly, such as Down's syndrome. If a particular deleterious gene occurs with some frequency in a particular population group (such as the gene for Tay-Sachs in Ashkenazi Jews), members of this population may consider themselves to be at a risk. Genes for sickle-cell anemia appear with some frequency in Black populations. These people need to know how and where to find genetic counseling, and they often need pastoral care. Christians and other concerned citizens should promote the continuing establishment and expanded use of human genetics centers. The clergy can be helpful in guiding people to such centers and assisting them with interpretive advice. Early diagnosis in these situations is important. For example, Huntington's Chorea is a dominantly inherited, severely debilitating nervous disease that is not apparent until a person reaches 35 to 40—after he or she may already have produced children. Each offspring has one chance in two of carrying the abnormal gene and of transmitting it in childbirth. Identification of carriers has become possible only as a result of research published in 1983. Now, at last, potential victims and carriers of Huntington's Chorea can have a reliable basis for planning their reproduction. A professional genetics counselor is needed to advise families at risk, and the parish priest is needed to help with the consequences of learning that one either will or will not have the disease.

Of particular concern for families carrying genes for genetic disorders are decisions about prenatal diagnosis. Until quite recently, the only way known carriers could be sure they would not have severely affected offspring was to avoid producing children completely. Now that genetics enables us to detect abnormal fetuses by amniocentesis at 14-16 weeks gestation, known carrier parents can be sure of producing genetically normal children. But they must also be willing to make decisions about the fate of abnormal fetuses. For a fetus with severe disorders, abortion may be the only way to prevent profound suffering. As Christians, our ethical concern must be for all of the affected persons facing such a prospect—not to mention the attending physicians who must face dilemmas and decisions which frequently challenge their beliefs and moral sensitivity. The many complex factors which are often involved in decisions about abortion make it

desirable and ethically acceptable to maintain a non-absolutist position toward particular cases. This wisdom was enshrined in the language of resolutions on the subject, approved at successive meetings of the General Convention of our Church, which state that abortion is permissible "where there is substantial reason to believe that the child would be born badly deformed in mind or body."

### *Premarital Counseling*

The frequency and severity of genetic disorders suggest an added role in counseling on genetic questions: Including a search for familial health problems when meeting with couples intending to be married; facilitating contact of parishioners with genetic centers; attempting to answer questions at a non-professional level; and encouraging discussion of ethical implications. All couples requesting a marriage within the Church could be invited to provide data, from as many relatives as possible, on abnormalities and causes of death. In some parishes, usually rural, the priest may also be able to recognize problems within the extended families of the couple. The intent here is not necessarily to avoid marriages which could be at risk for genetic abnormalities, but to make sure that both members of the couple have considered and faced potential problems. Inquiries could also be made as to the reaction of each toward use of amniocentesis for detection of genetically defective fetuses, and the actions they would be willing to consider in case of unfavorable findings. To facilitate all of these activities, we encourage inclusion in the seminary curricula of some training in human genetics.

### *Counseling Parents When a Child Is Born with Genetic Disorder*

The birth of a baby with severe abnormalities, especially to parents who had no suspicion that they were at risk, is extremely traumatic. Anticipation of the birth of a child is a time of great hope, and the appearance of a less-than-perfect child is a great shock. While medical treatments now exist which can improve the future of many (though not all) genetically disordered babies, these usually require prompt decisions and may involve risks and uncertainties. It is very difficult for distraught parents to make critical decisions, which often have ethical aspects. Parents of seriously impaired newborn babies go through a series of predictable responses. The first reaction is numbness, denial, anger, and feelings of guilt. Eventually they become resigned, if the baby is too badly impaired to survive. If the child responds to treatment, they usually develop loving acceptance. The first, negative part in this series of parental reactions can greatly delay and complicate the reaching of necessary major medical decisions. Ministrations of a priest at this crucial time can be immensely important. A good pastor may provide an ear receptive to the intense feelings of affected parents, and may help those parents understand themselves.

An appropriately trained pastor may also facilitate effective contact with attending physicians and other affected parties, may help with interpretations, and can encourage parents to arrive at the best decision for their particular situation. We recommend that priests in general become better prepared in the understanding of human genetics; and that a special form of ministry be promoted for priests trained in genetics and ethics to work with parents of babies possessed of genetic disorders, and with attending physicians, helping them through traumatic times and assisting them to reach difficult but essential decisions.

We also encourage active support and participation by Church members with broadened understanding, tolerance and compassion in accepting and facing problems of affected individuals and their families.

In the light of these reflections, we propose the following resolution:

**Resolution #A—90**

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention encourages genetic engineering research directed to an increase in human understanding of vital processes, recognizing that human DNA is a great gift of God, lying at the center of life and directing our development, growth, and functioning; and be it further

*Resolved*, That, in order to provide effective therapy designed to reduce human suffering, encouragement should be given to the multiplication of cloned human genes in especially designed *in vitro* conditions, a process providing the valuable source of pure human proteins which make this therapy possible, provided that through action by Congress authorization is given to the Food and Drug Administration or to some other appropriate agency which includes non-scientist members, to assure an ethically acceptable use of these human proteins; and be it further

*Resolved*, That commendation be given to trained genetic counselors and the organizations which support them, including The March of Dimes; and be it further

*Resolved*, That the Board for Theological Education and the Council of Seminary Deans be requested to include basic training in human genetics in the curricula of our seminaries and in programs for continuing education of the clergy; and that clergy be asked to consider, as a special form of ministry, the acquisition of special training in genetics and ethics in order to work professionally with parents and doctors of babies with genetic disorders.

**OBJECTIVES AND GOALS, 1985-88**

**Overall objective**

To monitor the principal problems and issues confronting the human race at home and abroad, and to reflect on the theological understanding of these matters in light of biblical insight and in light of the responsibility of the Christian church. Matters affecting human health should be given special attention. The Commission should begin by reviewing the “unfinished agenda” carried over from the 1982-85 triennium, including the issues of child abuse, the plight of migrant workers, suicide, death and dying, health advocacy, and the nature of intimacy, work, helplessness. The Commission’s work in the area of marriage and marriage counseling should be further pursued. It should be understood that, if past history holds true, there will be issues of major concern, not now envisaged, which the new Commission will wish to address.

**Process for completing the overall objective**

The new Commission will serve best if the Presidents of the two Houses take care to name persons to the Commission possessing special expertise in the areas cited in the paragraph above. Funding should be provided so that the Commission can invite special consultants to assist them from time to time. Provision in the budget should permit six meetings of three-day duration during the triennium.

**BUDGET APPROPRIATION FOR THE NEW TRIENNIUM**

**Resolution #A—91**

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention for the expense of the Standing Commission on Human Affairs and Health the sum of \$35,950 for the triennium of 1985-88.

## The Standing Liturgical Commission

### MEMBERSHIP

During the past triennium, the Commission was composed of the following members, plus the Rev. Canon Charles M. Guilbert, the Custodian of the Standard *Book of Common Prayer*, *ex officio*:

#### Bishops

- The Rt. Rev. Alex D. Dickson (1985)\*
- The Rt. Rev. Vincent K. Pettit (1988; liaison with Executive Council)
- The Rt. Rev. Thomas K. Ray (1988)
- The Rt. Rev. O'Kelley Whitaker (1988)

#### Presbyters

- The Rev. Robert A. Bennett (1985)
- The Rev. Charles P. Price (1985)

#### Lay Persons

- Mr. Ronald V. Haizlip (1988)
- Mrs. Paula L. Wehmiller (1988)
- Ms. Ann R. Wood (1988)\*\*

### REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. Vincent K. Pettit, House of Bishops, and the Rev. Charles P. Price, House of Deputies, are authorized by the Commission to receive nonsubstantive amendments to the report.

### MEETINGS

The Commission organized in January, 1983, and elected Bishop Pettit as Chair, Dr. Bennett as Vice-Chair, and Mr. Haizlip as Secretary. The Rev. Canon Charles M. Guilbert was appointed the fiscal officer of the Commission.

The Commission has met twice a year during the triennium as follows:

- January 24-27, 1983, in New York, NY.
- October 24-27, 1983, in Berkeley, CA.
- March 19-22, 1984, in New York, NY.
- October 22-24, 1984, in Cazenovia, NY.
- March 4-6, 1985, in Alexandria, VA.

If sufficient need arises before General Convention, the Commission has made tentative plans for an additional meeting, to be held August 22-23, 1985, in New York, NY.

### MEMORIAL MINUTE—LEO MALANIA

The Standing Liturgical Commission and the Standing Commission on Church Music, each meeting for the first time [October, 1983] after the death of our brother Leo

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\* Replaced the Rt. Rev. Anselmo Carral-Solar who resigned in 1983.

\*\* Replaced Mrs. Caroline Hughes, who resigned in 1983.

Malania, Coordinator for Prayer Book Revision (1967-1979), join in remembering and giving thanks for the witness of his life and work.

We remember especially his complete dedication and tireless efforts to enable the production of the *Book of Common Prayer*, and also *Lesser Feasts and Fasts* and the *Book of Occasional Services*, and we wish to pay tribute to his signal contribution to the renewal of the Church in our time.

We remember also with gratitude his ability to recognize and evoke the particular gifts and talents that each person with whom he came in contact had to offer, as well as his appreciation for and knowledge of the breadth of the Christian tradition. We recall his ability to proclaim the Gospel in today's world, and particularly the vivid enacted parables which he wrote as sermons.

We recognize his musical sensitivity, his understanding of the importance of music in worship, and his contributions to *The Hymnal 1982*.

We celebrate his graceful sense of humor, his mastery of language and skill in communicating. We appreciate his work as a reconciler and his ability to absorb petty insults. We recall his holiness, his concern for the disadvantaged, and his commitment to the parish ministry.

We give thanks that God has been pleased to give Leo Malania to us for this important work and has now called him home. "Well done, good and faithful servant."

#### MEMORIAL MINUTE—WILLIAM A. DIMMICK

The Standing Liturgical Commission took note, with sorrow, at its meeting of March 4-6, 1985, at the Virginia Theological Seminary, of the death on October 18, 1984, of the Rt. Rev. William Arthur Dimmick, sometime Bishop of Northern Michigan, and subsequently Assistant Bishop of Minnesota, acting Dean of Seabury-Western Theological Seminary, and Assistant Bishop of Alabama.

Bishop Dimmick was a member of the Standing Liturgical Commission from 1973 to 1979. He served as Chairman of the Drafting Committee on the Daily Office during the final steps of its revision for the *Book of Common Prayer*. At the General Convention of 1982, he served as Chairman of the Prayer Book and Liturgy Committee of the House of Bishops.

Bishop Dimmick was a devoted Christian clergyman with a deep commitment to the faith and to good liturgy. His was a gentle and loving disposition, which was marked by an unexpected, pixyish sense of humor, which frequently took the form of outrageous, but never unkind, comments, delivered with such a straight face that the hearer was not at once sure that they were not meant in all seriousness.

The Commission records its gratitude to Almighty God for the privilege of having worked, and learned, and worshiped, with William Dimmick, a colleague of gracious manners and of spiritual discernment.

#### COMMITTEES

The Commission currently has four working Committees as follows:

1. The *Editorial Committee*, headed by Canon Guilbert; the other members are Howard E. Galley, Jr., and Mr. Haizlip. The task of this Committee has been to review and edit the *Occasional Papers* which the Commission has issued from time to time for distribution to the Church at large.

## THE BLUE BOOK

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2. The *Permanent Committee on the Calendar*, charged with recommending criteria for the calendar of optional commemorations ("lesser feasts"), doing research on persons nominated for inclusion in the calendar, and, ultimately, proposing persons to be included in or dropped from the calendar. Canon Guilbert chairs this Committee, and the other members are the Rev. Donald L. Garfield, the Rev. Professor Thomas J. Talley, and Howard E. Galley, Jr.

3. The *Committee on Inclusive Language in Worship* whose task is to study and make recommendations regarding the use of exclusive and inclusive language in the liturgy. Dr. Bennett chairs this Committee, and the other members are Ms. Marcelline Donaldson, Dr. Anne LeCroy, Mrs. Wehmiller, and Mr. Haizlip.

4. The *Committee on the Lectionary*, whose members are Canon Guilbert and Howard E. Galley, Jr., has supervised the trial use, in selected parishes, of a proposed revision of the three-year Lectionary.

### FINANCIAL REPORT

Budgetary appropriation for the Commission in the Expense Budget, 1983-1985	\$39,372.00
1983	
<b>Appropriation</b>	\$12,250.00
<b>Expenses</b>	
For meetings of the Commission and Committees—travel and subsistence—and administrative	8,279.67
<b>Unexpended balance</b>	\$ 3,970.33
1984	
<b>Appropriation</b>	\$15,712.00
Receipt of refunds	125.26
	<u>\$15,837.26</u>
<b>Expenses</b>	
For meetings of the Commission and Committees—travel and subsistence—and administrative	11,129.47
<b>Unexpended balance</b>	\$ 4,707.79
1985	
<b>Appropriation</b>	\$11,410.00
<b>Estimated expenses for two meetings:</b>	
March 4-6, 1985, Virginia Theological Seminary	
August 21-22, 1985 (tentative), New York, NY	8,200.00
<b>Estimated unexpended balance</b>	<u>\$ 3,210.00</u>

### PERMANENT COMMITTEE ON THE CALENDAR

This Committee has met regularly during the past triennium, studying and researching persons who have been suggested for inclusion in the calendar. Based on the work

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of this Committee, the Standing Liturgical Commissions recommends the adoption of the following resolutions:

**Resolution #A—92**

*Resolved, the House of \_\_\_\_\_ concurring, That the Calendar of the Church Year (Book of Common Prayer, pages 19-30) be revised by the addition of certain commemorations, as follows:*

*January 12—Aelred, Abbot of Rievaulx, 1167.*

*September 1—David Pendleton Oakerhater, Deacon, and Missionary of the Cheyenne, 1931.*

*September 9—Constance, Nun, and her companions, commonly called “The Martyrs of Memphis,” 1878.*

*October 15—Teresa of Avila, Nun, 1582.*

*November 20—Edmund, King of East Anglia, and Martyr, 870.*

*November 25—James Otis Sargent Huntington, Priest and Monk, 1935.*

*November 28—Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885.*

**Resolution #A—93**

*Resolved, the House of \_\_\_\_\_ concurring, That the General Convention authorize, for trial use until the General Convention of 1988, the commemorations proposed by this General Convention, with the following prayers:*

AELRÉD

**Collect**

**I** Pour thou into our hearts, we beseech thee, O God, the Holy Spirit’s gift of love, that we, clasping each the other’s hand, may share the joy of friendship, human and divine, and with thy servant Aelred draw many into thy community of love; through Jesus Christ the Righteous, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

**II** Pour into our hearts, O God, the Holy Spirit’s gift of love, that we, clasping each the other’s hand, may share the joy of friendship, human and divine, and with your servant Aelred draw many to your community of love; through Jesus Christ the Righteous, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. *Amen.*

*Psalm—36:5-10 or 145:8-13*

*Lessons—Philippians 2:1-4; John 15:9-17 or Mark 12:28-34a*

*Preface of a Saint (2)*

DAVID PENDLETON OAKERHATER

**Collect**

**I** O God of unsearchable wisdom and infinite mercy, thou didst choose a captive warrior, David Oakerhater, to be thy servant, and didst send him to be a missionary

to his own people and to execute the office of a deacon among them: Liberate us, who commemorate him today, from bondage to self, and empower us for service to thee and to the neighbors thou hast given us; through Jesus Christ, the captain of our salvation, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

**II** O God of unsearchable wisdom and infinite mercy, you chose a captive warrior, David Oakerhater, to be your servant, and sent him to be a missionary to his own people, and to exercise the office of a deacon among them: Liberate us, who commemorate him today, from bondage to self, and empower us for service to you and to the neighbors you have given us; through Jesus Christ, the captain of our salvation, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*Psalm—96:1-7 or 98:1-4*

*Lessons—Isaiah 52:7-10; Luke 10:1-9*

*Preface of Apostles*

## CONSTANCE AND HER COMPANIONS

### Collect

**I** We give thee thanks and praise, O God of compassion, for the heroic witness of Constance and her companions, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death: Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

**II** We give you thanks and praise, O God of compassion, for the heroic witness of Constance and her companions, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death: Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

*Psalm—116:1-8 or 116:10-17*

*Lessons—2 Corinthians 1:3-5; John 12:24-28*

*Preface of a Saint (1)*

## TERESA OF AVILA

### Collect

**I** O God, by thy Holy Spirit thou didst move Teresa of Avila to manifest to thy Church the way of perfection: Grant us, we beseech thee, to be nourished by her excellent teaching, and enkindle within us a lively and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with thee and the same Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*



**II** O God, by your Holy Spirit you moved Teresa of Avila to manifest to your Church the way of perfection: Grant us, we pray, to be nourished by her excellent teaching, and enkindle within us a keen and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

*Psalm*—42:1-7 or 139:1-9

*Lessons*—Romans 8:22-27; Matthew 5:13-16

*Preface of Baptism*

### EDMUND OF EAST ANGLIA

#### Collect

**I** O God of ineffable mercy, thou didst give grace and fortitude to blessed Edmund the king to triumph over the enemy of his people by nobly dying for thy Name: Bestow upon us thy servants, we beseech thee, the shield of faith, wherewith we may withstand the assaults of our ancient enemy; through Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

**II** O God of ineffable mercy, you gave grace and fortitude to blessed Edmund the king to triumph over the enemy of his people by nobly dying for your Name: Bestow on us your servants the shield of faith with which we can withstand the assaults of our ancient enemy; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Psalm*—21:1-7 or 126

*Lessons*—1 Peter 3:14-18; Matthew 10:16-22

*Preface of Baptism*

### JAMES OTIS SARGENT HUNTINGTON

#### Collect

**I** O loving God, by thy grace thy servant James Huntington gathered a community dedicated to love and discipline and devotion to the holy Cross of our Savior Jesus Christ: Send thy blessing upon all who proclaim Christ crucified, and move the hearts of many to look unto him and be saved; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

**II** O loving God, by your grace your servant James Huntington gathered a community dedicated to love and discipline and devotion to the holy Cross of our Savior Jesus Christ: Send your blessing on all who proclaim Christ crucified, and move the hearts of many to look upon him and be saved; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

*Psalm*—119:161-168 or 34:1-8

*Lessons*—Galatians 6:14-18; John 4:34-38

*Preface of a Saint (2)*

KAMEHAMEHA AND EMMA

Collect

I O sovereign God, thou didst raise up Kamehameha and Emma to be godly monarchs given to deeds of benevolence for their people and thy Church: Receive our prayers of thanksgiving for their lives and works of mercy, and by thy grace grant that we, with them and all thy faithful servants, may attain to that crown that fadeth not away; through Jesus Christ, our only Mediator and Advocate, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II O sovereign God, you raised up Kamehameha and Emma to be godly monarchs given to deeds of benevolence for their people and your Church: Receive our prayers of thanksgiving for their lives and works of mercy, and by your grace grant that we, with them and all your faithful servants, may attain to that crown that never fades away; through Jesus Christ, our only Mediator and Advocate, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Psalm—33:12-22 or 97:1-2, 7-12*

*Lessons—Acts 17:22-31; Matthew 25:31-40*

*Preface of Baptism*

Pursuant to Canon 4 of Title II, which charges the Standing Liturgical Commission with the duty “to prepare Offices for Special Occasions as authorized or directed by . . . the House of Bishops,” and in response to a resolution adopted by the House of Bishops in 1982, “that the Standing Liturgical Commission be requested to take such steps as are necessary to designate 30 January the Feast Day of Charles Stuart . . . and to provide the appropriate propers for such feast,” the Standing Liturgical Commission submits, without recommendation, the following resolutions:

**Resolution #A—94**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Calendar of the Church Year (*Book of Common Prayer*, pages 19-30) be revised by the addition of a commemoration, as follows:

*January 30—Charles Stuart, King of England and Scotland, 1649;*  
and be it further

*Resolved*, That the General Convention authorize, for trial use, for a period of three years, the commemoration of Charles Stuart on January 30, with the following proper:

Collect

I O sovereign God, who didst grace thy servant Charles Stuart with nobility and fortitude, so that he was content to forfeit his throne, and life itself, for the cause of apostolic order in the Church: Bestow on us, we beseech thee, the like grace, that we, being steadfast in all adversity, may persevere unto the end, and attain with him the crown of everlasting life; through Jesus Christ the faithful witness, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O sovereign God, who graced your servant Charles Stuart with nobility and fortitude, so that he was content to forfeit his throne, and life itself, for the cause

of apostolic order in the Church: Bestow on us, we pray, the like grace, that we, being steadfast in all adversity, may persevere to the end, and attain with him the crown of everlasting life; through Jesus Christ the faithful witness, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*Psalm*—143:1-9 or 124

*Lessons*—1 Timothy 6:12-16; Matthew 10:34-39

*Preface of Baptism*

## COMMITTEE ON INCLUSIVE LANGUAGE IN WORSHIP

This Committee has met regularly during the past triennium to study and consider the use of inclusive and exclusive language in the *Book of Common Prayer*, out of which has emerged *Occasional Paper* Number 5, "The Power and the Promise of Language in Worship: Inclusive Language Guidelines for the Church." The Committee deliberations have also set the stage for the Commission resolutions below. In anticipation of further progress in this area, an audit of inclusive and exclusive language usage in the *Book of Common Prayer* is being prepared. Based on the work of this Committee, the Standing Liturgical Commission recommends the adoption of the following resolutions:

### Resolution #A—95

*Resolved, the House of \_\_\_\_\_ concurring, That the Inclusive Language Lectionary, published by the National Council of Churches of Christ, be authorized for experimental use in parishes selected in consultation with, and with the approval of, the diocesan Bishop; and be it further*

*Resolved, That the Standing Liturgical Commission be directed to prepare and publish inclusive language texts for the regular services of this Church, i.e., Morning and Evening Prayer and the Holy Eucharist; such texts to be available for alternative and experimental use under the authority of diocesan Bishops.*

## COMMITTEE ON THE LECTIONARY

This Committee has continued its work in supervising and evaluating the trial use, in selected parishes, of the proposed revision to the three-year lectionary. The first resolution regarding this trial use was adopted in 1982 before the proposed lectionary revision was actually completed. This Church began its trial use in Advent of 1982, whereas the Consultation on Common Texts (CCT) planned for trial use to begin in 1983, and the CCT will not complete its evaluation until 1986. In addition, the Roman Catholic International Consultation on English in the Liturgy (ICEL) has not yet received permission to participate in this trial use. Assuming such permission is forthcoming, the completion of ecumenical trial could be delayed beyond 1989. Therefore, the Standing Liturgical Commission proposes the following resolution:

### Resolution #A—96

*Resolved, the House of \_\_\_\_\_ concurring, That the trial use of the Common Lectionary, in selected parishes, be extended for another three years, until 1988.*

## THE BLUE BOOK

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### OCCASIONAL PAPERS

In its report to the 1982 General Convention, the Commission indicated its intention to pursue the “commissioning, publishing, and circulating of occasional papers related to the understanding and use of the authorized liturgical books” (Blue Book 1982, p. 157). Pursuant to this objective, the Commission has issued seven such papers, as follows:

1. *The Three-Year Eucharistic Lectionary*, by Reginald Fuller
2. *The Passion of Witness: Prolegomena to the Revision of the Sanctoral Calendar*, by Thomas J. Talley
3. *The Liturgy in Easter Season*, by Michael W. Merriman
4. *Rites of Initiation*, by Charles P. Price
5. *The Power and Promise of Language: Inclusive Language Guidelines for the Church*, by Robert A. Bennett
6. *The Musical Implications of the Book of Common Prayer*, by Louis Weil
7. *Architectural Implications of the Book of Common Prayer, 1979*, by Marion J. Hatchett

The papers have been distributed to all bishops, diocesan liturgical committees, and seminary libraries, with encouragement to reproduce and distribute them as widely as possible. The papers have sought to focus attention on some aspects of contemporary worship where change is taking place, at least partly because of the influence of the *Book of Common Prayer*, and where clarification of issues has seemed desirable.

While some of the papers have proved provocative, the Commission believes that they have all been illuminating, and the Commission hopes to continue the series in the 1986-1988 triennium.

### DISSEMINATION OF COMMISSION MATERIALS

Because a number of people have requested from the Commission copies of liturgical material authorized by the General Conventions of 1979 and 1982, and because further matters may be authorized by this Convention, the Commission senses the need for a new publication, *Services for New Occasions*, which will make all of this material readily available. Therefore, the Standing Liturgical Commission recommends the adoption of the following resolution:

#### Resolution #A—97

*Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Liturgical Commission be authorized to publish liturgical material approved by the General Convention of 1979, namely, *proprs for Martin Luther King, World Hunger, Human Rights, and Oppression*; “A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation,” approved in 1982; and any liturgical material approved by this General Convention.

### LAY READER SERMONS

During the past triennium, the Commission has worked to develop a set of guidelines, requested by Coalition 14, for the production of a series of homilies related to the three-

year lectionary and appropriate for use by individuals who have not had the opportunity for seminary education. Such homilies were previously published by The Seabury Press, but this project is now being handled through the Office of Communication of the national Church. The Commission relayed its suggested guidelines for these homilies to the Office of Communication, which has incorporated them into its own guidelines. The Office of Communication is currently commissioning homilies and is publishing them under the title *Selected Sermons*. The Standing Liturgical Commission wishes to extend its gratitude to the Office of Communication for assuming this project and for its cooperation with the Commission.

### **MERGING OF THE STANDING LITURGICAL COMMISSION AND THE STANDING COMMISSION ON CHURCH MUSIC**

During the past triennium, the chairmen of the Standing Liturgical Commission and the Standing Commission on Church Music have met together to discuss how the two Commissions could better coordinate their efforts, and furthermore, the chairmen of the respective Commissions have attended each other's meetings. Each Commission has already begun to discuss and explore the possibilities of merger, and the Standing Liturgical Commission will continue to do so during the next triennium. Therefore, it recommends the following resolution:

#### **Resolution #A—98**

*Resolved, the House of \_\_\_\_\_ concurring, That the Standing Liturgical Commission be authorized to explore, with the Standing Commission on Church Music, the feasibility and desirability of merging the two Commissions, and, to this end, encourages the two Commissions to coordinate their schedules so that their respective meetings may be held at the same time and place.*

### **RECOMMENDED CANONICAL CHANGES**

In order to clarify the various ministries of lectors, lay readers, lay readers with pastoral or administrative responsibility, lay ministers of communion, catechists, and lay preachers, the Standing Liturgical Commission recommends the amendment of Canon III.26, to be renamed "Of Licensed Lay Ministries," as follows:

#### **Resolution #A—99**

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 26 be repealed and the following be substituted therefor:*

#### **CANON 26.**

##### *Of Licensed Lay Ministries*

*Sec. 1. Lay Persons desirous of serving the Church in one or more licensed ministries must be regular in participating in the worship of the Church and in receiving the Holy Communion. They must also be active in the support of, and contributors of record to, the Parish, Congregation, or Mission to which they belong. They shall submit*

to the Bishop or Ecclesiastical Authority a written application stating the reason for seeking the office; evidence of communicant status as defined in Canon I.16, Sections 2 and 3; and a statement from their immediate Pastor, or, if there be no Pastor, from the vestry of the Parish or committee of the Mission in which they are canonically resident, declaring their fitness for the office. The Bishop may designate a representative or person or board with authority to act in the initial approval of applicants for licensing, and also in their training, examination, and certification, for licensing by the Bishop.

*Sec. 2. A competent person, ready and desirous to serve in the conduct of public worship regularly and stately as a Lay Reader, as provided for in the rubrics of the Book of Common Prayer, shall procure a written license from the Bishop or Ecclesiastical Authority of the Diocese. Where a Presbyter is in charge, the request and recommendation of said Presbyter must have been previously signified to the Bishop or Ecclesiastical Authority. Permission shall not be granted a Lay Reader to conduct the service in a congregation without an ordained Minister, which, in the judgment of the Bishop or Ecclesiastical Authority, is able and has had reasonable opportunity to secure one.*

*Sec. 3. The license of a Lay Reader shall be granted for a definite period not to exceed three years, and may be renewed or revoked at any time, at the discretion of the Bishop. Such renewal shall be determined on the basis of the Lay Reader's continuing interest and qualifications as evidenced in an annual written report to the Bishop. Such report shall include the comment and endorsement of the local ecclesiastical superior of the Lay Reader.*

*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 Minister in charge of the Parish, Congregation, or Mission, in which the Lay Reader is serving, and, in all cases, to the direction of the Bishop. The Lay Reader shall in every respect conform to the requirements and limitations set forth in the rubrics and other directions of the Book of Common Prayer. The Lay Reader shall not deliver sermons or addresses of his or her own composition unless licensed to do so under the provisions of Section 6 below.*

*Sec. 5. A Lay Reader, who is also assigned pastoral or administrative responsibility in a Congregation without an ordained Minister, shall be trained and examined and found competent in the following subjects:*

- (a) The Holy Scriptures, contents and background.*
- (b) The Book of Common Prayer and The Hymnal.*
- (c) The conduct of public worship.*
- (d) Use of the voice.*
- (e) Church history.*
- (f) The Church's doctrine as set forth in the creeds and in "An Outline of the Faith, or Catechism."*
- (g) Parish administration.*
- (h) Appropriate Canons.*
- (i) Pastoral care.*

*Sec. 6. Lay Persons deemed competent, whether or not they are also licensed as Lay Readers, may, after instruction and examination, be licensed by the Bishop to preach. Such a license may be granted under the same provisions as are set forth in Section 3 above. Persons so licensed shall not preach in Congregations having a cleric in charge, except at the invitation of such Minister.*

*Sec. 7. Competent Lay Persons may be licensed by the Bishop to assist in the administration of Holy Communion. Such a license shall be given only upon the recommendation of the Minister in charge of the Parish, Congregation, or Mission in which the Person licensed is to serve. Such a license may be granted under the same provisions as are set forth in Section 3 above.*

*Sec. 8. Lay Persons may also be licensed by the Bishop to serve as Catechists. Such persons shall be trained, examined, and found competent in the following subjects:*

- (a) The Holy Scriptures, contents and background.*
- (b) The Book of Common Prayer and The Hymnal.*
- (c) Church history.*
- (d) The Church's doctrine as set forth in the creeds and in "An Outline of the Faith, or Catechism."*
- (e) Methods of catechesis.*

*Such a license may be granted under the same provisions as are set forth in Section 3 above.*

*Sec. 9.(a). A Lay Minister licensed in any Diocese may serve in a Congregation of another jurisdiction at the invitation of the Minister in charge, and with the consent of the Bishop thereof.*

*(b). A licensed Lay Minister may serve as such in a unit of the Armed Forces with the permission of the Presiding Bishop or the Suffragan Bishop for the Armed Forces.*

*(c). The Presiding Bishop or the said Suffragan Bishop for the Armed Forces may grant a Lay Minister's license to a member of the Armed Forces for use therein, in accordance with the provisions of this Canon so far as they are applicable.*

*(d). A commissioned Officer of the Church Army, by virtue of that commission, is considered as having the authority of a licensed Lay Minister.*

*(e). Postulants and Candidates for Holy Orders, and those enrolled as regular students in recognized seminaries, are considered as having the authority of Lay Ministers as defined in this Canon.*

*Sec. 10. Nothing in this Canon shall be construed as denying the right of Lay Members of this Church to recite the Daily Office privately, or to officiate at the same, without license, to read lessons and to lead other parts of public services assigned to Lay Persons by the rubrics of the Book of Common Prayer, when requested to do so by the celebrant or officiant; or, subject to any guidelines set forth by the Bishop, to prevent Pastors of churches from appointing, in cases of need, and in the absence of those licensed to do so, Persons to act as Lay Readers, or to assist in the administration of Communion, on specific occasions.*

The Standing Liturgical Commissions recommends for adoption the following amendment to Canon III.26:

**Resolution #A—100**

**Resolved, the House of \_\_\_\_\_ concurring, That Canon 26 of Title III be amended by the enactment of a new Section, to be numbered Section 7, to read as follows:**

*Sec. 7. In the absence of sufficient Priests and Deacons to take Communion immediately following a principal service of the Holy Eucharist to those who, for reasonable cause, cannot be present, one or more Lay Persons, selected by the Rector or Priest-in-charge, specifically authorized by the Bishop, and publicly admitted to this office for a period not to exceed three years, may administer "Communion Under Special Circumstances;" Provided, that:*

- (1) Such persons are first to be trained under the supervision of their Rector or Priest-in-charge and found competent by such authority as the Bishop shall direct;*
- (2) It is to be clearly understood that such ministry is to share, not take the place of, the ministry of Priests and Deacons in the exercise of their office, and should normally be under the supervision of a Deacon;*
- (3) Persons so ministered to should also be visited regularly by the Clergy of the Parish;*
- (4) Nothing herein is to be construed to require that persons admitted to this office shall of necessity first be licensed as Lay Readers;*
- (5) Those admitted to this office are on all occasions to use the form for "Communion Under Special Circumstances," conforming to all directions contained therein, consistent with the provisions of this Canon;*
- (6) Those admitted to this office may be re-admitted for one or more periods not to exceed three years each, at the discretion of the Bishop, and Provided, that they meet all the requirements contained herein.*
- (7) Unconsumed elements shall be disposed of in accordance with the directions of the Bishop.*

In order to clarify the usage of this Church with regard to Confirmation, Reaffirmation, and Reception, and in order to ensure that every person coming into the Episcopal Church receives the laying on of hands by a bishop of this Church, the Standing Liturgical Commission recommends the adoption of the following amendment to Canon I.16:

**Resolution #A—101**

**Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 16 be amended by the addition of Section 1(d) as follows:**

*Sec.1(d). An adult who has been baptized and has received the laying on of hands by a Bishop at Baptism, Confirmation, Reaffirmation, or Reception, is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.*

**GOALS AND OBJECTIVES, TRIENNIUM 1986-1988**

The work of the Standing Liturgical Commission during the next triennium will encompass the responsibilities set forth under the provisions of Title II, Canon 4, including the collection and collation of materials relating to future revision of the *Book of Common*



*Prayer.* In addition, it is a purpose of the Commission to create means for the Church to appropriate the *Book of Common Prayer*, *The Hymnal*, the *Book of Occasional Services*, and *Lesser Feasts and Fasts*, through greater understanding of their contents and increasing competency in their use. In order to do this, the Commission will continue its work on the following:

1. The study and evaluation of the calendar.
2. Proposed extended use and evaluation of the Common Lectionary.
3. Research on inclusive language issues in worship.

The Commission hopes to receive authorization to produce experimental inclusive language liturgies and to guide experimental use of the *Inclusive Language Lectionary* published by the National Council of Churches of Christ.

The Commission will maintain its liaison relationships with Anglican and ecumenical organizations with liturgical interests. It will continue its close relationship with the Standing Commission on Church Music. In the next triennium, the Commission will study the possibility of a merger of the Standing Liturgical Commission and the Standing Commission on Church Music, beginning with the suggestion that the two Commissions try to schedule their separate meetings at the same time and place.

During this triennium, the Commission has come to realize the need for greater influence on the worship of local parishes. Therefore, we take as an objective for the next triennium the stimulation and nurture of a network of provincial organizations, diocesan Liturgical Commissions, bishops, and parish priests already concerned with this work, in order to realize the maximum benefit of the Church's investment in Prayer Book and Hymnal revision, and to create an effective vehicle for the mission and renewal of the Church.

In cooperation with Church Center staff, the Commission will continue to develop special projects in support of its general goals, including:

1. Commissioning, publishing, and circulating *Occasional Papers* related to the understanding and use of the authorized liturgical books;
2. Continued cooperation along present lines with the Office of Communication of the national Church regarding the "Selected Sermons" project;
3. Development of a replicable workshop focused on the training of lay ministers in worship;
4. Identify and pursue improved means for the distribution of liturgical material.

To accomplish these goals and objectives, the Commission intends two regular meetings per year during the triennium and four working committees (language, calendar, lectionary, and editorial). It is vital that a staff person be provided to assist the Commission in attaining its goals and objectives and to develop and maintain a permanent filing system at the Church Center for Commission materials, especially those materials bearing upon future revision of the *Book of Common Prayer*.

## THE BLUE BOOK

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### PROPOSED BUDGET, TRIENNIUM 1986-1988

	<i>Triennium Budget, 1986-88</i>	<i>Budget 1986</i>	<i>Budget 1987</i>	<i>Budget 1988</i>
Pre-meeting administrative cost: (Including mailing, duplication, telephone, and postage)	\$ 1,700	\$ 1,050	\$ 300	\$ 350
Meetings of Standing Liturgical Commission (2 per year)	23,645	7,500	7,875	8,270
Author's fees ( <i>Occasional Papers</i> )	2,250	750	750	750
Special consultants	1,200	400	400	400
Committees of Standing Liturgical Commission:				
Language	2,700	900	900	900
Calendar	4,800	1,600	1,600	1,600
Editorial	2,400	800	800	800
Lectionary	1,200	400	400	400
Participation in annual conferences	4,098	1,300	1,365	1,433
<b>Total</b>	<u>\$43,993</u>	<u>\$14,700</u>	<u>\$14,390</u>	<u>\$14,903</u>

The Standing Liturgical Commission recommends the adoption of the following resolution:

#### Resolution #A—102

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention allocate from the Assessment Budget of the General Convention during the triennium 1986-1988 the sum of \$43,993 for the expenses of the Standing Liturgical Commission.

Respectfully submitted,

Ronald V. Haizlip

# The Standing Commission on The Church in Metropolitan Areas

## A COMMON STATEMENT

*From the Standing Commissions on  
Metropolitan Affairs and World Mission*

We, the members of the Standing Commissions on Metropolitan Affairs and World Mission present this Common Statement to the General Convention. We are convinced that the issues and concerns which each of our Commissions address cannot be discussed in isolation. Further, now is a crucial time in global history when great, primary issues challenge this Church afresh.

### THE CALL OF THE CHURCH

We begin by reflecting on the call of the Church. As Christians, we have affirmed that we will “seek and serve Christ in all persons;” that we “will strive for justice and peace among all people and respect the dignity of every human being.”<sup>1</sup> All our analysis of trends and issues must be seen against that call. A recent report of the Mission Issues and Strategy Advisory Group of the Anglican Consultative Council has identified dimensions of that call for us:

“In our time God is calling the Church to stop thinking of ‘mission’ as something that people from wealthy, more advanced, ‘Christian’ societies do for those who are less fortunate and less enlightened. God is teaching us that all churches, be they in the north, south, east, or west, are ‘sent’ to make known the Good News to those in their own place and in all places. All the churches exist in circumstances where God is sending them as ambassadors to proclaim the Gospel. . . .

“In carrying out our mission, the Church cannot remove itself from the world’s suffering. *In the midst of this suffering, however, we are assured that the forces of evil will not in the end triumph.* We are assured that the Word who calls and sends us has overcome the world and will draw that world to God and make it new. . . .

“We can say that mission involves making known the truth about God revealed in Christ through what Christians say, through what they are, and through what they do. Speaking, being, and doing are all aspects of the Church’s proclamation. Each must in some way be present if the word spoken and the deeds done are to have power. Thus if the Church only speaks of God but does not live a common life that shows forth the nature of God’s life, her words will seem empty. If the Church cares only for its own members and shows no compassion for human suffering and no outrage at human injustice, the love she proclaims and displays will appear shallow or selfish. If, on the other hand, the Church only does good works and

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<sup>1</sup> *Book of Common Prayer, Baptismal Service*, p. 305.

seeks justice, she will fail to speak of God and so fail to make known the one in whose name she has been sent.”<sup>2</sup>

### TRENDS AND PATTERNS IN OUR WORLD

Since Christians are called to love and service, it becomes important to understand as adequately as possible the world we are called to serve. Unprecedented developments are transforming global society; together they comprise a challenge and an opportunity that is massive. The kind of response that is made may well determine the character of global society for centuries to come.

*The Global 2000 Report to the President: Entering the Twenty-First Century* reached these sobering conclusions:

“Environmental, resource, and population stresses are intensifying and will increasingly determine the quality of human life on our planet. These stresses are already severe enough to deny many millions of people basic needs for food, shelter, health, and jobs, or any hope for betterment. At the same time, the earth’s carrying capacity—the ability of biological systems to provide resources for human needs—is eroding. The trends reflected in the Global 2000 Study suggest strongly a progressive degradation and impoverishment of the earth’s natural resource base.

If these trends are to be altered and the problems diminished, vigorous determined new initiatives will be required worldwide to meet human needs while protecting and restoring the earth’s capacity to support life.”<sup>3</sup>

Within our own nation we see the same disturbing conditions. Issues of poverty, hunger, justice, peace, and the environment have their own power and relevancy in this country as well. The issues which the Church faces are no less demanding at home than abroad.

### ISSUES OF OUR TIMES

#### Issues of Justice

Justice is the dominant issue of our day. Our faith teaches that the creation is good and that human beings have the right to basic needs. In our own Baptismal Covenant, we affirm that we will “strive for justice and peace among all people, and respect the dignity of every human being.”<sup>4</sup> In faithfulness to that promise, we proclaim these Gospel values: adequate food and shelter, medical care, education, free communication, access to work, religious freedom, and civil rights.

Simply to state these values will by itself change little. Only as the Church joins in the struggle for the fulfillment of these values will it be faithful to its call to “bring good news to the poor; to proclaim liberty to the captives; to set free the oppressed.”<sup>5</sup>

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<sup>2</sup> *Giving Mission its Proper Place; Report of the Mission Issues and Strategy Advisory Group*, Anglican Consultative Council, 1984, pp. 5-7.

<sup>3</sup> *Ibid.*, p. iii.

<sup>4</sup> *The Book of Common Prayer*, p. 305.

<sup>5</sup> Isaiah 61:1-2, Luke 4:16

### Issues of Peace

Justice is the first issue because there can be no true and lasting peace without justice. But the call also calls us to peace, a call which is central to our proclamation. Among the issues of peace, we proclaim the following;

1. Nuclear disarmament: The threat of a nuclear holocaust demands priority attention from the Christian church. A holocaust would make mockery of the church's effort to deal with any other issue. A process leading to nuclear disarmament offers the only alternative to an eventual holocaust.
2. Reconciliation of differences among nations: humankind urgently needs to develop an international judiciary able to define issues, to determine the way of justice, and to enforce those determinations among the nations.
3. Equitable distribution of resources: Humankind urgently needs international means to reduce conflict over inequities of access to the fundamental necessities of life.

### Issues of the Environment

There can be neither peace nor justice as long as there are drastic differences in access to food, water, and energy among the peoples of the earth. At the Eucharist we pray that our Lord will "give us all a reverence for the earth as God's own creation," and that "we may use its resources rightly in the service of others and to God's honor and glory." The care of "this fragile planet, our island home" is part of the call of the Church.<sup>6</sup>

Among the most serious environmental issues affecting the climate for a just and peaceful society are: desertification, as an area the size of Maine turns to desert every year; deforestation, because an increasingly poor people use their forests for fuel; soil erosion caused by deforestation, increased salinity, and lack of affordable fertilizers; pollution of water and air, from spilled chemicals, acid rain, carbon dioxide, pesticides, and other causes; declining water supplies; and ambiguous legacy of nuclear power; and the responsible use of outer space.

## THE SERVANT CHURCH

Ours is a time which tests the authenticity of the Episcopal Church. Christ is sending us into an unfamiliar and dangerous world to be practitioners of that compassionate discipleship which is the essence of Christian living. In a time of unprecedented nuclear terror, oppression, and opportunity for humankind, the Good News begins in the affirmation that the kingdom of God, of love, peace, and justice is coming in *this* world. We are convinced that many in our Church will respond to a call to service in ways that are sacrificial and that, in so serving, they will learn to see the world through Christ's eyes.

## CONCLUSION

The reports of the Commission on Metropolitan Affairs and the Commission on World Mission present specific recommendations for action by the General Convention,

<sup>6</sup> *Book of Common Prayer*, p. 370.

guidelines for a response by Episcopalians who seek to be faithful witnesses. We are called to nothing less than to follow Christ and lead others to him into more audacious parts of the New Creation. We are called by the Holy Spirit to daring visions and bold actions. We are being sent to participate in revealing to the world the transformation of *what is* into what God has shown in Christ *can and ought to be*. We find in that call a vocation for the Episcopal Church which is ours precisely because we are a Church to whom much has been given and of whom much is expected. We believe this Common Statement sets forth the context in which we are called to proclaim the Gospel today.

## METROPOLITAN AREAS REPORT

### MEMBERS

The Rt. Rev. Joseph T. Heistand (1985)	—Concurred
The Rt. Rev. Maurice Benitez (1988)	—Concurred
The Rt. Rev. Alexander D. Stewart (1988)	—Concurred
The Rev. Everett Francis (1985), <i>Secretary</i>	—Concurred
The Rev. Dr. Robert Hood (1988)	—Concurred
The Rev. G. H. Jack Woodard (1985), <i>Vice-Chair</i>	—Concurred
Mr. K. Wade Bennett (1988)*	
Mrs. Marjorie L. Christie (1985), <i>Chair</i>	—Concurred
Mr. James Maultsby (1988)— <i>resigned and replaced by Dr.</i> Richard T. Middleton (1988)	—Concurred
Mrs. Jane Oglesby (1988)	—Concurred
Mrs. Nancy Serpico (1985)	—Concurred
Dr. Joaquin Villegas (1985)	—Concurred

\* Wade Bennett died in the Fall of 1984 and was not replaced on the Commission.

The Rt. Rev. Joseph T. Heistand is authorized by the Commission to receive non-substantive amendments to the report in the House of Bishops.

The Rev. G. H. Jack Woodard (Washington) is authorized by the Commission to receive nonsubstantive amendments to the report in the House of Deputies.

### BACKGROUND

The Standing Commission on the Church in Metropolitan Areas was organized as a Joint Commission following the General Convention of 1973. It was renewed in 1976 and made a Standing Commission in 1979. The long-range goal established for the Commission by the 1979 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 and ministry.”

In 1982 the Commission called the Church, through its Convention, to a “major new commitment to a ministry of joint discipleship with poor and oppressed people, in the United States and abroad, to meet basic human needs and to build a just and peaceful global society.” That new ministry was called *Jubilee Ministry*.

Jubilee Ministry draws no distinctions among *domestic, overseas, or world* mission, or among rural, suburban, or urban mission. Those distinctions no longer matter on a planet so small it has become one neighborhood. Jubilee Ministry engages the needs and issues of poverty and oppression wherever congregations are willing to become involved

in those needs and issues, and it affirms the work of the Coalition for Human Needs and takes its place alongside the Coalition.

The goals and objectives for the Commission, established by the 1982 General Convention, include:

- Advise and monitor the establishment of Jubilee Ministry by offering guidance to the Executive Council and the Coalition for Human Needs, and by monitoring and evaluating its progress;
- Assist in the establishment of Jubilee Centers by meeting with the Coalition for Human Needs, the Appalachian People's Service Organization (APSO), the Episcopal Urban Caucus, committees and staff of the Executive Council, and other groups concerned with ministry with poor and oppressed people;
- Recommend to the 1985 General Convention new strategies and models for the mission of the Church in urban and deprived areas by meeting with all Church groups concerned with ministry with the poor and the oppressed, including the seminaries, by evaluating the effectiveness of Jubilee Ministry, and by expanding this priority ministry of the Church.

To that end, the Commission met six times during the triennium and held a consultation on "Mission Strategy for the Twenty-first Century." Three regular meetings were held, in Houston, TX, Louisville, KY, and Washington, DC, in order to observe Jubilee Centers and Jubilee Ministries in action. In addition, Commission members visited ten of the designated Jubilee Centers as part of our responsibility to monitor and evaluate. The executive committee met several times with the staff officer for National Mission at the Church Center, and several members participated in the Council for the Development of Ministry and the Consultation on the Future Mission of the Seminaries. The Rt. Rev. Wesley Frensdorff, the Rev. Wallace Frey, and the Rev. Enrique Brown consulted with the Commission on new strategies for ministry. Dialogue with APSO and with the Episcopal Urban Caucus also informed this report.

**FINANCIAL REPORT**

Appropriated by the 1982 General Convention \$37,200

Budget as revised by the Joint Standing Committee on Program, Budget, and Finance

	Income	Expenditures
<i>1983</i>	\$10,500	\$10,325
<i>1984</i>	15,110	12,469
<i>1985 (to 3/31/85)</i>	10,910	
	<u>\$36,520</u>	<u>\$</u>

**JUBILEE MINISTRY**

The Episcopal Church began a new commitment to identify with the victims of the injustice of poverty when it embraced the Jubilee Ministry. After a slow start—like the early automobiles which required much cranking and pushing—many of the nine functions of Jubilee Ministry are at least in place. These functions include consciousness raising, designating Jubilee Centers, training, creating a human resources bank, research

and evaluation, publishing a journal, evangelism and congregational development, cooperating in a network for public policy, and awarding Jubilee Ministry grants.

More than 40 Jubilee Centers have been designated by their dioceses and affirmed by the Executive Council. The recent federal policy of cutting back on funding for programs meeting the needs of the poor has placed heavy demands on private sector charity and volunteerism. Our Jubilee Centers report huge increases in the numbers of people without food, clothing, and shelter. At the same time, they and many other congregations that are engaged in similar ministries despair of their ability to continue to meet the needs expressed by those ever-increasing numbers. The feminization of poverty is becoming more and more apparent with its devastating effect on young mothers and children and on a growing number of women of older years. The educational system is ineffective in breaking the cycle of illiteracy among the poor. The issue is justice, not charity.

All of the Centers offer unique service ministries and are often model programs in their dioceses. Advocacy is in short supply, however. As Commission members visited many of the Centers, they found most of the ministries to be in the category of acts of compassion, with few ministries designed to help the poor person in crisis to move from indignity to dignity, from exigency to stability. Even fewer Centers are finding ways to empower poor people to change the systemic faults, the injustices, which permit poverty to exist in an affluent society.

The quarterly magazine, *Jubilee Journal*, has been effective in "reporting on the issues which affect poor and oppressed people, public policy and church policy" and, as they pertain to those issues, "theological reflection and the local manifestations of the Jubilee Ministry." The *Journal* is sent to all bishops and parish clergy.

A public policy network has been developed. Representatives of the network meet periodically to discuss mutual concerns and gain an understanding of the workings of the government and the church. Network members are beginning to function as advocates on those public issues which affect the lives and futures of poor people.

In 1984 the Coalition for Human Needs made a number of Jubilee Ministry grants, and in 1985 the Executive Council included a \$300,000 line item in the program budget for Jubilee Ministry funding. Early in 1985 a covenant relationship between the Diocese of Michigan and the Church Center was formed. With \$25,000 of Jubilee Development funds, the diocesan Committee for Ministry with the Poor will model grassroots training and empowerment among its many congregations located in poverty areas—urban, town, and country.

A first step toward "developing regional training programs" has been made in the placement of several Jubilee interns. They are in a pilot program testing the ability of designated Jubilee Centers to provide training and oversight. With the long-sought Jubilee Ministries staff officer in place, the program is beginning to take shape.

### Resolution #A—103

**Resolved**, the House of \_\_\_\_\_ concurring, That the 68th General Convention reaffirm the conviction that a ministry of joint discipleship in Christ with poor and oppressed people is at the heart of the mission of the Church.

### Resolution #A—104

**Resolved**, the House of \_\_\_\_\_ concurring, That the 68th General Convention renew its commitment to ministry with poor and oppressed people through the program known as Jubilee Ministry by continuing implementation of the following functions:



consciousness raising, reestablishment of designated Jubilee Centers, identifying a human resources bank, research and evaluation, publishing a journal, evangelism and congregational development, cooperating in a network for public policy, and awarding Jubilee Ministry grants.

**Resolution #A—105**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Executive Council establish a special Jubilee Ministry Commission to further the Jubilee Ministry program, to assist the staff in those functions of Jubilee Ministry not yet begun, and to ensure the continuation and broadening of those functions begun in this triennium.

**Resolution #A—106**

*Resolved*, the House of \_\_\_\_\_ concurring, That in each diocese there be appointed a Jubilee Officer who will become informed on all facets of the Jubilee Ministry and be available as a resource to congregations, and otherwise bring support to further Jubilee Ministries in each diocese of the Church.

**THE CONSULTATION**

The Commission planned the consultation around gaining an understanding of the economic, social, and demographic contexts which could be anticipated in the 21st century. A number of persons, known in their fields for their particular expertise, were invited to share their thinking. Outstanding among the presentors were two persons: John Fletcher, an Episcopal priest and assistant director of the National Institutes of Health, and Robert Wagner, Jr., then Deputy Mayor of the City of New York.

Fletcher summarized the *Global 2000 Report* and pointed to some frightening trends: overpopulation, an increasingly aging population, shrinking resources, and crowded cities. He introduced each section with the phrase “if present trends continue,” then cited statistics which showed worsening conditions. If present trends continue. . . ; but they need not, Fletcher contended, as he identified areas which he felt Christians could influence: population control issues, abortion policy, contraceptive research, and social and economic gains.

Wagner described four survival issues for a metropolitan area: its fiscal health, its capital plant, the delivery of services, and the existence of two cities—one prospering, one suffering—within a city. While we as a Church can have little effect on, for example, the infrastructure of a region, we can have an impact on the two cities. Wagner, of course, was speaking of New York City, but the word *city* in this context can apply equally to two societies, one thriving and the other destitute, which can occur anywhere, and to the two hemispheres, Northern and Southern, which are becoming increasingly separated by population trends and economic pressures.

Every city has large populations of achievers—the “haves”—those with jobs, adequate housing, good education, health care, and a comfortable life. Every city also has large populations of unemployed, underemployed, homeless, and hungry people—the “have-nots.” The cities are further separated by the lack of community. The haves commute to the city to work and return to the suburbs each evening without having contact with the have-nots. The separation is palpable.

Population shifts, the changing economic base from an industrialized society to a service-oriented society, and the deteriorating capital base of the city feed one on another.

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Traditional industries move away or change to high tech. New industries require different skills with the majority of the new jobs going to the better educated haves. People who once proudly called themselves the working class are now defined as the working poor. The percentage of the population living below poverty level continues to increase with a growing disparity between the prosperous and the poor.

Factors that contribute to this rising poverty rate include cuts in social programs, the decline of manufacturing jobs traditionally held by the poor, an increase in the number of households headed by women, the escalating dropout rate in our public schools, and an increase in the immigration of new ethnic groups that makes competition greater for low-paying jobs.

The have-nots inhabit areas with inadequate shelter, complexes of public housing, large tracts of vacant land, and deficient basic human services. With Federal subsidies reduced or eliminated, almost no low-income or moderate-income housing is being built.

The challenge facing the Church is to link these two cities in a mutually beneficial relationship.

Both Fletcher and Wagner challenged the Church to educate its people and to speak with direction to its members.

### CHARITY AND JUSTICE

It is vitally important that more congregations in the Episcopal Church engage themselves in reaching out to those living in crisis through ministries such as soup kitchens, counseling centers, shelters, etc. It is equally important, however, that these ministries comprise more than simply "acts of mercy," and that congregations become involved in the issues of justice.

Carrying out the Jubilee mandate requires a commitment to stand with and for the poor, and to serve as advocates for human rights: the right to adequate food of an amount and quality that will sustain healthy life; the right to adequate shelter and reasonable protection from the elements; the right to health care and access to current medical technology; the right to an education which can develop the full potential of each mind; the rights to know and to be heard in free communication; the right to a vocation which affirms a person's natural gifts; the right to freedom of religious expression; the right to be treated as a person, not as a sex, a race, or an age group; the right to be free from violence and to live in communities of peace without the threat of annihilation.

#### Resolution #A—107

***Resolved, the House of \_\_\_\_\_ concurring, That advocacy for justice in our society be emphasized to be equally as vital as ministries of compassion in the furtherance of the Jubilee mandate.***

### PUBLIC EDUCATION

The poor quality of public school education in metropolitan areas furthers the disparity between the haves and the have-nots. According to the 1983 report of the National Commission on Excellence in Education, *A Nation at Risk*, the educational foundations of our society are being eroded by a rising tide of mediocrity. For the first time in our history, the educational skills of one generation will not even approach those of their parents. The average achievement of high school students is now lower than it

was 26 years ago when Sputnik was launched. Individuals who do not possess the levels of skill, literacy, and training essential to this era will be effectively disenfranchised.

Author/educator Jonathan Kozol has described the “crippling inheritance”—the one-third of our society who cannot read and whose children will not be able to read. The price for the neglect of this injustice—the support of unemployable, imprisoned, or disheartened people—is intolerably high. As costs soar, schools threaten to turn out an even larger generation of adult illiterates in the decade ahead. Illiterate adults are crippled in at least three ways: They cannot find employment; they cannot voice their grievances with the hope of winning political response; they cannot help their children escape a comparable fate. Among adults, 16% of whites, 44% of blacks, and 56% of Hispanic people are either total, functional, or marginal nonreaders. Young black and Hispanic women represent the single highest concentration of illiterate adults, and their children stand in jeopardy of repeating that cycle of dependence.

Research indicates that good schools are critical, regardless of the socio-economic background of the students. Adult participation in the classroom can make the difference between a good school and a mediocre one. Effective schools are those where there is student monitoring and an atmosphere conducive to learning, where a large number of adult volunteers provide assistance as aides both within and outside the classroom, where current materials are available, where school administrators offer support.

The Standing Commission believes the Church can play a role in addressing the failure to educate the children of rural and urban poor people and in reversing the conditions found in too many of our public schools. One Jubilee Center is responding to the dilemma of public education in its creative community ministry by providing educational, recreational, cultural, and counseling activities and by fostering social values, attitudes, and behavior patterns among neighborhood residents. That is one model.

Another model is the adopt-a-school program endorsed by the United States Senate when it authorized matching grants for educational partnerships among schools, businesses, museums, and other groups—one of which would be a congregation.

#### **Resolution #A—108**

***Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention direct the Executive Council to search out, foster, and develop models of intervention in the crisis that is public education in metropolitan areas:**

**a. An ecumenical task force shall be organized to study public education and its relationship to a just society as well as specific opportunities for the Episcopal Church and other churches to work effectively for improvement in public education. The Episcopal Church component of the task force is charged to make specific recommendations to the 1988 General Convention through the Standing Commission on the Church in Metropolitan Areas. Expenses are to be drawn from the Jubilee Ministry Development budget item.**

**b. The Jubilee Ministry staff shall encourage the initiation of at least two pilot projects designed to engage congregations in improving public education. Expenses are to be drawn from the Jubilee Ministry Development budget item.**

#### **HUMAN RESOURCES FOR JUBILEE MINISTRY**

God has given each of us special gifts and skills with which to respond to the call to share Christ's love with the poor, the sick, the aged, the helpless, the oppressed. All

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of us as ministers are called by Christ to a ministry that can transform the common life of all persons.

Human resources for the task of ministry among the poor must be increased. Many men and women want to serve in poverty ministries in the United States and overseas, but current programs and modes of recruitment are often smaller in scale than the number of Christians who are potentially available.

Because present channels provided by the Church for response to vocations to minister tend to emphasize ordination to the priesthood as somehow of a higher order than preparation for ministry as a lay person, we produce more seminary graduates each year than there are jobs for stipendiary clergy. And yet the human resources for the task of ministry among the poor remain far below the need.

In addition, most of those channels, including commissions on ministry and seminaries, produce a model of ministry which is not indigenous, not local. Ministers are thought to be professional priests who are imported from somewhere else. This is seriously counterproductive to the growth and effectiveness of the Church in many arenas, and devastating in poverty neighborhoods and ethnic communities. We are convinced by some innovative efforts in the Episcopal Church that it is practical and possible to develop ministries—both lay and ordained—that are indigenous and, thus, far more likely to be effective.

### RESIDENCY PROGRAM FOR JUBILEE INTERNS

Efforts in internship programs, placement of seminarians, and training of other workers in poverty situations have been uneven. Assignments have often been made only in limited areas of congregational life without providing exposure to poverty ministry as a whole. The Commission recommends a long-term residency program for Jubilee interns:

- a. Opportunity shall be afforded on a competitive basis for seminary graduates and others to have a two-year residency on the staff of a Jubilee Center or other poverty ministry for the purpose of developing effective skills in this field of specialization.
- b. Award of Jubilee residencies shall be upon recommendation of a national screening committee, acting on nominations by bishops and seminary deans. Screening shall give first priority to ethnic minority persons who are indigenous to the poverty population among whom a continuing ministry is intended to take place. Bishops will seek such nominations from poverty area parishes and communities.
- c. There shall be a written agreement between the resident, the resident's bishop, the resident's supervisor, and the Executive Council to cover supervision; objectives for learning and growth; commitments to stipend, medical insurance, and other costs related to the Jubilee residency; and future deployment to a ministry among poor people.
- d. At least 50 percent of the cost of a Jubilee residency (set in each case in accordance with the local diocesan clergy compensation guideline) shall be borne by local diocesan and other resources.

#### Resolution #A—109

***Resolved, the House of \_\_\_\_\_ concurring, That the Executive Council implement a residency program for Jubilee interns.***

**JUBILEE VOLUNTEERS FOR MISSION**

We commend the Volunteers for Mission Program and recommend additions to that program, to be known as the Jubilee Volunteers for Mission, to include:

- A. Aggressive recruiting of Jubilee volunteers, particularly among ethnic minorities.
- B. No fewer than 30 Jubilee Volunteers for domestic poverty placements in 1986, 40 in 1987, and 30 in 1988—to a continuing level of 100.
  - 1. Priority for placements is to be given to Jubilee Centers in the hope that they will recruit from among the local indigenous population.
  - 2. The establishment of Christian community households for Jubilee volunteers is to be explored.
  - 3. Normal commitment by a Jubilee volunteer is to be two years. Contact shall be maintained with the Jubilee volunteers throughout the two years of service, with a debriefing conference, including theological reflection on the experience, and assistance with the question of subsequent vocation. Costs are to be shared by local and national resources.

**Resolution #A—110**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Executive Council implement a program for Jubilee Volunteers for Mission.

**CONCLUSION**

The Consultation on Mission Strategy for the Twenty-first Century concluded with a meditation by Dean Herbert O’Driscoll. He drew a vivid picture of the city of man (in today’s language *humanity*) and the city of God. Reminding the participants that the city of humanity is always dying even as it is being built, he said, “The trick is to realize that even as we walk the dying streets, we are in the process of building the city of God.” Commission members saw this metaphor as the deepest possible motivation for mission with the poor, the powerless, the oppressed.

**Resolution #A—111**

*Resolved*, the House of \_\_\_\_\_ concurring, That funds be allocated from the Assessment Budget of the Episcopal Church during the next triennium for the following Jubilee Ministry functions:

	<i>1986</i>	<i>1987</i>	<i>1988</i>
Jubilee Ministry development	\$ 400,000	\$ 400,000	\$ 400,000
Jubilee Volunteers for Mission	150,000	200,000	250,000
Residence program for Jubilee Interns	100,000	200,000	300,000
Jubilee funding	450,000	600,000	750,000
Totals	<u>\$1,100,000</u>	<u>\$1,400,000</u>	<u>\$1,700,000</u>

**GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM**

- Goal 1. To ensure the continuation of the functions of Jubilee Ministry.

*Objective:* The Standing Commission will offer guidance to the Executive Council and the Jubilee Ministries Commission in order to evaluate progress.

**Goal 2.** To consult with theological institutions in order to develop cooperatively recommendations to the 1988 General Convention for preparing lay and ordained persons who can effectively minister among the poor.

*Objective:* The Standing Commission will explore changing patterns for ministry in metropolitan areas with seminary deans and field education officers as well as with diocesan bishops and commissions on ministry.

**Goal 3.** To recommend to the 1988 General Convention strategies and models for the mission of the Church among poor people.

*Objective:* The Standing Commission will seek to discover ways by which human resources can be developed and deployed so that poor people may be served by skilled and compassionate lay and ordained ministers.

**Resolution #A—112**

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention \$40,000 for the triennium to cover the expenses of implementing the goals and objectives for the next triennium.*

# The Council for the Development of Ministry

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## MEMBERS

### Agency Board Representatives

- The Rev. Terry Meadows, Board for Theological Education.
  - Mr. Matthew Chew, Church Deployment Board.
  - The Rev. Craig W. Casey, Church Pension Fund.
  - The Very Rev. Durstan R. McDonald, Council of Seminary Deans.
  - The Rt. Rev. Robert C. Witcher, House of Bishops Committee on Pastoral Development.
  - Mr. Harry C. Griffith, Standing Committee of Education for Mission and Ministry of the Executive Council, Representing Lay Ministry.
  - The Rt. Rev. John F. Ashby, House of Bishops Committee on Ministry.
- [All the above concurred]*

### Provincial Representatives

- Mrs. Nancy BonSignor, Province I.
  - The Rt. Rev. Vincent K. Pettit, Province II.
  - Mrs. Patricia G. Drake, Province III.
  - The Rev. Canon Robert G. Tharp, Province IV.
  - Professor Joseph H. Smith, Province V.
  - Mrs. Eleanor Robinson, Province VI.
  - The Rev. Richard J. Petranek, Province VII.
  - The Rev. Paul E. Towner, Province VIII.
  - The Rev. Ashton J. Brooks, Province IX.
- [All the above concurred]*

### Chairperson

- The Rt. Rev. Jackson E. Gilliam.
- [Concurred.]*

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### Staff

- Mr. D. Barry Menez, *Executive*, Education for Mission and Ministry.  
The Rev. John T. Docker, *Field Officer*, Council for the Development of Ministry.  
The Rev. Fred Howard, *Executive Assistant*, Education for Mission and Ministry.  
The Rev. Preston T. Kelsey, *Executive Director*, Board for Theological Education.  
The Rt. Rev. David E. Richards, *Director*, House of Bishops Committee on Pastoral Development.  
Mr. William A. Thompson, *Executive Director*, Church Deployment Office.  
The Rev. Harry B. Whitley, *Clergy Coordinator*, The Church Pension Fund.

### Representatives of the Council at General Convention

- The Rt. Rev. Jackson E. Gilliam, House of Bishops.  
The Rt. Rev. John F. Ashby, House of Bishops.  
The Rev. Canon Robert Tharp (East Tennessee), House of Deputies.  
The Rev. Richard J. Petranek (Dallas), House of Deputies.

[The above named are authorized by the Council to receive nonsubstantive amendments to the report.]

## GOALS AND OBJECTIVES

The overall goal of the Council for the Development of Ministry, adopted at the 1976 General Convention, is:

*To create a structure and to 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.*

In order to work toward this goal, the Council for the Development of Ministry has pursued three primary objectives:

1. To establish a network of communication on ministry throughout the Church for sharing information about ministry needs and resources.
2. To identify those issues and needs that are outstanding for the Church, and initiate appropriate studies.
3. To convene appropriate groups for action or make recommendations for action to the appropriate bodies.

## STRUCTURE

The Council for the Development of Ministry, as constituted by the 1982 General Convention, has two categories of voting membership, totaling 17 persons: 7 agency representatives, 9 provincial representatives, and a chairperson. In addition, the agency representatives are entitled to send to each meeting staff persons who sit with voice but no vote.

There is a five-member Executive Committee, chaired by the Chairperson of the Council for the Development of Ministry, which includes the Vice Chairperson, representatives from each membership category, and the Field Officer.

During the past triennium, the CDM met twice yearly for three days per meeting. Various committees met at other times as necessary; the reports of those committees are summarized here.

The budget for the Council is part of the Program Budget of the Executive Council, Education for Mission and Ministry Unit.



The Field Officer of CDM is the Coordinator for Ministry Development of the Education for Mission and Ministry Unit. He also serves as Coordinator for Mutual Ministry and is accountable to the Executive for Education for Mission and Ministry for the responsibilities of both posts.

Agency representatives on the CDM are appointed by the various agencies for three-year terms. Provincial representatives are chosen at the meeting of bishops and Diocesan Commission on Ministry representatives, and recommended to the provincial presidents for appointment to the CDM for six-year terms. During the triennium, representatives of the Standing Commission of the Church in Small Communities and the Standing Commission on Metropolitan Areas attended meetings of the Council as observers, and a representative of the Total Ministry Task Force attended to report on mutual ministry development issues.

### SUMMARY OF THE COUNCIL'S WORK

Too often Church agencies can understand and serve part of the Church without ever seeing the whole Church and the needs for ministry. In 1970 an ad hoc Ministry Council was established by the General Convention 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, however, soon became apparent "that it was unrealistic to expect the Council to coordinate the programs of relatively autonomous agencies."

In 1976 the General Convention created the Council for the Development of Ministry (CDM) with the mandate to move beyond coordinating ministry-serving agencies of the Church toward assisting and supporting the development of ministry itself, both lay and ordained.

The meaning of this mandate for the structure and work of the Council has evolved over the last nine years. The work of the Council was aided during this triennium by a self-evaluation of the Council that, in addition to the mission statement that begins this report, moved from sharing perceptions of the Council to recommendations regarding its structure and membership.

The Council has undertaken several studies as well as provided support for the work of others. This has included:

- A major study of the diaconate ministry based on the experience of eight dioceses.
- A documentation of the clergy ordained under Title III, Canon 8.
- With the Board of Theological Education, the development of *A Resource for Evaluation* for use by dioceses in evaluating the goals and work of Commissions on Ministry.
- A review and revision of the Title III Canons on Ministry in order to prevent the identification of minister or ministry with those in Holy Orders.
- The publication of *Healthy Relationships Between Priests and People*, which has been republished by Forward Movement Publications under the title *Parish and Priest: Growing Together*.
- Work with the Committee on Episcopal Ministry in Institutions in recommending to the House of Bishops a process to certify professional ministries.
- Support of the 1983 Pacific Basin Conference and the East Coast Roland Allen Conference planned for 1986.

As the primary goal of the Council has been to develop the ministry of the entire Church, it has striven to deepen understandings of the meaning of ministry. Examples of this are:

- Commissioning John Booty to develop a study resource on the diaconate ministry, which was published as *Servant Ministry* (Morehouse-Barlow, 1982).
- Developing a theological statement on the work of the Council as part of the Council's self-evaluation.
- Including the voice of others, such as representatives from the Total Ministry Task Force, through presentations to the Council and in general discussions of the Council.

Much of the work and many of the accomplishments of the Council are not evidenced by written documents, larger conferences, or particular recommendations. The Council often serves the Church simply by bringing people together, raising questions, and focusing discussions. And it is often in the discussions in response to reports and presentations by boards, commissions, agencies, and others that broader issues are raised and practical actions suggested. The contents of this report and the specific recommendations to General Convention can, therefore, only begin to indicate the importance of the Council to the development of ministry in the Church.

### Study of the Diaconate Ministry

#### *Background and Purpose of the Study*

The House of Bishops requested the Council for the Development of Ministry (CDM) to sponsor a study of the permanent diaconate in 1978. Dr. Adair T. Lummis of Hartford Theological Seminary developed the research design and was the primary author of the report, *The Church, the Diaconate, the Future*, which was submitted by the Council to the House of Bishops at the 1979 General Convention. As a result of this submission, the House of Bishops requested the CDM to undertake a further study of the diaconal nature of the Church. With the support of CDM, Adair Lummis continued her research study of the permanent diaconate by an evaluative survey of the diaconate programs in eight dioceses: Albany, California, Central Florida, Hawaii, Michigan, Pittsburgh, Nevada, and Spokane. Representatives from these dioceses, with Dr. Lummis, Mr. D. Barry Menez, and the CDM Field Officer, constituted the research committee. *Raising Up Servant Ministry: Eight Dioceses Work Toward the Future of the Diaconate and the Enablement of Servant Ministry* is the final report of the project. The full report may be obtained from the Office for Ministry Development.

*Raising Up Servant Ministry* does not tell what should be but what is being done, and how laity, deacons, priests, and bishops feel about the diaconate programs in their dioceses. The survey monitored the recruitment, education, training, deployment, and accountability of deacons within the participating dioceses. Data were collected on deacons now in training but not yet ordained, and on those who have been ordained for varying periods of time. An effort was made to indicate how the development of support of this form of ministry influences the understanding of total ministry within a diocese, and the relationships between priests, deacons, laity, and bishops.

The purpose of *Raising Up Servant Ministry* is to use the experience of eight dioceses in developing their programs and deploying recent graduates of these programs to illuminate issues involved in describing and implementing the concept of the diaconate as an ordained position symbolic of and actualized by engaging in servant ministry.

*Major Findings of the Study*

According to the report, one of the challenges that any diocese or congregation must face in maximizing the impact of deacons is to help others in the diocese or congregation understand what a permanent deacon is. The symbolic importance of the deacon, at the very least, will not be fully realized without this understanding.

Both in the national sample and in the participating dioceses, the definition of what a deacon is still varies from congregation to congregation, even among those with deacons, and there is no significant difference between the 1978 and 1983 surveys in proportions of clergy supervisors and deacons who report "how well the bulk of the congregation understands what a permanent deacon is." The clergy supervisors and deacons were slightly more optimistic than the lay leaders about what proportion of their congregations understood what a permanent deacon is, although a majority of each in the participating dioceses thought that at least "quite a few" in their congregations understood.

Nevertheless, as far as understanding what the deacon is supposed to be and do in the *diocese as a whole* (presumably primarily among clergy, and lay leaders or diocesan commissions and committees), the participating dioceses appear to have made a better showing than the 1978 national sample. In the 1978 survey nearly two-thirds of the clergy supervisors felt that in their dioceses "the permanent diaconate was in a gray area with few, if any, distinctive features." But only about half the clergy supervisors in the 1983 study of the eight participating dioceses agreed that this statement reflected the situation in their dioceses, and their opinion was echoed by an identical proportion of lay leaders in churches where there were deacons.

Despite this improvement exhibited by the participating dioceses in 1983 over the 1978 national sample in developing a diocesan definition or understanding of the diaconate, there are substantial ambiguities, disagreements, and dilemmas in and among the participating dioceses in conceptualizing the diaconate, symbolically and practically. In the full report, there is a discussion of the qualities or achievements that are or should be required for and recognized by ordination to the diaconate. The full report also considers whether, to what extent, and how ordination enhances the ministry of the deacon. Another set of ambiguities and disagreements, not unrelated to the ones surrounding the area of diaconal ordination, is discussed: To what extent and in what ways is the diaconate a separate but equal order to the priesthood?

Underlying the specific issues and concerns that the survey raises is the need to have a coherently developed theology of diaconal ministry that is shared by a diocese as a whole. Such a theology, moreover, needs to include a clear description of what a deacon is and is to do. The report itself identifies five purposes or roles of the deacons that are most often perceived by both laity and the ordained: the deacon as (1) a symbol of servant ministry; (2) a person committed to develop and execute a ministry; (3) a liturgist and in most situations a preacher; (4) an authorized leader in the Church; and (5) an enabler of lay ministry. While these roles may complement each other, they more accurately reflect a range of expectations that are often taken for granted as complementary when in fact they reflect significant and unresolved tensions between differing concepts of ministry and the diaconate.

Such questions and dilemmas understandably create difficulties in knowing how best to design a training program for persons interested in the permanent diaconate. Leaders in the eight dioceses worked hard at developing their training programs and created some innovative solutions. However, few in these dioceses would consider their diaconal programs "perfect" and were continuously engaged in trying to improve them. This resulted in substantial changes being made in most of the programs in the eight dioceses during the course of the three-year study. A major dilemma in designing diaconate training

programs is deciding how much emphasis should be placed on teaching the basics of biblical exegesis, theology, Church history, and Christian ethics in comparison to the emphasis placed on practical ministerial skills, such as counseling, preaching, and designing programs and procedures involving the laity in ministries in the Church and community.

Another set of dilemmas uncovered by research in these participating dioceses was in the area of deployment and oversight of deacons. Even within these eight dioceses, there were different theological perspectives on whether the deacon should be ordained to a particular congregation from which he or she was raised up, or ordained to the diocese to be attached directly to the bishop and deployed as he wished. Most of the dioceses in the current study fell between these extremes, revealing a mixed pattern of deployment. Oversight of deacons by either the diocese or clergy supervisors, though an area that certainly showed improvement in the participating dioceses over the national survey, still seems to need some more work in most of these dioceses. For example, a majority of the eight dioceses had no clear guidelines as to what should happen when the rector leaves the congregation. Without a clear, consensual definition of the diaconate, and, with no clear relationship between education and the ministry the deacon is expected to do, these further ambiguities remain sources of potential problems.

Lay leaders, clergy supervisors, and deacons themselves were asked in the participating dioceses, in regard to a variety of areas of congregational life, whether the area had improved or deteriorated since the deacon has been serving in the congregation, as well as how much of this change (if any) could be attributed to the deacon. The survey revealed that, overall, the most noticeable improvement in congregational life they attribute to the deacon is the highly visible Sunday morning service, where an increase in "quality" was observed and attributed to the deacon both by lay leaders and clergy supervisors. Second, they noticed the deacon's impact on the proportion of members who were now actively involved in the church's service and ministry. Deacons were also credited to a somewhat lesser extent in improving the image and reputation of the church with the surrounding community among nonparishioners and local commercial and civic organizations. Generally, the deacons appear to be having an impact in the participating dioceses on enabling lay ministry and bringing the world to the Church and the Church to the world.

For all these reasons, almost all of the lay leaders, clergy supervisors, and deacons surveyed in the participating dioceses agreed at least moderately with the statement that "the renewal of the diaconate should be continued and encouraged by the national Episcopal Church and this diocese," and over two-thirds of each group *strongly* advocated this as a diocesan and national Church policy. In addition, 80% of 107 bishops surveyed in 1984 agreed with this statement at least moderately (50% agreed *strongly*). The report concludes that the climate looks favorable for dioceses and the national Church to continue working toward the future of the diaconate and the enablement of servant ministry. There is an increasing enthusiasm and sense of purpose and importance in the diaconate as it aids in the development of ministry in the Church.

### *Comment and Discussion*

The value of the survey is that it indicates how people are responding to what is happening. The gleanings should be helpful in identifying areas and issues that need to be considered by dioceses that are reviewing programs, and especially by those that are just beginning diaconate programs. In addition to the findings in this report, dioceses would be aided by examining specific diocesan programs for the development and support of diaconate ministry.

One clear tendency from the eight dioceses surveyed is the professionalization of the diaconate. A profession may be defined as a body of experts who are in command of a particular body of knowledge, giving them authority to provide counsel and direction to others and thereby providing them with respect and esteem from those they serve. Although ordained ministry is more than a profession, it has increasingly become at least a professional occupation. The result is seen in several areas.

Deacons are sacramental signs of the ministry to which all Christians are called in baptism. The deacon's role, however, most often focuses on doing ministry within the congregation—for example, visiting the sick and shut-ins, teaching, organizing lay members, and participating in liturgical worship. In consequence, the deacon tends to become an assistant to the priest. The distinctive ministry of the deacon then becomes less a sacramental sign for the people of God (the *laos*) and more a separate ministry. This may be seen as a higher ministry than the laity, although lower than the priest, especially since most deacons work part-time and are not paid.

Professionalization is reflected in the expectation that deacons should enable the ministry of the laity. Enabling often means the ability to recruit, develop, and manage volunteers who engage in a variety of projects. Education, accordingly, needs to provide specialized skills in this area. At present, education for the diaconate is focused on the traditional theological disciplines. However, the courses required for candidates for the diaconate are less rigorous than those required for candidates for the priesthood. The desire for equality with the priesthood and at the same time distinctiveness has led many of those surveyed to criticize this focus. However, instead of looking at what it means for deacons to be raised up from communities as sacramental signs of servanthood, the response has been to propose the development of a new profession, the deacon as professional “enabler” of ministry.

The effectiveness of recruitment and selection, education, placement, supervision, and support of deacons is dependent upon a clear conception of the diaconate that is shared throughout a diocese. When this is not present, there is conflict between expectations for the deacon, skills and training, and opportunities for ministry. The conflict may focus on the deacon's relationship with a congregation or with the priest with whom he or she works. There may be no clear relationship between the deacon's education and the ministry the deacon is expected to do. Or there simply may be no supervision and support for the deacon and his or her ministry.

In spite of current enthusiasm, all should not be viewed as in order. From those surveyed in *Raising Up Servant Ministry*, it is clear that there is not a consistent or necessarily coherent vision of what the diaconate should be, specifically what is distinctive about what the deacon is to do in order to be an effective sacramental sign of our common ministry of servanthood in Christ.

### Study of Title III, Canon 8

Title III, Canon 8, entitled “On Admission to Holy Orders in Special Cases,” provides an alternative route to ordained ministry in specified situations. During the 1979-82 triennium, a study began of the several score clergy, ordained under this Canon to provide sacramental and pastoral ministries for communities that are isolated geographically or ethnically, by identifying, training, ordaining, and supporting those in the local communities under different standards and with geographical restrictions on movement. The beginning review centered on consultations held in 1981 and 1982 in Arizona. The practice was affirmed as one limited to specific geographic and ethnic situations, but seen to offer some learnings and inspiration for the Church at large. It appeared that a practice begun

for economic and geographical reasons might be turning into a creative alternative model of clergy ministry.

In the present triennium, 1982-85, the study continued under the supervision of Dr. Timothy Sedgwick, the Very Rev. John Booty, and the Rev. Paul Towner, using the professional research services of the Rev. James L. Lowery of Enablement, Inc., and became formalized as "The Canon 8 Project." At the same time the Dioceses of Alaska and Nevada had the elements of their Canon 8 programs evaluated by another party.

Nevada's Canon 8 thrust is part of a complete restructuring of the Diocese in a total ministry context aimed at self-support. This was achieved in 1984 by providing every parish with the means to carry on worship, ministry, and mission outreach in its own area through the raising up and supporting of indigenous ministers, lay and ordained, in each congregation; through making full-time professional clergy roving consultants part of their time; and through people at diocesan headquarters becoming full-time or nearly full-time coordinators and resource people

As a result, the structure of the Diocese has radically changed. Whereas in 1975 there were 22 professional positions in the Diocese of Nevada, in 1982 there were 15 full-time professional positions, nine Canon 8 clergy in congregations, one Canon 8 prison chaplain, and four local candidates still in training, as well as two full-time resource coordinators at headquarters and three regional vicars serving as resource coordinators.

In Alaska, the pioneering Canon 8 jurisdiction, 23 people were ordained in the first ten years of the program. Half of these are seen by the diocese as really successful, and, of these, half are perceived as being outstanding. The strategy was to identify about 15 functions performed by local priests, separate these functions, and ordain sacramentalist priests (under Canon 8) to perform the one function specifically reserved for the priestly order, while commissioning other indigenous people to be pastor, preacher, clerk, teacher, church board head, and so on. The sacramentalists were ordained, but few of the functionaries commissioned. Often terrible pressures are being put on the sacramentalists in the local villages to take on the other functions, which they are not ordained or trained for. According to diocesan staff members this situation was brought about by the resignation of key employees at inconvenient intervals. Staff members also stated that while the diocesan agenda was ministry development, the staff agenda was too often educational development. Nonetheless, a pioneering job was done which has changed the look of the Alaskan church, put more Native Americans and Inuits in leadership positions, and made significant progress toward the still far-off goal of self-support.

The Canon 8 Project discovered that (1) in the first ten years of the existence of the Canon, 51 priests and 21 deacons were ordained under Canon 8; (2) these people were recruited and selected either by the congregation, or the bishop, or by candidates presenting themselves; (3) they were trained by a variety of methods, ranging from reading privately for Orders, to diocesan programs, to use of the Sewanee and Cook School theological education by extension materials, supplemented for ordination purposes; (4) they are usually deployed in the local community; (5) they are very well supervised in some places and receive little supervision in others; (6) they function as teachers, preachers, or pastors as well as sacramentalists; (7) movement out of the original community and diocese is rare; and (8) they are rated as highly effective in what they are doing.

The findings concluded that clergy ordained under Canon 8 are here to stay and appropriate in limited numbers for certain situations. They are more effective and happy under certain concrete conditions. First, Canon 8 clergy work better where there is a push for total shared ministry of clergy and laity: one Body with many equally shared gifts. Second, Canon 8 clergy are more effective and happy where there is a mission strategy for the diocese. Third, there must be support and supervision for Canon 8 clergy.

And, finally, in the rural or isolated situations, a team of Canon 8 clergy combining what sociologist Wade Clark Roof has distinguished as the "locals" and the "cosmopolitans" often succeeds because of the complementary type of support the people turn out to be for each other.

### Commission on Ministry Review

The Council, in 1981, in collaboration with diocesan Commissions on Ministry, undertook a study and evaluation of the roles and functions of Commissions on Ministry (COMs) as they have evolved during their first ten years. During the ten years that COMs were organized in compliance with the canons, the CDM and the Board for Theological Education (BTE) were asked by COMs for help in planning and reorganization. After ten years, many believed that COMs had come to the end of a natural life cycle and wanted to examine closely their past and future work.

An evaluation instrument, entitled *Commission on Ministry After One Decade: A Resource for Evaluation*, was designed by a joint committee of the CDM and the BTE for the use of diocesan COMs. Training sessions were held in each province to train COMs in the use of *A Resource for Evaluation*. The purpose of the review was to gain a greater understanding of the current experiences of COM's in order to carry on their responsibilities for strengthening ministry throughout the Church in the future. COMs were asked to report on the issues that were identified in the process in order to help the CDM and the BTE provide better support and resources for COM's.

### PROVINCIAL MEETINGS

Under the leadership of the provincial representatives, there was a meeting of bishops and diocesan Commission on Ministry representatives in most provinces during the triennium, and some provinces held yearly meetings. These meetings provided opportunities for COM members to share information and resources, to raise concerns, and to receive assistance and training when needed. They were also the arena in which local concerns for ministry were raised and placed in a national perspective and in which the Council could inform COM representatives of findings discovered in other provinces. These meetings reported on the work of COM's in the screening, selection, and support of persons preparing for the ordained ministry; the relationship between theological seminaries and dioceses; current developments in the permanent diaconate; and specific concerns within the different provinces themselves.

Provincial meetings sponsored by the CDM are listed by province and include the major concerns addressed.

**Province**—Nancy BonSignor, representative.

Two colloquies on the support and nurture of the newly ordained took place in 1984. Participants represented nine dioceses, the Episcopal Divinity School, and the Alban Institute. There was a general sense that concern for new clergy was vital for dioceses and seminaries to address. A second gathering in December was called to move toward planning a program design for dioceses to use with new clergy. Such a program would need to be a collaborative effort of diocesan Commissions on Ministry, bishops, seminaries, and the national Church.

### **Province II**—The Rt. Rev. Vincent K. Pettit, representative.

Meeting at Princeton, in 1984, representatives of Province II raised concerns about being more pro-active in recruiting candidates for ordination, the permanent diaconate, and the situation of married seminarians. They also had a dialogue with the Deans of General Theological Seminary and Bexley Hall on the relationship between COM's and the seminaries.

### **Province III**—Patricia G. Drake, representative.

At the 1985 meeting, members of the Province considered the issues around the selection of candidates for ordination. The Rev. Philip G. Porcher gave a presentation on what congregations are looking for in rectors. The Rev. Carole A. Crumley described the work of the Center for Career Development and Ministry in the screening process and the Very Rev. Richard Reid of Virginia Seminary and the Rev. Carole J. McGowan of Bexley Hall discussed issues and concerns of the seminaries. The Rt. Rev. A. Heath Light and the Rt. Rev. Lyman C. Ogilby shared what they look for in aspirants who present themselves for ordination.

### **Province IV**—The Rev. Canon Robert G. Tharp, representative.

Issues raised at the 1984 meeting included continuing education of clergy, training for the permanent diaconate, relationship with aspirants, postulants, and candidates, and support of lay ministry in education. The Rt. Rev. Charles J. Child, Bishop of Atlanta, gave a presentation on the program of that diocese for the selection of candidates for ordination.

### **Province V**—Joseph H. Smith, representative.

Issues raised at 1983 and 1984 meetings included development and training for lay ministry and the perpetual diaconate, how do DCOMs become more humane, need for models for mentors for postulants, dealing with candidates who attend non-Episcopal seminaries, continuing education of clergy, training of black clergy, care of clergy, and dissolution of the pastoral relationship.

### **Province VI**—Eleanor Robinson, representative.

At the 1983 meeting, the Rev. Steven Charleston gave a presentation on the support and development of ministry with Native Americans. Other issues discussed included the permanent diaconate, and the selection and screening of aspirants.

### **Province VII**—The Rev. Richard J. Petranek, representative.

In 1982, advocacy for ministry, an exploration of the ways in which COMs can become nurturing entities for the development of total ministry, was the theme of the provincial meeting. A conference on the problems and issues of dealing with rejected aspirants was held in 1983. In 1984 the theme of the provincial meeting was the diaconate and support systems for clergy. Deacon Ormand Plater led a presentation and discussion concerning the diaconate and various training programs for this redeveloping office.

### **Province VIII**—The Rev. Paul E. Towner, representative.

The major issues at the 1983 provincial meeting were the diaconate, its history, theology, and current use in terms of recruitment, selection, training, deployment, su-



pervision, and support. In 1984, presentations and workshops on using *A Resource for Evaluation* were held. At the provincial meeting, the Church Divinity School of the Pacific, its present curriculum, faculty, mission, and goals; spiritual development of candidates for ordination; and the Roland Allen Conference were discussed. In 1985, the major issues considered were career and personal support systems for clergy; preordination diocesan training and evaluation programs; philosophy and methodology of theological education by extension; continuing education for lay and ordained persons; Hispanic ministry; and the diaconate study.

**Province IX**—The Rev. Ashton J. Brooks, representative.

Development of a clear articulation of a theology of ministry on which to base a support system for full-time and self-supporting ministries is under way.

In September 1983, a conference on the theology of ministry was held, the first of its kind in Province IX. Two Province IX regional conferences, held in August 1984, raised the following needs: local theological and ministry training, establishment of theological libraries, and continuing education programs for clergy and laity. A November 1984 resolution committed the CDM "to continue its interest in the development of ministry in Province IX as it pursues autonomy, be an advocate for such development, and serve as a resource in terms of ideas, staff, expertise, and in securing funding."

## **MINISTRY DEVELOPMENT COLLABORATION**

In 1983, the staff position of Field Officer for the Council for the Development of Ministry and that of Coordinator for Mutual Ministry Development were combined, bringing the Council into a closer relationship with the ministry of the laity. This collaboration is reflected in the following two reports.

### **Total Ministry Task Force**

The Total Ministry Task Force, a recognized arm of the Education for Mission and Ministry Unit, works on issues involving the development of mutual ministry concepts. It serves as the steering committee for the Total Ministry Network and is both a "think tank" and a group that implements programs encouraging mutual ministry development across the Church. The Task Force exists to enable, affirm, and authenticate total ministry.

The Task Force sponsored a national conference on total ministry in Menlo Park, California, January 1983. The Rt. Rev. Wesley Frensdorff was keynote speaker. The conference included practical workshops and a presentation on diocesan models for supporting and encouraging the ministry of the laity.

In April 1983, three Task Force members made presentations to the CDM on parish, diocesan, and national efforts to develop support systems for total ministry, with particular concern for the ministry of the laity. As a result of this meeting, the Task Force was invited to send a representative to CDM meetings with voice but no vote.

In November 1983, the CDM adopted "Suggested Next Steps for the Ministry of the Laity," which included helping dioceses implement Title III, Canon 29, encouraging Task Force and CDM dialogues, researching and developing systems and structures that embody the values of total ministry, and supporting lay Church workers.

Work in 1984 included the development of *Day by Day*, an audio-visual resource on total ministry and dialogues with seminarians and diocesan mutual ministry commissions. In February 1985, the Task Force sponsored a total ministry conference in Dayton, Ohio, with Verna Dozier as keynote speaker.

A number of issues have been considered by the Task Force during the triennium, including ministry in the workplace, clergy-lay relations, the theology of work, support, and accountability of ministry in the world, skill training for clergy to help them support the ministry of the laity, rejected aspirants, lay professionals, diocesan structures for support of the ministry of the laity, and authenticating, validating, and commissioning of lay ministries.

### **Seminarians with Lay Vocations**

The goal of the Network of Seminarians with Lay Vocations, established in 1980, is twofold: to encourage lay theological education and to support students with lay vocations in seminaries. In January 1984, the Network held its third conference for students in nonordination programs at Episcopal seminaries. Forty-eight students and faculty from eight seminaries attended "A Celebration of the Ministry of the Laity" at the College of Preachers in Washington, DC. Dr. Marianne Micks of Virginia Theological Seminary provided the keynote address, and Dr. Frances Young preached at the closing Eucharist. Workshops explored vocational discernment, seminary shaping, and the ministry of the laity in the workplace and in the institutional Church. Employment possibilities for lay seminary graduates were presented in a Jobs Idea Notebook compiled from reports by recent graduates.

The Network Steering Committee prepared a brochure entitled, *Is Seminary for Me If I'm Not Thinking About Ordination?* This was published by the Office for Ministry Development and sent to every seminary admissions office. Response has been positive, and the Network hopes to make the brochure more widely available in dioceses and parishes.

The Steering Committee is an advocate to the Total Ministry Task Force and the Council for the Development of Ministry, and voices concerns to the seminary deans. Steering Committee members organize activities for seminarians with lay vocations at their campuses and foster interseminary communication. The Network is jointly sponsored by the Office for Ministry Development and the Board for Theological Education.

### **REVIEW OF TITLE III CANONS**

The 67th General Convention asked the Council for the Development of Ministry to act in consultation with the Standing Commission on Constitution and Canons for a thorough review of the Title III canons (Resolution C-13A). From the beginning, the Committee, to whom this responsibility was entrusted, agreed that the task involved making no substantial changes. Its task was to clarify the practical realities already in place and in effect. The following issues were used as a basis for review:

1. Designing the Canons in a more logical order, in view of the Church's understanding of ministry and in light of the Book of Common Prayer.
2. Clarifying language, for example not to use "minister" or "ministry" when reference is made to ordained persons alone; identifying order—bishop, priest, or deacon—when specific reference is made.
3. Whenever the term "member of the clergy" is used in these Canons, it shall be understood to refer to a person ordained or received as a bishop, priest, or deacon as the Canons of this Church prescribe.
4. In some cases, the words "rector" and "parish" are used due to legal necessity under the corporate charters of the states in which the parish resides.

5. It will be noted that III. 12.5(a)(1) can be considered a substantial change. At present, a person already ordained by a bishop in historic succession must be received into a diocese as a deacon of this Church, and be such for four months, before being received as a priest. The new Canon would “receive the person into this Church in the Order to which he has already been ordained by a Bishop in the historic succession. . . .”

The Council is grateful for the early leadership of the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, who, with the Rev. John C. Keester and the Rev. Canon Robert G. Tharp, made up the original committee. Canon Tharp continued on as chair and was joined by the Rt. Rev. John F. Ashby, Bishop of Western Kansas, and the Rev. Craig W. Casey. During that time, the committee has met with a subcommittee of the Standing Commission on Constitution and Canons, and otherwise been in touch with them on a regular basis. Our thanks also to the Rev. Canon Charles Scott, who did editorial work for the committee.

The full text of the Title III Canons review, published as a separate document for distribution to all bishops and deputies, should be considered as part of this report. The report and text are now offered to the 68th General Convention with the following resolutions:

**Resolution #A—113**

Revision of Title III Canons.

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canons 1-30 be repealed in their entirety and the text of Title III, Canons 1-30 as submitted by the Council for the Development of Ministry be adopted by this 68th General Convention.*

**Resolution #A—114**

Continuance of a committee to review Title III.

*Resolved, the House of \_\_\_\_\_ concurring, That the Council for the Development of Ministry be requested to continue its review of Title III Canons in order to propose necessary substantial changes to the 69th General Convention.*

**Resolution #A—115**

Amend Canons for sexually inclusive language.

*Whereas, the Constitution and Canons of the Episcopal Church use language that now in common usage is either ambiguous or sexually exclusive; therefore, be it*

*Resolved, the House of \_\_\_\_\_ concurring, That the 68th General Convention charge the Standing Commission on Constitution and Canons to review and revise the Constitution and Canons in order to ensure usage of language that is consistently sexually inclusive.*

**Resolution #A—116**

Amend Title III.22.

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 22 be amended as follows:*

CANON 22.

Of the Dissolution of the Pastoral Relation

Sec. 1. Except as provided in III.21, Sec. 10, a Rector may not resign his Parish without the consent of the said Parish, or its Trustees, whichever may be authorized to act in the premises, nor may any Rector canonically or lawfully elected and in charge of any Parish be removed therefrom by said Parish, Vestry, or Trustees, against his will, except as hereinafter provided.

Sec. 2. If for any urgent reason a Rector or Minister as aforesaid, or the body authorized to elect a Rector in the Parish committed to his charge, shall desire a separation and dissolution of the pastoral relation, and the parties be not agreed respecting a separation and dissolution, notice in writing may be given by either party to the Ecclesiastical Authority of the Diocese. ~~The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the Standing Committee of the Diocese, and proceeding with its aid and counsel, shall be the ultimate arbiter and judge. If the Diocese be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese to act as Bishop, and with like force and effect. The judgment shall be either that the pastoral relation between the parties shall cease and determine at a time and upon terms therein specified, or that the said relation shall not be terminated, and such judgment shall be binding upon both parties. In the event of the failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by the Constitution and Canons of the Diocese, and in default of any provisions for such penalties therein, the Bishop may (1) in the case of a Rector, or Minister, suspend such Rector or Minister from the exercise of his priestly office until he shall comply with said judgment, (2) in the case of a Vestry or Trustees, recommend to Diocesan Convention that the union of the Parish or Mission with Convention shall cease until they have complied with his judgment.~~

Sec. 3. ~~In the case of the regular and canonical dissolution of the connection between a Rector or Minister and his Parish, under this Canon, the Ecclesiastical Authority shall direct the Secretary of the Convention to record the same. As chief pastor of the Diocese, the Bishop shall thereupon initiate a procedure to ascertain the current situation in said Parish and the role therein of the Rector, the Vestry, and the Congregation, which report shall be completed and reported in writing to the Bishop within ninety days. Upon receipt of the report, the Bishop or his Deputy shall mediate to assist in resolving the dispute. It shall be the duty of all concerned to labor for the amicable resolution of differences.~~

Sec. 4. *In the event that any person is accused of any canonical or moral offense, he shall be entitled to representation, a written bill of particulars, and the name of accusers, and all rights set out in Title IV of these Canons.*

Sec. 5. *If either party shall continue to desire dissolution of the pastoral relation, after completion of the pastoral process described in Section 3, the Bishop shall proceed as follows:*

*(a) Within thirty days after such notice, the Bishop shall render a godly judgment, with the advice and consent of the Standing Committee, after a*

hearing if so requested by the Rector. The Bishop shall be the ultimate arbiter and judge.

(b) If the pastoral relation is to be continued, the Bishop shall require the parties to agree on definitions of responsibility and accountability for Rector, Vestry, and Congregation.

(c) If the relation is to be dissolved:

(1) The Bishop shall set forth in writing the reasons for the dissolution.

(2) A copy of this judgment shall be sent to the Secretary of the Diocesan Convention to be recorded. It shall be held in confidence, except that at the request of the Rector it shall be accessible to public inspection.

(3) The Bishop shall require such compensation or indemnity as shall seem just and compassionate, and shall undertake to offer, as may be suitable, such supportive services as career counseling and vocational retraining.

Sec. 6. In the event of the failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by the Constitution and Canons of the Diocese; and in default of any provisions for such penalties therein, the Bishop may act as follows:

(a) In the case of a Rector, suspend such Rector from the exercise of the priestly office until the suspended Priest shall comply with said judgment.

(b) In the case of a Vestry or Trustees, recommend to Diocesan Convention that the union of the Parish with Convention shall cease until they have complied with the Bishop's judgment.

Sec. 7. If there be no Ordinary, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese to act as the Bishop, and with like force and effect.

Sec. 8. For urgent cause, the Bishop may extend the time periods specified in this Canon, provided that all be done to expedite these proceedings. All parties shall be notified in writing of the exact length of any time extension that may be provided.

Sec. 4 9. This Canon shall not apply in any Diocese which has made, or shall hereafter make, provision by Canon upon this subject, nor in contravention of any right of any Rector, Minister, Parish, Congregation, or Vestry under the law of the Civil Authority.

EXPLANATION: For some years it has been apparent to many in the Church, including bishops, vestries, and rectors, that there are serious problems with the Canon: "Of the Dissolution of the Pastoral Relation." It is not clear from its present wording that the intention of this Canon is to describe a pastoral process to deal with a breakdown in interpersonal relationships, as opposed to the crimes, negligences, etc. addressed in Title IV. The present Canon makes no clear and specific provision for the due process and protection of rights that are generally taken for granted in our society. It makes no provision for just compensation and supportive services when a dissolution is effected, a standard of humane business practice that ought to be manifested in the life of the Church. Many authorities believe that bishops, dioceses, vestries, and parishes are unnecessarily exposed to lawsuits when this Canon is applied. This proposed revision is designed to alleviate these problems.

### PREPARATION FOR NEW CHALLENGES

The Council for the Development of Ministry is sensitive to the Church's changing needs for ministry and ministry expression in the future years. This sensitivity is expressed through the process of future agenda building done by the Council. Part of the process of this agenda building consists in listening to various groups within the Church who have ministry concerns and interests. At times, these groups appear before the Council in person. At other times, their interests are brought to the Council through various represented agencies or the provincial representatives. In any case, primary effort is always given to listening to the voice of the Church as it seeks to develop Christ's ministry in the world.

The Council has had interesting and productive discussions with such groups as the Total Ministry Task Force, the Standing Commission on the Church in Small Communities, the Standing Commission on the Church in Metropolitan Areas, the Evangelism and Congregational Development Ministries of EFMM, the Committee on Episcopal Ministry in Institutions, the National Network of Episcopal Clergy Associations, and others who have ministry as a primary concern.

From time to time the Council is asked to perform special studies and projects by various agencies of General Convention. Some of this work is published for the Church at large and some is done in cooperation with other agencies. A complete listing of CDM published works may be obtained from the Office for Ministry Development. The Council is frequently asked to do research and background work on the Canons of the Church that deal with ministry. The restructuring of Title III, for example, that is presented to this 1985 General Convention, is an example of that work.

As part of its service to the Church the Council provides leadership to the Provincial Diocesan Commission on Ministry conference. A significant conference held in Province IX in 1983 will have far-reaching ramifications in the development of ministry in Latin America.

Some future agenda items will be built on unresolved issues and unfinished business, but much of the work of the Council will center on issues brought to CDM by various agencies and representatives within the Church itself. The Council has been in dialogue with representatives from the so-called ethnic desks at the national Church headquarters about the special ministry needs and contributions their segment of the Church has. The CDM is becoming more and more involved with the ministry of the laity and lay ministry training programs. Questions involving theological education and especially the education of those entering the permanent diaconate are anticipated areas of study. A few dioceses are now beginning to experiment with a philosophy called "recruitment for ministry." This may demand a close study on behalf of the whole Church. The Council for Women's Ministries is presenting some exciting new challenges to the ministry expressions of the Church, and the CDM expects to be involved in these new directions. CDM always deals with various aspects of the total ministry concept and is currently considering some work on diocesan structures that would allow total ministry to develop. This does not exhaust the list of possibilities, but it does give a sense of the direction that CDM will be taking in the future.

The Council for the Development of Ministry is not a monolithic structure that always speaks with one mind and one voice on every issue. As changing demands and needs in ministry produce tension in the Church, so that tension is reproduced on the Council itself. A central task for the Council is always to seek ways to use this tension creatively. The CDM is constantly exploring ways of developing better lines of communication, of creating meeting formats that will allow the maximum exchange of ideas,

of dealing with developing ministries in ethnic or geographical communities, of serving both as a forum and as an action group, of hearing all representative voices within the Church, and of dealing with the demands placed upon it to become an advocate for certain models of ministry.

In all things, the Council for the Development of Ministry invites response and comments from readers of this report. The Council is here to serve the Church as it seeks to express the love of Christ through the ministry of the Church in God's world.

**Resolution #A—117**

***Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention continue the Council for the Development of Ministry consonant with the goals 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. Jackson E. Gilliam, *Chairperson*  
The Rev. John T. Docker, *Field Officer*

# The Standing Commission on Church Music

## MEMBERSHIP

The Rt. Rev. C. Judson Child  
The Rt. Rev. Robert Cochrane  
The Rev. Canon Geoffrey Butcher  
The Rev. Jerry D. Godwin  
The Rev. Dr. Eric S. Greenwood  
The Very Rev. William Hale, *Chair*  
Ms. Elizabeth Downie  
Ms. Carol Foster  
Mr. David J. Hurd  
Mr. Roy Kehl  
Mr. Arthur Rhea  
Dr. Russell Schulz-Widmar

## Consultants

The Rev. Canon Frederic P. Williams  
The Rev. Dr. Marion Hatchett  
Mr. Raymond Glover, General editor of the *Hymnal 1982*  
Mr. James Litton  
Mr. Richard Proulx  
Mr. John Williams, Copy editor of the *Hymnal 1982*  
Dr. Alec Wyton, *Coordinator*

The Commission has completed the work of preparing the *Hymnal* as directed by the General Convention of 1982.

## REPORT FROM THE EDITOR OF THE *HYMNAL 1982*

The publication of the *Hymnal 1982* is the result of a process that began more than a decade ago. The 1982 General Convention approved the texts of the *Hymnal* and authorized the completion of pew and accompaniment editions. The Standing Commission on Church Music, in order to accomplish this task, relied on preparatory work of commissions appointed by authority of prior General Conventions.

In 1970, the Commission was authorized to "collect and publish materials for use by the church." This action led directly to the publication of the looseleaf collection, *Songs for Liturgy and More Hymns and Spiritual Songs*, produced under the editorship of the Rev. Dr. Norman Mealy and of the late Dr. Lee Hastings Bristol. Subsequent commissions were responsible for a second supplement to the *Hymnal 1940* and the six volumes in the *Church Hymnal Series*. These publications responded to immediate needs for new hymnody and service music arising from the intense period of liturgical renewal throughout the Church. Preparation of these works provided valuable experience which better enabled the Commission to undertake the process of producing the *Hymnal 1982*.

During the 1980-82 triennium, the primary task of the Commission was the preparation of a "collection of hymn texts for an enriched and updated Hymnal." This was successfully accomplished. However, because hymns are texts to be sung, the Commission also had to consider music. During that triennium, therefore, the Commission evaluated



the music of the *Hymnal 1940* and its supplements and continued to collect hymn tunes for possible use in the revised *Hymnal*.

Because of this extended and invaluable preparatory work, the Commission was able to begin the task of perfecting and completing the revised *Hymnal* as mandated by General Convention 1982. This multi-dimensional process reached its highest point of intensity in January and February, 1984, with bi-monthly, week-long meetings. However, its complexities were such that final decisions on music for a few items were not made until March 1985, although the engraving process was begun in August of the preceding year.

As a means of accomplishing this monumental undertaking, the SCCM established three committees: Hymn Music, Service Music, and Executive Editorial. The first two groups divided into subcommittees to focus on particular aspects of their assignments, appointed consultants to their committees, and established research programs in plain-song, chorales, psalter tunes and American folk hymnody. Papers and special presentations were delivered by:

Mr. John Blackley and the Rev. Gerard Farrell, OSB—Plainsong.  
The Rev. Dr. Carl Schalk—Chorales.  
The Rev. Dr. Norman Mealy—Psalter tunes.  
Dr. Daniel Patterson—American folk hymnody.  
Mr. Mason Martens—Additional research on plainsong.

Consultants appointed to committees were:

Dr. Marilyn Keiser and Mr. Bruce Neswick—Hymn music.  
Mr. James McGregor and Mr. McNeil Robinson—Service music.  
Mr. Benjamin Hutto and Mr. Robert Simpson—Anglican chant.

By November of 1982, basic decisions on tunes for all but 88 texts had been made. To find music for these remaining texts, the Commission launched a nationwide appeal for new tunes, commissioned composers to write tunes for specific texts, and searched through already published hymnals. The response to the nationwide appeal for tunes was gratifying. More than 3,000 tunes were received; and a number were accepted.

Recognizing the important contribution made by diocesan reader consultants on hymn texts during the 1980-82 triennium, the Commission established a similar program for testing hymn tunes and service music. Five hundred and ninety seven congregations participated, with almost every diocese represented. Both the choices and the forms of hymn tunes and service music reflect the advice of hundreds of participants.

A final review of tunes for the *Hymnal* was provided by six consultants, including authorities on hymnology, composers, hymnal editors, clergy, and church musicians:

Dr. Vernon de Tar, faculty member, Juilliard School of Music, New York, NY; and retired Organist and Choirmaster, Church of the Ascension, New York, NY.  
Dr. Carol Doran, Associate Professor of Church Music and Director of Community Worship, Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary and St. Bernard's Institute, Rochester, NY.  
The Rev. H. Clifford Gain II, Rector, Holy Nativity Church, Los Angeles, CA.  
The Rev. Dr. Carl Schalk, Professor of Music, Concordia College, River Forest, IL.  
Dr. Morgan Simmons, Organist and Choirmaster, Fourth Presbyterian Church, Chicago, IL.  
The Rev. Dr. John Wilson, Hymnal Editor and Composer, Guildford, England.

Each of these persons reviewed the music of the collection with respect to:

- Stylistic variety;
- Balance of historical periods;

- Authenticity and integrity;
- Sensitive relationship of tunes to texts;
- Practicality;
- Singability;
- Durability;
- Artistic quality.

On the one hand, the critical responses of the consultants supported many of the decisions made by the Commission, while, on the other, they led to the alteration or replacement of certain tunes or harmonizations with settings that better satisfied our goals. The final result is a music edition of the *Hymnal* that is practical and has artistic integrity and variety.

Throughout the years spent in hymnal revision, the SCCM endeavored to communicate to the Church both the rationale for revision and the progress of its work. To achieve this the Commission employed several methods:

1. Regular news releases through the Communication Office of the Episcopal Church Center and the offices of the Coordinator and the General Editor.
2. Involvement of members in diocesan and parochial workshops and national conferences.
3. The "New Hymn of the Month" program, a new hymn text with its proper tune or suggested tunes currently available in the *Hymnal 1940* or one of its supplements, published each month in *The Episcopalian* and *The Living Church*, begun in January 1983 and continuing until the publication of the *Hymnal* in late 1985. Through special arrangements with copyright holders reprint permissions were granted to congregations.
4. A national program of education, with Dr. Carol Doran as coordinator, sponsored jointly by the SCCM, the Communication Office at the Episcopal Church Center and the Church Hymnal Corporation. This project included the publication of *Preview*, a booklet of representative hymns and service music, a study guide, and video cassettes.

With the completion of the *Hymnal 1982*, it would seem that the hymnal-related work of the SCCM was at an end. This is not the case. The recent process of hymnal revision revealed to us many untapped resources of hymnody. Future lectionary revision will expand the themes of our biblical readings. Work on the *Hymnal 1982* revealed limited sources of texts for the marriage rite, and there is a continued need for hymns which respond to the cry for peace, for ecological sensitivity, and for the healing of a world suffering serious social and economic ills. Hymnody that responds to these needs must be sought. Rich sources of new hymnody and service music do exist, and gifted poets and composers should be encouraged to write works for consideration and use.

Ongoing research and study are also essential to the process of hymnal revision. This is especially true in the area of chant hymnody, where scholars are developing new perspectives on this historic form of the Church's song. Vast resources of American folk hymnody are available and deserve further study and implementation. Although the contents of the *Hymnal 1982* reflect extensive study of chorale and Psalter tunes, rich sources of hymnody from these musical sources remain untapped. A program of study in the field of Latin Office hymns has yielded many fine texts, but continued study and translation are needed here.

The rewards of the discovery or rediscovery of texts and music for the Church are great. Periodic publications of the results of commissioned work and research would lead to the immediate enrichment of our worship. These future publications could also provide material for inclusion in the book that will one day replace the *Hymnal 1982*.

If our liturgy and music are to function as a dynamic force in the life of the Church, both our liturgy and music must be open to change. We must look ahead to the continuing evolution of our worship, and the SCCM must support and sustain this process. Under the present system, however, the time allotted for hymnal revision by the Convention places revisers under unreasonable time pressures. Therefore, it is critical that sufficient time be built into the process for this, as well as for the creative involvement of artists producing new texts and music.

In summary, it is my hope that the SCCM be empowered by the General Convention to:

1. Continue to collect and publish materials for use by the Church.
2. Continue research programs in historic forms of hymnody.
3. Encourage and support gifted composers and poets in their work.
4. Develop programs of education that will generate creative and comprehensive use of the *Hymnal 1982*.
5. Prepare a program for the restructuring of the hymnal revision process.

## REPORT OF THE HYMN MUSIC COMMITTEE

When *Proposed Texts for the Hymnal 1982* was accepted by the 67th General Convention, the Hymn Music Committee had already been meeting for more than two years, gathering and preparing materials specifically for use in the *Hymnal 1982*. The membership of the Committee had been stabilized and a projected *modus operandi* established. Dozens of recent and historic hymnals and songbooks had been surveyed, and previous music publications of the Standing Commission had been evaluated carefully. Finally, a working philosophy for hymn music selection had been formulated.

The General Convention, in accepting *Proposed Texts* (with slight modifications), established exactly the hymn texts that would constitute the corpus of the Committee's work. The Committee thus was able to begin the process of "marrying" specific texts to specific tunes. Though many of these marriages were foregone conclusions, a great many were not. The Hymn Music Committee critiqued the exact musical form of every hymn in the new book: form of melody, rhythm, and harmonization. Scholarship and experience since the publication of the *Hymnal 1940* revealed that some changes in existing material would be advisable. In addition, another major task lay ahead: the searching out or creation of new music for texts that had no musical associations or that would benefit for some reason from new music.

To inform themselves more fully and in order to be able to respond to the will of the Church, the Committee implemented several surveys and invited consultants to advise them in their work and/or review it. Both the program of surveys and the participation of the consultants were major components of the *Hymnal* revision process, and the musical shape of the new *Hymnal* reflects remarkably what they revealed.

Then the Committee put into place an extensive program, eliciting new musical materials from throughout the Episcopal Church and the ecumenical church. The results of this appeal were gratifying, and a generous number of new musical selections will appear among hymns already known because of this program.

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The above paragraphs describe in broadest terms what was accomplished in 22 week-long meetings and hundreds of subcommittee meetings. The process was reasonable and well thought-out and the work was executed effectively and with dedication, enthusiasm, and great creativity. The General Editor's report gives more details and specific names related to the work in various ways, and these need not be repeated here. The membership of the Hymn Music Committee was as follows:

### Continuing Consultants

Marilyn Keiser  
Bruce Neswick

### Members

Carol Foster  
Eric Greenwood  
David Hurd  
Roy Kehl  
Richard Proulx  
Frederic P. Williams

### Ex officio

Ray Glover, *General Editor*  
John Williams, *Assistant to the  
General Editor*  
Alec Wyton, *SCCM Coordinator*  
William Hale, *SCCM Chairman*

### Chairman

Russell Schulz-Widmar

## REPORT OF THE SERVICE MUSIC COMMITTEE

During this triennium, the Service Music Committee continued to collect and evaluate musical settings of texts from the 1979 *Book of Common Prayer* and to commission new editions of historic liturgical music as well as new settings of liturgical texts from the Prayer Book.

The Committee's principal task was to complete the selection of musical settings to be included in the *Hymnal 1982*; and this complete collection of service music has been approved by the Standing Commission on Church Music for publication in the *Hymnal*. The Committee has studied and reviewed several thousand historic and modern settings of liturgical texts, and the approved selection includes a comprehensive collection of liturgical song for the Eucharist, Baptism, the Offices, Proper Liturgies for Special Days, and the Pastoral Offices. The singers' edition of the *Hymnal* includes a wide variety of liturgical settings for Rite One and Rite Two, which should meet the needs of parishes of all sizes and with diverse musical and liturgical traditions. The service music section of the accompaniment edition of the *Hymnal* will include an appendix of additional liturgical settings, providing an enriched selection of music for all services. The Committee expresses deepest appreciation to the hundreds of composers, scholars, and editors who have submitted musical settings for consideration, and for the many consultants and test parishes that have been of the greatest help in making decisions for the final preparations of the service music section. The Committee feels that the *Hymnal's* service music section represents a comprehensive selection of liturgical song through the ages, along with recent compositions which represent the surge of creativity brought about by liturgical renewal.

The Committee has continued to work with the Church Hymnal Corporation in the publication of final volumes of Gradual Psalms, Alleluia Verses and Tracts (Church Hymnal Series VII). Study continues toward the future publication of a plainsong psalter.

Members of the Committee have continued to respond to requests from dioceses, parishes, national conferences of various liturgical and musical organizations, universities and colleges to present workshops and seminars based on music in the various books of the Church Hymnal Series and on music to be included in the new *Hymnal*. This educational aspect of the Committee's work takes place during weekends throughout the year and, at various summer conferences such as the conferences of the Association of Anglican Musicians, the Association of Diocesan Liturgical and Music Commissions, the Sewanee and Evergreen Conferences, and the Training Courses presented by the Royal School of Church Music in America. The Committee continues to demonstrate how service music can best be used in smaller churches. Close communication with professors of music and students in seminaries is also a crucial part of the Committee's ongoing work.

The publication of the *Hymnal 1982* represents many years of dedicated study, evaluation, arranging, and editing of liturgical music by many members and consultants of the Service Music Committee. The Committee believes that the settings of liturgical music in the various volumes of the Church Hymnal Series, the Altar Book with its supplements, and in the *Hymnal 1982* will strengthen and enrich worship throughout the Church for many years to come. At the same time, we hope that the *Book of Common Prayer* will continue to inspire composers to provide new liturgical music, which will allow congregations to sing a new song and, at the same time, will provide materials for future collections of the Church's song.

Membership in this Committee is as follows:

**Consultants**

James McGregor  
McNeil Robinson

**Members**

The Rev. Jerry Godwin  
The Rev. Dr. Marion Hatchett  
Ms. Elizabeth Downie  
Mr. Raymond Glover  
Mr. David Hurd  
Mr. James Litton, *Chair*  
Mr. Arthur Rhea  
Dr. Alec Wyton

## REPORT OF THE AUDIO COMMITTEE

The Audio Committee is charged with the production of teaching cassettes which provide musical examples and performance suggestions for the hymns and service music published in the various collections compiled by the Commission and published by the Church Hymnal Corporation. The cassette tape, "A Joyful Noise: Teaching Music in Small Churches," made available in this triennium through the cooperation of the Episcopal Radio-TV Foundation in Atlanta, Georgia, brought to fulfillment the vision of the members of the Commission and this Committee to present representative music in audio cassette format for the education of the people of the Church.

In response to many requests for an example of a woman celebrating the Eucharist and for a nonprofessional group of singers, the recording was made by the mission congregation of St. Martin in Perry, Iowa, and the Rev. Willa S. Mikowski. The music recorded, and the accompanying commentary, is designed to be a guide for those charged with making music in small churches.

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As we approach the publication of the *Hymnal 1982*, it is important for this Committee to begin work with other appropriate resources in the preparation of teaching materials and other recordings of the music of the enriched *Hymnal*, so that the Church will have examples of how the music of the *Hymnal 1982* might be performed.

The Audio Committee was chaired by the Rev. Jerry D. Godwin and included the able assistance of Dr. Alec Wyton and Mr. James Litton.

### THE CONFERENCE OF SEMINARY MUSICIANS

The Conference of Seminary Musicians met March 16-19, 1983 at Nashotah House, Nashotah, Wisconsin. Seminary musician, Charles Thompson, was host. Most of the expense of the meeting was borne by St. Paul's Lilly Memorial Fund, Indianapolis. All ten accredited seminaries were represented, and one Canadian school sent its musician. In addition, the Standing Commission on Church Music was represented by its Coordinator.

Most of the meeting was related directly to the teaching of music in the classrooms of our seminaries and the making of music in seminary chapels. Participants described their positions within their respective institutions, their joys, their problems, and their plans. Participants shared many ideas on teaching techniques and spoke of music curriculae and how these related to work in liturgics, homiletics, and the seminary community life. Bibliographies were shared.

The Conference met again at the Church Divinity School of the Pacific, Berkeley, California, March 13-15, 1985. The subject of the conference was the education of musicians in theological seminaries and the possibility of accreditation of church musicians. Four musicians who are studying at C.D.S.P. and several of the faculty members shared in the discussions. The expenses of this Conference were underwritten by the seminaries.

### FUTURE PROJECTIONS

The SCCM must continue to study musical and liturgical matters and trends, sponsor research, publish findings, promote educational projects and maintain liaisons with other related groups throughout the Church. The Commission is dedicated to the continuing development within the field of church music, in light of changing times and new learnings, yet in continuity with traditional understandings of the Church.

#### Goals

1. To complete and publish the Companion to the *Hymnal 1982* and the lectionary guide for use with the *Hymnal 1982* as essential complements to the thorough and proper use of the *Hymnal 1982*.
2. To continue to publish the Hymnal Studies Series, a most important element to the entire realm of church music in the Episcopal Church.
3. To prepare and publish a plainsong psalter.
4. To develop hymnal-related materials such as descants, varied accompaniments, instrumental composition based on music in the *Hymnal*.
5. To promote a churchwide program of music education in liturgy. The need for training programs and workshops, etc., will not cease at the publication of the *Hymnal 1982*. A program of continuing education will be necessary. The dissemi-

nation of teaching materials such as film strips, cassettes, recordings, and video tapes will be viable means of education for the *Hymnal 1982* and subsequent publications. The SCCM members should continue to serve as resource persons in these educational endeavors.

## COORDINATOR'S REPORT TO GENERAL CONVENTION

As Coordinator, Dr. Alec Wyton has attended all meetings of the Standing Commission on Church Music and all meetings of its committees during the triennium. He has also:

- Sent an annual newsletter to all bishops, chairmen of diocesan music and liturgical commissions, and members of the Association of Anglican Musicians listing the activities of the SCCM and publications and workshops having to do with the *Hymnal 1982*.
- Engaged in correspondence in relation to the Commission's work.
- Maintained liaison with the Church Hymnal Corporation and the Episcopal Radio/TV Foundation with regard to publications and recordings.
- Attended the annual meeting of diocesan music and liturgical commission chairmen in Hartford, Connecticut.
- Maintained contact whenever possible with diocesan music commissions in connection with their activities.
- Made over thirty presentations to provincial synods, diocesan and parish workshops, and liturgical and musical conferences concerning the work of the SCCM and the progress of the revision of the *Hymnal*.
- Completed the Anglican Chant Psalter for publication by the Church Hymnal Corporation.

At the conclusion of this triennium, I conclude my work as Coordinator for the Standing Commission on Church Music and begin new work as Chairman of the newly formed Department of Church Music at the Manhattan School of Music. It has been an exciting and rewarding challenge to serve the national Church in this capacity since 1974, and I wish my successor and the SCCM all joy in their future work.

## COORDINATOR'S BUDGET REPORT, 1983-1985

	1983	1984	1985	Total
<b>Expenditures</b>				
Salary	\$10,474	\$12,724	\$3,156	\$26,354
Social Security	1,037	1,470	350	2,857
Part-time secretary	5,605	8,429	743	14,777
Office expenses	4,036	5,380	654	10,070
Travel	3,916	4,717	1,018	9,651
<b>Total</b>	<u>\$25,068</u>	<u>\$32,720</u>	<u>\$5,921</u>	<u>\$63,709</u>
Amount allotted, 1983-1985				\$92,574
Amount spent, 1983-1985 (to 4/1)				<u>63,709</u>
<b>Total</b>				<u><u>\$28,865</u></u>

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**STATEMENT, STANDING COMMISSION ON CHURCH MUSIC, 1983-1985**

	1983	1984	1985	Total
<b>Expenditures</b>				
Music Commission	\$23,805	\$42,747	\$7,327	\$ 73,879
Executive Committee	-0-	-0-	-0-	-0-
Service Music Committee	488	46	-0-	534
Administration	1,141	401	-0-	1,542
Audio Committee	661	-0-	-0-	661
Liaison with dioceses	-0-	-0-	-0-	-0-
<b>Total</b>	<u>\$26,095</u>	<u>\$43,194</u>	<u>\$7,327</u>	<u>\$ 76,616</u>
Amount allotted, 1983-1985				\$119,000
Amount spent, 1983-1985 (to 4/1)				<u>76,616</u>
<b>Total</b>				<u><u>\$ 42,384</u></u>

**FINANCIAL STATEMENT OF HYMNAL REVISION, 1983-1985**

	1983	1984	1985	Total
<b>Expenditures</b>				
Hymn Music Committee				
Special consultants	\$ 2,173.17	\$	\$	\$ 2,173.17
Hymn Music Committee	34,596.56	24,866.35	600.00	60,062.52
Committee consultants	3,218.02	1,078.21		4,296.23
Service Music Committee				
Service Music Committee	10,295.00	6,186.39		16,481.39
Committee consultants	2,151.27	563.30		2,714.57
Executive editorial	1,792.25			1,792.25
Consultant program	17,389.73	1,760.64	339.50	19,489.87
General Editor travel	1,489.25	2,713.33		4,202.58
Companion Committee	1,429.00			1,429.00
<b>Total</b>	<u>\$74,534.25</u>	<u>\$37,168.22</u>	<u>\$939.50</u>	<u>\$112,641.97</u>
Amount allotted, 1983-1985				\$126,950.00
Amount spent, 1983-1985 (to 3/29)				<u>112,641.97</u>
<b>Total</b>				<u><u>\$ 14,308.03</u></u>



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**BUDGET REQUEST FOR THE NEXT TRIENNIUM**

	1986	1987	1988
SCCM (12 Members)			
2-3 day meetings per year, 9 members attending	\$15,480	\$16,254	\$17,066
Subcommittees (two committees)			
One 3-day meeting each (per year), 6 members attending	10,320	10,835	11,377
<b>Total</b>	<u>\$25,800</u>	<u>\$27,089</u>	<u>\$28,443</u>
<b>Triennium</b>			<u><u>81,332</u></u>
SCCM (12 members)			
1 meeting, 3 days, 9 members attending			
Travel @ 575	\$5,175		
Meals @ 35/day	945		
Lodging @ 60/day	<u>1,620</u>		
<b>Total</b>	<u>\$7,740</u>		
2 meetings per year	\$15,480		
Two subcommittees (6 members)			
One 3-day meeting each/per year			
Travel @ 575	\$3,450		
Meals @ 35	630		
Lodging @ 60	<u>1,080</u>		
<b>Total</b>	<u>\$10,320</u>		

**JOB DESCRIPTION FOR MUSIC COMMISSION COORDINATOR**

1. The Coordinator will be nominated by the commission and be responsible to the chairperson thereof.
2. Facilitate work of Commission
  - a. Collect and collate material pertaining to a future revision of the *Hymnal*.
  - b. Work with chairperson in planning meetings, i.e., agenda, meeting site, accommodations.
  - c. Prepare materials necessary for Commission meetings.
  - d. Maintain files for Commission.
3. Maintain a resource center for the Church
  - a. With Commission's advice and consent, be responsible for the creation and administration of educational projects, i.e., Commission-sponsored conferences and publications.
  - b. Acquisition and cataloging of Commission, diocesan and parochial publications and events.
4. Act as liaison with bishops and diocesan worship commissions
  - a. Publish periodic newsletters.
  - b. Upon request, act as a resource person for diocesan conferences and workshops on music.
  - c. Be responsible for P.R. with the national Church on Commission work.
5. Upon request, be a spokesperson for the Commission at provincial, diocesan and parochial events, i.e., workshops, conferences, conventions.

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6. Act as liaison with the National Conference on Liturgy and Music, A.A.M., Conference of Seminary Musicians, Associated Parishes, AGO, Hymn Society, the Academy of North American Liturgists, and other inter-Anglican or ecumenical organizations with liturgical and musical interests.

**PROPOSED COORDINATOR'S BUDGET, 1986-1988**

	1986	1987	1988
<b>Coordinator</b>			
Salary	\$25,000	\$27,000	\$ 29,160
Pension (6%)	1,500	1,620	1,750
Social Security at 7.05%	1,763	2,160	2,479
Travel	4,000	4,600	5,290
<b>Total</b>	<u>\$32,263</u>	<u>\$35,380</u>	<u>\$38,679</u>
<b>Secretary</b>	\$ 9,303	\$10,047	\$10,850
Office	5,000	5,000	5,000
<b>Total</b>	<u>\$14,303</u>	<u>\$15,057</u>	<u>\$15,850</u>
<b>Total</b>	\$46,566	\$50,427	\$54,529
<b>Total for triennium</b>			<u><u>\$151,522</u></u>

**RESOLUTIONS**

**Resolution #A—118**

*Resolved*, the House of \_\_\_\_\_ concurring, That there shall be appropriated from the Assessment Budget of the General Convention the sum of \$81,332 for the expenses of the Standing Commission on Church Music.

**Resolution #A—119**

*Resolved*, the House of \_\_\_\_\_ concurring, That there shall be appropriated from the Assessment Budget of the General Convention the sum of \$151,522 for the expenses of a full-time coordinator, including staff, travel, and office expenses.

# The Joint Standing Committee On Nominations

## MEMBERSHIP

	<i>Diocese</i>	<i>Province</i>	<i>Meetings Attended</i>	
			84	85
<b>Bishops</b>				
The Rt. Rev. Donald J. Parsons, <i>Chairman</i>	Quincy	5	X	X
The Rt. Rev. John Ashby	Western Kansas	7	X	X
The Rt. Rev. Emerson Paul Haynes	Southwest Florida	4		X
<b>Presbyters</b>				
The Rev. Christian A. Hovde	Chicago	5	X	X
The Rev. Jesse F. Anderson	Washington	3	X	X
The Very Rev. Donald S. McPhail	Colorado	6	X	X
<b>Lay Persons</b>				
Mr. George Browne	New York	2	X	X
Mrs. Marlene Evans	Virgin Islands	2	X	X
Mr. Harry C. Griffin	Central Florida	4	X	X
Mr. George Lockwood	El Camino Real	8		X
Mr. Ralph Spence, <i>Vice Chairman</i>	Texas	7	X	X
Dr. Charity Waymouth, <i>Secretary</i>	Maine	1	X	X

## REPORT

The first meeting of the Committee was held in Chicago, Illinois on May 16 and 17, 1984, at which time the Committee organized itself and elected officers.

The Committee made plans to circularize the Church for suggested nominees, with particular stress on using the provincial structure. A contact person was designated for each province, and subcommittee responsibilities were assigned for recruiting additional nominees in areas in which nominations were insufficient.

The Committee met again January 15-16, 1985 in Orlando, Florida, to nominate at least two persons for each position for which the Committee was to present candidates for election by General Convention. Special efforts were made to produce slates of nominations which were representative of all the many elements sharing in the life of the Church.

Nominations for **Executive Council** were, among the bishops, *the Rt. Rev. Herbert A. Donovan, the Rt. Rev. Leopoldo Frade, the Rt. Rev. Harold A. Hopkins, Jr., the Rt. Rev. William E. Swing, and the Rt. Rev. Don A. Wimberley.* There are two vacancies, and the term is six years.

For two vacancies with a six-year term, those nominated were: *The Rev. George E. Bates, the Ven. Lincoln Eng, the Rev. Edgar D. Romig and the Rev. Sandra A. Wilson.* For a three-year term, there is one vacancy and those nominated are: *The Rev. Charles H. Eddy, the Rev. Canon Jack C. Knight and the Rev. Wallace A. Frey.* For lay persons there are six vacancies for a six-year term. Those nominated are: *Mrs. Jack Adams, Dr. Howard R. Anderson, Ms. Betty T. Baker, Mrs. Bettye J. Harris, Capt. Janet L. Maguire,*

## THE BLUE BOOK

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*Ms. Anne Carter Mahaffey, Ms. Diana B. Pollard, Ms. Millard E. Pugh, Mrs. Lee Ross, Mr. Ralph Spence, Mrs. Bessie C. Titus, and Mr. Thomas M. Van Culin.*

Nominations for **Trustees of the General Theological Seminary** are required for three vacancies in each order for a term of six years. The Committee nominates among the bishops the following: *The Rt. Rev. C. Judson Child, the Rt. Rev. J. M. Mark Dyer, the Rt. Rev. Robert W. Estill, the Rt. Rev. Armando R. Guerra-Soria, the Rt. Rev. Christoph Keller, Jr., the Rt. Rev. Bernardo Merino-Botero, the Rt. Rev. C. Charles Vaché, the Rt. Rev. Andrew F. Wisseman, and the Rt. Rev. Robert C. Witcher.*

Nominees for vacancies in the clerical order are: *The Rev. Richard J. Bowman, the Rev. Sergio Carranza-Gomez, the Ven. Carlson Gerda, the Ven. Denise G. Haines, the Rev. John H. Smith, and the Ven. Arthur B. Williams.*

Lay persons nominated for vacancies are: *Dr. Richard Arellano, Mrs. Joyce P. Austin, Mr. Ronald Barlow, Mr. George E. Browne, Dr. James S. Coles, Mrs. Vivian E. Norton and Mr. David E. Summer.*

The Committee was charged to nominate candidates to serve as **Trustees of The Church Pension Fund**. Twelve persons are to be elected for six-year terms and those nominated are: *Mr. Robert A. Addison, the Rev. Martin L. Agnew, Mr. Theodore H. Ashford, the Rt. Rev. William A. Beckham, the Rev. Donald E. Bitsberger, the Rev. Canon Yung Hsuan Chou, the Very Rev. R. Richard Coombs, Mr. Vincent Currie, Jr., Mr. Daniel P. Davison, Mr. John Miles Evans, Mr. Robert M. Gordon, the Rev. Joseph Nathaniel Green, the Rev. Barbara C. Harris, Mr. James B. Knowles, the Rev. Canon Russel Matthews, the Hon. Joseph E. Michael, Jr., Mr. Samuel F. Pryor III, Dr. Prezell R. Robinson, the Rev. Roy W. Strasburger, Mr. Jon Stufflebeem, Mrs. Frances K. Swinford, Mr. Carroll L. Wainwright, Jr., and the Rt. Rev. Robert C. Witcher.*

Nominees for a single vacancy for a one-year term are: *Mrs. Virginia Norman and Mr. Charles H. Tindal.*

Nominations for **The General Board of Examining Chaplains** are divided into four categories, required by the Canons. Three lay persons need to be elected, and the nominees are: *Dr. Thomas A. Bartlett, Dr. Harold Conlon, Dr. Deborah Hines, Mr. Nicholas T. Molnar, Dr. Warren Ramshaw, Mrs. Evelyn Shipman, Mr. Joseph Smith, and Dr. Malcolm Webb.*

Three members of seminary or college faculties are to be elected, and those nominated are: *The Rev. Charles H. Clark, the Rev. L. William Countryman, the Very Rev. Dr. William H. Peterson, Dr. Timothy F. Sedgwick, the Rev. Philip W. Turner III, and the Rev. Patricia Wilson-Kastner.*

Three priests with pastoral cure are to be elected, and the nominees are: *The Rev. Dr. Malcolm C. Burson, the Rev. Richard R. Cook, the Rev. David K. Fly, the Very Rev. Robert Giannini, the Rev. Dr. L. Jerome Taylor, Jr., the Rev. Jose E. Vilar, and the Rev. Douglas G. Warren.*

Two bishops should be elected, and the Committee nominates: *The Rt. Rev. C. Fitzsimmons Allison, the Rt. Rev. John F. Ashby, the Rt. Rev. Gordon T. Charlton, the Rt. Rev. Charles F. Duvall and the Rt. Rev. J. M. Mark Dyer.*

Nominee for **Treasurer of the General Convention** is *Mr. Matthew Costigan.*

Nominee for **Secretary of the House of Deputies** is *the Rev. Canon James R. Gundrum.*

**FINANCIAL REPORT, 1983-1985**

	1983	1984	1985
<b>Expenses</b>			
Budget	\$2,500.00	\$2,007.00	\$8,500.00
Expended	3,857.09	1,848.41	

**BUDGET REQUEST FOR TRIENNIUM, 1985-1988**

Travel—two meetings (organizational meeting and final nominating meeting) for 12 members at \$500 per person	\$12,000.00
Office Expenses	1,000.00
Meals and lodging—12 members; two meetings, 2½ days each; meals \$35 per day; lodging \$80 per day	<u>6,600.00</u>
<b>Total</b>	<u><u>\$19,600.00</u></u>

**Resolution #A—120**

**Funding**

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$19,600 for the triennium of 1985-88, for the expenses of the Joint Standing Committee on Nominations.

**BIOGRAPHIES OF NOMINEES**

**The Executive Council**

**BISHOPS**

**The Rt. Rev. Don Adger Wimberly**

He served as a deputy to General Convention in 1976, 1979, 1982, and was elected for 1985. He was elected the Bishop of Lexington on June 2, 1984 and was consecrated on September 22, 1984. He has served as the dean of St. John's Cathedral, Jacksonville, Florida from 1978 to 1984, and chairman of the board, Cathedral Foundation, 1978-1984. He was a member of the House of Deputies Commission on The Church Pension Fund in 1982. In his diocese, he has served as chairman of the board, Jacksonville Episcopal High School; president of the Standing Committee, 1980-1981; Executive Council, 1978-1984; and Episcopal Radio and TV Foundation. He is a member of the Regional Association for National Church Office of Evangelism and Renewal. He is a member of the Downtown Rectors of the New South, former member of the Florida Junior College Advisory Council, and serves on the board of trustees of Virginia Theological Seminary.

**The Rt. Rev. Harold A. Hopkins, Jr.**

Bishop Hopkins was born in Philadelphia, Pennsylvania and educated at the University of Pennsylvania and General Seminary. After ministry in congregations in New York and Maine, he served for ten years on the diocesan staff with chief responsibility for communication, planning, oversight of mission congregations, and ministry development.

Elected Diocesan in North Dakota in 1979, he has held several provincial, national, and ecumenical positions. His present diocesan priorities include American Indian ministry and related issues, strengthening "total ministry," and developing outreach appropriate to small congregations and dioceses. He also serves as assisting bishop in Minnesota.

Bishop Hopkins is presently chairman of Coalition 14, a national union of 16 dioceses deeply involved in ministry development, imaginative planning for mission, and moving where possible toward financial independence. In accepting nomination for the Executive Council, Bishop Harris said: "I am deeply committed to furthering our Church's historic ministry with Native American people, and to building a spirit of interdependence within and among the various entities and units of the whole Church, especially those related to small congregations and dioceses."

His wife, Nancy, is a professional in family relations and refugee resettlement. They have six children.

### **The Rt. Rev. Herbert A. Donovan, Jr.**

He was born on July 14, 1931, and married Mary Gertrude Sudman on July 7, 1959. He was ordained deacon in June 1957, priest in December 1957, and bishop in September 1980. He has three children. Employment experience; Bishop of Arkansas from 1981; Rector, St. Luke's, Montclair, New Jersey, 1970-1980; executive officer, Diocese of Kentucky, 1964-1970; Vicar, then Rector, St. Andrew's, Basin-Greybull, Wyoming, 1959-1964; Rector, St. John's, Green River, Wyoming, 1957-1959. Education: Episcopal High School, 1949; University of Virginia, 1954, B.A.; Virginia Seminary, 1957, M. Div. and 1981, DD. Continuing education: College of Preachers Fellow, 1976; General Seminary, 1972-1974. Appointments and elections: House of Deputies, 1967-1979; Council on Development of Ministry, 1977-1980; Executive Council, 1979-1980; Standing Commission on Constitution and Canons, 1982-; vice president, Province VII, 1984-; Council of Advice to Presiding Bishop, 1984-; chaplain, USNR, 1957-.

### **The Rt. Rev. William E. Swing**

Bishop of California from 1980 and Bishop Coadjutor of California, 1979. Education: Kenyon College, A.B. 1958, D.D. 1981; Virginia Theological Seminary, M.Div. 1961, D.D. 1980. He was Curate of St. Matthew's Church, Wheeling, West Virginia, 1961-1963; Vicar of St. Thomas, Weirton, and St. Matthew's, Chester, West Virginia, 1963-1969; Rector of St. Columba's, Washington, D.C. 1969-1979; president of Standing Committee, Diocese of Washington, 1976-1979; consultant in Rector Vacancies; chairman of Program for Preparation for Ministry, Diocese of Washington; co-chairman, Task Force of Women, Diocese of Washington; member of Commission on Camps and Conferences, Diocese of Washington; Field Work Department, Virginia Theological Seminary, 1970-1979; chairman of the board of Church Divinity School of the Pacific, 1983-1984; Faith & Witness chairman of the Northern California Ecumenical Council; president of the Episcopal Foundation for Drama; teacher at St. George's College, Jerusalem, 1985; occasional tournament golfer; Kanuga Conference Center leader; Middle Atlantic Training Committee trainer; keynote speaker in Christian education; Presiding Bishop's Advisory Commission on Evangelism and Renewal; Presiding Bishop's TV Satellite Committee; House of Bishop's Committee on Evangelism, Committee on the New Hymnal and Committee on Ministry; San Francisco Mayor's Holocaust Committee; co-chairman of the Dream of California Campaign.

### **The Rt. Rev. Leopold Frade**

He has served congregations in Miami, New Orleans, and Orlando. He is a graduate of Sewanee and belongs to their Alumni Council, and he also holds an honorary D.D.

from the General Theological Seminary. He is well known for his work with refugees and his involvement to bring peace to his region. At present he is a member of the national Hunger Commission and is a founding member of SPCK-USA.

He was elected to Executive Council as a presbyter and served for one year and three months until his consecration as diocesan Bishop of Honduras. There he was part of the national Mission Committee.

His significant involvements in the past are: Coalition for Human Needs, 1978-1979; chairperson and member, national Hispanic Commission 1977-1980; regional associate for Evangelism and Renewal, 1981-1983; International Committee for Translation of BCP, 1978-1979; Commission on Leadership and Development, 1978-1979; Church in Society Commission, 1983; Minority Ministry Development Commission, 1983.

Bishop Frade is known for his involvement for peace in time of crisis and also as a positive negotiator to achieve consensus.

He is currently a member of the Ministry Commission of the House of Bishops.

#### **PRIESTS (Three-year term)**

##### **The Rev. Charles H. Eddy**

Rector, St. Mary's Episcopal Church, Anchorage, Alaska since 1969. Charles served on the Standing Commission on World Mission, 1973-1982, through appointment by the Presiding Bishop and President of the House of Deputies, serving with distinction as chairman of the Joint Commission on World Mission at General Convention, 1976. He served on the Commission on World Mission for General Convention of 1979 and 1982. Active in the Diocese of Alaska, he has been a member of the Standing Committee, and its president, 1977-1978. During the transition from missionary Diocese to Diocese of Alaska, he served on the Canons Committee for the Diocese. Elected a borough assemblyman in 1974-1975, he worked on a task force on drunk driving, the Anchorage Council on Alcoholism, and the Anchorage Council of Churches. He serves as chairman of the Social Services Task Force, City of Anchorage, to distribute support to social services agencies. At St. Mary's, he has begun ministries for Sacramentalist Priests training, a Creative Playschool and Creative Institute for adults together with Centerpoint, a counseling center. Charles is a graduate of Hanover College, B.S., and Virginia Theological Seminary, B.D., J.Div, 1966. He is married and has two children.

##### **The Rev. Canon Jack Churchill Knight**

Served as parish Priest and Canon Missioner in Diocese of Colorado for 13 years prior to becoming the Canon for Mission for the Diocese of Louisiana. In Colorado, served on the Bishop's Administrative Cabinet and chaired the Commission on Mission Strategy. Served two terms on provincial Executive Council of Province VI and was provincial representative to national Executive Council for one year prior to moving from the province. Served on ecumenical social service agency boards and on Medical Ethics Committee of a general hospital. Active in Venture in Mission as diocesan chairman, member of Committee of 200, and on diocesan visitation team. Deputy to General Convention in 1973, 1976, 1982, and 1985 serving on: Church Pension Fund Committee, World Mission as secretary, and co-chaired Joint Committee on Future Sites of General Convention. Initiated design which produced speaker recognition device used at General Convention, 1982. Active in Companion Diocese Committee in Colorado and chairman of same committee for Louisiana. Participated in Partners in Mission Consultations. Presently serving as a stewardship area representative for the national Stewardship Office.

He and his wife, Rosanne, are a presenting couple for the Episcopal Engaged Encounter and have been involved in Cursillo.

### **The Rev. Wallace A. Frey**

An active parish Priest, Rector of Saint David's Church, DeWitt, New York, he is presently a member of Executive Council, having served one three-year term. Mr. Frey is also the chair of the Board for Theological Education of the Episcopal Church. He is a deputy to the General Convention and vice-chair of the legislative Committee on Ministry.

In the Diocese of Central New York, he serves on the Commission on Ordained Ministry, the Venture in Mission Committee, and the Program and Budget Commission.

In the metropolitan Syracuse community, Mr. Frey has recently served as co-chair of the Central New York Biomedical Ethics Conference and is a member of the Arts Council of Onondaga County.

### **PRIESTS (Six-year term)**

#### **The Rev. Edgar D. Romig**

A native of New York City, he is an alumnus of Princeton and E.T.S., with a D.D. from Virginia. He received a Bronze Star and a Purple Heart (World War II).

Beginning his ministry as assistant to Theodore Ferris, Trinity, Boston, he has served as Rector of Grace, North Attleboro, St. Stephen's, Lynn; Epiphany, Washington.

Elected to Washington's Standing Committee four times (president for five years), and deputy to five successive General Conventions, he has served regularly on the Ministry Committee, supported marriage canon liberalization, ordination of women, the 1979 Prayer Book, and the Lutheran Concordat.

He has been active in Province III, on the national World Hunger Committee, on the Church Foundation's Clergy Compensation Committee, in the Louisville Partners in Mission Consultation, and as president of area Councils of Churches.

Instructor in Homiletics and tutor at E.T.S., he was an original member of the national Church and City Conference, and of the ecumenical Downtown Cluster of Congregations, serving urban poor in Washington.

His international experience includes ministry at St. Alban's, Tokyo; study of the Diocese of Iran for our national Church; sabbatical at St. George's, Jerusalem; preaching in Asia, Africa, Britain, and on the European continent.

#### **The Venerable Lincoln Eng**

Archdeacon of the Diocese of Oregon since 1979. Education includes: University of Washington, Seattle, Washington, 1949, B.S. in Microbiology; Church Divinity School of the Pacific, Berkeley, California, 1952, M.Div. in Theology. Service includes: Vicar, Church of the Advent, Seattle, 1952-1955; Vicar, St. Peter's, Seattle, 1955-1963; Vicar, St. George's, Seattle, 1963-1968; assistant manager, 1967 General Convention, 1965-1968; Bishop's Staff, Diocese of Olympia, 1968-1971, responsible for camps, conferences and retreats; youth work; Huston Center Development; Vicar, St. John's, Tacoma, 1970-1971; Rector, St. Bartholomew's, Beaverton, Oregon, 1971-1979. Deputy to General Convention in 1961, 1964, 1967, 1969, and 1970. Member of organizing team for Asian Ministry, General Convention of 1973. Member and chairman of Episcopal Asiamerican Ministry, 1973-1977. Member of Provincial Commission for Asian and Pacific Island Ministry, 1983-. Member of Executive Council, 1984-.



Community involvement: Respiratory Disease Association, 1958-1970; City of Seattle Human Rights Commission, 1963-1965; American Red Cross, 1969-1971; Hospice of Oregon, initial planning and work, 1977-1983. Born on October 18, 1921 in Seattle, Washington. He married Mabel Luke on August 27, 1949. His five children are Margaret, Cecilia, Stephanie, Arthur, and Dorothy.

**The Rev. Sandra A. Wilson**

Rector, St. Mark's Church, Bridgeport, Connecticut since 1982. She is an active parish Priest who works to identify gifts and enable others to live into their ministries. In an urban, economically disadvantaged area, she is committed to standing with and for the forgotten and oppressed. She continues to build bridges between all people. She was ordained in 1980. Her experience includes: Executive Council (filling unexpired term), 1983-1985; Education for Mission and Ministry Standing Committee; Personnel Committee and Affirmative Action Monitor Committee to Study the Relocation of the Church Center; Joint Commission on Peace, 1982-; Commission on Black Ministries, 1984-; Ad Hoc Group, Task Force on Women, 1981-; board of advisors, Princeton University Chapel, 1985-; lecturer, Pastoral Theology, Yale Divinity School, 1982-; Commission on Ministry, Screening Committee, 1984-; diocesan examining chaplain, History and Liturgics, 1983-; Anglican/Roman Catholic Dialogue Group, 1983; deputy, General Convention, 1985; Urban Caucus, 1979-; Union of Black Episcopalians; University chaplain, Vassar College, 1981-1982; Curate, Grace Church, White Plains, New York, 1979-1981; chaplain, St. Elizabeth's Hospital, Washington, 1980; part-time, Cathedral of St. John, New York, 1982. Trained in economics, finance and ethics, she has held positions at Chase Manhattan Bank, Trans World Airlines, and Time magazine.

**The Rev. George E. Bates**

His service includes: member, Council of Advice to the President of the House of Deputies, 1979-1985; chairman of the House Committee on the Church in Small Communities, 1985; chairman of the House Committee on the Structure of the Church, 1973 and 1982; Standing Commission on the Church in Small Communities, 1979-1985; representative of the Church in Small Communities to The Church Pension Fund; Standing Commission on the Structure of the Church, 1973-1979; seven times deputy to the General Convention representing Central New York, Eastern Oregon and Rio Grande; member of the executive committee of Coalition 14 and representative from Eastern Oregon and Rio Grande; New Directions consultant, 1985-; Province VII representative to the National Episcopal Coalition on Alcohol, 1982-1983; consultant to the Diocese of Idaho, 1973-1977; member, Episcopal Church Foundation's Ad Hoc Committee on Accountability, Stewardship and Compensation, 1972-1975; diocesan councils and committees, 1959-1985; Rotarian for 15 years. After graduating from the (then) Episcopal Theological School (1958), continuing education events include: The College of Preachers, three times; The Institute of Advanced Pastoral Studies; Conflict Management, Speed Leas; The Menninger Clinic, three years; The Art of Spiritual Direction, Alan Jones; The Johnson Institute.

**LAY PERSONS**

**Mrs. Carole Ross**

A communicant in the Diocese of Central Florida, she has served as a member of the Standing Committee, Planning and Program Commissions, and chair of Education

and Evangelism Commissions. She currently serves on the Liturgical and Ecumenical Commissions, and has been a representative to the Florida Council of Churches since 1978 and served on the executive committee. She has been a deputy to General Convention in 1976, 1979, 1982 and 1985 and a member of the House of Deputies Committees on Education and Evangelism. She is presently the regional coordinator for Evangelism Ministries in Province IV and has served on steering committees for education and evangelism in the province. An active member of St. David's in Lakeland, she serves in the areas of education and liturgy. She has served as a Red Cross volunteer and supports Wheelhouse, a group living facility for developmentally disabled young adults, and Talbot House, an interfaith program of services for persons and families needing food, shelter or emergency help.

**Mrs. Marylyn Adams**

Presiding officer of the 1985 Triennial Meeting of the Women of the Episcopal Church, member of General Convention Planning and Arrangements Committee, and founding member of Council for Women's Ministries. Active at national level since 1977: Action Committee of Triennial Committee; editor of Action Newsletter (1978-1982); communications coordinator, 1979 Triennial Meeting; delegate to Triennial meetings since 1973; elected member-at-large to 1982-1985 Triennial Committee. Member of Society of the Companions of the Holy Cross. Oklahoma delegate to four Province VII Synods and member of ECW Executive Board since 1973. Currently serving on diocesan Council (second term), Convention Planning Committee (chair, 1984; Dispatch of Business, 1982-1984), and ECW Executive Board (past president). Served on Standing Committee, Bishop's Search Committee, Christian Education Department and Commission on Program. Organized Youth Division for diocese and served six years as chair. Active in home parish, All Saints', Miami, Oklahoma: lay reader; chalice bearer; Altar Guild; choir member; delegate to several Conventions; vestry, as clerk and parish treasurer; and Venture in Mission chair. She organized Meals-on-Wheels, Inc. and serves as president of the board. She has held all offices in ECW (several times) and served on the Board of Church Women United.

**Ms. Betty Thomas Baker**

Betty is concluding a three-year term as president of the Church Periodical Club and was presiding officer of the 1982 Triennial Meeting of the Women. She is a delegate to the 1985 Triennial. Other national work: member of Council for Women's Ministries (1983-); board, SPCK/USA (1983-); Council of Advice to President, House of Deputies (1982); Planning and Arrangements Committee for General Convention (1982); Triennial Committee (1979-1983); Triennial delegate (1970, 1979, 1985). She has given speeches and conducted workshops on leadership, spiritual growth, Triennial and CPC in all nine provinces and 35 dioceses. In Province VII, she has been a delegate or alternate to Synods since 1969; CPC chairman (1973-1976); member, ECW board (1970-1981). A resident of Lake Quivira, Kansas, she is in her second term on the trustees of the Diocese of Kansas, and previously served as a member and secretary of the Standing Committee (1972-1976). Other diocesan work: Commission on Alcoholism; Commission on Servant Ministries; ECW president; member of founding board, Turner House. Community work includes hospital guilds and Children's Theatre. A native of Michigan, Betty has a B.S. in business from Colorado. She has completed EFM, is a Cursillista, and is an associate member of Pewsaction.

**Mr. Ralph Spence**

Elected a deputy to General Convention in 1976, Ralph served on the Prayer Book Committee and was the principal presenter of the 1979 Prayer Book. In recognition of his efforts for joy in Prayer Book transition, Ralph was named chairman of the Prayer Book Committee (General Convention, 1979), chairman (General Convention, 1982), and will serve again as chairman in 1985. He has served on the President of the House of Deputies State of the Church Committee and also the Council of Advice, 1985. Diocese of Texas service includes: deputy or alternate to every General Convention since 1961, Standing Committee, three terms on the Executive Board, trustee of the Seminary of the Southwest, trustee of St. Stephen's School, trustee of Quin Foundation, chairman of the Department of Promotion, editor of the *Texas Churchman*, associate general chairman for the \$7 million VIM successful campaign. A chalice bearer and lay reader at Christ Church, Tyler, Ralph has served as junior and senior wardens and diocesan Council delegate. He recently completed a \$250,000 Happy Face Campaign to refurbish the church. He is chairman and CEO of his own production company, and is married with three children.

**Mrs. Bettye Jo Harris**

A graduate of the University of Hawaii, she has received her Masters Degree in Public Health Education and is the executive director of the Kalihi Palama Immigrant Service center, Honolulu, which serves the immigrant and refugee population of the state of Hawaii. A member of the national Church's Coalition for Human Needs and the Church World Mission Commission, she also is vice-president of the Hawaii Council of Churches and a member of the diocesan Council, Diocese of Hawaii. She is a former member of the Standing Committee, Diocese of Hawaii, and past senior warden of her local parish. She was first elected a deputy to General Convention in 1982 and is a member of the Union of Black Episcopalians.

**Ms. Diane B. Pollard**

Personnel manager at the Equitable Life Assurance Society of the U.S. She is a member of the vestry of the Church of the Crucifixion in Harlem. Diane currently serves as a member of the Standing Committee of the Diocese of New York, is chairperson of the Diocesan Urban Mission Committee, and serves on the board of numerous organizations within the diocese. Diane has been a deputy to two previous General Conventions (1979 and 1982) and has served on the Urban and Social Committee and the Joint Committee on Nominations. She is currently a member of the board of directors of the Episcopal Urban Caucus.

**Ms. Bessie Charlotte Titus**

She was born April 8, 1955. Employment: diocesan staff member in developing indigenous ministry, Diocese of Alaska, Fairbanks, Alaska, 9/79-5/80; manager, Seth-De-Ya-Ah Corporation Store and Fuel Station, Minto, Alaska, 7/82-12/84. Training: Cook Christian Training School, Tempe, Arizona, 1974-1976; "Crisis Line" Crisis Intervention Counseling workshop, Fairbanks, Alaska, 1978; Black Hills' workshops in "Alcoholism" and "Indian Law", sponsored by Native American Theological Association (NATA), Black Hills, South Dakota, 1980; United Theological Seminary, Minneapolis, Minnesota, 1980-1981; "Seminar Leaders" workshop, Cass Lake, Minnesota, 1983; "Writers Workshop", Cook Christian Training School, Tempe, Arizona, 1982. Service, Diocese of Alaska: St. Barnabas Episcopal Church Committee, Minto, Alaska; Standing Committee; Commission on Ministry; Venture in Mission Planning Committee; Nominating

and Screening Committee for the election of the bishop; The Interior Deanery; national committee on Indian Work. Other service: lay delegate to General Convention, New Orleans, 1982; Women's Aglow. Under a Lilly Foundation Grant, she participated in planning and leading traveling theological education Gospel Missions and workshops for developing guidelines for ministry. Project participation: Development of Church Committee training workshops, Sunday school teacher training workshops, Bible study workshops (*God's Living Word*) and the writing of a shorter version of it (GLW); development of Native American Sunday school curriculum.

### **Dr. Howard Anderson**

A lay employee of the Diocese of Minnesota and North Dakota, he coordinated the shared Interdiocesan Cooperative ministry along with serving as executive director of the Minnesota Committee on Indian Work. He is a member of the Cathedral Church of St. Mark in Minneapolis, Minnesota and serves on the Commission on the Ministry and Commission on Liturgy and Music of the Diocese of Minnesota. He lived for six years in Hawaii, where he earned his Ph.D. in Cross Cultural Education from the University of Hawaii. He put that knowledge and his experience in legal advocacy and group home programs in the urban Indian community to work to become the founding director of the Native American Theological Association (NATA), a groundbreaking program to provide quality and culturally sensitive theological education for native people. The author of several monographs on Native American and Christian dialogues on spirituality, he now lives in Grand Forks, North Dakota, a border town from which he coordinates an innovative attempt to minister to the needs of Episcopalians and others across diocesan and denominational lines. The 37-year-old is active in many community and political efforts.

### **Mrs. Anne Carter Mahaffey**

Long involved in total ministry development, she has just completed three years on the national Task Force on Total Ministry. She leads workshops across the Diocese of Kentucky on the Identification of Gifts for Ministry, and chairs the diocesan Committee on Ministry of the Church. Now on the staff of St. Matthew's, Louisville, as Program and Education Coordinator (with responsibility for adult education and program development), she has served the parish as vestry member, junior warden, and Social Concerns chairman. In the diocese, she has been vice-president and member (five years) of Trustees and Council, chairman and long-time member of the Program Budget Committee, ECW president, ECW secretary, UTO custodian. She has been trustee and Woman's Board president of the Episcopal Church Home, and is now secretary of the Administrative Committee of the Appalachian Regional School for Church leaders. She is a volunteer at the Street Ministry of Christ Church Cathedral. She was a delegate to Triennial in 1976 and 1979 (Resolutions chairman, 1979), General Convention deputy in 1982, delegate to diocesan Conventions and Province IV Synods. She is a graduate of Smith College, and has three daughters and one son.

### **Mr. Millard E. Pugh**

Mr. Pugh has been an active member of the Episcopal Church for 27 years and has served at parish, diocesan, and national levels. He is currently a member of the diocesan Commission for Lay Ministry and is an associate board member of Pewsaction.

Mr. Pugh's nomination for a position on the Executive Council is sponsored by the National Episcopal Cursillo Committee (NECC). He has been active in the Cursillo Movement for over ten years, serving two years as the Convenor of the Minnesota Cursillo Council, three years on the NECC during which time he served two years as president.

Besides his national and diocesan work, Mr. Pugh has found time to be active in parish work. He has served as junior warden and has been involved in both children's and adult Christian education. He has also been a licensed lay reader and chalice bearer for 20 years.

In addition, Mr. Pugh is graduate of the Education for Ministry course by extension from Sewanee, Tennessee, and has been active in interdenominational Prison Ministry for the past six years.

Married, Mr. Pugh has four children and is the warehouse manager of the Pepsi-Cola Bottling Company of Minneapolis/St. Paul.

**Captain Janet L. Maguire, USN (Retired)**

Following retirement from the Navy after 32 years of service, she earned M.Div. at VTS (1980) in preparation for lay ministry. Employment: counselor at Goodwin House, Diocesan Retirement Home, and coordinator, Elderhostel at VTS since 1980. She has been a member of Trinity Church, Arlington, Virginia since 1957. Service: twice senior warden; three times junior warden; vestry member four terms; twice president, Women of Trinity; Altar Guild; Church School and chairman of various committees; lay reader; chalice bearer; licensed to preach her own sermons. She has been a delegate or alternate to diocesan Council five times.

Diocesan responsibilities: twice president of Standing Committee, Diocese of Virginia and member three terms; chairman and member of Commission on Lay Ministry; deputy to General Convention 1976, 1979, 1982 and 1985; member of House of Deputies Committee on Ministry, 1979; member of Joint Standing Committee on Program, Budget and Finance since 1979; currently chairman of Program Development Section, PB&F; member, President of House of Deputies; Council of Advice, 1985; member of Bishop for the Armed Forces' Advisory Committee for ten years; chairman in 1980 and member of Washington Theological Consortium board of trustees for six years.

**Mr. Thomas M. Van Culin**

He served on the Standing Commission on Structure of the Church (1982-1988) from Province VIII where he is a member of Provincial Council and the Synod Program Committee. A member of the Diocese of El Camino Real, he has held positions on the diocesan Council, secretary of the Standing Committee, and has served on various other committees such as Real Estate, Finance Department, Clergy Compensation, and Investment. He was co-chairman of the Planning Committee for Camp Mokuleia (1982-1984) and VIM Executive Committee. While serving on the board of trustees of Seabury Hall School, he was a member or chairman of its Long-range Planning and Development Committee. In his parish, he has served as junior and senior warden and lay delegate to diocesan Conventions, as well as Renovation Committee co-chairman and Fund-raising Committee. He is a member of various trade, professional and community organizations through his employment as vice-president of marketing, Profitability of Hawaii, Inc., and serves on the Hawaii Visitors Bureau Research Committee. He is married and has two children.

### General Theological Seminary

#### BISHOPS

##### **The Rt. Rev. Charles Judson Child, Jr.**

Bishop of Atlanta. He is a graduate of the University of the South and St. Luke's School of Theology, and did graduate work at St. Augustine's College, Canterbury, England. He was ordained to the diaconate in 1947. While in the Diocese of Newark, he served as chairman of the Budget Committee, Department of Christian Education, 1959-60; delegate, Anglican Congress, 1963; chairman, Mutual Responsibility and Interdependence Commission, 1963-67; Board of Examining Chaplains, 1954-67; chairman, Department of College Work, 1962-67; Missionary Work, Diocese of Liberia, 1965. In the Diocese of Atlanta, he has served as Examining Chaplain and on the Commission on Ministry, 1968-78; College Work, 1969-72; board of trustees, University of the South, 1973-76; Standing Commission on Church Music, 1976—.

##### **The Rt. Rev. Mark Dyer**

Bishop of Bethlehem. He is a graduate of St. Anselm College, Manchester, and did graduate work at the University of Louvain, Belgium, and at the University of Ottawa and at St. Paul's University, Ottawa. He taught Patristic and Medieval Theology at St. Anselm Abbey Seminary and Gordon Conwell Theological Seminary. He served on the first advisory board leading to the establishment of the Center for Christian Spirituality at the General Theological Seminary. He served as a priest in the Diocese of Massachusetts where he was Canon Missioner to the clergy for seven years.

##### **The Rt. Rev. Robert W. Estill**

Bishop of North Carolina. He is a graduate of the University of Kentucky and the Episcopal Theological Seminary, and earned graduate degrees from Sewanee and Vanderbilt University. He was awarded honorary degrees by the Virginia Theological Seminary and by the University of the South. He was on the faculty of the Virginia Theological Seminary, 1971-76, and directed the Continuing Education Center at the Seminary, 1973-76. He was a member of the Board of Examining Chaplains, 1976-80. He presently chairs the Prayer Book and Worship Committee of the House of Bishops.

##### **The Rt. Rev. Christoph Keller, Jr.**

Bishop of Arkansas (retired). He is a graduate of Washington and Lee University, and served in the U.S. Marine Corps. Following a business career, he entered the General Theological Seminary of which he is a graduate. He is presently a trustee of the Seminary and of Washington and Lee University. He also chairs the board of the Episcopal Church Building Fund.

##### **The Rt. Rev. C. Charles Vaché**

Bishop of Southern Virginia. He is a graduate of Seabury-Western Theological Seminary and has been bishop since 1978. He is chairman of the Church Deployment Board; a member of the Committee on Pastoral Development, heading an update on the Study of the Ministry of Bishops as viewed by Bishops, Clergy and Laity of Diocesan Councils; a member of the Standing Commission on Ecumenical Relations; board member of the Episcopal High School in Alexandria, Virginia, Chatham Hall, Virginia Theological Seminary and Seabury-Western Theological Seminary. He is also chairman of St. George's "Comes-of-Age" Campaign for North America.

**The Rt. Rev. Andrew F. Wissemann**

Bishop of Western Massachusetts. He is a graduate of Wesleyan University and General Theological Seminary. He is an active alumnus of the Seminary and has served as the Province I chairman of the Seminary's Annual Fund. Between 1965 and 1982, he supervised parish training programs for seminarians under the auspices of Western Massachusetts and the Province of New England. In the Diocese of Western Massachusetts, he has served on the Diocesan Council, the Standing Committee, the Commission on Ministry, and has been a Deputy to General Convention in 1976, 1979 and 1982.

**The Rt. Rev. Robert Campbell Witcher**

Bishop of Long Island. He is a graduate of Tulane University and Seabury-Western Theological Seminary. He received a Ph.D. degree from Louisiana State University. He has served as trustee of the University of the South, Seabury-Western Theological Seminary, and is currently a trustee of the General Theological Seminary. He is chairman of the Standing Commission on Structure and the Committee on Pastoral Development. He is a member of the House of Bishops' Committee on Ministry. He is president of the Mercer School of Theology and professor of Ecclesiastical History.

**PRIESTS**

**The Very Rev. Richard Bowman**

Rector of the Church of the Holy Spirit, Apopka, Florida. He is a graduate of Columbia University and the General Theological Seminary. He served as fellow and tutor at the Seminary, 1964-66; dean of the Institute for Christian Studies, Orlando, 1978-83, where he developed the academic program for the renewal of the permanent diaconate in the Diocese. He served three terms as national vice-president of Educators and Trainers for Ministry.

**The Rev. Sergio Carranza-Gomez**

Founder and Rector of St. Andrew's Parish, Mexico City, D.F. He is a graduate of the National University of Mexico and Virginia Theological Seminary. Dean of St. Andrew's Seminary, Mexico City, 1970-74, and currently on the Seminary's faculty. Delegate to the Anglican Consultative Council, 1970-73; chancellor of Province IX, 1970-82; Episcopal Church representative to General Assembly of World Council of Churches, Vancouver, 1983; member of Executive Council, 1978-84; currently president of the Standing Committee of the Diocese; and executive secretary of Province IX.

**The Venerable Carlson Gerdau**

Staff officer, Commission on Ministry, Diocese of Missouri. He is a graduate of Harvard University and the General Theological Seminary. He has special responsibilities for pastoral care of the clergy (selection, training and continuing development) and has functioned as the Clergy Deployment officer. He has been a deputy to eight General Conventions, and is a member of the Standing Commission on the Church in Small Communities.

**The Venerable Denise G. Haines**

Archdeacon of Missions and Ministry for the Diocese of Newark. She is a graduate of the University of Delaware and the General Theological Seminary. She is the Diocesan Deployment officer and is responsible for mission churches. She is a certified supervisor of Clinical Pastoral Education. She has chaired the Pre-ordination Committee of the

Commission on Ministry, directed the Deacon's training program, chaired the committee to study the Perpetual Diaconate and the Urban Strategy Commission.

### **The Rev. John H. Smith**

Rector, Trinity Church, Rutland, Vermont. He is a graduate of Cornell University and the General Theological Seminary. He subsequently received a D.Min. degree from Hartford Seminary. In Vermont he chairs the Commission on Ministry. As a member of the Commission, he helped establish a clergy continuing education program. He has been a member of the Standing Committee and the Diocesan Council. He is an instructor in the Diocesan School of Theology. He is a member of the Diversion Program Review Board, an agency of the Vermont legal system which provides alternative programs for young offenders. He is the author of a four-year-cycle Christian education program for Church school children.

### **The Venerable Arthur B. Williams, Jr.**

Director of the Department of Congregational Life, Diocese of Ohio. He is a graduate of Brown University, the University of Michigan, and the General Theological Seminary. He oversees missions, urban churches, college work, and the deaf. He is a member of the Diocesan Council, the Commission on Evangelism, the Commission on Racial Justice, the Committee on the Ordination Process, and the Ohio Board for United Ministries in Higher Education. He is a member of the Executive Council, a deputy to General Convention, a member of the Program, Budget, and Finance Committee and its Executive Committee, and serves on the Council of Advice to the President of the House of Deputies. He is a trustee of General Theological Seminary and the Anglican Fellowship of Prayer. He has memberships in the Union of Black Episcopalians and the NAACP of Cleveland, Ohio.

## LAY PERSONS

### **Dr. Richard Gibbs Arellano**

President, Mexican Analytical Services, Ltd., and chairman, Hispanic Scholarship Trust Fund. He is a graduate of the University of Texas, and has a Ph.D. degree in Finance and Resource Economics. He was professor of International Business and director of the International Marketing Institute at the University of New Orleans. He served as Deputy Assistant Secretary of State for Inter-American Affairs, 1977-78. He is currently engaged in business and economic research and consulting in Mexico.

### **Mrs. Joyce Phillips Austin**

Executive vice-president of the Federation of Protestant Welfare Agencies. She is a graduate of Hunter College and the Fordham University School of Law. She is a member of the New York Bar and in the Federation directs a planning and coordinating organization for 250 health and social welfare agencies in the metropolitan New York area. She serves on the Standing Commission on Human Affairs and Health and on the Committee on Trust Funds. In the Diocese of New York, she is a member of the Commission on Ministry and the board of directors of the Venture Fund. She also serves on a number of advisory governmental and voluntary committees.

### **Mr. Ronald C. Barlow**

President, Morehouse-Barlow Co., Inc. He is a graduate of St. Lawrence University and the Harvard Business School. In the Diocese of New York, he chaired the Budget Committee, is treasurer of the Hispanic Episcopal Center, is a member of the Editorial



Advisory Board of the Episcopal New Yorker and of the Committee on the Mission of the Diocese.

**Mr. George Browne**

Retired, formerly editor and publisher, Latin American Publications, McGraw-Hill, Inc., and publisher, Columbia University Journal of International Business. He is a graduate of New York University and Harvard University. Presently, he is a member and secretary of the Standing Committee of the Diocese of New York; trustee and secretary to the board of the Cathedral Church of St. John the Divine; chairman of the Diocesan Convention Planning Committee; member of the Diocesan Aid Commission; deputy to General Convention, 1979, 1982 and 1985; member, Committee on Dispatch of Business.

**Dr. James Stacy Coles**

Formerly, president and then chairman, Executive Committee, Research Corporation, a foundation for the advancement of science. He is a graduate of Columbia University with a Ph.D. in chemistry. He has served on the faculties of City College, Middlebury College, Woods Hole Oceanographic Institution, and Brown University. He was president of Bowdoin College, 1952-67. He has also served on a number of commissions, study groups, and corporate boards. He is an author of textbooks, articles, and reports.

**Mrs. Vivian E. Norton**

Homemaker. She is a graduate of Fisk and Syracuse Universities. She is on the board of trustees of the Philadelphia YWCA, Delta Sigma Theta Public Service Sorority, and Timberlake Camp Charities, Inc. She is on the Planning Committee of the United Negro College Fund Annual Awards Reception; the board of Safety Service Trainers, American Red Cross; the Board Nominating Committee of the Girl Scouts of Greater Philadelphia; and is treasurer of the National Association of Media Women, Greater Philadelphia Chapter. She is on the Search Committee for a Bishop Coadjutor, Diocese of Pennsylvania; board of directors, Diocesan Episcopal Churchwomen; chairperson, Lea Hill Scholarship Fund; board of managers, Church Training and Deaconess House.

**Mr. David E. Sumner**

Director of Communications, Diocese of Southern Ohio, and editor of its newspaper, *Interchange*. He has an S.T.M. in Church History from the University of the South, and has had continuing education training in computer programming, educational research, and management. He covered the Sixth Meeting of the Anglican Consultative Council in Lagos, Nigeria. He is the author of numerous articles on tithing and seminary financing.

**The Church Pension Fund**

**Mr. Robert A. Addison**

A trustee of The Church Pension Fund since 1979, and currently its treasurer, Mr. Addison is the president of Kirsch Company in Sturgis, Michigan. He is a member of St. John's, Sturgis, and is the former warden, senior warden and treasurer. He is chairman of the Department of Stewardship in the Diocese of Western Michigan, and a member of the Commission on Ministry. He has been a deputy to General Convention since 1961. He is a director of Sturgis Savings and Loan, and the past president of the St. Joseph County Unit of the American Cancer Society. He is a member of the Fund's Executive, Finance, and Social and Fiduciary Responsibility in Investments Committees. He is a director of the Fund's Affiliates, Church Life Insurance Corporation, Church Insurance Company, and Church Hymnal Corporation.

### **The Rev. Martin L. Agnew**

Rector of Christ Church, Tyler, Texas, with many years of experience in the areas of clergy compensation and clergy review. Incorporator (State of Texas) of two non-profit ministries, funding chairman for Hospice of East Texas; chairman of the trustees of All Saints Episcopal Day School; and trustee of the University of the South. In his earlier years in the Diocese of Mississippi, he was chairman for the Compensation Review for Clergy. He is an alternate deputy to General Convention in 1985.

### **Mr. Theodore H. Ashford**

President of Ashford Capital Management, Inc. since 1979, and secretary of the Investment Committee of the Delaware State Pension Fund. He has filled responsible positions on the vestry of Christ Church, Christiana Hundred, Delaware, and on the board of trustees of the University of Delaware Research Foundation. He is trustee and director of several foundations and private corporations, and he has broad experience in pension fund matters.

### **The Rt. Rev. William A. Beckham, D. D.**

A trustee of The Church Pension Fund since 1984, the Rt. Rev. William Beckham is the Bishop of Upper South Carolina. He is the former Archdeacon of Upper South Carolina as well as a member and trustee of the Diocesan Executive Council, a member of the Standing Committee, and a deputy to the Province IV Synod. He has been a deputy to General Convention, 1964-1979. He is chairman of the Joint Standing Commission on the Church in Small Communities, and he is a former trustee of the University of the South.

### **The Rev. Donald E. Bitsberger**

A trustee of The Church Pension Fund since 1983, the Rev. D. E. Bitsberger is Rector of the Church of the Redeemer in Chestnut Hill, Massachusetts. He was the first chairman of the Commission on the Ministry of the Diocese of Massachusetts and is chairman of the General Board of Examining Chaplains. He has been president of the Alumni Association of the Episcopal Divinity School and chairman of the Association of Yale Alumni. He is a member of the Council on the Development of Ministry and has been a deputy to General Convention since 1976. He serves on the Fund's Committee on Ecclesiastical Offices.

### **The Rev. Canon Yung Hsuan Chou**

A trustee of The Church Pension Fund since 1979, Canon Chou is Rector of Grace Episcopal Church in Lapeer, Michigan, and an honorary Canon at the Cathedral Church of St. Paul, Detroit. He has been dean of Flint River Convocation, a member of the Department of Missions, and a member of his diocesan Executive Council and Standing Committee. He has been a deputy to General Convention since 1976, where he has served on The Church Pension Fund Committee. He is also a member of the State Health Coordinating Council, and the chairman and a director of the Economic Development Corporation. Canon Chou did graduate work in economics at Brown University, and did his theological studies at Virginia Seminary. He is the chairman of the Fund's Social and Fiduciary Responsibility in Investments Committee.

### **The Very Rev. R. Richard Coombs**

A trustee of The Church Pension Fund since 1980, Dr. Coombs is Dean of the Cathedral of St. John the Evangelist in Spokane, Washington. He is a graduate of Harvard

College and Episcopal Theological Seminary, and has served churches in New York and California. He has been a deputy to General Convention since 1970. He has been a delegate to the National Council of Churches of Christ in the USA, and has been a member of the Joint Standing Committee on Program, Budget, and Finance; the House of Deputies Committee on Holy Matrimony; the national Church Bicentennial Committee. He was vice-chairman of the National Venture in Mission Committee, 1979, and is currently secretary of the Standing Commission on Constitution and Canons. Dr. Coombs is a member of the Fund's Social and Fiduciary Responsibility in Investments Committee.

**Mr. Vincent Currie, Jr.**

Administrative assistant to the Bishop of the Central Gulf Coast since 1981, Mr. Currie served previously as vice-president of Florida National Bank and executive vice-president of Colonial Insurance and Investment Company in Pensacola, Florida. He has been a deputy to the last four sessions of General Convention, with frequent service on The Church Pension Fund Committee of Convention. In addition to his background in finance and insurance, he would bring to this post a long-standing interest in clergy insurance benefits and pension needs.

**Mr. Daniel P. Davison**

A trustee of The Church Pension Fund since 1960, Mr. Davison is chairman and president of the United States Trust Company of New York. He is a member of St. John's Episcopal Church, Lattingtown, New York. He has held a number of positions over the years, including trustee of the Episcopal Theological School, director of the Pierpont Morgan Library, director of the Groton School, vice-chairman and trustee of the Metropolitan Museum of Art, and trustee of the Markle Foundation. He has served on a number of the Fund's committees, including the Executive Committee, bringing both leadership and financial acumen to the board. He is a past director and treasurer of the Church Life Insurance Corporation, and a former director of the Church Insurance Company and the Church Hymnal Corporation.

**Mr. John Miles Evans**

Supervisory tax counsel for Mobil Corporation, Mr. Evans is a graduate of Yale, Cambridge University, and Yale Law School. He has served on the Standing Committee of the Diocese of New York, as a trustee of Nashotah House, as clerk of the parish of Trinity Church, New York City, and as a trustee of St. Hilda's and St. Hugh's School in New York. His diocesan activities in New York have involved not only the Committee on Canons, but a subcommittee dealing with pensions and survivor benefits for clergy and clergy families. He would bring to this post not only broad experience in the pension area, but a long-standing interest in clergy compensation.

**Mr. Robert M. Gordon**

A trustee of The Church Pension Fund since 1982, Mr. Gordon is the executive assistant to the Bishop in the Diocese of Utah. He is a member of St. Mary's Cathedral in Salt Lake City, and is president of the Standing Committee of the Diocese of Utah. He was formerly a marketing analyst with Standard Oil in California, and an agent and supervisor with Penn Mutual Life Insurance Company. He has been a deputy to General Convention since 1973, as well as president of the Diocesan Council, a member of the Executive Committee of Coalition 14. He is a member of the Fund's Social and Fiduciary Responsibility in Investments Committee.

### **The Rev. Joseph Nathaniel Green**

Dr. Green is Rector of Grace Episcopal Church, Norfolk, Virginia. He has served parishes in the Diocese of Upper South Carolina and as Chaplain of St. Augustine's Chapel in Raleigh, North Carolina. He has been a deputy to General Convention since 1967, and was elected a member in 1976 of the National Executive Council. He received a Master of Sacred Theology from the University of the South, and a Doctor of Divinity from St. Paul's College. He serves as a member of the Norfolk City Council and he is vice-mayor of the City of Norfolk. He is president of the United Church Ministries at Norfolk State University. He was elected in 1982 by the House of Deputies to serve on the Committee to nominate the Presiding Bishop.

### **The Rev. Barbara C. Harris**

Assistant at the Church of the Advocate, Philadelphia, and executive director of the Episcopal Church Publishing Company. She has been a deputy to General Convention in 1979 and an alternate in 1982. On the national Church level, she has served three years on the Coalition for Human Needs and 12 years on the Task Force on Recruitment of Black Clergy. She has served also as Priest-in-Charge of St. Augustine of Hippo Church in Philadelphia, on Diocesan Council of the Diocese of Pennsylvania, and as trustee of EDS, in addition to a distinguished career in corporate public relations and as a public relations consultant.

### **Mr. James B. Knowles**

A trustee of The Church Pension Fund since 1959 and currently its vice-chairman, Mr. Knowles is an investor from Londonderry, Vermont. He has served as a vestryman of Christ Church, Greenwich, Connecticut, and is on the board of directors and treasurer of the Mountain Valley Health Council. He is a former director of Harold B. Scott, Inc.; White Eagle International; and former chairman of Robert McMichael, Inc. Mr. Knowles is a member of the Fund's Executive Committee, Finance Committee, and Social and Fiduciary Responsibility in Investments Committee. He is a director of The Fund's affiliates: The Church Insurance Company, Church Hymnal Corporation, and Church Life Insurance Company.

### **The Rev. Canon Russel Matthews**

The Canon to the Ordinary in the Diocese of West Texas, Canon Matthews was a stockbroker before he sought ordination. He serves as investment officer and development officer for the Diocese in addition to his other duties in diocesan administration. He is a trustee of the Church Corporation in West Texas, and treasurer of the Home Owner's Association Board. These unique experiences have been added to seven years of parochial experience.

### **The Hon. Joseph E. Michael, Jr.**

A District Court judge in Rochester, New Hampshire, Judge Michael is a senior partner at the law firm of Michael, Jones and Wensley. He is a member of St. George's Church, Durham, New Hampshire, and has served as a lay reader, chairman of the building fund, treasurer, and senior warden. He currently serves as secretary to the Diocese of New Hampshire, as a trustee of the Diocese, and as a member of the Commission on Ministry, Constitution and Canons. He has been a deputy to General Convention, 1967-82, and has served on the national Committee on the State of the Church and as vice-chairman of the national House of Deputies' Committee on Ministry. He is currently the moderator for the town of Durham, and a director and general counsel for several banks. He is a lecturer in law at the University of New Hampshire.

**Mrs. Virginia Norman**

Mrs. Norman has for some time been serving as treasurer of the Diocese of the Dominican Republic, and is also treasurer of the Ninth Province. She was a deputy to General Convention in 1973 and 1976, deputy to Triennial in 1961, and a member of the Planning Committee for the Triennial. Within her native diocese, she has served on the Commission for Ministry, on the Program and Planning Committee, and on the Finance Committee. She has been president of the E.C.W. in her own diocese, and she is now serving on the Autonomy Committee for the Ninth Province. She has been a teacher and school administrator before serving at the diocesan center.

**The Rt. Rev. James H. Ottley**

Consecrated Bishop of Panama early in 1984, Bishop Ottley had served previously as Rector of St. Paul's Church in Panama for seven years. His activities in the Ninth Province have been extensive, including service as executive secretary of Province IX, coordinator of the Provincial Program Committee, coordinator of Christian Education, and secretary for the Commission on Theological Education for Latin America and the Caribbean. In addition to his administrative skills, Bishop Ottley would bring a keen interest in The Church Pension Fund and its future, especially for clergy serving in Latin America.

**Mr. Samuel F. Pryor III**

A trustee of The Church Pension Fund since 1983, Mr. Pryor is a senior partner at Davis, Polk and Wardwell, counsel to the Fund. He received a B.A. from Yale University and an LL.B. from the University of Pennsylvania. He also served in the United States Marine Corps. He has been an attorney with Davis, Polk and Wardwell since 1961, and has served in both their European and New York offices. He is a member of St. Matthew's, Bedford, New York. He is a director of the United Way, the Northern Westchester Hospital, and a member of the American, New York State, and City of New York Bar Associations. He is a former trustee of the Taft School, and a current trustee of the Harvey School. Mr. Pryor is a member of the Fund's Executive Committee and Audit Committee. He is a director of the Fund's affiliates: The Church Insurance Company and Church Life Insurance Corporation.

**Dr. Prezell R. Robinson**

A trustee of The Church Pension Fund since 1983, Dr. Robinson is the president of St. Augustine's College in Raleigh, North Carolina. He has been executive dean, dean, professor of Sociology, and director of Institutional Planning at St. Augustine's. He is a member of St. Augustine's Chapel and has been variously a lay reader, vestryman, junior warden, senior warden, and a member of the diocesan Standing Committee. He brings broad experience and skills to the board of trustees as an active spokesman for the black colleges of the Episcopal Church.

**The Rev. Roy W. Strasburger**

Dr. Strasburger is Rector of St. Andrew's Church in Saratoga, California, and was elected deputy to General Convention in 1982 and 1985. A trustee of CDSP, he has been a member and then president of the Standing Committee of the Diocese of El Camino Real. He is a member of the Standing Commission on Stewardship and Development and has served on the Alumni Executive Committee of Virginia Seminary. Co-founder of the National Clergy Association, he has long been interested in the needs and opportunities of the clergy.

### **Mr. Jon Stufflebeem**

Senior vice-president of Home Life Insurance Company, Mr. Stufflebeem is a trustee of Christ Hospital in Jersey City, New Jersey, and member of the Group Committee of the American Council of Life Insurance. Before his New Jersey years, he was a vestryman of St. Matthew's Parish in Evanston, Illinois, deputy to the Synod of Province V, and president of the board of Cathedral Shelter of Chicago. He was the Province V lay representative to the national committee for VIM.

### **Mrs. Frances K. Swinford**

Mrs. Swinford is the diocesan registrar and historiographer for the Diocese of Lexington, Kentucky. She is an active force in the work of her diocese and parish. She is the associate editor of *The Church Advocate*, and is the author of the histories of the Diocese of Lexington and of Christ Church, Lexington. She has been a deputy to General Convention in 1976 and 1979, and was an alternate in 1982. She is past president of the diocesan Episcopal Churchwomen and a former member of the diocesan Executive Council. She is a delegate to Triennial, a member of the Venture in Mission Committee of 200, and a past vestryman, junior warden, senior warden at Christ Church, Lexington.

### **Mr. Charles H. Tindal**

Chairman of the Audit Committee and member of the board of directors of Landmark Bank of Orlando, Florida, Mr. Tindal has on three occasions been senior warden of the Cathedral Church of St. Luke. For many years he has been president of the Episcopal Foundation of the Diocese of Central Florida. As treasurer of Cathedral Cloisters, Inc. and chairman of the Building Committee, he recently had oversight of the erection of a \$5 million high rise.

### **Mr. Carroll L. Wainwright, Jr.**

A trustee of The Church Pension Fund since 1966, Mr. Wainwright is an attorney with Milbank, Tweed, Hadley, and McCloy in New York. He is a vestryman of St. Luke's Church, Easthampton, New York, and a former vestryman of Trinity Church, New York City. He is a trustee of the American Museum of Natural History, Cooper Union for the Advancement of Science and Art, and the Boys Club of New York. He is a member of the University Council of Yale University, and a member of the State Commission on New York Bar Associations, and a former treasurer and vice-president of the Bar Association of the City of New York. Mr. Wainwright is a director of the Fund's affiliates: The Church Insurance Company, Church Life Insurance Corporation, and the Church Hymnal Corporation. He serves on the Fund's Executive and Finance Committees.

### **The Rt. Rev. Robert C. Witcher**

The Rt. Rev. Robert Witcher has been Bishop of Long Island since 1977, prior to which he served churches in Louisiana. He is the president of the Church Charity Foundation and president and professor of Church History at Mercer Theological Seminary. He is chairman of the House of Bishops Pastoral Committee, Committee on Ministry, Alcoholism Committee, and Pastoral Development Committee. He is chairman of the Joint Commission on Structure. He was a deputy to General Convention, 1964-73. He is a past trustee of the University of the South and of the Seminary of the Southwest. He is a director of the National Cathedral Association; chairman of the Nehemiah Housing Project in Brooklyn, New York; and a member of the Armed Forces Advisory Committee. Bishop Witcher is a Captain in the U.S. Navy Reserves, Corps of Chaplains.

**The General Board of Examining Chaplains**

**BISHOPS**

**The Rt. Rev. John F. Ashby**

Bishop of Western Kansas. Bishop Ashby was consecrated in 1981. A graduate of Oklahoma State University and the Episcopal Theological Seminary of the Southwest, priested in 1955, he served five churches in Oklahoma, and was a Chaplain in the National Guard until 1980. He was a member of the Liturgical Commission, chairman of the Commission on Ministry, a member and president of the Standing Committee, and a member of the board of trustees of the Seminary of the Southwest. He chairs the Province VII Commission on Ministry, is chairman of the House of Bishop's Committee on Ministry, and vice-chair of the Council for the Development of Ministry.

**The Rt. Rev. Gordon T. Charlton, Jr.**

Suffragan Bishop of Texas. A graduate of the University of Texas and Virginia Theological Seminary, Bishop Charlton was priested in 1950 and consecrated Bishop in 1982. He has served churches in Texas, Arkansas, Mexico City, and Delaware, and was for four years assistant secretary of the Overseas Department of ECEC. For six years he was assistant dean and professor of Field Education at Virginia Theological Seminary, and was dean of the Episcopal Theological Seminary of the Southwest from 1973 to 1982.

**The Rt. Rev. Charles F. Duvall**

Bishop of the Central Gulf Coast. Priested in 1961, he is a graduate of Virginia Theological Seminary, has served churches in various portions of South Carolina, was chairman of the Department of Christian Education and of the Standing Committee. He has been a member of the Commission on Ministry of East Carolina from 1975 to 1977, and of Upper South Carolina from 1977 through 1980.

**The Rt. Rev. James Michael Mark Dyer**

Bishop of Bethlehem. Before his consecration as Bishop, he served as a member of the staff of the Diocese of Massachusetts as pastor to the clergy, and as rector of Christ Church, Hamilton. He was adjunct professor at Gordon Conwell Theological Seminary. As a Bishop, he serves as a member of the House of Bishops' Committee on Theology, is a member of both the Episcopal/Orthodox Dialogue and the Lutheran/Episcopal Dialogue, and has served partial terms as both a Priest and as a Bishop on the General Board of Examining Chaplains.

**FACULTY**

**The Rev. Dr. Charles Halsey Clark**

With extensive experience in the Far East, both in congregations and educational institutions, he has served as dean of St. Andrew's Theological Seminary, Manila, the Philippines, from 1967 to 1977. After returning to this country, he has been dean of the Berkeley Divinity School and associate dean of Yale Divinity School, director of Field Education at both Yale and Berkeley Divinity Schools, and at present is rector of St. Paul's School, Concord, N.H.

### **The Rev. Dr. L. William Countryman**

Dr. Countryman serves as associate professor of New Testament at the Church Divinity School of the Pacific, having joined this faculty in 1983. Prior to this appointment, he was teaching at Brite Divinity School of Texas Christian University from 1979-1983. He is a member of the Lutheran/Episcopal Dialogue, Series III, and participates in the life of St. Mark's Church, Berkeley. He has published books and articles for both academic and church audiences. He has served an unexpired term on the GBEC in 1984-1985.

### **The Very Rev. Dr. William Herbert Petersen**

He is presently dean and professor of Church History at Colgate Rochester/Bexley Hall/Crozier Theological Seminary. He is also a member of the Standing Commission on Ecumenical Relations, a board member and assistant editor, *Anglican Theological Review*, a member of the editorial board of *Historical Magazine of the Protestant Episcopal Church*, and a member of the Lutheran/Episcopal Dialogue, II & III. He has been professor of Church History and an academic officer of Nashotah House, and has served churches in Iowa, California, and Wisconsin.

### **Dr. Timothy F. Sedgewick**

Professor of Moral Theology and Christian Ethics at Seabury-Western Theological Seminary since 1978, he has received the M.A. and Ph.D. degrees from Vanderbilt in his field, taught Religion in colleges in Ohio, West Virginia, and Illinois, before coming to Seabury-Western to assume his present post. From 1980 through 1984, he was a member of the Council for the Development of Ministry of the national Church, and served as vice-chair of that Committee from 1981-1984. He served as the Episcopal Church representative to the Faith and Order Commission of the National Council of Churches in 1982.

### **The Rev. Dr. Patricia Wilson-Kastner**

She serves as Trinity Church Professor of Preaching at the General Theological Seminary, and is a priest associate at Christ and St. Stephens, Manhattan. Author of several books and articles, she has been a fellow of the College of Preachers, and is an active member of the Standing Commission on Ecumenical Relations, serving as chair of the theology committee. Formerly, she was associate professor of Historical and Constructive Theology at United Theological Seminary in St. Paul, Minnesota.

## LAY PERSONS

### **Dr. Thomas A. Bartlett**

Presently chancellor of the University of Alabama System, Dr. Bartlett has taught in Egypt, been president of Colgate University, served as president of the Association of American Universities, and for a time served at the United Nations. He is presently active as a parishioner of Christ Church, Tuscaloosa, and in the affairs of the Canterbury Chapel on the campus of the University. He has served on the board of General Theological Seminary, and has completed one full term on the GBEC.

### **Dr. Malcolm Coffin Webb**

Professor of Anthropology at the University of New Orleans, he is junior warden and Church school teacher in his parish. He is a student of religion and the sacraments, and has studied in the four-year EFM program at the University of the South. He has



served as a reader for the GOE's. He has special aptitudes in teaching and in testing, as well as a facility with group tasks.

**Dr. Harold J. Conlon**

A physician specializing in Pathology in Milwaukee, Dr. Conlon received his medical degree from the University of Cincinnati in 1946. He has served on the board of trustees of Nashotah House for 26 years, and his talents have been well used by that institution. He has been on the Board of Examining Chaplains of the Diocese for two years, as well as the Standing Committee and the Commission on Ministry for Milwaukee. He has also been a deputy to General Convention in Miami.

**Dr. Deborah H. Hines**

Currently working at the Oak Ridge Research Institute on sabbatical from her position as assistant professor of Anatomy, Meharry Medical College in Nashville, Tennessee, Dr. Hines is a dedicated churchwoman who is now president of the Union of Black Episcopalians. Prior to this post, she served as the Southern representative to the Union. She has worked with the national Church's Office of Evangelism from 1979-1981, and has been a member of the Council on Women's Ministries, as well as the Episcopal Commission for Black Ministries.

**Nicholas T. Molnar**

A layman in the Diocese of Rio Grande and a self-employed businessman, he is senior warden of the Cathedral Church of St. Bede, Santa Fe, has been a member of the Commission on Ministry from 1980 to the present, has been involved in nursing home ministry through the local ministerial alliance from 1983 to the present, and is involved in a number of community outreach programs carried out in the Santa Fe area. He is regarded as a scholar and devout Christian, concerned with the ministry of the laity.

**Dr. Warren Ramshaw**

Warden of St. Thomas' Church, Hamilton, Central New York, Dr. Warren holds the position of professor of Sociology and Anthropology, Colgate University. He has been a deputy to General Convention four times, a member of the Executive Council of Province II. He has been a member of the Standing Committee, and the Commission on Ministry, CNY. He has been a GOE reader since 1976. He serves as a member of the Committee on the State of the Church of the House of Deputies, and the Council of Advice to the President of the House of Deputies.

**Evelyn Shipman**

A distinguished churchwoman from the Diocese of Olympia, she has served on the Commission on Ministry of the Diocese, with a special interest in the section on Vocations. She is the president of the Episcopal Churchwomen of St. Augustine's in the Woods, Freeland, Washington, and has participated in all of the activities concerned with the conventions of the Diocese. She has been a member of the General Board of Examining Chaplains for the last six years.

**PASTORAL CLERGY**

**The Rev. Malcolm C. Burson, Ph.D.**

Rector of St. James' Church, Old Town, he also serves as Episcopal chaplain to the University of Maine at Orono, Maine. He is an active member of the Episcopal Society

for Ministry in Higher Education and is the diocesan executive for College Work. He is also a diocesan consultant on vacancies and small church leadership.

### **The Rev. Richard Cook**

The Rector of Good Shepherd Episcopal Church, Dallas, Texas, he has been a member of the board of trustees of Nashotah House from 1969-1973, an examining chaplain for the Diocese of Louisiana for fourteen years, has served on the Standing Committee of the Diocese of Dallas and on its Executive Council. He has been a deputy to General Convention three times and is an assistant secretary of the House of Deputies.

### **The Rev. David Kerrigan Fly**

Rector of Grace Episcopal Church, Kirkwood, Missouri, he has served as a deputy to General Convention, as a member of the board of trustees of the Diocese of Kansas, was chairman, Department of Stewardship of the Diocese of Missouri, and is a member of the Commission on Ministry, the Episcopal City Mission, and chairman of the Chaplaincy Committee of the City Mission. Presently, he is chairman of the Commission on Ministry of the Diocese. In addition, he has been actively involved as a campus minister for fourteen years.

### **The Very Rev. Dr. Robert E. Giannini**

Presently Dean of St. Peter's Cathedral, St. Petersburg, Florida, he was for six years director of the Episcopal University Center of the University of South Florida. He is in charge of diaconate training in the Diocese of Southwest Florida and taught in the deacon Training Program in Central Florida. Dr. Giannini has filled an unexpired term on the GBEC and has been nominated for a full term.

### **The Rev. Dr. L. Jerome Taylor, Jr.**

He serves as Vicar of the Church of the Messiah, Long Valley, N.J. A Ph.D. in Theology, he has served as professor of Theology in the Seminary in Manila, has served as archdeacon of the Diocese of Newark and is the founding pastor of two thriving Episcopal churches. He serves on the Commission on Ministry of the Diocese, with a special interest in continuing education among the clergy. In that regard, he has assisted in the planning of an annual lecture series on the diocesan level.

### **The Rev. Jose E. Vilar**

Vicar of the Mision de San Juan, Washington, D.C., he has served several missions and parishes in Puerto Rico between 1962 and 1979. From 1970 to 1976, he was Chaplain to the Episcopal Seminary of the Caribbean and director of Field Education. In 1975-'76, he was acting director of the Seminary, and from 1976 to '79 served as professor at the Diocesan Theological School, Puerto Rico. He is a member of the Presiding Bishop's Commission for Theological Education for Latin America and the Caribbean, and the Commission on Ministry for the Diocese of Washington.

### **The Rev. Dr. Douglas C. Warren**

Rector of St. Paul's Episcopal Church, Phoenix, Arizona, he serves as chairman of the advisory board of the Bishop's School of Lay Ministry, as chairman of the Diocesan Commission on College Work, and is a member of the Executive Committee of the Diocesan Council. He serves also as chairman of the Diocesan Lay Readers, is a member of the Department of Christian Education, and the Commission on Ministry. He has been adjunct faculty to Advanced Pastoral Studies of the San Francisco Theological Seminary.

# The House of Bishops Committee on Pastoral Development

## MEMBERSHIP

Matthew Bigliardi  
Clarence Coleridge  
Richard Grein  
Joseph Heistand

Edward Jones  
David Leighton  
Philip Smith  
Charles Vaché

Robert Witcher, *Chairman*

## SUMMARY OF COMMITTEE'S WORK

The Committee on Pastoral Development has performed research on the episcopal election processes carried out in 12 different dioceses located within the continental U.S.A. Findings from this research have been published by Jethro Press under the title, *Quest*, which is now routinely recommended for study and use by standing committees and election process committees in dioceses in which elections are occurring.

The Committee has continued research on the office and work of the bishop in the contemporary Church. This is a longitudinal, empirical research study initiated in 1975. Two documents have already been published (1977 and 1979). A third document will be published during the latter part of 1985. Data has been solicited from bishops and from the members of diocesan executive bodies.

Each year the Committee on Pastoral Development has conducted an orientation conference for new bishops with their wives.

One workshop on the bishop as pastor has been conducted. A case study method was used in helping bishops deal with their most complex pastoral situations.

At the request of the Council on Development of Ministry, a survey was made among all active bishops in order to discern more accurately how bishops see themselves and their role in relationship to the functioning of the diocesan Commission on Ministry.

Sponsored a pre-retirement conference for bishops and wives who were anticipating retirement, and continued to sponsor the newsletter entitled, "Front/Back Row," which is mailed to all retired bishops and widows of bishops.

The Committee on Pastoral Development served as a board of directors for the Office of Pastoral Development and supported the Director of the Office of Pastoral Development in his various functions. These functions included the following:

- Responding to requests from the Presiding Bishop to provide pastoral services to bishops and clergy as needed.
- Offering consultation to dioceses planning for an episcopal election.
- Offering both career evaluation and crisis services to clergy and their wives referred by bishops.
- Planning continuing education events for bishops.
- Directing or arranging support for all of the Committee's research efforts.
- Making pastoral calls on all newly elected bishops and their wives.
- Continuing to assist the Council of Anglican Provinces in Africa in planning and executing their annual training program for new African bishops.
- Planning orientation conferences for new bishops and their wives in ECUSA.

## THE BLUE BOOK

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- Assisting bishops, as requested, through a pastoral ministry to them and their family members.
- Serving as liaison between the House of Bishops and the Episcopal Coalition on Alcohol.

### FINANCIAL REPORT

	1983	1984	1985
<b>Income</b>			
Appropriated by Convention	\$6,350	\$6,350	\$6,350
<b>Expenses</b>	<u>4,930</u>	<u>6,131.39</u>	<u>6,000</u> (est.)

### OBJECTIVES AND GOALS FOR NEXT TRIENNIUM

The Committee on Pastoral Development began as a special Committee of the House of Bishops, with its members appointed by the Presiding Bishop. Its general purpose was to support the Executive Director of the Office of Pastoral Development in his efforts to provide pastoral services to the Church.

The Committee on Pastoral Development continues its special task of creative thinking and advanced strategic planning in areas of pastoral significance, as they are presented to society and to the Church. The Committee sponsors studies, projects, and research in pastoral development, and in dealing with critical and long-term pastoral situations. The Committee has a special task in providing for future directions in the Office of Pastoral Development and in its future Executive Director, generated in the next triennium by the anticipated retirement of the present Executive Director of the Office of Pastoral Development, the Rt. Rev. David E. Richards.

#### Overall Objectives

1. To complete and publish phase 3 on the Study of the Office of Bishop.
2. To evaluate all past projects sponsored by the Committee on Pastoral Development.
3. To evaluate the function of the Executive Director of the Office of Pastoral Development.
4. To make recommendations to the new Presiding Bishop regarding the future of the Committee on Pastoral Development and of the Office of Pastoral Development.
5. To develop an extensive program of training for new bishops. A pilot program will be held in the summer of 1986 in Sewanee, TN.

A number of other pastoral concerns are on the long-range agenda of the Committee: clergy couples, homosexuality, alcohol abuse, clergy divorce, continuing education, and clergy compulsive spending.

### BUDGET REQUEST

#### Resolution #A—121

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention for the expenses of the House of Bishops Committee on Pastoral Development the sum of \$20,460 for the triennium of 1986-1988.

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# The Joint Commission on Peace

## MEMBERS

The Rt. Rev. George P. M. Belshaw  
 Dr. J. Jefferson Bennett  
 Mr. Edward P. Curtis, Jr.  
 Mrs. Joseph P. Flagg  
 The Rt. Rev. William C. Frey, *Chair*  
 Dr. Allan M. Parrent  
 The Rev. Nathaniel W. Pierce  
 Dr. Lawrence Poston  
 The Rev. George Regas  
 The Rt. Rev. Richard M. Trelease, Jr.  
 Dr. Paul L. Ward  
 The Rev. Sandra Wilson

*Diocese*  
 New Jersey  
 Alabama  
 Rochester  
 Maine  
 Colorado  
 Virginia  
 Massachusetts  
 Chicago  
 Los Angeles  
 Rio Grande  
 Virginia  
 Connecticut

The Joint Commission wishes to express its thanks to the Rev. Charles Cesaretti of the Executive Council staff, who served as staff liaison.

## REPORT

### Introduction

In 1979, the 66th General Convention established a Joint Commission on Peace (JCP). (A *joint* commission has a life span of three years and reports to the next General Convention following its creation. A *standing* commission is a permanent body accountable to the General Convention.) The mandate of that first JCP was to "present a comprehensive program for implementing the 1972 House of Bishops Pastoral Letter as it pertains to peace and war to the 67th General Convention. . . ."

That first JCP produced a report, *To Make Peace*, which was "received," though not formally adopted, by the 1982 General Convention. A basic point of that report was that the quest for peace was too important to be delegated to a special staff person, group, or program; rather the task was to emphasize peacemaking "in all the structures of the Episcopal Church, so as to bring the issue of war and peace directly and actively into the central life of the Church."

To put this point in even simpler terms, the first JCP wanted a commitment to the ministry of peacemaking to grow and develop from the bottom up, not from the top down.

Over 50,000 copies of that report from the first JCP have been distributed throughout the Episcopal Church and the worldwide Anglican Communion. It has been widely used as a study document by those eager to learn more about the biblical, theological, and historical roots of peacemaking.

Acting upon the recommendation of that first JCP, the 67th General Convention created a second Joint Commission on Peace, directing it "in collaboration with other commissions of the Convention and committees of the Executive Council, the dioceses, and the seminaries of the Church, to develop a greater awareness of the centrality of peacemaking to their several missions and responsibilities," to report on progress made to the 68th General Convention, and to make further recommendations for action.

### Foreword

The prophetic promise of peace is on our lips virtually every time we gather for worship. From Morning Prayer's invocation of the One who is "the author of peace and lover of concord," through our eucharistic petitions for the "welfare and peace of the world," for "the peace from above," and for the grace to serve God in "unity, constancy, and peace," to the most familiar of closing blessings which begins with "the peace of God," the biblical concept of *shalom* informs and undergirds our life of worship and praise. And those seeking baptism or confirmation do promise to "strive for justice and peace among all people."

Peace is at the heart of our worship because peace is at the core of the Gospel. The redemptive vision involves peace with God, and "peace to his people on earth." Peacemaking, then, must be central to the life of the Christian church.

Our age can appreciate this fact as no other age ever has. The reason could be a growing maturity in our understanding of both the promises and the demands of the Gospel. Or it may be that the obvious folly and predictable dangers of nuclear war have left us no escape from the obligations of our calling.

Whatever the cause, the fact remains: Christians must not hide from the challenge of peacemaking, and fewer and fewer Christians are even trying to.

The widespread study, discussion, and debate on the subject of how to reduce international tensions and avoid the horrors of nuclear disaster is unprecedented. The focus of the debate, however, shifts constantly, and the jargon grows more and more confusing. Such terms as MIRV, MX, Pershing and Cruise, SS-20, Star Wars, First Strike and First Use, Nuclear Freeze and Build Down, Verification, SALT, START, Counterforce, Deterrence, ICBM, and ABM have entered our vocabulary. The subject is immense. Because of the technological acceleration of the arms race and the increasing complexity of the political issues involved, any particular issue that occupies center stage rarely stays there for very long.

There are several constants however, and even more important, there is an emerging consensus on several points.

The first point is that no sane person wants a nuclear war, and even the illusory hope of "winning" such a war is fading rapidly. As one wit has put it, "Winning a nuclear war is like telling another person, 'Your end of the boat is sinking'."

There is a growing awareness that the nuclear arms race may breed more *insecurity* than security. While some believe that this sense of insecurity may act as incentive to lessen tensions, others have come to fear that the very feeling of insecurity may itself become a destabilizing factor in international relations.

Physicians and scientists have warned us that the medical effects of a multiple nuclear exchange would be so *vast* and *long lasting* that they would constitute a *worldwide epidemic* so disastrous that it would be medically unmanageable. The emerging awareness of "nuclear winter" has emphasized that *all life* may in fact hang in the balance, a reality recently confirmed by the Pentagon itself.

Everyone is aware that the resources—human, scientific, and economic—currently invested in the arms race, could, if refocused, help alleviate a number of other pressing needs of the world. And many people have come to see the vast benefits that conversion to peacetime industry and planning could bring.

Complicating the current situation is the presence of a growing sense of frustration. One source of this frustration is the fact that there appears to be no simple exit from the current dilemma. There is no immediate way to dismantle the "doomsday machine" we have constructed to protect ourselves.

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Quite to the contrary, an additional frustration comes from the knowledge that, even as the debate continues, so does nuclear proliferation. Destructive power grows daily, and the "nuclear club" is constantly expanding. Discussion of the issues is increasing, but so is the danger to the human race.

Many Christians are frustrated by the knowledge that the ethics which govern interpersonal relationships, i.e., forgiveness, repentance, love of both neighbor and enemy, are unlikely to make a graceful debut in the international arena. There appears to be a great gulf fixed between the world of biblical righteousness and that of *realpolitik*.

It is against this background of growing consensus on some of the major issues, and of frustration at the rate of progress, coupled with intense disagreement about the proper measures to be taken to reduce both the danger and the accompanying international tension that the work of the Joint Commission on Peace (1982-1985) has been undertaken. Our task has been to encourage and promote dialogue and discussion of peace issues at all levels in the Church. What follows is a catalog of some of the things we have seen happening, together with some specific recommendations for the future.

This report is divided into two parts. Part I is concerned with peacemaking activities *within* the Episcopal Church. Our analysis of progress to date has led us to recommend four resolutions to the 68th General Convention which we believe will, if adopted, further the work already begun.

Part II identifies several issues which have emerged during the last triennium. These are issues which warrant continuing attention from, and involvement by, the Episcopal Church and the Anglican Communion. Several resolutions relevant to these concerns are recommended to the Convention for action. We hope that a Standing Commission on Peace and Justice will be created by this Convention and that it will address these concerns in the years ahead.

## PART I: WITHIN THE CHURCH

### *Attention to Peacemaking in Education*

The threat of nuclear war and its threat to civilization; the complexities of providing appropriate military defenses in a sinful world; the impact of rapidly increasing national expenditures to fund the development and deployment of larger and larger armed forces, including weapons of mass destruction; the role of the citizen in helping to make and maintain peace and justice in our world—all combine to demand the active attention of the community of educators (in and outside of the Episcopal Church), from kindergarten through college, university, and seminary. The questions surrounding the issues of modern war and peace are prime candidates for new emphases in research and teaching because they concern the ultimate issue facing humankind—the survival of God's creation.

Where ignorance and confusion affect public debate, objective investigation and bold presentation of the facts by our educational institutions can provide sound knowledge and can lead to properly informed public conclusions, thereby increasing the chances for peaceful resolution of our internal and external conflicts. We all search for peace and justice. We all need facts and informed reason to guide us in that search. If our educational institutions fail to determine the facts, promote objective conclusions, and present them to students, their constituents, and the general public, they may have contributed inadvertently to disaster, by default.

There are responsible calls for action among this nation's academic leaders. In a 1983 address to the annual meeting of the American Council on Education, the Rev.

Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, said: "The greatest moral challenge facing educators is taking action on the nuclear threat to humanity. . . . I have spoken of the pursuit of truth as our greatest moral imperative. There is no truth about the world and humankind today that does not become darkened in the shadow of the thermonuclear mushroom. Indeed, if we are to shape the future, we must educate as best we can, part of which endeavor will be to concern ourselves and our students that if we act as we should, there will be a future, despite the current runaway nuclear threat." The Joint Commission on Peace urges that Episcopalians act upon this imperative at all levels of our secular and religious educational systems and among their alumni.

Our seminaries have a special responsibility to their students and to the membership of our congregations to bring to the center of their academic programs the teaching of how the ordained ministry can initiate and support honest and prayerful consideration and study of the issues of peace, war, and justice among the people to whom they offer their ministry. These future leaders will be required to minister simultaneously to members of the armed forces, employees of militarily oriented industry, those opposed to nuclear confrontation, and those who are active pacifists. Efforts to prepare our seminarians for effective ministry in this area of conflict must be strengthened; they must recognize our Lord Jesus Christ as the Prince of Peace while also offering His love to those who understand the meaning of that in different ways. In this sense, they are to be identifiers of underlying conflict (between the teachings of our Lord and the realities of nuclear confrontation) and to be effective in conflict resolution.

Each seminary faculty, dean and board of trustees can best determine how they are to meet the challenge for teaching the centrality of the issue of war, peace and justice in our Church. We emphasize, however, that we are *not* speaking simply of a course on peace and war taught by a professor of ethics, as important as this is. Rather, we encourage all disciplines, including theology, bible, liturgy, history, and pastoral care, to recognize that the issues of peacemaking in a nuclear age are related to each specialty. We applaud current efforts by the seminaries to act on this perception and urge them to find new ways to do an even better job in the years to come. Our ordained ministry must feel confident about its ability to stir our congregations to an active commitment to peace and justice.

### *Attention to Peacemaking in the Episcopal Church*

According to the Commission's survey made late in 1984, the Church in the past triennium has been making heartening progress in the support of peacemaking. Notably, 60% of the dioceses have by now an appointed peace commission or equivalent task force, while a further 15% have an appointed peace officer. Even among the remaining 25%, several dioceses have been able to give attention to issues of peace and war at a diocesan convention.

Hard-pressed schedules make it difficult for most other parts of the Church to adopt programs calculated to illumine the implicit centrality of peacemaking in their own segment of the Church's mission. Yet opportunities have appeared and have been seized. For senior seminary students in early 1984, three questions in the General Ordination Examination memorably posed issues related to international tensions. The Mission and Ministry Staff at the Church Center has found it possible to spotlight world issues similarly in evangelism materials, and the workshops at the 1983 National Conference on Renewal, Ministry and Evangelism included one on current tensions over arms control. The Stand-



ing Commission on World Mission has provided staff support for the Central America Task Force appointed by the Presiding Bishop (see Part II: Central America).

More definite encouragement to dioceses and parishes across our land has come out of the specific Peace Ministries budget at the Church Center. In Easter season of 1983, a National Conference on Peacemaking drew together at Denver some 200 potential leaders from dioceses across the country to struggle over the various values embodied in opposing or tolerating the arms race. In the course of that year a computerized mailing list was set up of individuals ready to work for peace, who since then have been sent notice of national legislative developments and suggestions of questions worth putting to electoral candidates. At Princeton last January, an invitational conference organized at the request of the Executive Council of the Episcopal Church considered the issues involved in Christian non-violent resistance.

At the same time, synods of three of the eight domestic provinces have devoted substantial programs to peace issues. Yet the activity at the diocesan level and below, to judge from chairpersons' testimony, has plainly been guided more by local circumstances and judgments than by any central leadership. One reason may be that leadership locally has been pulled in two directions difficult to reconcile. One of these is toward opening up dialogue between Church members sincerely holding opposing views on ending the arms race. The other is toward encouraging peacemaking activities by persons already disposed to particular forms of citizen action. The former pull has tended to be stronger where the diocese has set up a representative body and called it a commission, the latter stronger where it has established a task force relying on volunteers or staff.

Some 31 dioceses seem to fall in the first category. A good example is the Peace Commission of the Diocese of Virginia in its first phase. In 1983 the Virginia Commission issued its first report which, in addition to a theological statement and an annotated bibliography, set forth a clearly stated series of four areas of agreement and eleven areas of disagreement among the commission members. This was followed in 1984 by a discussion guide designed for use in parish study sessions, and a commission member was then assigned to each region of the diocese to instigate and encourage dialogue in each parish. A majority of parishes have responded.

At the other extreme, among the 26 diocesan "task forces" and the like, the Diocese of Southern Ohio has been operating a smooth-running Peace Initiatives Network, in parallel with a similar Hunger Network. Over 500 volunteers have signed up for peace work, and the Network provides these with yearly regional meetings for mutual support, with two briefings a year for help from professional experts, and simultaneously with notice of opportunities for local action as occasions arise.

The 1984 survey, then, yields a picture of vigor and of diversity of goals. Because the survey indicates little in the way of cooperation between neighboring dioceses, it is less clear that those efforts are being adequately shared, other than at the occasional provincial synod or the more ad hoc national conference on the Denver model. To be sure, the first requisite is effective grass roots endeavor. Nevertheless, the relative absence of communication between local groups may help to account for the situations in eight dioceses which reported that their peacemaking activities had faltered. No weighty reliance should be placed on details of such a compilation of "thumbnail sketches" offered by chairpersons. But the impression is clear of the difficulty of the task that all diocesan groups face and the seriousness with which they are going about it. What seems to be needed in the next triennium is *not a more centralized direction, but a central office enabled to keep in touch with such groups, listen receptively to the creative elements in their initiatives, and make sure that the lessons learned from the experiences of each become available for use by others.*

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The underlying challenge seems to be to pursue simultaneously both advocacy and communication with Church members of varying perspectives so that learning takes place in both areas. As St. Paul insisted, the church can and must be a place that benefits from a pluralism of functions and a diversity of gifts (*I Corinthians 12*).

### *International Person-to-Person Peace Missions*

Interchange of home visits with citizens of countries with differing political ideologies and a wide range of other interchanges with foreigners were given prime emphasis among lines of action for peacemakers in the House of Bishops' 1962 statement on "War and Peace," the statement which served the 1979 General Convention as the mandate for a Joint Commission on Peace. The early sixties were the first years of the Peace Corps and a natural time for optimism over the possibilities of planting seeds of peace through personal encounters. The following years of Vietnam agony and frustration made all this seem unreal. But now the experiences of the past triennium give grounds for fresh and more sober effort.

Central America has been the focus of a remarkable outburst of individual peace missions. Though we shall for a long time be quite uncertain whether they have had any practical effect at all in blocking the forces of war, the Witness for Peace groups and countless other ventures have produced many pockets of direct understanding in our country of actual human situations in the Central American crisis, to counteract a historical North American emphasis on economic and military intervention.

Central America, then, by the seriousness of the contacts and the volume and ecumenicity of the Christian involvement, has been the seedbed for a model of response by our Church to an opportunity for peacemaking by individuals. Circumstances could hardly have been more propitious.

The Soviet Union is stonier ground, and makes a sharply contrasting case. The Diocese of Rhode Island in 1981 led in arranging a Soviet-American conversation between diplomats in the Cathedral at Providence. But nothing since then has come of several plans of that sort, in either that diocese or others. The one major event has been a visit to the U.S.S.R. in the summer of 1984 of a 266-member delegation, including seventeen Episcopalians, under the auspices of the National Council of Churches. The courtesies shown by the Soviet hosts to this unusual body of churchpersons created opportunities for scattered moments of satisfying communication. Reports to home parishes, notably in Ohio and the District of Columbia, have surely proved valuable. But the amount of eye-opening contact on the two sides has still been miniscule in relation to the distrust separating the two countries.

What has been most instructive and encouraging for American Episcopalians has been the example of Bishop Tutu, who in his person uniquely symbolizes the interrelationship of peace and justice. Individual peacemaking efforts are a Gospel imperative, even where alienation is deeply rooted and the outlook is grim. Tact, candor, and Christian joy can be combined, as he has shown us, and can help sustain miracles of adherence to non-violence in the face of brutalities.

It is with fellow Christians, whether in South Africa or the U.S.S.R. or Central America, that we have our special opportunity to work as individuals for peace. Clearly, also, we cannot be peacemakers without insisting by our actions that in any clash of ideologies both sides should try for a better understanding of each other's views and a deeper awareness of what constitutes justice. The communication we seek is about mutual social obligations.

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*The Work for Peace and Justice Through the Anglican Communion*

In 1983, a grant of \$10,000 was made by the Episcopal Church's Peace Program to the Anglican Consultative Council as foundation funds to establish a peace network for the Anglican Communion. The grant was a response, in part, to the 1983 meeting of the Primates, requesting a survey of peace initiatives and programs across the Communion. The Anglican Consultative Council (ACC) is the London-based coordinating office of the twenty-seven Churches which make up the Anglican Communion.

Using the grant from the Episcopal Church USA, the Rev. Canon Samuel Van Culin, Secretary General of the ACC, convened a consultation of representatives from the Churches. The agenda was to review the work of the several Churches and to identify appropriate actions by the Communion in support of local and regional initiatives, ecumenical efforts, and Communion-wide opportunities in peacemaking. This task group reported to the 1984 meeting of the Anglican Consultative Council in Badagry, Nigeria. The group suggested the establishment of a peace network within the Communion for communication, coordination, and consultation, the establishment of an Anglican presence at the United Nations, and support for initiatives by the Archbishop of Canterbury in such areas as Namibia. Having received the report of the task group, the ACC encouraged the formation of a network under the auspices of the Council Secretariat.

The ACC also applied for observer status at the United Nations, commissioned a series of articles on peace related issues, and planned an organizing meeting of the network. With another \$10,000 grant from the Episcopal Church, the meeting was held in London in the Fall of 1984. The gathering brought together representatives from six of the Churches, who formed the ACC Peace and Justice Advisory Group, elected the Rev. Charles A. Cesaretti, Public Issues Officer of the Episcopal Church, as Convenor, and petitioned the Secretary General of the ACC for recognition and affirmation. The Peace and Justice Advisory Group reviewed the progress of work in the Anglican Communion, was encouraged by the appointment of contacts in seventeen of the Churches in the Communion and undertook to begin substantive, supportive work by developing a list of peace and justice priorities by issues and region. The Peace and Justice Advisory Group met in May 1985 to begin work on their priorities and to respond to the Archbishop of Canterbury's request for consultative assistance in preparation for the 1988 Lambeth Conference.

## PART I: RECOMMENDATIONS FOR ACTION

Based on our report of work done to date, the Joint Commission on Peace recommends four resolutions to the 68th General Convention for action. The text of these resolutions appears at the end of this report; their rationale is below.

### *Resolution #A—*

#### Creation of a Standing Commission on Peace and Justice

We believe that the General Convention would benefit from a permanent Commission on Peace and Justice issues. (The two Joint Commissions on Peace which have served during the past six years have been temporary bodies.) Peace and justice issues are inextricably linked. Such a permanent Commission would offer guidance and counsel to future General Conventions. By creating such a Commission, General Convention would be doing for itself what it has encouraged the wider Church community to do: to keep peacemaking a central and continuing focus of the life and witness of the Episcopal Church.

*Resolution #A—*  
Creation of the Office of Peace and Justice

The first Joint Commission on Peace recommended nurturing an approach from the bottom up in bringing peacemaking into the life of the Episcopal Church. The second Joint Commission on Peace has monitored these efforts. It is now clear that staff support is required to help diocesan programs learn from one another, to provide resources to peacemakers throughout the Church, to enable international and ecumenical cooperation, to support those engaged in activities that foster peace and justice, and to collaborate with other program units in addressing peace and justice issues. By creating such an office, General Convention would then be doing for Executive Council what it has asked the wider Church community to do.

*Resolution #A—*  
Support of the Anglican Peace and Justice Network

The work for peace and justice extends beyond our parochial boundaries. In the light of developments mentioned above, it is important for the Episcopal Church to continue to support the work of the Anglican Communion under the auspices of the Anglican Consultative Council. We recommend that \$83,000 per year for the triennium be allocated by the General Convention to the Archbishop of Canterbury for this endeavor.

*Resolution #A—*  
Adoption of *To Make Peace*

The report of the first Joint Commission on Peace, entitled *To Make Peace*, has been distributed throughout the Episcopal Church and the Anglican Communion. The 1982 General Convention "received" it and commended it for study. We now recommend that the 68th General Convention adopt it as an official statement of the Episcopal Church.

## PART II: ISSUES OF SPECIAL CONCERN

Three difficult current issues have commanded the attention of this Joint Commission on Peace during the past triennium: deterrence, which has occupied the major part of our attention; the current crisis in Central America; and non-violent resistance. Additional work in these three areas is clearly called for in the next triennium, and appropriate action by this General Convention to further this work is recommended.

### *Deterrence*

At its second meeting in October, 1983, the Joint Commission on Peace received a resolution from the House of Bishops asking it to make a thorough study of the psychology and morality of deterrence and the particular application of the concept to the nuclear arms race. This study was to be reported to the Jackson meeting of the House in 1984. The Commission, after considerable discussion, agreed to respond with a working paper which appears here as Appendix A.

A review of this document will serve to establish the Commission's strategy. It was not our intent to present a single point of view on deterrence for possible formal adoption, but rather to offer a range of options within which the discussion in the House of Bishops

could take place, from the seeking of "military advantage" at one end of the spectrum to non-violent civilian resistance at the other. "Our procedure," we wrote, "reflects the belief that we can serve more effectively as a committee of inquiry defining the issues in an open-ended way than as a jury bringing in a verdict on one of the most troubling ethical and religious issues of our time." The Commission then attempted, in as objective a spirit as possible, to muster arguments for and against each of the various strategic deterrence options, as well as for and against specific actions (such as the nuclear freeze, or a conventional build-up) that could be undertaken within that framework.

After a fruitful meeting in May with three bishops appointed by the Presiding Bishop at the Commission's request for counsel and advice, the working paper was put into final form and distributed to the House of Bishops prior to the Jackson meeting, where it was presented formally by the Commission Chair and then discussed in small groups.

At the center of the Commission's discussion of the deterrence issue was the following passage from *To Make Peace*, the report of the antecedent Commission to the 1982 General Convention: "A strategy of nuclear deterrence is at best a necessary evil for the short term. . . . Christians who accept nuclear deterrence as morally defensible can do so legitimately only if at the same time they understand its primary purpose to be the buying of a little more time to work for other, more peaceful, less apocalyptic alternatives." It would be fair to say that the question which hung over the Commission most prominently, both in the two meetings in which the working paper was drafted and in the post-Jackson meeting (October 1984) when it debated whether or not to recommend a specific deterrence strategy to the Church, is whether the "short term" is now over, or drawing to a close. Has the restraint of the nuclear powers rendered nuclear deterrence tolerable, or has the existence of nuclear weapons made these powers more prudent? Are nuclear weapons necessary if new technological precision makes it possible to destroy military targets with non-nuclear warheads? That is, does the whole concept of deterrence any longer require nuclear arsenals?

To all members of the Commission the large scale use of nuclear weapons, or the use of any nuclear weapons in a counter-city strategy, would violate traditional just war criteria, inasmuch as, at least in a counter-city strategy, widespread death and suffering would be inevitably visited on a large number of innocent civilians, not to mention the potentially incalculable effects on the environment for years to come. In addition, a clear majority of the Commission members oppose any use of any nuclear weapons or any threat to use them. This is based on their assumption that there is no moral difference in the ways nuclear weapons of varying capabilities might be used, and that it is inherently wrong morally to threaten the use of weapons which it would be morally wrong to use in fact. Furthermore, reliance on nuclear deterrence has, by any objective measurement, been coupled with an increase, not a decrease, in nuclear stockpiles since the predecessor Commission made its report in 1982. This fact alone would seem to call into question the future durability of nuclear deterrence as a strategy for keeping the peace, at least to the extent that numbers of weapons is a primary criterion of judgment.

Accordingly, the Joint Commission spent much time at its October 1984 meeting wrestling with the following statement approved in substance by the World Council of Churches at its meeting in the summer of 1983 in Vancouver, a statement which moves beyond our 1982 report in categorically rejecting nuclear deterrence and which was among the materials submitted to our Bishops for discussion at Jackson:

"Nuclear deterrence, as the strategic doctrine which has justified nuclear weapons in the name of security and war prevention, must now be categorically rejected as contrary to our faith in Jesus Christ who is our life and peace. Nuclear deterrence

is morally unacceptable because it relies on the credibility of the *intention to use* nuclear weapons: we believe that any intention to use weapons of mass destruction is an utterly inhuman violation of the mind and spirit of Christ which should be in us. We know that many Christians and others sincerely believe that deterrence provides an interim assurance of peace and stability on the way to disarmament. We must work together with those advocates of interim deterrence who are earnestly committed to arms reduction. But the increasing probabilities of nuclear war and the spectre of an arms race totally out of control have exposed the cruel illusions of faith in deterrence."

This Commission is unable to reach concurrence on the position taken in the Vancouver statement. While most of its members endorse this position, some are unwilling to go so far. Some strongly object to its inclusion in the main body of our report not only because it appears to give undue prominence to a single, radical statement among many others that might have been chosen, but also because they disagree with some of the substance of the statement and the quality of its argumentation. Nonetheless, whatever their views on its substance, most members of the Commission feel that the Vancouver statement is perhaps the sharpest delineation of the Christian case that might be made against nuclear deterrence, and thus a convenient instrument for bringing our dilemmas into focus. Commission members are profoundly uncomfortable with the misuse of legitimate moral argument in defense of nuclear deterrence to justify indefinite delay in pursuing serious arms control, or as a cover for actual build-up of nuclear arsenals on both sides. While we do not feel ready, therefore, corporately and unhesitatingly to counsel an outright abandonment of our own 1982 statement on nuclear deterrence, we believe that it must be subject to a very stringent continuing scrutiny by any successor bodies in the Church concerned with issues of peace and justice, and tested in the light of how seriously the major powers show themselves willing actively to reduce their extravagantly disproportionate reliance on nuclear arms.

The fact that we are the Joint Commission on Peace does not mean that we are a pacifist Commission. While we recognize and affirm the right of individual Episcopalians to refuse to bear arms on grounds of conscience, and to be supported by their Church in that position, and while we believe that the ethic of non-violence needs to be brought more firmly and more centrally to bear on our daily lives as Christians, we are also in agreement that total disarmament, both nuclear and conventional, is neither a reasonable expectation in the short run, nor, if entered upon without some guarantees of reciprocity by other powers, an entirely unambiguous moral choice.

The Commission as a whole is drawn, therefore, essentially to the middle range of options outlined in the working paper on deterrence submitted to the House of Bishops: namely, that "the United States should work for nuclear arms reduction to the lowest possible level of retaliatory capacity sufficient to respond if attacked" (Option C), and that the ultimate goal of such efforts should be to attain a reliance on non-nuclear defensive arms only, even if this should mean a strengthening of conventional forces, at least *ad interim* (Option D). We are not so naive as to believe that any options are devoid of moral dilemmas. Nor are we so naive as to believe that the entire dreadful cycle of violence between and within nations can be broken once and for all, absent virtually unprecedented and far-reaching alterations in the world's political and economic fabric which would penetrate to the root causes of violence, at least to the extent that those causes are structural. But we do believe that even a rational military strategy, not to mention the hope which we all share for a genuine and lasting peace, requires that the

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spectre of the possible extinction of humankind be banished from the deliberations of diplomatic and military policy-makers.

As several recent commentators have pointed out, there is a sense in which strategic nuclear weapons are not really military instruments at all, if the function of war is to procure an advantage over an adversary through feasible, containable methods without putting one's own national future entirely at risk. Strategic nuclear weapons are, rather, instruments of terror brought to bear on diplomatic processes; and given the difficulty if not the impossibility of controlling their application in war, it seems likely that their actual use would be arguably akin to the suicide which the committed terrorist embraces as he drives a truckload of explosives into the walls of an embassy. The distinction between a war which, however imperfectly, may confine itself principally to the combatants and to a limited terrain on the one hand, and indiscriminate terrorism willing to contemplate the destruction of all rather than the triumph of the opposition on the other, needs to be kept firmly in mind in discussions of military strategy.

As a Church, our task is first, to criticize from a Christian perspective the Left-Right polarization of views on the nuclear arms race in our country, in which each side resorts to divisive questioning of the other's motives and patriotism, and second, to replace this rhetoric of polarization with the proclamation of hope. Hope does not require the abandonment of reasonable prudence and even skepticism as to the possible motives and intentions of a potential adversary. Hope does, however, envision a global community whose collective good requires a respect for diversity, and a willingness to eschew the self-righteous vanity of offended national virtue in favor of a more just world order which is itself the best safeguard of our national interest. Given the imperative of relieving humankind from the terror of a possible nuclear holocaust, it is essential to our future as a human family to seek constructive alternatives to nuclear deterrence.

### *Central America*

In January 1984, the Presiding Bishop appointed a Central America Task Force and charged it with the responsibility of gathering information on the crisis in Central America—particularly as it affects the Episcopal Church in that area (Province IX)—and evaluating and coordinating various possible responses of the national Episcopal Church. The 1984 Task Force Report and supporting film have had wide distribution. The following five paragraphs are based in large measure on this Task Force Report.

The Christian Church is at the heart of the social, political, and economic developments in the Central American countries. The Episcopal Church in these countries stands with the people in their struggle for peace with justice. And often our sister churches have borne the martyr's blood.

El Salvador has been in a violent and bloody civil war for the last five years. As a result of this conflict, there are one million displaced persons within the country and 500,000 refugees—mostly in the U.S.A. The United States has given massive support—more than \$1 billion—to the El Salvadoran government against the guerrillas during the last five years.

Over the last several years, the Indians of Guatemala—half of the population are pure-blooded descendants of the ancient Mayas—have been victims of systematic violence. The army rules the country in a political climate that has remained essentially unchanged since the U.S.-backed overthrow of a constitutionally-elected government in 1954.

Nicaragua, after a history which included more than 20 years of occupation by U.S. Marines and 45 years of the U.S.-backed Somoza dynasty, is in the midst of major change following the Sandinista revolution of 1979. Since 1981 the U.S. has been backing the

contras who are at war with the Nicaragua government. The contras are funded by the U.S., and the Reagan administration seeks the downfall of the Sandinistas. The two-year war has cost Nicaragua \$200 million in damages, 25% of their budget to sustain the war against the contras, and 8,000 deaths.

Honduras is the most underdeveloped country of the region, and, next to Haiti, it is the poorest country in the western hemisphere. The Hondurans are struggling to preserve their fragile democratic institutions in the face of starvation and injustice. Fear is the salient characteristic of Honduras today.

There have been two official visits to Central America by Church Center staff, Task Force members, and Province IX representatives. In March 1984, visits were made to Honduras, Nicaragua, Belize, and Costa Rica. In February 1985, visits were made to Guatemala, El Salvador, Costa Rica, Honduras, and Panama. In addition, over the past two years, the Presiding Bishop, many other Episcopal bishops, numerous priests and laypersons have had person-to-person visits in Central America. They have experienced firsthand the suffering of war, poverty, and injustice; and they have seen themselves how complex are the political and social realities of Central America.

In the light of what we have learned, both from the Task Force Report and the various visitations, the Commission believes that the Episcopal Church should encourage the U.S. government and all governments to support the Contadora peace process and *to end at once all covert and overt activities* aimed at destabilizing governments in Central America.

A number of parishes have created Central America study groups which focus on such areas as: education; encounters in personal visits by laity and clergy to the peoples of Central American countries to discern what our brothers and sisters in the faith are facing; discernment of the call of God on the parish's life and the creation of a comprehensive plan for the parish effectively to engage our mission in Central America; advocacy positions for the parish on foreign policy questions in Central America that have grown out of the parish's experience of education, encounter, and prayerful discernment of God's call upon the parish's life.

Clearly, there are many opportunities for parishes and dioceses to address this Central American situation. Further study of the report of the Presiding Bishop's Central America Task Force (June 1984) will guide and nurture the response of many Episcopalians. Visits to these areas by members of this Church will deepen personal knowledge of the human suffering which exists there. In the area of public policy, a change in U.S. Immigration policy with respect to Salvadoran refugees is clearly called for. A temporary safe haven would be possible through the U.S. government's granting an "extended voluntary departure" status to these refugees by a revised interpretation of current statutes.

### *Non-Violent Resistance*

At the height of the civil rights movement in the 1960's, the House of Bishops issued guidelines for those members of the Episcopal Church who felt called to participate in acts of civil disobedience:

"If and when the means of legal recourse have been exhausted, or are demonstrably inadequate, the Church recognizes the right of all persons, for reasons of informed conscience, to disobey such laws, so long as such persons

- (a) accept the legal penalty for their actions,
- (b) carry out their protest in a non-violent manner, and



- (c) exercise severe restraint in using this privilege of conscience, because of the danger of lawlessness attendant thereon.

Before Christians participate in such actions, they should seek the will of God in prayer and the counsel of their fellow Christians.”

House of Bishops, 1964  
Position Paper III: *On Christian Obedience*

In 1978, the Lambeth Conference adopted a statement on *War and Violence*, which said in part:

“3(c). [We call Christian people everywhere] to engage themselves in non-violent action for justice and peace and to support others so engaged, recognizing that such action will be controversial and may be personally very costly.”

In 1979 and 1982, the General Convention adopted this 1978 Lambeth Statement as a statement of its own, urging “all members of this Church to support by prayer, and by such other means as they deem appropriate, those who engage in such non-violent action.” (1982)

During the 1960’s and early 1970’s, the Church was often in the position of responding after the fact to the use of civil disobedience as a means of achieving a change in policy. Now, however, the Church has an opportunity to help educate and guide those who feel called by God to commit such acts of civil disobedience.

In recent years a number of our fellow Episcopalians have engaged in acts of peaceful civil disobedience on a variety of fronts. As Lambeth has said, “Such action will be controversial and may be personally very costly.” This being true, these actions often tend to polarize the Christian community and at times may even prove to be counter-productive.

A current list of some of these activities, which we neither condemn nor condone, would include: giving asylum to political refugees from Central America, war tax resistance, attempts to stop the “White Train” which carries nuclear warheads, peaceful sit-ins at abortion clinics, and protests at the South African Embassy in Washington, D.C. and consulates around the country.

The situation has developed to the point where the Executive Council requested a conference on the topic “The Episcopal Church and Non-Violent Resistance” which brought 50 Episcopalians from around the country together for a time of learning and sharing in January 1985. Civil disobedience, inspired and guided by a conscientious concern for human life and a respect both for law and the sincerely-held views of others, properly calls for the pastoral care of this Church. In such instances personal guidance to those considering such actions with an informed conscience, and the development of educational materials for them and for those groups or individuals who may be called upon to urge caution or give support, represent important challenges for the next triennium. These concerns should be addressed by the Office of Peace and Justice and the Standing Commission on Peace and Justice if they are created by the 68th General Convention.

## PART II: RECOMMENDATIONS FOR ACTION

Two resolutions are recommended for action by this General Convention—one on deterrence and one on Central America, based on the material in this report.

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**Afterword**

We have not been alone in addressing the issues mentioned here. The Commission notes with gratitude the many places where ecumenical cooperation has been a strengthening force in the work for peace and justice.

Running throughout our report has been the suggestion that polarization is an increasing difficulty facing us, even as we seek to implement the gospel of reconciliation. This irony is caused, in part, by the complex nature of the biblical concept of *shalom*, which says that *there can be no peace without justice and no justice without peace*. To confront a situation which is inadequate to express God's vision of *shalom* inevitably leads to conflict.

Many people are still concerned about what they consider to be the political overtones of Christian involvement in matters of peace and justice. It is worth reiterating that our concern in these areas comes neither from the Left nor from the Right, but from above.

In the years to come, it may well be that as Christians begin to recover some of the ground which was surrendered to a scientific pragmatism starting with the Enlightenment, and attempt with a fresh respect for diversity to call attention to the ethical and moral foundations which must undergird all human relationships, that tensions will increase. Such tensions can be both divisive and destructive if they are not informed by the Christian Gospel. They can also be creative and energizing if they are.

It rests with clergy and laity at all levels to act as mediators in their own basic communities. An exercise of great pastoral concern is called for to insure that *one Christian's concern not negate the concern of another*, and at the same time to insure that the creative energy inherent in conflict not be lost. Being a peacemaker within the community of peacemakers calls for great skill, deep commitment, and infinite patience.

**RESOLUTIONS**

**Resolution #A—122**

*Whereas*, the Joint Commission on Peace has been an official but temporary Commission of General Convention for six years, by action of two successive Conventions; and

*Whereas*, The work, reports (especially the 1982 report, *To Make Peace*) and other activities of this Commission have greatly benefited our Church and strengthened our individual ministries as peacemakers; and

*Whereas*, our Lord Jesus Christ calls upon his Church to be makers of Peace and Justice in the world; and

*Whereas*, it is now obvious that General Convention should establish a permanent Commission with special responsibilities in the areas of War, Peace, and Justice; now, therefore, be it

**Resolved**, the House of \_\_\_\_\_ concurring, That Title I, Canon 1, Section 2(n) be amended to include the following new Standing Commission:

*(9) There shall be a Standing Commission on Peace and Justice, comprised of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). It shall be the duty of the Commission to develop recommendations and strategies which will be of concrete assistance to this Church in furthering the work on issues of peace and justice.*

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**Resolution #A—123**

*Resolved*, the House of \_\_\_\_\_ concurring, That the sum of \$50,000 per year be appropriated for the triennium 1985-1988, from the Assessment Budget of the General Convention, for the support of the Standing Commission on Peace and Justice.

EXPLANATION: We believe that the General Convention would benefit from a permanent commission on peace and justice issues. (The two Joint Commissions on Peace which have served during the past six years have been temporary bodies.) Peace and justice issues are inextricably linked. Such a permanent Commission would offer guidance and counsel to future General Conventions. By creating such a Commission, General Convention would be doing for itself what it has encouraged the wider Church community to do: to keep peacemaking a central and continuing focus of the life and witness of the Episcopal Church.

**Resolution #A—124**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention of the Episcopal Church of the United States of America authorizes and directs the Executive Council to create and staff an Office of Peace and Justice to support and coordinate a peacemaking ministry within the provinces, dioceses, and congregations of the Episcopal Church. The Office of Peace and Justice shall:

1. Provide support and resources on peacemaking and the promotion of justice;
2. Provide communication, coordination, and consultation to the Peace and Justice Network;
3. Establish appropriate links to the Anglican, denominational, ecumenical, and secular peace and justice programs and initiatives;
4. Provide guidance to those individuals and groups exercising ministries that contribute to the maintenance and enhancement of peace and justice; and
5. Collaborate with other program units in addressing peace and justice issues.

**Resolution #A—125**

*Resolved*, the House of \_\_\_\_\_ concurring, That the sum of \$250,000 per year for the triennium 1985-1988 is appropriated to the Executive Council from the Church's Program Development Budget to create, staff, and support the Office of Peace and Justice.

EXPLANATION: The first Joint Commission on Peace recommended nurturing an approach from the bottom up in bringing peacemaking into the life of the Episcopal Church. The second Joint Commission on Peace has monitored these efforts. It is now clear that staff support is required to help diocesan programs learn from one another, to provide resources to peacemakers throughout the Church, to enable international and ecumenical cooperation, to support those engaged in activities that foster peace and justice, and to collaborate with other program units in addressing peace and justice issues. By creating such an office, General Convention would then be doing for Executive Council what it has asked the wider Church community to do.

**Resolution #A—126**

*Whereas*, there has recently been created an Anglican Peace and Justice Network under the auspices of the Anglican Consultative Council, of which the Archbishop of Canterbury is President; and

*Whereas*, it is the sense of this General Convention that it is essential that the Episcopal Church of the United States of America support this global network in every reasonable way; therefore, be it

***Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention appropriate the sum of \$83,000 per year for the triennium 1985-1988 from the Program Development Budget of the Church to the Archbishop of Canterbury, solely for the support of the work of the Anglican Peace and Justice Network.**

EXPLANATION: The work for peace and justice extends beyond our parochial boundaries. In the light of developments mentioned above it is important for the Episcopal Church to continue to support the work of the Anglican Communion under the auspices of the Anglican Consultative Council. We recommend that \$83,000 per year for the triennium be allocated by the General Convention to the Archbishop of Canterbury for this endeavor.

**Resolution #A—127**

*Whereas*, the 1982 report of the Joint Commission on Peace, entitled *To Make Peace*, was received by the 67th General Convention three years ago; and

*Whereas*, approximately 50,000 copies of *To Make Peace* have been distributed throughout the Church for study, discussion, and analysis; and

*Whereas*, it has proved to be a significant stimulus to the thoughtful and prayerful consideration of peacemaking; therefore, be it

***Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention of the Episcopal Church of the United States of America approves the report *To Make Peace* and adopts it as an official statement on the issues of war and peace.**

EXPLANATION: The report of the first Joint Commission on Peace, entitled *To Make Peace*, has been distributed throughout the Episcopal Church and the Anglican Communion. The 1982 General Convention "received" it and commended it for study. We now recommend that the 68th General Convention adopt it as an official statement of the Episcopal Church.

**Resolution #A—128**

***Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention refers to parishes, dioceses, and provinces of this Church, for critical study and reflection, the report of the Joint Commission on Peace on deterrence made to the House of Bishops meeting in 1984, and the statement on deterrence approved in substance by the World Council of Churches at its meeting in the Summer of 1983 in Vancouver.**

EXPLANATION: The report of the JCP to the House of Bishops on deterrence is reproduced in full in the Blue Book. A key section of the WCC Vancouver statement is printed at the beginning of Part II of this report; this is part of a larger document which also merits study. Both statements would be referred to the wider Church for study and reflection if this resolution were passed.

**Resolution #A—129**

***Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention supports the unanimous vote of the Executive Council of the Episcopal Church calling on the United States government, and all other governments involved, to take concrete**

actions in support of the Contadora initiative and process; to work toward negotiated, rather than military, solutions to regional conflicts; to cease all covert and overt activities aimed at destabilizing governments in the region; to affirm and respect the principles of national sovereignty, self-determination, and non-intervention in domestic affairs; and to respect human rights; and be it further

*Resolved*, That dioceses and congregations encourage all members to study this declaration of the Executive Council, and to share their individual views on this declaration and the situation in Central America with those in authority in Washington.

EXPLANATION: We believe the solution to the crisis in Central America lies in a negotiated settlement, based on the 21 points of the Contadora Group. Under this peace plan, agreements would be negotiated to prohibit foreign military bases, reduce and ultimately eliminate foreign military advisors, terminate the flow of armaments, and expand humanitarian and development assistance to the region.

Some governments, including that of the United States, have pursued policies contrary to the goals of the Contadora plan, despite their endorsement of the initiative. For this reason, we feel it would be useful for the General Convention to endorse the action of the Executive Council of the Episcopal Church, and call the attention of congregations across the land to this concern.

## BUDGET AND EXPENDITURES

The budget and expenditures of the Joint Commission on Peace during the past triennium are as follows:

<i>1983</i>	
Budgeted	\$ 11,650.00
Expenditures—two meetings of the full Commission, plus minor administrative expense	<u>6,735.76</u>
Balance	\$ 4,914.24
<i>1984</i>	
Budgeted	\$ 16,650.00
Expenditures—three meetings of the full Commission, plus administrative expense, and editorial committee	<u>17,528.68</u>
Balance	\$ (858.68)
<i>1985</i>	
Budgeted	\$ 6,200
Expenditures—one meeting, and editorial costs	
Total (minus 1984 overdraft)	<u><u>\$ 5,341.32</u></u>

APPENDIX A

DETERRENCE

A Report of the Joint Commission on Peace to the House of Bishops  
October, 1984

This report was prepared by a drafting committee of the Joint Commission on Peace and reviewed at two stages of its development at meetings of the JCP in February and May, 1984, in New York City. Members of the Commission, at the Commission's request, were joined by three additional members of the House of Bishops at the May meeting for the purpose of reviewing the general direction of the draft. This, the final version, reflects further revisions made at the suggestion of members of the Commission following the May meeting.

Consultants appointed by the  
Presiding Bishop for the meeting of May, 1984:

The Rt. Rev. FitzSimons Allison  
The Rt. Rev. Charles Duvall  
The Rt. Rev. Walter Dennis

**I. Preamble**

At its meeting in Spokane in the fall of 1983, the House of Bishops asked that the Joint Commission on Peace "conduct a thorough study of (A) the psychology and morality of deterrence in general, and (B) the particular application of deterrence to the international arms race in order that this Church may give prudential guidance to its membership regarding the moral questions involved in these complex issues as citizen responsibilities are exercised." In responding to this request, the Joint Commission has elected to provide as its working paper, not the formulation of a particular position on deterrence, but rather a series of ways in which the subject may be further and fruitfully discussed by the bishops at their 1984 meeting and referred to other bodies within the Church. Our procedure reflects the belief that we can serve more effectively as a committee of inquiry defining the issues in an open-ended way than as a jury bringing in a verdict on one of the most troubling ethical and religious issues of our time.

Both the report of our antecedent Commission, *To Make Peace*, and the more recent report of the National Council of Catholic Bishops, *The Challenge of Peace: God's Promise and Our Response*, recognize the complexities of the deterrence issue. In its report to general Convention in New Orleans, the Commission wrote: "A strategy of nuclear deterrence is at best a necessary evil for the short term. . . . Christians who accept nuclear deterrence as morally defensible can do so legitimately only if at the same time they understand its primary purpose to be the buying of a little more time to work for other, more peaceful, less apocalyptic alternatives."<sup>1</sup> And the Roman Catholic bishops arrived at "a strictly-conditioned acceptance of nuclear deterrence. We cannot consider it adequate as a long-term basis for peace" (par. 186). Some have argued more recently that deterrence,

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<sup>1</sup> *To Make Peace* (Cincinnati: Forward Movement Publications, 1982), p. 14. Christian thinking about deterrence needs to be grounded in attention to our understanding of God, his revelation in Jesus Christ, and the experience of the Church, which three subjects are explored in the report's preceding pages. Those pages (6-14) should therefore be reread as background to what follows here.

far from preserving an imagined equilibrium in which two unfriendly powers reach a stand-off by concluding that each has the power to destroy the other, has instead become a justification for the build-up of nuclear arms and has thus arguably proved to be inherently destabilizing. If this is the case—and we are inevitably compressing a variety of complex matters into a short space—then the acceptance of deterrence, even in the guarded, short-range terms envisioned by the JCP and the NCCB, may turn out to be the *undoing* of deterrence.

Our own commentary is informed by a recognition of both moral urgencies and moral ambiguities. On one side are the proponents of traditional pacifism. Closely allied with them, in terms of conclusions if not in their initial moral premises, are those who argue that it is inherently wrong morally to threaten to use weapons that it would be immoral to use in fact. Based on the conviction that nuclear weapons are indiscriminately destructive by nature, and that the actual use of any such weapons would violate traditional just war criteria, they oppose not only the resort to the use of any nuclear weapons but the threat to employ them as a deterrent. Others who also oppose the threat to use, or the actual use of, nuclear weapons in ways that violate just war criteria, arrive at a somewhat different conclusion. They believe that violations of just war principles (especially discrimination and proportionality) may well result from immoral military strategy decisions, but that such immorality is not inherent in the weapons themselves or in their deterrent function. They therefore do not rule out any and all use categorically and in advance. Finally, there are those who, equally agonized by the existence of nuclear weapons and their potentially destructive power, nonetheless believe that they have helped to keep the peace and, since they cannot be disinvented, must be maintained and modernized as effective instruments of deterrence. Any substantial restrictions on their further development, production, or deployment, except under the most carefully-controlled conditions (this argument continues), could invite an aggressor to take advantage of an insufficiently-defended population.

We shall take further note of these and other views presently. At the outset, however, while we do not intend to recommend adoption of any single policy option as the normative one for the Church, we do concur on a premise underlying further discussion. That premise is that the word “deterrence” reflects a wide range of meanings, and that its translation into action may be embodied in a number of different alternatives. Deterrence has traditionally been taken to mean dissuasion of an adversary from launching an attack, dissuasion accomplished by the threat of retaliation at an unacceptable cost to an aggressor. Thus at the very least deterrence is meant to inculcate a sober, rational calculation of outcomes in the mind of a potential aggressor and to evoke a fear of the consequences of an aggressive action. We believe, however, that fear is not the sole, and certainly not the healthiest, basis for deterrence; and therefore we propose an expanded meaning of the term. Deterrence, viewed in its more constructive sense of “dissuasion,” may be grounded in an appeal to a potential adversary’s assessment of where his real interest lies, namely in peace. The instruments of such an appeal are numerous, and include not only various forms of arms control and disarmament, or collective security through international and regional peace-keeping mechanisms, but also other aspects of diplomacy as well as personal contacts, commercial and economic relations, cultural exchanges, environmental treaties, and common concerns around which the international religious, scholarly, business, and scientific communities can rally.<sup>2</sup> Thus even advocates of deterrence who look first to measures of military preparedness are more than ready to bolster these with negotiated treaties of arms control. Once the practical realities are faced, a

<sup>2</sup> *To Make Peace*, pp. 17-19.

wide range of alternative stances and procedures of negotiation is opened up for possible employment.

Debate on arms control must not be confined to arms control experts. In a democracy, citizens must be clear about the basic moral and prudential issues, and have a special responsibility to exert pressure against bellicosity and for prudence, restraint, and perhaps even compassion in arms control negotiations. More centrally, for this occasion, we would affirm that constructive dissuasion, appealing both to others' enlightened self-interest and to considerations of our common humanity, is rooted in the vision of the Gospel, which obligates us to emulate, even if we cannot fully reenact, Christ's unconditional love.

With this by way of background, we offer four concepts of deterrent strategy and several examples of tactical approaches which may obtain in one or more deterrent situations. These are not necessarily mutually exclusive; it is possible that more than one may be a legitimate option for a government to pursue, and a Christian to support, depending on a given situation. All strategic options presuppose a possible extension of the disarmament process from the reduction of nuclear to the reduction of conventional weaponry, as well as of "non-conventional," non-nuclear weapons such as the chemical and bacteriological. They all presuppose a halt to the further development of such emerging technologies as space weapons. We offer them in the hope that all possibilities will be discussed by the House of Bishops, and that the House will take appropriate and decisive action.

Because this paper cannot offer a definitive treatment of a complex topic, and because our primary purpose is to provoke further analysis prior to the formulation of any detailed position, we conclude with some illustrative questions that might serve as the basis for discussion by the House of Bishops.

## II. Deterrence Strategies

The Joint Commission here outlines a series of deterrent strategies along with the political and psychological rationales sometimes offered for and against each in the course of public debate. Because of the need to keep this document brief, the summary of adversarial positions is intentionally not exhaustive; both advocates and critics of each option can undoubtedly provide further arguments. Our intention is to initiate rather than to foreclose further discussion.

### *Option A: Military Advantage*

*Premise:* The U.S. should seek to maintain a decisive nuclear, as well as conventional, military advantage.

*Advocates* argue that assuming the worst—that the enemy will attack, or take drastic advantage of us if he ever sees us slacken—we cannot negotiate except through strength. If we have convinced an adversary that we're ahead and will stay ahead, this decisive advantage may discourage him from developing weaponry further, and so ensure that we come to the negotiating table with bargaining chips which can be used to the end of reducing and finally eliminating nuclear weapons. Only in this way will peace be brought about with justice. *Advocates* also argue that a defensive strategy requires a large number of retaliatory weapons, since one cannot accurately predict how many weapons will be left after an initial attack by an adversary, and some redundancy is necessary to insure a retaliatory capacity sufficient to inflict unacceptable damage even after absorbing a first strike.



*Critics* respond that not only is this policy blind to Soviet attitudes, but that it makes deterrence a function of escalation and increases crisis-instability. Diplomatic and arms-control history indicate that the atmosphere for bargaining is harmed rather than advanced when one nation feels itself to be falling behind in an arms race; thus, attempts to seek military advantage forestall the kind of patient, exploratory negotiating that is necessary to triumph over suspicion and hostility. The U.S. build-up of military capability in recent years was a response to a perception that the U.S.S.R. was seeking military advantage with its large increase in nuclear weapons in the 1970's, especially the SS-18's and SS-20's. Likewise, the withdrawal of the Soviet Union from arms limitation talks in Geneva was a response to what that country perceived as an attempt on the part of the U.S. to seek just such an advantage.

#### *Option B: Parity*

*Premise:* The cornerstone of U.S. nuclear policy should be to "stay even with," not attempt to exceed, technical developments in arms on the other side.

*Advocates* argue that all that deterrence requires is an approximate parity between, or among, possible opponents. We are justified in taking whatever steps are necessary to stay even with a prospective foe, because to fall behind is to invite hostile initiatives (in whatever form) directed against us. Negotiations can thus take place in an atmosphere of equivalency. As with Option A, advocates also argue that no less than parity is necessary if a retaliatory capacity, sufficient to inflict unacceptable damage on an attacker, is to remain after absorbing a first strike.

*Critics* state that it is practically impossible, on the basis of either intelligence-gathering or high-level political and diplomatic contacts, to define "parity" in an arms race. In practice, the public debate is usually conducted in terms of catching up rather than pulling ahead, but in fact the concept of equilibrium hypothesizes a point of stability which can never be located and in any case is not likely to endure while research on new weaponry continues.

#### *Option C: Sufficiency, or Minimal Deterrence*

*Premise:* The U.S. should work for nuclear arms reduction to the lowest possible level of retaliatory capacity sufficient to respond if attacked.

*Advocates* argue that all that is needed to deter an enemy is enough to inflict unacceptable retaliatory damage on his nation, and that this can be done with a relatively small number of nuclear weapons. President Carter's 1977 proposal to the Soviets, which they rejected, for deep cuts in strategic weapons was based on this concept of "minimal deterrence." Supporters of this position usually support the nuclear freeze (see Section III.C below). Such a position shifts the emphasis away from considerations of superiority or inferiority, and also makes it more likely that there can be significant reductions in military budgets, at least in the category of nuclear weaponry. A policy of focusing on each side's interests, rather than on bargaining positions, avoids counterproductive diversions of the sort that arise during a contest of wills.

*Critics* of this position find it morally indefensible in its implications. A minimal deterrent of perhaps a few hundred nuclear weapons, if it is to be effective at all, must be based on a countercity strategy. It would be an ineffective deterrent if it were aimed at only the most important of the thousands of military targets. Thus to be credible it

must threaten the mass murder of citizens in an adversary's centers of population, something directly contrary to just war criteria. Any credible deterrent policy designed to be effective against legitimate military targets (i.e., counterforce strategy) must have more than a minimal capability. It is also argued that such reduction ties progress to the slow pace of complex negotiations, and that in Europe, for example, the unwillingness of the NATO allies to increase their spending for conventional forces requires the continued development of tactical nuclear weapons in order to protect Europe.

### *Option D: Non-Nuclear Deterrence*

*Premise:* The U.S. should lead the way assertively, in challenging negotiations, toward reliance on non-nuclear defensive arms only, while denouncing all forms of indiscriminate bombing or shelling. Some conventional military build-up will probably be necessary, at least for the transition.

*Advocates* argue that both legitimate needs of national self-defense and the danger of an overreliance on weapons of mass destruction make a heightened reliance on conventional arms a realistic and morally-justifiable option: realistic because it preserves a deterrent posture, morally justifiable because it helps satisfy the criteria of proportionality and restraint envisioned in traditional just war theory. By shifting our emphasis to conventional weapons, we signal any prospective antagonist not only of the seriousness of our resolve, but also of our simultaneous willingness to abandon the cherished but debilitating illusion that nuclear missiles and raids on cities pay off. The policy will sharply reduce the moral dissonance between our thought and action, and make the U.S. less vulnerable to either blackmail or tides of irresponsible patriotism. To direct our military technology toward defense (anti-aircraft, anti-tank, non-nuclear ABM) would enable us to aid Third World countries in a less destabilizing way, and would imply the protection of nuclear arms-making capacity under agreed international inspection, since such capacity cannot be eliminated and will remain a major deterrent.

*Critics*, who represent either "peace through strength" or arms control points of view, respond that such a policy, unless introduced gradually and with care and luck, would destabilize most political understandings in our world. Switzerland pursues such a policy successfully, but does not carry such weight in the world that its inadvertencies are likely to be disastrous to others. From the military point of view, such a shift in emphasis may weaken the deterrent posture through an inability to rely on tactical nuclear weapons if the less aggressive side falls behind in the balance of conventional arms. Disarmament proponents, for their part, often argue that the increasingly destructive character of conventional arms is obliterating any distinction between conventional and nuclear weapons. Both groups may call into question the economic and social costs of a substantial conventional build-up; by some measurements, at least, nuclear weaponry is cheaper and reduces reliance on large conventional forces and on the draft.

### **III. Alternatives within the deterrence framework**

Throughout debates over arms control run at least two threads, one of which, the more general and conceptual, we have just been describing as a series of strategic options. In this section, we turn to a variety of more specific actions that may occur under one or more of the options we have just been describing. Neither our foregoing list nor this one is to be taken as exhaustive. Rather, our intention is to open the discussion by setting up for review some of the more commonly-argued embodiments of deterrence in practice.

### A. *First-Strike Capability*

“First strike” refers to the strategy and/or the capability to launch a massive and preemptive nuclear attack that would be of such magnitude that the opponent would be incapable of responding with a significant counterattack. A first-strike *strategy* is a matter of military policy decision. A first strike *capability* is a matter of both numbers and capabilities of nuclear weapons. It would require first a number of strategic weapons large enough to destroy all enemy targets capable of launching missiles. This usually means at least two weapons per site to allow for a sufficient margin of error. A first-strike capability would require, second, that these weapons have the power and accuracy to knock out hard-target missile sites. A first-strike weapon is one that has such capability, although it would not allow for a first-strike strategy unless such weapons existed in sufficient numbers.

A first-strike strategy could be adopted as a strategy of deterrence, although no nation at present claims to do so. Such a strategy is also, of course, a function of an opponent’s defensive capabilities which may improve with hardening of targets or missile defense systems. It is also an incentive for an opponent to develop his own first-strike weapon. So it seems to be an inherently destabilizing strategy, guaranteeing continued escalation of the arms race.

One of the moral dilemmas of nuclear deterrence is the fact that any concept of just war requires that targets be military targets, i.e., combatants, military installations, missile sites, war-related industry, and so forth. This requires weapons with sufficient accuracy to discriminate between such targets and non-military targets such as population centers. As weapons with greater accuracy and precision are developed, however, they may well be perceived by an opponent as first-strike weapons. This leads to the paradox in which some see the development of more accurate “counterforce” weapons (aimed at military targets) as dangerous, destabilizing, and morally reprehensible, while they see less accurate “countercity” weapons as maintaining stability and being more morally acceptable.

### B. *Build-Down*

A proposal often advanced as a less drastic alternative to the nuclear freeze (C below) is the “build-down” approach, whereby two or more parties to negotiation agree to destroy, say, two current weapons for every one built. The primary importance of such an agreement would be that it would make possible the destruction of multiple-warhead missiles and the substitution for them of single-warhead missiles. This would result in both a reduction in the number of warheads and a nuclear deterrent that is less inviting to a preemptive strike. It would therefore result (or so it is argued) in greater political stability. Both proponents and opponents of this approach would seem to agree that its operative force depends on the precise nature of the trade-off, with skeptics suggesting that the sacrifice of, say, two less technically advanced weapons which are defensive in nature, for one which is both more advanced and fundamentally destabilizing, is only a spurious form of arms control. Clearly the terms of such an arrangement would have to be very carefully negotiated to satisfy either the advocates of military strength or disarmament proponents.

### C. *The Nuclear Freeze*

Although the freeze has already commanded the support of a number of religious, secular, and political bodies, and much of the public, a brief discussion is warranted here

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to put it in the context of deterrence theory. Proponents of the freeze postulate that the arms race has gone far enough to justify a bilateral and verifiable halt in the nuclear arms race. They suggest that the awesome force of nuclear weapons, and their possession in massive numbers by major world powers, is itself a sufficient deterrent at this time to make any further escalation of the arms race unnecessary. At times of hostile deadlock, the first step should be to seize on or invent options of mutual gain. The U.S. and U.S.S.R. (it is argued) are now at a point of substantial nuclear parity, and instruments for verifying observance of a freeze are now available. Given the horrendous complexity of mutual monitoring and hair-trigger arrangements, risk-reduction centers at, e.g., Washington and Moscow would help identify false alarms and prevent a recurrence of such an unintended war as that which broke out in 1914. Even if such a freeze seemed only to perpetuate present inequities, it would still provide for a relaxation of tensions which would be more conducive to negotiations immediately following.

Those who oppose the freeze do so primarily for two reasons. First, by freezing nuclear weapons where they are now, the proposal seems to assume and even necessitate the continuation of a deterrent policy of mutual assured destruction. This means that it is coupled with the most morally unacceptable response to a failure of deterrence, i.e., the destruction of centers of population. Second, by precluding further testing, production, or deployment of nuclear weapons, a freeze would halt efforts to increase the credibility and stability, as well as the survivability, of the present deterrent through a program of weapons modernization. For example, development of anti-submarine and anti-aircraft capabilities would not be frozen, but more effective delivery systems would be. A freeze could thus actually weaken the present system of deterrence and make the morally unacceptable policy of indiscriminate use a more likely necessity as the only possible response (short of doing nothing) to an attack insufficiently deterred. Numbers of weapons, in this argument, are important, and there are definitely too many; but numbers are not as important as credibility and stability.

The fact that many opponents of a freeze state that they would support the concept under certain conditions suggests that, at least in theory, a freeze could be endorsed by all segments of the population, military or civilian, with a stake in some form of arms control. Obviously, however, those subscribing to, e.g., the doctrine of military advantage would demand a much higher threshold of proof that the freeze was risk-free than others endorsing other options.

### *D. Independent Initiatives*

Those who feel the freeze does not go far enough include some who would emphasize limited but concrete and reversible steps to begin to wind down the nuclear arms race. They feel that the present climate of international distrust makes it essential that the negotiation deadlock be broken by a positive gesture on one side. Such an initiative could take any of a number of forms, such as a unilateral decision not to deploy a particular weapon in the European theater, and could always be reversed if there were no reciprocal move by the adversary power. If reciprocity occurred, scalebacks could take place on both sides, and bargaining could resume in an atmosphere of reduced tensions. Persons holding this position may endorse the freeze, with varying degrees of enthusiasm, as a first step, but place less emphasis on conditions of verifiability and mutuality in the undertaking of an initiative.

On the other side of this issue are those who feel that a definition of reciprocity is difficult if not impossible in circumstances in which both sides differ sharply in their perception of relative strength. Furthermore, a unilateral gesture, if perceived by the

antagonist power as a symptom of weakness in the deterrent posture or of lessened resolve, may well be less rather than more likely to improve the atmosphere for negotiations.

Some who favor independent initiatives go further to question whether any nuclear power has the right to do other than reduce (in a series of phased steps) and finally eliminate altogether its nuclear arsenal. For such persons, any consideration of reciprocity is virtually irrelevant; the wind-down should proceed irrespective of what the other side does in return. Such a series of steps would show good faith in opening up new negotiating opportunities, but nonetheless this can be termed a deterrent tactic only in the extremely enlarged and relaxed sense of an appeal to world opinion and to the best impulses, as well as interests, of the potential aggressor.

Those who oppose this more drastic form of independent initiatives point out that it represents a counsel of unilateral disarmament, and might not only undercut any reasonable likelihood of progress at the negotiating table, but could well invite nuclear blackmail or a preemptive strike. They reason that justice, indeed respect for human life itself, are not served by asking a nation to undertake a risk of this magnitude. Turning the other cheek, they argue further, is advice meant to govern individual relationships, not international ones. They also question whether it is ever realistic to expect that a nation, however pacific and well-disposed, would under no condition reverse such initiatives if a threat to its interests and very survival emerged.

#### *E. Civil Defense*

Civil defense against nuclear attack, such as construction of underground shelters or plans for speedy evacuation of cities, is currently part of the deterrence problem but need not remain so. Proponents of civil defense argue that it is unthinkable and immoral to fail to take precautions to protect a civilian population against nuclear attack, and that such a move cannot conceivably be interpreted as a threatening one. Opponents point out that the question of how many, or what, can survive a nuclear attack is radically undecidable, and that such construction may increase a false sense of security on the part of the public, thus robbing arms reduction efforts of their impetus. The experience of World War II indicates that bomb shelters may, under certain conditions, merely prove to be incinerators. Some opponents of civil defense go further still and argue that a massive shelter construction program in this country might send a signal to an aggressor that we were contemplating a major strike, and would thus invite the possibility of a preemptive attack.

Civil defense can powerfully affect the psychological dimension of deterrence. The Chamberlain government's provision of gas masks for all British citizens in 1939 may well have strengthened British morale even before (as may arguably have happened) it deterred Hitler from using poison gas against English cities. Americans have strong historical reasons for instinctively disliking shelters, which among Londoners may instead evoke memories of the friendly safety of the Underground during the night hours of the blitz. On the other hand, shelters and evacuation plans can seem more practical if the world moves toward a greater reliance on defensive weapons, with offensive weapons reduced by treaty. Then, as also in the face of any threat from single terrorist attacks, the United States might be in a position more nearly analogous to that of Switzerland, which is not perceived abroad as a potential aggressor and where a concrete shelter is as much a part of life as seat-belts in a car.

### *F. Non-Violent Civilian Resistance*

Students of the Danish resistance to Hitler and Gandhi's campaign against the British in India have sometimes come to the conclusion that the U.S. should educate its people to an understanding of, and skill in, non-violent resistance against any aggression from beyond its borders or against the tyranny imposed by an occupying power. Proponents of such training may root their views in traditional pacifism and join the call for non-violent resistance to a call for complete and, if necessary, unilateral disarmament. Others see civilian resistance as one of a number of tactics which can be classified under deterrence. Their call for such a tactic may be local, rooted primarily in considerations of prudence; and, depending on a situation in a particular war zone or occupied area, they may be willing to entertain it in conjunction with some form of military or guerrilla resistance to an occupying power.

Whether conditions in Denmark or India are transferable to this country for the empowering of a civilian non-violent resistance movement is the subject of considerable debate. Many point out that the constructive influence of the U.S. on other countries has been chiefly through the words and deeds of figures like Thoreau, Lincoln, and Martin Luther King, as contrasted with the leaders of our forces in Vietnam. They extrapolate from such examples a basis for the deterrent effect of non-violent resistance. Others point out that the U.S. is not socially homogeneous or conformist, and that the policy, not being in the characteristic American grain, is likely to be felt as surrender. Thus any breach of solidarity would be likely to precipitate Petainism, corruption, and chaotic and unfocused resistance. They also question whether the non-violent resistance of a King to unjust laws emanating from a domestic government subject to democratic processes is properly analogous to resistance to occupation by a foreign power.

On balance, little is available to indicate how this method might work in the U.S. If, however, there already existed a situation in which the United States, because of its renunciation of nuclear weapons, actually found itself occupied, it is at least possible that the same attitude which led to the refusal to employ such weapons would encourage experimentation with other than violent methods of resistance. This subject, we feel, needs far more study from both a political and a moral/theological perspective.

### **IV. Afterword**

It has been argued that deterrence, in its narrower, more traditional sense of military preparedness, has kept the peace since 1945, at least in preventing a Third and probably cataclysmic World War. Critics, on the other hand, may argue that to say that deterrence "works" is rather like someone shouting triumphantly, as he falls past the sixtieth floor of a skyscraper, that he has not hit the ground yet. Obviously we have been able to do no more than provide the most schematic overview of the issue, to present several of the principal options, and to try to summarize arguments fairly on both sides. We would suggest that the following are among the questions which would need to be addressed in a fuller discussion:

- A. If we abandon the traditional military deterrent theory, what modification of it would we replace it with? Is it possible to make do with only a "moral" deterrent? With none at all?
- B. Has deterrence kept the peace at all levels? If it has kept the peace, has it served the ends of justice? For example, has the fear of nuclear war actually made conventional intervention on the side of nascent democracy (e.g., Hungary in 1956, Czechoslovakia in 1968, Poland today) less rather than more likely?

C. Given advances in more precise nuclear weaponry—weapons whose effects are more closely limited to military targets and can thus be adjudged more nearly discriminate—does the existence of these weapons make all-out war more or less likely? Can the same be asked of increasingly powerful conventional weapons? Is war a more realistic option, and therefore more tempting, if it is known that there are alternatives to “big, dirty” bombs, or does the fear of escalation itself provide an adequate hedge against an outbreak of war?

D. Closely related to C., would it be possible to level off a nuclear exchange below the point of maximum (and possibly mutual) destruction, using such weapons without ultimately resorting to countercity weapons aimed at population centers?

E. Most of this paper has presented the arms race in terms of bilateral superpower confrontation. What additional strengths and/or weaknesses does the theory of deterrence have in the light of the spread of nuclear weapons to other developed countries? To the Third World? What further complications for the theory are posed by international arms sales?

F. What are the prospects that an effective international agency could exert a counterweight to the spread of arms and thus lead to a reduction of reliance on the deterrent theory?

G. Critics of arms control argue that despite disarmament talks, there has been a steady increase in conventional and nuclear weapon stockpiling, and that such talks are thereby proved to serve merely to rationalize build-ups to the level imposed by the particular treaty. Others argue that serious negotiations do indeed reduce tensions, and point to the test ban treaty as a case in point. Which do you feel is the closer to reality in the short run? the long run?

H. To what extent should the Church be constrained by tactical, prudential considerations in responding to the arms race? That is, if nuclear deterrence is considered, in the language of *To Make Peace*, “at best a necessary evil for the short term,” how do we know when the short term is over? If the use of such weapons is sinful, is their existence sinful in the absence of incremental arms reduction, and alternatively is their existence morally tolerable if such reduction is ongoing? Is the *contemplation* of their use as morally reprehensible as, arguably, their *actual* use might be?

We look forward to the results of the Bishops’ deliberations on these issues, and offer them our prayers in the task that lies ahead.

## The Joint Standing Committee on Planning and Arrangements

Joint Rule of Order VI (17) of the Houses of the General Convention gives sole responsibility between Conventions for matters pertaining to planning and arrangements for the Convention to the Joint Standing Committee on Planning and Arrangements.

### MEMBERSHIP

- The Rev. Canon James R. Gundrum  
*Executive Officer of the General Convention*
- The Rt. Rev. Robert Rusack  
*Bishop of local diocese*
- The Rev. Arnold A. Fenton  
*General Chairman of Arrangements of the local diocese*
- The Rt. Rev. James Montgomery  
*Vice-President of the House of Bishops*
- The Very Rev. David B. Collins  
*Vice-President of the House of Deputies*
- The Rt. Rev. Scott Field Bailey, *Chair*  
*Secretary of the House of Bishops*
- The Rt. Rev. William E. Sanders  
*Chairman, Committee on Dispatch of Business, House of Bishops*
- The Hon. George T. Shields  
*Chairman, Committee on Dispatch of Business, House of Deputies*
- Mr. Matthew Costigan  
*Treasurer of the General Convention*
- Mrs. Sylvia Corey  
*Presiding Officer of the Triennial Meeting*
- Mrs. Marylyn Adams  
*Chairman of the Triennial Meeting*
- Ms. Lori Arnold  
*General Convention Coordinator*
- The Rev. Canon Lloyd S. Casson  
*Presbyter appointed by President, House of Deputies*
- Mrs. Elizabeth Weeth  
*Lay Person appointed by President, House of Deputies*

### THE REPORT

The task of the Joint Standing Committee on Planning and Arrangements is to arrange for the meeting of the Convention and to propose an agenda of the General Convention for its adoption. The Committee also investigates future sites for the meeting of the Convention and reports its recommendations to the General Convention.

The full Committee met December 1 and 2, 1982, in Anaheim, Diocese of Los Angeles. The Bishop of West Texas, the Rt. Rev. Scott Field Bailey, was named by the Committee as its Chairperson, and Clare Fisher of the General Convention Office was named the Secretary. The planning and arrangements made for the meeting of the General Convention in New Orleans were reviewed in detail, as were the legislative process, the worship services at the Convention, and the extra events that surround the Convention. The facilities of the Anaheim Convention Center were inspected and preliminary assignments of available space were made for the meetings of the two Houses, the Triennial,



the exhibits, the committees, the open hearings, the press, the Chapel and the Convention offices. A second meeting of the Committee was also held in Anaheim, December 6 and 7, 1984, to finalize the arrangements and agenda for the meeting of the 1985 General Convention. In the interim between the two meetings, Ms. Lori Arnold assumed the responsibility of General Convention Coordinator.

### **Worship at the Convention**

The Rules of Order of each of the Houses of the Convention provide for daily devotions which are under the direction of the presiding officer of each House.

A daily Eucharist for the Convention is scheduled at an early morning hour each day in the Convention Chapel. The Chapel will be open from 7 a.m. to 7 p.m. during the entire Convention for a time of quiet and prayer, with members of a religious order present. Special services may be scheduled through the Convention Coordinator and the local planning committee of the Diocese of Los Angeles.

There will be an Opening Eucharist for the Convention which will call together all segments of the membership and visitors. The preacher will be the Archbishop of Canterbury.

### **FUTURE SITES OF GENERAL CONVENTION**

The Joint Committee on Planning and Arrangements will present in a supplemental report to the Convention (it will not be completed by the editorial deadline of the Convention's Blue Book) a cost analysis of a meeting in 1988 at four sites, including Anaheim and Detroit.

The supplemental report will also include studies of future sites for Convention in the triennials beyond 1988.

### **A SHARED TRAVEL FUND**

The 67th General Convention meeting in New Orleans in 1982 adopted Resolution D-91A calling for a study to be made for "Establishment of a Shared Travel Expense Fund for General Convention."

A study was undertaken by the Planning and Arrangements Committee, and as a result, the Committee does not recommend the establishment of such a fund.

### **General comments concerning the intent of the study**

It was thought that, inasmuch as the General Convention is limited to approximately a dozen or so cities and six campus sites in the United States, due to the number of persons who attend General Convention, it would be fairer for all dioceses concerned if a fixed travel cost figure could be established for all dioceses on a shared basis, regardless of where the diocese is located. The following comments are related to this required study.

### **Current practices**

All aided dioceses—that is, 22 overseas dioceses and the 10 aided U.S. dioceses (Coalition 14)—are required to include in their operating budget on an annual basis one-third of the estimated General Convention expenses. This was done in order to avoid

having in the budget in the year of Convention a large lump sum figure. Therefore, since the aided dioceses are part of the Program Development Budget, all dioceses in the United States support to some degree the present funding for General Convention for these aided dioceses.

Setting aside on an annual basis the cost of General Convention seems to be a common practice in the majority of other U.S. dioceses.

In fact, with respect to a much larger expense, such as the Lambeth Conference every ten years, aided dioceses also make provision on an annual basis for this estimated cost. Therefore, the burden of meeting the General Convention expense can be planned well in advance of the actual year in which the Convention takes place, inasmuch as the location is announced far in advance and the budgetary procedures do permit, and most cases are presently providing for this expense on an annual basis.

### **Problems of developing criteria for a fund**

To determine the number of bishops and deputies, and possibly two alternates from each diocese, who will go to a General Convention site is a simple matter. However, to determine the cost of travel for the entire United States for those who would be official representatives at General Convention is a much more complex problem. The number of bishops officially represented at Convention varies greatly from diocese to diocese.

Travel costs on heavily traveled routes change constantly. This last year, air fares from New York to San Francisco and return were much cheaper than fares from the middle of the U.S. to either the East Coast or the West Coast, especially from areas without airline competition. The question arises as to how to determine what air fare to use in order to get an average cost per official participant at Convention in creating a pool. We could second-guess the first and second year of the triennium, coming in with a high estimate rather than a low estimate. However, how could we adjust it in the third year? This must be done and received in January of the year of Convention. We would probably have to determine the travel cost figure based on June of the prior year, inasmuch as the amount must be incorporated in each diocesan budget for the year in which the Convention is held. What it comes down to is that each diocese would provide, on an annual basis, some estimated cost figure, based on this averaging which mechanically is no different from what most dioceses are doing now anyway.

Some technicalities could be overcome as follows: If there were a surplus in the fund, we could credit this against the average cost for the next Convention, thus lowering the amount needed in the pool. If there were a shortage, then we could increase this amount when we averaged the cost for the next Convention, thus increasing the amount.

We could assume that the amount, based on the number of bishops, deputies, and perhaps two alternates, would be paid to each diocese August 1 of the General Convention year, so that they would have the necessary funds in time.

Some unknowns are:

1. If this arrangement were mandatory, and a diocese failed to participate, what means of enforcement do we have, and, if it is not paid, who pays for the additional cost?
2. Should there be some provision for retired bishops?
3. If bishops, deputies, and two alternates do not attend, for whatever reason, would the diocese still be entitled to the allowance for this group?
4. The greatest cost for attending General Convention is attributable to dioceses located outside the United States. At the present time, they are required to include the estimated cost in their budgets on an annual basis. If a pooled travel fund were

**PLANNING AND ARRANGEMENTS**

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to be instituted, could we assume that this cost, currently paid for by the General Church Program Budget, would be reduced, inasmuch as the cost for overseas dioceses on an average basis would be reduced and absorbed by U.S. dioceses?

**General Comments**

We believe the proposal could very easily create an administrative nightmare with the national Church staff being the collecting agency and a payment agency, trying to determine an equitable average in travel cost for all dioceses (possibly including overseas dioceses). It might cost possibly one-fourth of a full-time employee's time to do this, including a portion of secretarial time to communicate, etc. In light of these various comments, we would recommend the following:

1. That we encourage each diocese to include in their annual budgets one-third of the estimated cost for attending General Convention.
2. That we not move towards a pooled travel fund at this time.

**RESOLUTIONS**

**Resolution #A—130**

*Resolved, the House of \_\_\_\_\_ concurring, That the 1985 General Convention function through the following activities:*

1. Formal legislative session of the two houses;
2. The several joint sessions;
3. Meetings of the legislative committees of the two houses; and
4. Open hearings to be conducted as needed by all legislative committees.

**Resolution #A—131**

*Resolved, the House of \_\_\_\_\_ concurring, That the schedule and daily timetable of the 68th General Convention held in Anaheim, California, 1985, be:*

**September 7, Saturday**

7:00 a.m. -	Daily Convention Eucharist
7:30 a.m. - 8:30 a.m.	Deputy certification
9:00 a.m. - 10:30 a.m.	Opening legislative session
11:00 a.m. - 12:30 p.m.	Joint session to receive the reports of Executive Council and the Presiding Bishop
2:00 p.m. - 6:00 p.m.	Legislative session
8:00 p.m.	Legislative committees meet

**September 8, Sunday**

7:00 a.m. - 7:45 a.m.	Deputy certification
8:00 a.m. - 9:30 a.m.	Legislative session
10:00 a.m. - 12:30 p.m.	Convention Eucharist—UTO Ingathering
2:00 p.m. - 4:00 p.m.	Legislative session
4:00 p.m. - 6:00 p.m.	Legislative committees meet

*[N.B. Last day for deputies and bishops to introduce new resolutions]*

**September 9, Monday**

7:00 a.m. -	Daily Convention Eucharist
7:30 a.m. - 9:30 a.m.	Deputy certification
8:00 a.m. - 9:30 a.m.	Legislative committees meet

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10:00 a.m. - 12:30 p.m. Legislative session  
2:00 p.m. - 6:00 p.m. Legislative session  
8:00 p.m. - 10:00 p.m. Committee meetings and open hearings

### September 10, Tuesday

7:00 a.m. - Daily Convention Eucharist  
7:30 a.m. - 9:30 a.m. Deputy certification  
8:00 a.m. - 9:30 a.m. Legislative committees meet  
10:00 a.m. - 12:30 p.m. Legislative session  
2:00 p.m. - 6:00 p.m. Legislative session  
8:00 p.m. Committee meetings and open hearings

### September 11, Wednesday

7:00 a.m. - Daily Convention Eucharist  
7:30 a.m. - 9:30 a.m. Deputy certification  
8:00 a.m. - 9:30 a.m. Legislative committees meet  
10:00 a.m. - 12:30 p.m. Legislative session  
2:00 p.m. - \_\_\_\_\_ p.m. Joint Session—Report of Committee to Nominate Presiding Bishop  
\_\_\_\_\_ p.m. - 6:00 p.m. Legislative session  
8:00 p.m. - 10:00 p.m. Los Angeles Night

### September 12, Thursday

7:00 a.m. - Daily Convention Eucharist  
7:00 a.m. - 8:30 a.m. Deputy certification  
7:30 a.m. - 8:30 a.m. Legislative committees meet  
9:00 a.m. - 12:30 p.m. Legislative session  
2:00 p.m. Joint Session—Report of PB&F  
\_\_\_\_\_ p.m. - 6:00 p.m. Legislative session

*[N.B. Last day for committee reports, except PB&F]*

### September 13, Friday

7:00 a.m. - Daily Convention Eucharist  
7:00 a.m. - 8:30 a.m. Deputy certification  
7:30 a.m. - 8:30 a.m. PB&F open hearings  
9:00 a.m. - 12:30 p.m. Legislative session

*[N.B. Deadline to consider PB&F report]*

2:00 p.m. - 6:00 p.m. Legislative session

### September 14, Saturday

7:00 a.m. - Daily Convention Eucharist  
7:00 a.m. - 8:30 a.m. Deputy certification  
9:00 a.m. - 12:30 p.m. Legislative session  
2:00 p.m. - 6:00 p.m. Legislative session  
6:00 p.m. Adjourn *sine die*

The Joint Nominating Committee for a Presiding Bishop having submitted its report presenting the names of not fewer than three members of the House of Bishops for the consideration of the two Houses in the choice of a Presiding Bishop, pursuant to Title I, Canon 2, Sec. 1, the Committees on Dispatch of Business of the House of Bishops and the House of Deputies propose the adoption of the following resolution.

### Resolution #A—132

*Resolved*, That the following procedures be adopted in the nomination of persons for the office of Presiding Bishop, pursuant to Title I, Canon 2, Sec. 1(d):

1. That the House of Bishops and the House of Deputies set a special order of business for a joint session at 2:00 P.M. on September 11, 1985, for the purpose of receiving the report of the Joint Nominating Committee for Election of a Presiding Bishop. The names of persons nominated by the Joint Nominating Committee shall then be deemed to have been placed in nomination and the biographical sketches

printed on pages 72 through 79 of the Blue Book shall be deemed to be the equivalent of nominating speeches, and no member of either House at the Joint Session shall be recognized to speak further on behalf of such nomination.

2. That the Secretary of the General Convention prepare a form for nomination for Presiding Bishop which shall contain blanks for the inclusion of:

- (a) Name of nominee;
- (b) Diocese;
- (c) Space for a biographical sketch of the nominee, not longer than 150 words;
- (d) Certification that the nominee consents to being placed in nomination;
- (e) Signature of nominator, order, and diocese.

3. Additional nominations may be made from the floor by name and diocese only, accompanied by a written nomination form to be submitted to the Secretary of the General Convention at the time of nomination.

4. The Secretary of the General Convention shall publish the biographical sketches, as filed in nominations from the floor, of all such nominees, arranged in alphabetical order, to be distributed to the House of Bishops and the House of Deputies not later than 5:00 P.M. on September 11, 1985. Publication by the Secretary of General Convention shall be deemed to be the equivalent of nominating speeches, and no member of the House of Bishops or the House of Deputies shall be recognized to speak further on behalf of such nomination.

5. Discussion of the report of the Joint Nominating Committee shall be limited to its consideration of the Office of Presiding Bishop, in the light of the requirements of the Constitution and Canons of the Episcopal Church, defining his responsibilities, the profile developed for the office of Presiding Bishop in the light of its historical development and present position, the qualifications, background experience, education, and unique gifts required of the bishop selected to fill the office of Presiding Bishop, as charged by Resolution A-140 of the 1982 General Convention (*Journal*, pp. C-72-73).

6. That the House of Bishops set a special order of business at 8:00 A.M. on September 12, 1985, for the purpose of electing a Presiding Bishop, and remain in session until it shall elect a Presiding Bishop or find itself unable to elect from among the persons nominated.

7. If the House of Bishops elects a Presiding Bishop, that the House of Deputies set a special order of business immediately upon notice of the election to vote to confirm or not to confirm such choice of Presiding Bishop.

8. If the House of Bishops finds itself unable to elect a Presiding Bishop from among the nominees, the joint session shall be resumed immediately, at which time additional nominations may be received.

9. Upon confirmation of a House of Bishops choice of Presiding Bishop by the House of Deputies, that the House of Deputies set a special order of business, to which the members of Triennial shall be invited, to receive the Presiding Bishop and acknowledge his election.

10. That the House of Bishops and the House of Deputies each adopt their own procedures for election and confirmation, respectively.

**Resolution #A—133**

*Resolved*, the House of \_\_\_\_\_ concurring, That neither house modify the foregoing schedule without due notice to the other.

FINANCE

Resolution #A—134

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$26,700 for the expenses of the Joint Committee on Planning and Arrangements.

Respectfully submitted,

Scott Field Bailey,  
*Chair*

# The Joint Standing Committee on Program, Budget, and Finance

The Committee began its work for the triennium after the appointment of the following members by the President of the House of Deputies and the Presiding Bishop after the 67th General Convention.

## MEMBERS

### Bishops

	<i>Diocese</i>	<i>Province</i>
The Rt. Rev. Telesforo A. Isaac	Dominican Republic	9
The Rt. Rev. Stanley F. Hauser	West Texas	7
The Rt. Rev. Henry Hucles III	Long Island	2
The Rt. Rev. George Hunt	Rhode Island	1
The Rt. Rev. Donald M. Hultstrand	Springfield	5
The Rt. Rev. Charles F. McNutt, Jr.	Central Pennsylvania	3
The Rt. Rev. Brice Sidney Sanders	East Carolina	4
The Rt. Rev. Leigh Wallace, Jr.	Spokane	8
The Rt. Rev. James Warner	Nebraska	6

### Presbyters

	<i>Diocese</i>	<i>Province</i>
The Rev. William G. Burrill	Northern California	8
The Rev. Dr. Leonardo Cespedes	Northern Mexico	9
The Rev. Ann Coburn	Connecticut	1
The Rev. J. Frederick Patten	Western Louisiana	7
The Ven. Arthur B. Williams, Jr.	Ohio	5

### Lay Persons

	<i>Diocese</i>	<i>Province</i>
Mrs. Karl Anderson	Iowa	6
Mr. Paul M. Chalk	Nevada	8
Sr. Jose Ramiro Chavez	El Salvador	9
Mrs. Margaret Fitter	Rochester	2
Mr. Jack Hebdon	West Texas	7
Mr. Lawrence M. Knapp	Pittsburgh	3
Mr. Joseph Leidy	Newark	2
Capt. Janet L. Maguire, USN (Ret.)	Virginia	3
Mrs. Clay Moody	Northern Indiana	5
Mr. George R. Rea	Mississippi	4
Mr. John Rohde	Colorado	6
Mr. Byron Rushing	Massachusetts	1
Mr. Thomas S. Tisdale, Jr.	South Carolina	4

During the triennium, two changes have occurred in the Committee's membership. The Rev. William G. Burrill of Northern California became Bishop of the Diocese of Rochester and thus ineligible to continue service on the Committee. The Rev. Victor Ta Wei of the Diocese of California was appointed to the Committee in the place of Fr. Burrill as a representative of Province VIII. The Rev. J. Frederick Patten of Western Louisiana, Province VII, resigned from the Committee because he did not plan to be a deputy at the 68th General Convention. He has been replaced by the Rev. Canon Ronald Wiley of Nebraska.

## WORK OF THE COMMITTEE

The first meeting of the Committee was held on March 21-23, 1983 in New York City. The purpose of the meeting was to organize for the triennium, to orient new

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members on the Committee's work, and to elect officers and appoint subcommittees. The meeting was convened by the Rt. Rev. Telesforo A. Isaac and the following officers were elected: *Chairman*, the Rev. William G. Burrill; *Vice Chairman*, Mr. Paul M. Chalk; and *Secretary*, Mrs. Nancy Moody. After the appointment of members to each of the Committee's sections, the following chairmen were appointed:

Program:	Janet L. Maguire
Expense:	Thomas S. Tisdale, Jr.
Audit:	Joseph Leidy
Presentation:	Nancy Moody

The Executive Committee comprises the officers, the chairmen of the Program and Expense sections; the Rt. Rev. Telesforo A. Isaac, House of Bishops liaison; The Ven. Arthur B. Williams, Jr., Executive Council liaison; and the Rev. Canon James R. Gundrum, Mr. Matthew Costigan, and Mr. Kenneth W. Miller, as *ex officio* members. During the triennium, Mr. Miller resigned as Treasurer of the General Convention and his duties were undertaken by Mr. Costigan.

At the organizational meeting, it was resolved by the Committee that all General Convention resolutions on matters affecting the Budget be filed with the Secretary of the General Convention no later than midnight on the First Legislative Day. Such action would require that all resolutions dealing with money matters be filed with the Secretary no later than midnight, September 8, 1985.

### Executive Committee

The Executive Committee met by conference call on October 21, 1983 to adjust the percentage of the 1985 assessment for the General Convention Budget, to recommend the creation of a new General Convention staff position, and to approve six General Convention budget adjustments. Action to accomplish the purpose of the meeting was taken, and it was determined that all matters pending before the Committee had been satisfactorily resolved.

The second meeting of the Executive Committee was held on March 1, 1984 in Chicago, Illinois. The Chairman, the Rev. William G. Burrill, resigned from the Committee due to his election as Bishop of Rochester, which made him ineligible for further service on the Committee. Thomas S. Tisdale, Jr. was elected interim Chairman, and Paul M. Chalk was elected interim Chairman of the Expense Section in place of Mr. Tisdale. Other action taken by the Executive Committee included approving the salary of the Presiding Bishop for 1984.

### Expense Section

The Expense Section of the Committee on Program, Budget, and Finance is responsible for the management of the General Convention Assessment Budget. The Assessment Budget funds all of the interim bodies of the General Convention.

The Expense Section of Program, Budget, and Finance met on March 2-3, 1984 in Chicago, Illinois to review the General Convention Assessment Budget and to meet with a representative of each of the interim bodies of the General Convention to review the 1984-85 Budget. The Expense Section approved Budgets for the General Convention in the amount of \$1,516,970 for 1984; and \$1,757,559 for 1985.



**Audit Section**

The Committee's Audit Section supervises the accounting procedures and fiscal policies of the Church. During the triennium, Mr. Matthew Costigan became Treasurer of the General Convention in place of Kenneth Miller, who resigned. The Audit Section has met at various times during the triennium with the Treasurer, and has taken action necessary to control the expenses of the General Convention, regularly consults with the Treasurer in connection with management of the Budget.

**Program Section**

It is the responsibility of the Program Section of Program, Budget and Finance to consult with the Executive Council to review Budget changes, and to plan the Budget for the next triennium. The chairman, Janet L. Maguire, met with representatives of the Executive Council and staff on March 6-7, 1985 at the Episcopal Church Center in New York. The meeting was preliminary to the presentation of the proposed Budget to the Committee on Program, Budget, and Finance on May 21-23 in New York. Thomas S. Tisdale, Jr., interim Chairman, also attended the Budget planning session.

After the Committee receives the proposed Budget for the next triennium from the Executive Council, it will consider both the Program and Expense Budget proposals which will be formally presented to the General Convention in September, 1985. It is anticipated that the Committee's deliberations will begin on September 2, 1985 when the Executive Committee will meet prior to the commencement of General Convention.

The Church is indebted to the work of all the members of the Committee during the last triennium, but is particularly thankful for the service of the Rt. Rev. William G. Burrill who served as Vice Chairman during the last triennium, and Chairman until his recent election to the episcopacy.

**RESOLUTION**

**Resolution #A—135**

*Resolved*, the House of \_\_\_\_\_ concurring, That \$103,500 be allocated from the Assessment Budget of the General Convention for the work of the Joint Standing Committee on Program, Budget, and Finance for the 1986-1988 triennium.

**EXPENDITURE FOR 1983-1985 TRIENNIUM**

<i>1983</i>	<i>1984</i>	<i>Budgeted for 1985</i>
\$15,054	\$23,729.12	\$59,100

Respectfully submitted,

Thomas S. Tisdale, Jr.

# The Standing Commission on The Church in Small Communities

## COMMISSION MEMBERS

The Rt. Rev. William Beckham—Columbia, South Carolina  
The Rt. Rev. Donald J. Davis—Erie, Pennsylvania  
The Rt. Rev. William H. Wolfrum—Denver, Colorado  
The Rev. George E. Bates—Albuquerque, New Mexico  
The Ven. Carlson Gerdau—St. Louis, Missouri  
The Rev. Frederick Johnson—Spring Valley, New York  
Mrs. Vivian Winter Chaser—Tempe, Arizona  
Mrs. Dennie Flowers—Laceiba, Honduras, C.A.  
Mr. Clarence R. Pierce—Jackson, Mississippi  
Mr. Stephen B. Smith—Blacksburg, Virginia  
Mrs. William Nichols—Littleton, New Hampshire  
Mrs. Orlando B. White—Denmark, South Carolina

### Also assisting the Commission

The Rev. Richard E. Gary—National Church staff, New York  
The Rev. James R. Gundrum—*Executive Secretary*, General Convention, New York, New York

## PURPOSE

Canon 1.1.2(n): “. . . to concern itself with plans for new directions for Churches in Small Communities.”

## BACKGROUND

In 1979, the Commission set forth a vision of the future of the small congregation, a vision intended to guide its work through the triennium. Our proposals for the next three years are not limited to issues suggested by that vision. However, we again affirm that vision; and our proposals do include continued efforts on its behalf.

### A Vision of the Future of the Small Congregation

#### Commission Report to General Convention in 1979

- 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 of 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.

In 1982 we also set forth five objectives. Here is a report on the activities of the Commission related to its objectives for the triennium.

*Objective 1.* To conduct a study of national Church Canons in an attempt to identify anything previously unnoticed that may be detrimental to the ministry or life of the small congregations; to publish findings; and as appropriate to propose responses.

This objective was not completed in this triennium because major revisions of the Canons which have to do with ministry will not take place until the 1988 General Convention. A beginning towards achieving this objective, however, was made as a member of the Commission was asked to attend, and did attend, a meeting of the Council for the Development of Ministry, the originator of these canonical changes. A member of the Commission will be attending meetings in the future.

*Objective 2.* To sponsor or contribute to the sponsorship of three forums which will bring appropriate people into a dialogue that will stimulate new action or generate new information or insights related to church work in small communities; and out of this to propose appropriate policy for General Convention consideration.

The Standing Commission of the Church in Small Communities in the summer of 1983 called together a group of 20 bishops, clergy, and laity from all sections of the country with wide ranging experience in churches in small communities. This group met for two days to consider the problems that limit clergy placement and continuing ministry in small rural and isolated churches. This meeting was held under the leadership of the Alban Institute and resulted in *A Study in Clergy Leadership in Small Communities*.

*Objective 3.* To sponsor, encourage and/or contribute to one to three research projects related to the work of the Church in small communities, to disseminate findings and perhaps propose responses. Other areas under consideration are: compensation/pension plans and their impact on small community mission strategy; the present state of clergy who work in small churches and other than full time jobs: How are they doing? How do they feel about their lives?

As a result of the two-day forum, a major study was undertaken to ascertain the factors that limit effective stable clergy placement in continuing ministry in small, rural, and isolated churches. The Rev. Alice Mann, in association with the Alban Institute, assumed direct responsibility for that study, and during 1983 and 1984 polled all bishops in the Church and did extensive interviewing of 21 dioceses and individuals who have been involved in small community church work. The results of that study are now available under the title, *A Study in Clergy Leadership in Small Communities*, and are available to each diocese.

The initial assumption that the difficulty of providing and sustaining able clergy leadership in small communities has multiple causes was strongly confirmed by the study. "No matter how one sifts the data, no one or two action steps emerge as 'the solution'."

The study identifies a number of potential points of intervention for the Church at both the diocesan and national levels. We feel that all of these are important and would like to stress several of them in this report.

1. The assumption is widespread that since Episcopalians comprise slightly more than 1% of the total population, we are doomed to be a small and probably dependent Church in small communities. We must begin to assume that the Episcopal Church can and should claim a larger percentage of the population in most communities, and structure ministry to support an effective evangelization. This will require a self-conscious effort toward attitudinal change at national, diocesan, and congregational levels.
2. We must address inequities in pension and salary among clergy in congregations of different sizes and locations. Weighing pension increases towards the lowest salaried clergy and providing diocesan benefits (annuities for those living in rectories, supplementary retirement accounts, etc.) are a positive step. However, the fundamental problem is the wide disparity in salaries from one parish to another. On the whole, our compensation schemes have sought to rationalize and justify the discrepancy (sometimes with size as the stated criterion, sometimes with size expressed indirectly as "level of responsibility"). We need a serious inquiry into the way salaries are equalized in other parts of the Anglican communion, and proposals for steps in our system to remove the inequities.
3. It is obvious to this Commission when candidates present themselves from small communities for seminar-trained ordination, our selection and training process for clergy chooses with difficulty and perhaps infrequently selects candidates who are likely to function well in small and isolated communities. Dioceses need to shift from a passive to a more active stance in the entry steps of the ordination process, and actively seek those with a vocation and gifts to carry out mission in a variety of settings. At the seminary level, seminarians need greater exposure to small community ministries, and training for such should be a required part of the ordination process.
4. There are six major approaches to small community churches: Full-time single cures; part-time single cures; yoking; clusters and cures served by local residents with alternate preparation. The study shows that it is perceived by a majority of the Church that full-time single cures, where they can be realistically sustained and where the clergy have parish development training and collegial support structures, have the greatest potential for supporting a full expression of the Christian life, long-term stability, effective service, evangelization and stewardship. Others, however, feel very strongly that other approaches must be used in small churches because full-time single cures cannot be realistically continued or theologically justified in many places.
5. It has been obvious from the beginning of the study that one of the great needs of ministry in churches in small communities is some ongoing agency or entity to be a repository of information and a clearinghouse for resources in the special needs and concerns of churches in small communities. We continue to reinvent the wheel with alarming regularity because there is no such coherent and ongoing system. Providing such a resource is seen by this Commission as a very high priority. (See resolutions)

"While it is frustrating to wrestle with a systemic problem, decision makers who take the time to map out the elements and consider the inner relationships will see more long-term results than those who pour their energies into gimmicks or one dimensional 'answers.'" Overemphasis on promoting a "new" ideology of ministry, constructing the "right" kind of seminary training, establishing "the" program or center for churches in small communities, etc. will distort the problem-solving process, even though theological concepts, seminary problems, and national programs and centers will all have a place in the solutions.

A study was also undertaken with The Church Pension Fund to deal with the question of "What can the Pension Fund do, if anything, about assisting competent clerical leadership to stay in small communities where salaries are low therefore pensions are lower than other areas?"

It was learned that the Pension Fund already operates on the principle that those receiving the lowest pension should receive the largest increases. The question of late entry into the ministry and early retirement of clergy to small communities was discussed at considerable length by the Commission and is being addressed by The Church Pension Fund.

Concerned with helping the large number of clergy and dependents involved, the Fund supported two meetings with members of the Commission and met with the entire Commission during its October 1984 and February 1985 meetings. At that meeting Mr. Robinson, President of The Church Pension Fund, presented some alternatives which might assist clergy in small churches.

The Rev. Craig Casey and Mr. Barry Podob of The Church Pension Fund also met with the Commission and agreed to sponsor and conduct a study of the salaries in small communities versus other areas in the domestic life of the Church. The purpose of this study was to determine the veracity of the statement that those in small communities are paid significantly lower salaries. Seven test dioceses were chosen and thoroughly studied.

While this was a cross-section of only five percent (5%) of the clergy of the Church, it did show that in those dioceses compensation for clergy in small communities was approximately \$4,000, or 20%, less than for clergy in large communities. This difference may be a factor that contributes to instability of ordained ministry in churches in small communities.

*Objective 4.* To continue to be involved in advocacy role for the needs and concerns of small dioceses, congregations, and individuals (clergy and laity) who are engaged in ministry among people located in small communities or isolated places—such as those engaged in agriculture, forestry, mining, and fishing, and those on Indian reservations and in resort areas.

The Commission spent significant time monitoring the use of the proceeds of the sale of the Roanridge property. In the fall of 1984, it spent a large part of its meeting discussing the sale of the Roanridge property (which is the basis of the Cochell Trust). The Commission expressed its strongly felt concern that this money continue to be used for *The Training of Town and Country Ministry and Rural Christian Workers of the Protestant Episcopal Church in the United States of America*. Expressions of the Commission's concern on this matter were circulated at various levels of the Church.

*Objective 5.* To continue in liaison with agencies and networks making common cause on behalf of the Church in small communities; to stimulate, encourage, where possible to attempt to identify new issues, and to attempt to bring appropriate matters before General Convention of this Church.

The Commission has already reported and met frequently with The Church Pension Fund in the cause of the clergy in small communities. A member of the Commission attended the Council for the Development of Ministry to represent the concern for ministry in small communities. Members of the Commission were at the Presiding Bishop's Conference on peace in April, 1984.

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### Regarding Resolution #B-60

The 1982 Convention offered the following resolution:

*“Resolved, That the question of changing the name of the Commission on the Church in Small Communities to the Standing Commission on Small Churches be referred to The Standing Commission on Church in Small Communities for a report to the 68th General Convention.”*

The Commission decided to continue its work under its present banner, “The Standing Commission on the Church in Small Communities,” concluding that a name change would limit both focus and effectiveness.

The Commission affirms that smallness can be beautiful, and it will do all in its power to help dispel the assumed myth within the Church that smallness in size equals ineffectiveness in ministry. However, to limit the Commission’s focus to small churches would mean that its focus would always be changing. The church within any community is not static. Many of the Episcopal Church’s small congregations are in a state of flux. They may grow in size and become medium or large-sized parishes or they may decline and die along with a declining and dying community.

The focus will continue to be the Church in small communities. The commission believes that churches in a rural or small town setting, regardless of size, have more in common than do churches which are small regardless of their setting. The Commission, then, may work with congregations, dioceses, and the General Convention on some of the following issues faced by the churches in the setting of the small community: increased concentration of land ownership and use in the hands of a few; the secular society’s continued desensitization of humankind’s relationship with the Creator and the created order (especially the land and natural resources); and the procurement of clergy in non-metropolitan ministries.

### SPECIFIC OBJECTIVES

1. Establish an Office of Ministry in rural and small communities.
2. A major consultation on the theology and stewardship of land use, the findings of which would be shared with the General Convention and other churches for 1986.
3. A meeting will be held in a diocese of the Ninth Province to experience church life in small churches in this important part of our Church.
4. To continue study and recommendation about churches in small communities. Special emphasis will be placed on information from lay persons.
5. To continue to develop linkages with other groups concerned with churches in small communities. A special linkage will be made with the Council for the Development of Ministry to continue the investigation and development of supplemental retirement benefits for clergy in churches in small communities.

### RESOLUTIONS OF THE 1982 GENERAL CONVENTION

#### Referred to the Standing Commission on the Church in Small Communities

(A-107a)

*Subject.* Specific concern and advocacy for small congregations in each diocese. Appro-

ropriate staff persons at Executive Council with responsibility for work in churches in small communities.

*Results.* Resolution communicated to dioceses. Specific person appointed who participated in regional small church meetings in Piedmont, through New Directions, and with the work of the Standing Commission on the Church in Small Communities.

(A-108a)

*Subject.* Seminary training for work in small communities.

*Results.* Chairperson of the Standing Commission on the Church in Small Communities wrote each seminary urging one faculty member be responsible for this work. Executive for Mission discussed needed training at Missions Conference. Three seminaries have problems.

(A-111)

*Subject.* Land use.

*Results.* To be a major part of the work of the Standing Commission on the Church in Small Communities in the next triennium.

(B-006)

*Subject.* Hunger and land use.

*Results.* The Hunger Network has begun to work in this area.

(B-60)

*Subject.* Name change.

*Results.* See report of the Standing Commission on the Church in Small Communities.

(D-75a)

*Subject.* Economic crisis in small communities

*Results.* Inner faith organizing network has been in this area. There have been ecumenical consortiums on plant closings as well as the Great Lakes Conference, September 1984.

(D-97)

*Subject.* Specialized training in seminary

*Results.* Chairman wrote urging seminary so to do.

## RESOLUTIONS FOR THE 1985 GENERAL CONVENTION

### Resolution #A—136

*Resolved,* the House of \_\_\_\_\_ concurring, That there be an officer on the Executive Council staff whose primary responsibilities are to be a resource, trainer, developer of programs, historian, and advocate of the ministry of churches in small communities; and be it further

*Resolved,* the House \_\_\_\_\_ concurring, That the income from the Cochell Trust be used for this purpose.

EXPLANATION: *A Study in Clergy Leadership in Small Communities*, and other persons and studies, show conclusively that any movement or work to be successful

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needs an advocate in the structure of the Church as well as someone whose primary responsibility is to develop the program training events and the linkages of that movement.

**Resolution #A—137**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 68th General Convention recognizes the continuing urgent need for ministry among migrant workers and the rural poor; commends the dioceses and congregations that are deeply committed to this ministry; and urges the increasing awareness by dioceses and congregations to opportunities to undertake and support this ministry; and be it further

*Resolved*, That the appropriate members of the Executive Council staff are encouraged to assist those who are engaged or about to be engaged in this ministry in communicating with and supporting each other as well as those ecumenical partners already engaged in this ministry.

**PROPOSED BUDGET**

	1986	1987	1988
Commission meetings	\$10,000	\$24,000	\$12,000
Subcommittee meetings	1,500	2,000	2,000
Forums	15,000		
Telephone, postage, office expense	250	250	250
Study, research, reporting	2,500	2,500	2,500
<b>Totals</b>	<u>\$29,500</u>	<u>\$28,750</u>	<u>\$16,750</u>
<b>Total—Three-year period</b>			<u><u>\$74,750</u></u>

Respectfully submitted,

William A. Beckham



# The Committee on The State of the Church

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## Foreword

During this triennium, the Committee on the State of the Church attempted to assess the state of the Church and the attitudes of its lay members in several ways. The description of these studies, together with the conclusions drawn, and specific recommendations, are presented in the subsequent sections of this report.

In carrying out its work, the Committee met as a whole four times, one of these meetings being coupled with a meeting of the Council of Advice to the President of the House of Deputies, of which the members of this Committee are a part.

## A. MEMBERSHIP

Province 1	The Rev. Harvey H. Guthrie, Jr. (Massachusetts) Mrs. Joan W. Bray (Connecticut)
Province 2	The Rev. Carol Anderson (New York) Dr. Warren C. Ramshaw (Central New York)
Province 3	The Rev. Linda L. Grenz (Delaware) Mr. Calhoun Bond, (Maryland) <i>Secretary</i>
Province 4	The Rev. Kenneth Major <sup>1</sup> (Southeast Florida) Mrs. Kit Caffey (Central Gulf Coast)
Province 5	The Rev. Robert J. Center (Northern Indiana) Mr. W. Scott Gerstenberger, (Michigan) <i>Chair</i>
Province 6	The Rev. Canon Ronald L. Wiley (Nebraska)
Province 7	The Rev. James L. Tucker (Texas) Mr. Jesse Milan (Kansas)

<sup>1</sup> Did not participate in the work of the Committee.

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Province 8	The Rev. Canon Roswell O. Moore (California) Mrs. Marion Cedarblade (California)
Province 9	Mr. Carlos Austin (Panama)

### B. COMMUNICATING THE ACTIONS OF GENERAL CONVENTION

As part of its continuing interest in discerning implementation at the diocesan level of actions of General Convention, the Committee on the State of the Church, during the Fall of 1984, surveyed 96 dioceses to inquire about actions involving nine General Convention resolutions. Fifty-eight dioceses responded to the survey.

The table below shows the nine resolutions and the percentage of the dioceses which have taken some action to implement each resolution.

<i>Resolution</i>	<i>Percentage of dioceses taking some action</i>
1. Church support of seminaries (B-127)	96%
2. Lutheran-Episcopal dialogue (A-37)	89
3. Next Step in Mission/SWEEP (A-155A)	88
4. Tithing as a norm (A-117, A-116)	86
5. Peace concerns (A-135, A-137)	82
6. Pre-retirement programs, ongoing counseling for clergy (B-20)	77
7. Identification of needs, provision of resources for older persons (B-21)	74
8. Jubilee ministries (A-80)	67
9. Affirmative action (D-78)	49

In response to this survey, the Committee offers the following resolutions.

#### **Resolution #A—138**

Actions of General Convention.

*Resolved, the House of \_\_\_\_\_ concurring, That the Bishops and Deputies of each Diocese, after receiving the Summary of Actions of General Convention, determine a plan to communicate to the congregations and people of their Diocese the actions of General Convention; and be it further*

*Resolved, That the Secretary of each Diocesan Convention subsequently file by January 1, 1987 with the Secretary of General Convention, for transmittal to the Committee on the State of the Church, a report stating the diocesan plan for implementing those decisions of General Convention which call for specific action on the part of the Dioceses.*

#### **Resolution #A—139**

Direct Church agencies to increase social community outreach.

*Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention affirm the work of the Standing Commission on Human Affairs and Health, the Standing Commission on the Church in Metropolitan Areas, the Jubilee Ministry, and related Church agencies which address social and economic needs and, in light of*

reduced governmental support to meet needs, call upon these units to develop additional plans and resources that will further encourage and assist each congregation of the Church to increase its efforts and outreach for social and community needs of the people, specifically the unemployed, the hungry, the homeless, and those with health, aging, and child-care needs.

**Resolution #A—140**

Affirmative Action policies.

*Resolved*, the House of \_\_\_\_\_ concurring, That the several Dioceses of the Church establish Affirmative Action procedures, using as a basis those procedures adopted by the 67th General Convention for the Executive Council, the General Convention, and the interim bodies of the General Convention; and be it further

*Resolved*, That the several Dioceses report annually their participation in such procedures to the Executive for Administration and to the Committee on the State of Church, using a form prepared by the Personnel Committee/Department of the Executive Council.

**C. REPORT ON OBJECTIVES SET DURING PREVIOUS TRIENNIUM**

In its report to the 1982 General Convention, the Committee on the State of the Church recommended five major goals and objectives for the 1983-1985 triennium. The current Committee members adopted three of those objectives as part of its work for this triennium. They were

- to attempt to determine more carefully the needs of the minority groups within the Church;
- to attempt to understand more clearly the attitudes of young adults, under age 30, within the Church; and
- to study data from the 1982 Profile of Episcopalians in more detail to discern the opinions and needs of elderly people.

**Minority Needs**

In October 1984, the Committee undertook to survey the attitudes of Black, Hispanic, and Asian lay members of the Episcopal Church on a variety of topics, generally similar to those used for the Profile of Episcopalians, 1982. A written questionnaire (in English) was sent by mail to approximately 1,050 lay persons in these minority groups. Each was asked to answer the written questions and return the result by December.

The response rate was disappointing; 142 responses (13.5%) were returned. This contrasts to a 45% response rate for the 1982 Profile. The Committee feels that there were several reasons for the low response rate. There were a large number of surveys which were returned because of incorrect postal addresses and the use of English made it difficult or impossible for many people to respond, especially Asians and Hispanics.

The Committee plans to share the analysis of the results of this survey with the respective national Church minority desks. But, because of the limited response and because the Committee would like to undertake a survey of Native American attitudes as well, the Committee feels that this important work, now begun, should be continued during the next triennium. Therefore, the following resolution is offered.

**Resolution #A—141**

Continued study of minority groups.

*Whereas*, the 1982 Profile of Episcopalians and the 1985 Minority Profile by the Committee on the State of the Church produced only limited data on the participation of racial and ethnic minority groups within the Episcopal Church; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the Committee on the State of the Church, in consultation with the Executive Council Committee on National Mission in Church and Society and the staff of the Minority Desks, continue to study the needs and desires of minority groups within the Church for the purpose of developing programs, materials, and opportunities to achieve their greater involvement in the service, worship, evangelism, education, pastoral care, and stewardship within the Church.

**Young adults**

The 1982 Profile of Episcopalians conducted by the Committee on the State of the Church was unable to accurately assess the attitudes of young adults (under age 30) because of the small number of responses from persons in that age group. The present Committee has studied research already underway, or recently completed, by other organizations.

In particular, the Rev. Robert Gribbon of the Alban Institute was consulted about his study of young adults in the age group 18 to 35. The Committee also met with the following Executive Council staff persons: Dr. John Vogelsang, Officer of Young Adult Ministries, Ms. Bobbie Bevill, Officer for Youth Ministries, and the Rev. Mark Harris, Coordinator for Ministry in Higher Education. As a result of these consultations, and from data presented to the Committee, the following conclusions have been drawn about youth and young adults.

1. Many are currently looking for a lively faith.
2. Many are looking for community and a sense of belonging.

The Committee on the State of the Church therefore recommends the following resolutions:

**Resolution #A—142**

Young adult ministry development.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention request that a forceful strategy for evangelism targeted to reach young adults, ages 18-35, be developed by the Standing Commission on Evangelism and Renewal in cooperation with national Church Youth Ministries staff.

EXPLANATION: There is in our society a "religious" age emerging out of an age of scepticism. Young people, especially, are seeking a faith, looking to the Church as well as to cults, gurus, and non-Christian religions. The Episcopal Church needs to speak clearly about the Christian faith to these people who are forming their life's direction.

**Resolution #A—143**

Evangelism strategy for underrepresented groups.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention direct the Standing Commission on Evangelism and Renewal to develop a strategy of evangelism that broadens the evangelistic outreach of the Church to bring into its fellowship groups which, by the evidence of the 1982 Profile of Episcopalians, are underrepresented in the life of the Church, specifically with respect to age, race, education, and income.

EXPLANATION: The Episcopal Church has historically been composed mainly of well-educated, middle-aged, middle-class, white congregations. There must be an intentional addressing of evangelistic work among those who are poor, young, non-white, and non-white collar.

**Older persons**

As the population ages and the nation becomes more aware of gerontology, the challenges to, and potentials of, older persons have increased in importance.

The goals and objectives for the current triennium, as set forth by the previous Committee on the State of the Church, recommended further examination of data contained in the 1982 Profile of Episcopalians related to older persons. After discussing the need for new or additional data, the Committee decided the most helpful information would concern roles persons 65 or older play in parish life. Of special interest was whether those persons were part of the decision-making process, whether they were integrated into parish activities, and what their assumption of responsibilities might be.

Members of the Committee met in Washington, DC with three members each of the Episcopal Society for Ministry on Aging (ESMA) and the staff of the American Association for Retired Persons. Discussion at that meeting resulted in determining the primary focus of the project.

Kenneth G. Cook, Ph.D., Senior Research Associate of the Andrus Foundation, kindly offered to design a survey instrument and to frame the questions based on input from the Committee. Mr. Bernard Nash, member of the Board of Directors of ESMA, agreed to review the materials and the questionnaire. The State of the Church Committee is grateful to both persons for sharing their expert knowledge and for their considerable time, interest, and devotion to the project. Information about the sample itself appears in the Appendix.

*Parishes and aging*

There can be little doubt that persons 65 and older are providing core leadership in many parishes. They are encouraged to take part in every aspect of parish life, and frequently do so. Eighty percent of parishes have persons 65 and over serving on vestries, and 90% have older persons on their altar guilds. Older members serve in many parish capacities, as indicated in the following table.

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Percentage of parishes in which older persons participate in:

<i>Activity</i>	<i>Leaders</i>	<i>Members</i>
Vestry	47%	34%
Committees	60	32
Altar Guild	52	39
Choir	18	42
Prayer group	28	32
Welcoming committee	20	25
Lay reader / cup bearer	29	28
Adult education	16	45
Church school	21	30
Stewardship / EMC	33	33
Bible study group	18	53
Parish representative to:		
outside church group	31	24
community group	21	24
Home visitors	14	20

Thirty percent of the clergy responding indicated that older persons in their parishes are *very much willing* to serve in leadership roles and 51% are *somewhat willing*. In the opinion of 46% of the clergy, older persons are *very much able* to serve in leadership roles.

Retired priests are members of 34% of the parishes, and 82% of them assist in worship services. In addition to assisting liturgically, half serve in other roles and a like percentage receive some form of compensation. Forty-six percent of the parishes have paid or volunteer staff who are 65 or older.

Regarding attendance at worship services, 79% of the parishes said that at least half of their older members attend church regularly and take part in parish life. About half of the parishes said that at least 10% of their members are homebound, but not institutionalized. About one-third reported that at least 10% of their members are confined to nursing homes or convalescent hospitals.

Parishes tend to schedule events with older persons in mind, and at least 60% provide transportation. Nearly three-quarters of the churches said that they deliberately schedule daytime events. Peer group programs are scheduled by 34% of the responding parishes. Many, however, report that all programs are fully integrated by age and that older persons want it so.

Each parish was asked to indicate who was meeting various needs of older persons. The following table summarizes the responses, in percentages:

<i>Service</i>	<i>Clergy</i>	<i>Laity</i>
Crisis counseling/support	91%	4%
Grief counseling	86	3
Widowed persons support group	28	15
Dying/death preparation	72	4
Legal aid (wills, forms, etc.)	18	22
Information on long-term care	42	15
Physical fitness groups	1	10
Trips/tours	6	15
Bands/choruses	1	7
Entertainment/speakers	10	23
Employment opportunities	5	7
Service opportunities	15	22
Parties/socials/fellowship	22	54
Intergenerational programs	23	25
Home help	4	22

Home repair	3	20
Meals	3	43
Transportation	10	55
Shopping/errands	5	46
Telephone reassurance	13	39
Tax assistance	3	13
Information on housing	13	8

Many parishes have in place, or are engaged in planning for, modifications to their buildings to make them easier to use by older persons. The rector of each parish surveyed was asked to indicate whether the parish had the following features.

Percentage of parishes in which feature is provided:

<i>Feature</i>		
Bright lighting		58%
Accessible bathrooms		57
Ramps		51
Areas for wheel chairs/persons with walkers		44
Amplifiers/hearing aids		35
Large print books/hymnals		29
Elevators		5

#### *Financial support and the aging*

In response to a question about the extent to which older persons pledge or provide support to parishes, 90% said that most older members pledge. Compared with the giving of people in other age groups, the record of older parishioners holds up well. Seven percent of the parishes indicated that older members give *very much more* than the average; 15% reported that older members give *somewhat more*. Only nine percent of the churches said the older members give *very much less*.

The giving of older persons to other fund drives was also impressive. Two-thirds of the parishes indicated that almost all of their older members contributed to other fund drives; only four percent said that very few of their older members contributed. Compared with the giving of younger members, 42% of the parishes reported that their older members are likely to give more to special fund-raising campaigns.

#### *Parish ministries to older persons who are shut-in*

Of the many ministries to older persons who are shut-in, both homebound and institutionalized, the Eucharist and other worship services were provided by 89% of the responding parishes. The following table shows the frequency with which various shut-in ministries are provided by the responding parishes, by percentages:

<i>Shut-in Ministry</i>	<i>Clergy</i>	<i>Laity</i>
"Friendly" visitor	53%	21%
Training for visitors	24	13
Eucharist/other services	89	
Library services	2	9
Tapes of worship services	7	14
Correspondence	10	13
Companion aides	2	14
Shopping/errands	10	29
Pastoral/personal counseling	67	2
Bible study	22	7

Fifty-five percent of the parishes surveyed said that they sponsor a group which

visits or provides ministries to nursing homes, convalescent hospitals, hospices, retirement homes, etc. When it comes to specialized training of parish staff for ministry to older persons, there appears to be a definite need. Only 28% of the congregations said that any staff member had experienced such training.

In their comments, respondents said there are a multitude of one-to-one ministries in the parishes, but that they are principally spontaneous and unorganized, meeting needs as they arise. Some have tried experimental ministries (such as companioning by teens) that have failed to catch on.

### *Assistance needed in parishes*

Training programs for laity and clerical staffs, courses in gerontology, and information on programmatic resources designed by experienced persons headed the list of needs at the parish level. Following on the heels of those needs were additional funding and more personnel, both clergy and lay. Parishes also are asking for materials strongly affirming ministries by older persons themselves, involving them in an active capacity. Other practical needs to be met include publication of large-print hard-stock cards with the basics of the Holy Eucharist, direction in estate planning, help with insurance and medical forms, advice in launching a "professional sounding" tape ministry, and counsel in establishing a continuing education program for older people.

Respondents were asked to list some roles and involvement by older persons not specified elsewhere in the questionnaire. Among the responses were the following: authorship of a parish history, coordination of a hunger walk, participation in a prayer group which prays weekly for every member of the parish by name, formation of local support groups not directly related to the parish, and an elders-training-the-young program.

### **Resolution #A—144**

Materials for ministry to and by the aging.

*Whereas*, the 1985 Profile of the Aging in the Episcopal Church revealed that many parishes feel a definite need for educational materials and counsel relating to ministry by and to the aging (persons 65 and over); therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention request the Executive Council with the assistance of the Episcopal Society for Ministry on Aging and other appropriate agencies to prepare and distribute to the parishes materials relating to gerontology, programmatic resources relating to the aging, and materials strongly affirming ministries by the aging.

## **D. CONTINUING WORK**

The Committee on the State of the Church is charged by Canon with the responsibility of presenting to the House of Deputies at General Convention its view of the state of the Church. As part of this continuing effort, two studies were undertaken by the Committee during this triennium.

### **1. Parochial Reports**

The Committee reviewed the Annual Parochial Report form, for which it shares responsibility with the Executive Council. It was clear that changes in the definition and tabulation of membership must be made to bring the form into conformity with the new



Title I, Canon 16, which is due to become effective January 1, 1986. The principal effect of that Canon is to establish Baptism as the basis of full membership in the Church, with communicant status to be determined by the faithfulness of baptized members in receiving the Holy Communion. There is still the expectation, though not the requirement, that adult members of the Church shall be confirmed or received by a Bishop, and, in harmony with the canonical amendments being recommended to this General Convention by the Standing Commission on Constitution and Canons, provision is made for the tabulation of "Confirmed Adult Communicants in Good Standing."

In accordance with the action of the 1982 General Convention establishing the principle that each congregation is expected to give 1% of its net disposable budget income to the support of the accredited seminaries of the Church, the Committee has also arranged for the Parochial Report form to include the amount of such giving.

Looking beyond the form of the Report, the Committee began to wonder if the Church as a whole was receiving the full benefit of what could be learned from the Parochial Reports. Much has been said about the changes in Church membership which have taken place over the last two decades. The Committee thought it might be helpful to see how these changes relate to general population changes on a regional basis, and to the categories of Worship, Evangelism, and Education from the Next Step in Mission. (A detailed analysis and tabulations of the data are available from the General Convention Office at the Episcopal Church Center.)

There is not much good news for the Church to be found in the domestic membership reports in the period 1970 to 1983, though there are a few mildly encouraging indications in the last few years. The decline in Church membership during the 1970s, in which the Church lost 15% of its membership, was slowing by the end of the decade. In the following three years, 1980-1983, the decline stopped; the northeast and north central regions continued to decline very slightly, while Provinces IV, VII, and VIII began to show some slight growth.

Even that is small comfort, however, when one looks at the "market share" for the Church, the proportion of total U.S. population claimed as baptized members by the Episcopal Church. In 1970 it was 1.6%, while in 1983 it was only 1.2%. Traditionally strong New England dropped from 3.4% to 2.6% and Province III from 2.2% to 1.8%. Only in Province VII in the period 1980-1983 did the increase in membership exceed the general population increase, so that the "market share" went from 1.15% to 1.20%. Everywhere else, the Church membership continued to fall behind that of the general population.

Of the five mission areas in SWEEP, only three, Worship, Evangelism, and Education, seem to have significant data available in the Parochial Reports. In these three, there are some interesting findings.

### *Worship*

Worship draws upon the whole area of personal commitment, that is, what a person does with his or her own time and treasure in the Lord's service.

Figures for "average attendance at four key services" are only available since 1974, and only by province since 1980. The suggestion that *attendance* is a more reliable indicator of church health than membership seems to be supported by the 1974-1979 figures. In contrast to the 2.31% decline in total membership during this period, average attendance rose by 19%. The percentage of baptized membership attending on the average of these four Sundays increased from 30.4% in 1974 to 37.1% in 1979.

The shake-out of members seems to have leveled out by 1980, however, and the attendance changes are also less significant from then on. About 40% of the Church's members appeared in the average attendance for those key Sundays for 1980-1983.

There was, however, substantial regional variation in attendance patterns during the 1980-1983 period. In the northeast and north central states, attendance was constant at about 35-40% of total membership, while the southeast, southwest, and far west were in the 42-48% range. Province IV was steady at about 48%, Province VII showed the only consistent, albeit small, increase from 42.3% to 45%.

The other Parochial Report category with some relation to the seriousness of personal commitment is that of weekly giving per household. In absolute dollars, it looks quite good, but when adjusted for inflation, there was very little increase in giving over the period of this study. Only Province VII, where the increase in giving averaged 11-12% per year, showed a real increase.

### *Evangelism*

Evangelism is not primarily a statistically quantifiable aspect of the Church's life. (After all, Jesus told Peter to *feed* his sheep, not count them.) But, "expectant evangelism" looks for results in the vitality of newly committed lives. Some indications of new commitment may be found in the Parochial Report categories of adult baptisms, confirmations, and receptions. Only in adult baptisms, however, is there a reliable indication of those who come newly to the Christian faith; much of the so-called evangelism represented by adult confirmations and receptions represents the arrival in the Episcopal Church of those who have received their Christian formation in other bodies.

The rate of adult baptisms was fairly steady during the 1970-1983 time period of this study, approximately two to three persons per year per one-thousand members. There is substantial regional variation only in the far west, where a higher proportion of unchurched people in the general population yields an adult baptism rate of about four to five per year per one-thousand members.

### *Education*

Education appears in two categories in the Parochial Reports, one reporting Church school enrollment and the other Parish Day school enrollment.

Though some have feared that "Sunday Schools" are disappearing from the life of the Church, the actual decline in Church school enrollment can be accounted for by the decline in Church membership combined with the decline in the birth rate. There were about 17 children enrolled in Church school for every 100 members in 1983, compared with 20.5 in 1970. The decline in Province VII ended in 1980 and there is now some growth, although at an only slightly greater rate than the membership growth rate in that province. Province IV has had and continues to have somewhat higher Church school enrollment than other provinces.

The picture is much more positive in Parish Day school enrollment. Throughout the 1970-1983 period of this study, there has been growth everywhere in the country, at an annual rate of 2% from 1970 to 1979, and 5.25% from 1980 to 1983. Provinces IV and VII both have over 50 Day school pupils per 1,000 members. In other places, particularly in Province VIII, the large increases may be due to disillusion with under-financed or inadequately-staffed public schools. In any case, this influx of children and their families, many of them non-Episcopalians, may be seen as an opportunity for evangelistic work.

## 2. Update of 1982 Profile of Episcopalians

The 1982 Blue Book report for the Committee on the State of the Church included an extensive analysis of the 1982 Profile of Episcopalians (pages 316-325). The Profile was a random sample survey of the attitudes of nearly 1,000 lay Episcopalians in the domestic dioceses.

Since the survey was done only a short time before the Blue Book was prepared, it was impossible to complete all aspects of the data analysis in time for publication. Additional analysis of the data was completed during this triennium. Generally, the questions which have been more completely studied are those where the respondents were asked to give open-ended answers to fairly general questions. These questions required considerably more effort to analyze than those with numerical answers. The following summary of additional findings is presented as a supplement to the 1982 Blue Book report.

### *Issues facing the Church*

People were asked which were the most important issues facing the Church. The most frequently mentioned issues (and the percentage of people who mentioned them) were: youth and young marrieds (20.8%); membership and attendance (12.7%); unity, faith, love, tolerance (12.2%); evangelism and missionary work (11.2%); and making the Church more meaningful, relevant (9.3%).

The youth issue was especially important to lower income people and those over 65. Membership was more of an issue for people in the northeast, less in the southeast, and still less elsewhere. Unity, faith, love, etc. were issues more frequently mentioned by divorced people. Evangelism was mentioned much more often by single people. Making the Church more meaningful was mentioned more often by upper income people and people in their 30s; least often by people over 65.

### *Issues facing American society*

People were asked which were the most important issues facing American society. (It should be remembered that these questions were asked in the late fall of 1981.) The most frequently mentioned issues (and the percentage of people who mentioned them) were: loss of social and religious values and integrity (42.6%); the economy and taxes (20.6%); crime (18.2%); inflation (15.5%); family breakdown and divorce (15.3%); drug misuse (11.8%); and obtaining peace and living with uncertainty (11.2%).

The issue of loss of social and religious values was most important for people over 40. The economy and taxes were mentioned most by people in the north central section of the country, somewhat less by those in the south, and least by those in the northeast and west; they were also much more of an issue for people under 40. Crime was mentioned most by people living in the west, less by people in the north and south central sections of the country, and least by those in the east. It was also mentioned much more often by women. Drug misuse was an issue more often mentioned by lower income people. Obtaining peace was more of a concern for middle income people and more of a concern to women than men.

### *What people like best about their local parishes*

About 85% of all the respondents mentioned at least one thing they liked best about their local parish; people under 50 were more likely to mention something than those over 50. The most frequently mentioned things that people liked (and the percentage of people who mentioned them) were: a warm, caring, friendly, supportive community

(41.3%); the rector or vicar (29.4%); the worship services (16.0%); the people (12.3%); the small size (7.9%); and the preaching (5.1%).

*What people like least about their local parishes*

About 63% of all the respondents mentioned at least one thing they liked least about their local parish. People were more likely to mention something if their income was higher, if they were divorced, if they were under 50, and especially if they were in their 40s. The most frequently mentioned things that people liked least were the rector or vicar (11.6%); use of the 1979 Prayer Book (9.5%); too many cliques and divisions within the congregation (8.5%); poor leadership, organization, programs (8.0%); too little spirituality (7.7%); congregation too old (6.7%); congregation unfriendly or snobbish (6.2%); and low involvement of congregation (5.9%).

People who disliked the Prayer Book were much more likely to live in communities of under 50,000 people, to have lower household incomes, and to be over 65. Women were much more likely to be critical of the leadership, organization, and programs of parishes. People in the southeast were essentially the only ones who felt that their congregations were too old and that there were too few opportunities for the young.

**E. NINTH PROVINCE**

Because the work of the Church in Province IX does not easily lend itself to the kind of statistical profiles completed in the other eight provinces, the Committee on the State of the Church presents the following resolution, hoping that it may lead to increased information about work and worship in that Province and about our Brothers and Sisters in the congregations.

**Resolution #A—145**

Information about Province IX.

*Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention direct the Committee on the State of the Church to receive information from Province IX in the following areas: Service, Worship, Education, Evangelism, and Pastoral Care, utilizing the good offices of the Bishops and Synod of the Province as well as the Church Center staff and Executive Council Standing Committee on World Mission, in order to supplement the Committee's knowledge of the Church.*

**E. NOVENA PROVINCIA**

Debido a que el trabajo de la Iglesia en la Novena Provincia no se presta fácilmente a la clase de perfiles estadísticos que se completan en las otras ocho, el Comité sobre el Estado de la Iglesia presenta la siguiente resolución, confiando que ésta conduzca a una mayor información sobre el trabajo y culto de la Iglesia en la Provincia y acerca de nuestros hermanos y hermanas en las congregaciones.

**Resolución #A—145**

Información acerca de la Novena Provincia

*Se resuelve, que concurriendo la Cámara de \_\_\_\_\_, esta 68 Convención General instruye al Comité del Estado de la Iglesia para que reciba información de la Novena Provincia en las siguientes áreas: servicio, adoración, educación, evangelismo y cuidado pastoral, utilizando los buenos oficios de los obispos y el sínodo de la Provincia así como el personal del Centro Episcopal y la Comisión Permanente sobre Misión Mundial de la Convención General, para que suplementar el conocimiento que tiene el comité sobre la Iglesia.*

**F. FINANCIAL REPORT, 1983-1985**

	1983	1984	1985 <sup>1</sup>
<b>Income</b>			
Appropriated by General Convention	\$24,640	\$28,080	\$21,270
<b>Expenses</b>			
Meetings	\$6,895	\$11,675	\$15,900
Parochial Report data entry		2,000	2,000
Surveys			
Postage and printing		1,072	400
Computing services	269	453	500
Miscellaneous	20	251	300
	\$7,184	\$15,451	\$19,100

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<sup>1</sup> 1985 expense figures estimated.

**G. GOALS AND OBJECTIVES, 1986-1988**

In the next triennium, the goal of the Committee is to understand and interpret to the Church information about Church members in such a way that the Church may further its work, mission, and outreach in doing God's will as effectively as possible. Moreover, the Committee will continue to serve the President of the House of Deputies as a source of counsel and advice at the President's pleasure. Specifically, the goals and objectives are these:

1. To continue to survey the performance of the several dioceses and the Executive Council in carrying out selected significant actions of the 68th General Convention directed to those bodies, and to do so near the end of the triennium, reporting the findings to the 69th General Convention.
2. To continue the study of church members who are from minority groups in our society, and to gather further information about their special needs, attitudes, and desires. This work will employ methods beyond the mailed questionnaire response forms used in the 1982 and 1985 profile studies. Recognizing the special sensitivities needed because of differences of culture, language, and methods of responding, the Committee will continue to work with the cooperation and assistance of the Church Center minority desks, focusing primarily on Asian, Black, Hispanic, and Native American members of the Church.
3. To continue to survey the affirmative action policies of the dioceses and report to the 69th General Convention the status of such policies, doing so in keeping with the intentions of the 67th General Convention.
4. To continue to learn, in cooperation with the bishops and diocesan leaders in Province IX and the Church Center staff, about the various approaches, programs, and goals in that Province so that the general Church may become better informed about Province IX, its members, and work.
5. To continue to work with the Church Center staff to insure that data from the Parochial Reports are appropriately analyzed and interpreted to the Church.
6. To prepare, in light of the Committee's extensive and varied history, a new statement of the purpose, function, and responsibilities of the Committee on the State of the Church, so that the Committee may more effectively serve the larger

## THE BLUE BOOK

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purposes of the Church, especially in its historic role of informing and advising the House of Deputies on matters of central concern.

In order to accomplish these objectives, the following budget is proposed for the 1986-1988 triennium:

<i>Meetings</i>	\$38,720
Four full meetings of the Committee, one of which would be joint with the Council of Advice to the President of the House of Deputies.	
<i>Steering Committee meeting</i>	1,000
One meeting of a small group to do initial early planning for the Committee.	
<i>Subcommittee meetings</i>	8,500
To reduce expenses, the Committee wishes to continue its practice of working in small subcommittees.	
<i>Research on history of committee</i>	500
Travel expenses to allow one member to study the history of the Committee prior to the preparation of a new statement of purpose.	
<i>Expenses of Parochial Report analysis</i>	2,000
Travel and data processing expenses associated with performing analyses of the Parochial Report data for the triennium.	
<i>Continuing research</i>	7,000
The Committee will need assistance with developing minority survey methods, the interviewing, postage, and telephone expenses associated with the actual surveying, and the necessary data analysis both of minority survey data as well as for continuing analysis of Parochial Report data.	
<i>Postage expenses for surveys</i>	300
Postage expenses will be associated with surveying the dioceses with respect to their follow-up on General Convention actions and affirmative action policies.	
<i>Miscellaneous phone, postage, and copying</i>	780
<b>Total budget request</b>	<u><u>\$58,000</u></u>

## H. BUDGET REQUEST, 1986-1988

### Resolution #A—146

Appropriation for the Committee on the State of the Church.

**Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of General Convention the sum of \$58,800, for the triennium of 1986-1988, for the expenses of the Committee on the State of the Church.**

## APPENDIX

## Aging Survey Statistics

In September 1984, the Committee on the State of the Church prepared a questionnaire to gather information about church members 65 years of age and older from rectors and vicars throughout the domestic dioceses. Among the questions were several dealing with the demographics of the parishes and missions represented. These included questions about budgets, membership, locale, community size, etc.

This survey was conducted by random sample, selecting every 18th congregation in the diocesan and parochial listings of the 1984 Episcopal Church Annual, excluding unorganized congregations. In those few cases where the random sample did not select any congregation in a diocese, a random parish from that diocese was added to the sample. This resulted in a sample of the opinions of the rector/vicar of 312 congregations. Fifty-nine percent (184) responded to the survey. In some cases, not every question was answered—so the totals shown below sometimes total to less than 100%.

<i>Congregation size</i>	
Fewer than 200 members	27%
200-299	20
300-499	22
500-999	24
1,000 or more	7
<i>Age distribution of membership</i>	
Under 20 years	21%
20-64	52
65 and older	25
<i>Age of rector/vicar</i>	
Under 35 years	7%
35-44	29
45-54	32
55-64	27
65 and older	3
<i>Location</i>	
Urban	39%
Suburban	41
Rural	18
<i>Drawing area</i>	
Urban	27%
Suburban	53
Rural	17
<i>Age of parish/mission</i>	
25 years or less	20%
26-50	17
51-100	24
101-150	28
More than 150 years	10
<i>Characterization of growth of parish/mission</i>	
Growing	45%
Stable	47
Declining	7
<i>Parish/mission annual budget size</i>	
Less than \$50,000	19%
\$50,000-\$99,999	38
\$100,000-\$499,999	42
\$500,000 or more	1

# The Standing Commission on Stewardship and Development

## INTRODUCTION

The Standing Commission on Stewardship and Development (hereafter identified as the Commission) is now six years old, and this is its second report to the General Convention. Membership of the Commission is as follows:

The Rt. Rev. Gerald N. McAllister, <i>Chairman</i>	Prov. 7-Oklahoma
The Rt. Rev. Charles Brinkley Morton	Prov. 8-San Diego
The Rev. Dr. Robert R. Parks	Prov. 2-New York
The Rev. Dr. Roy Strasburger	Prov. 8-El Camino Real
Mrs. Ann Burr	Prov. 4-Atlanta
Mr. Harry W. Havemeyer ( <i>Executive Council liaison</i> )	Prov. 2-New York
Ms. Iris Harris-Garvey	Prov. 3-Washington
Ms. Sally T. Head	Prov. 5-Michigan
Mr. William Ikard, <i>Vice-Chairman</i>	Prov. 7-Rio Grande
Mrs. Brenda J. Richer, <i>Secretary</i>	Prov. 6-Montana
Mr. Frank Troutman, Jr.	Prov. 4-Georgia
Mr. Richard W. Wheeler	Prov. 2-New York

The work of the Commission has been funded by a budget of \$50,750 for the triennium. An account of our expenditures is included at the end of this report.

## OUR CHARGE

We have found it helpful to constantly keep our charge from the 66th General Convention, which called us into being, before us. We have consistently used our charge to organize our work. It is also the outline we shall use to give an accounting of that work:

### 1. *To hold up before the Church the responsibility of faithful stewardship.*

There is a sense in which all the work of the Commission is simply a particular expression of this overarching purpose, ways in which we live out this charge and seek its implementation.

We would like to trace some exceedingly important developments in the recent stewardship history of the Episcopal Church, and we do this to provide both a background and a context for our present labors. We also are convinced that every move which has been made to enhance the stewardship capability of this Church (and those moves are very modest) has resulted in a rich harvest and a more missionary and servant Church. We need to remind ourselves that the total staff for Stewardship and Development of our Church Center, who serve the whole Church, is much smaller than the Development Office of many medium sized colleges and universities. We share this not to plead for bigness but to rejoice that in a brief time we have received such a bountiful harvest from the seed sown. The glory is God's that the Episcopal Church has moved from 8th place in 1974 in the per capita giving among the ten largest denominations tracked by the NCCC to first place in 1983. Many things have been used by God to accomplish this dramatic move. The most significant has been the recovery of our missionary vocation through Venture in Mission. VIM proved two things: The first is that, when we are



serious about the gospel imperative and sound a clear call, the Church will respond; the second is that the financial response-ability of the Church is far beyond what we have dared to dream or had the courage to ask for until now.

The ongoing stewardship education efforts through the Church have had their impact, and their influence is cumulative and growing. In obedience to the resolution of the last General Convention, the Commission and the staff of the Office of Stewardship have successfully concentrated on the creation and strengthening of the diocesan stewardship structure in the past triennium. The tithing resolution proposed by the Commission and adopted by the last General Convention contributed to a year-to-year (1982-1983) increase in giving by Episcopalians which was almost double that of the other Churches in the NCCC study. Even as we give thanks for the Spirit's growing empowerment of us for mission, we are humbled by the fact that Episcopalians only give 1.9% of their gross income to the Church. It is obvious that the theme, "Strive to Tithe," which has been adopted in many parts of the Church, is one we will not quickly outgrow. It is equally obvious that, when bishops and diocesan stewardship commissions have adopted the tithe, it has resulted in renewal and increased evangelism. The same truth is evident at the congregational level when clergy and vestry adopt the tithe. Without such leadership the record is discouraging. God is not mocked. Sowing and reaping are cause and effect in stewardship as in all of life.

### 2. *To recommend a strategy for stewardship education throughout the Church.*

In this triennium, the fruit of the labor of the Episcopal Church has appeared in remarkable abundance. Especially in regard to the development of stewardship commissions, education programs as well as planned giving committees and programs, the Episcopal Church has virtually skyrocketed in its progress. The support for this movement has been churchwide. To be noted as important is the expansion of the work of the Office of Stewardship staff, the stewardship commissions of the dioceses and, of course, the many dedicated clergy and lay leaders who have persisted and sustained their personal commitment to stewardship as the main work of the Church. The best is yet to be and the next three trienniums will witness the further awakening of our Church in its dioceses, congregations, and individuals to the potential for mission and ministry. The following facts from the Office of Stewardship Development give some evidence as to how the progress has been supported:

- Stewardship Development. With the exception of twelve dioceses, the whole Episcopal Church has been visited by the staff of the Office of Stewardship Development. The great majority of the dioceses (75%) have stewardship commissions and are moving toward year-round programming.
- In the last three years, fifteen regional conferences for stewardship leadership have been held, with a total attendance of approximately 250 participants.
- There have been thirteen stewardship practicums for clergy, with a total attendance of approximately 400 different clergy in the United States, Mexico, Central America, and Southeast Asia.
- Twelve issues of *Stewardship Reports* have been received by 17,000 readers in the last three years.
- Four Stewardship Resource Catalogues have been printed and distributed, presenting approximately 60 new resource pieces for use in congregations. Some of these are available in the Spanish language.

- Venture in Mission has been the most successful mission fund development program in the history of North American Christianity. Campaigns have been completed by 89% of the dioceses for a total pledged amount of \$168,101,964.

While we rejoice in the very real accomplishments listed above, which were achieved in the past triennium, we are conscious of a long road ahead. There are two foci for the ongoing work of the Commissions' educational task. There are still only a small number of our communicants whose understanding of stewardship extends beyond the use they make of their money. The magnificent biblical symbol of the *steward* has gone through centuries of reductionism, until today it equates in the minds of many with "my pledge or tithing," or for a few, "the use I make of all my material resources." We have much to do if we are to enable the Church to recover the biblical understanding which begins with, "the earth is the Lord's and all that therein is." The steward is one who recognizes that sovereignty, and lives accordingly. The question with which the symbol of the steward confronts us is not, "What are we doing with a few dollars of our income?" but rather, "What are we doing with our lives?" An adequate theology of stewardship would both enable and require us to view the ecological concerns of this abused planet named Earth as part of our stewardship. It would sensitize us to the truth that we are stewards of community—that community which is a given for every individual and apart from which there is no life.

The quality of any community is determined by whether we exploit it or, by serving it, add to the richness and compassion of its fabric. A vital and biblical theology of stewardship will see and practice economics as an expression of stewardship. It will order personal and corporate priorities by stewardship principles. It will understand war to be the final negation of good stewardship, and it will be conscious that God's gifts are also spiritual in nature, that we are responsible for whether these gifts are used for the nurturing and upbuilding of the household of faith.

Are we being good stewards of the mysteries of God—mysteries which encompass the Gospel together with the sacramental life and acts of the community which also convey the saving action the Gospel proclaims and effects? Do we know that we are the eucharistic community, born in thanksgiving and accountable to a Judge and Friend for our stewardship of each other? It is a theology with these kinds of dimensions which must be embodied in our educational thrust. Two books that meet this test are John H. Westerhoff III's *Building God's People*, written in response to a request from the Rev. Dr. Thomas H. Carson, Jr. and supported by the Commission. The second is *The Steward—A Biblical Symbol Come of Age* by Douglas John Hall, published by Friendship Press for the Commission on Stewardship of the NCCC, USA. We hope to be able to commission other books and studies in fulfillment of our educational mandate.

The second educational focus is "like unto the first." There is no benefit to be gained from having an adequate theology of stewardship until it can be shared with the Church. That sharing needs to take place on a year-round basis; it needs to reach the person in the pew and not just those involved in stewardship programs. The primary responsibility for this must rest in each congregation and be supported by the stewardship committee in each diocese. The Commission feels that it has the obligation to see that excellent quality materials to undergird a year-round educational program in every congregation are produced, promoted, and continually available. One such tool would be a monthly bulletin or newsletter insert which could be inexpensively produced for widespread use throughout the Church.

There are those who point out that "Stewardship is caught and not taught." They remind us that the life of the steward begins with commitment to God, and we are

grateful for the reminder. We are also aware that the most likely setting for the catching to take place is the one in which the teaching and living out of stewardship have been going on. Christian nurture leads to conversion. A soundly conceived stewardship education program will help to raise up a giving, serving, evangelical Church.

### 3. *To plan and recommend a program of long-range development. . . .*

The Commission has approached this task in two ways. The first has been through the Planned Giving Program, which has focused on a special ministry: the provision of a needed service of financial planning at the level of the individual congregation and diocese. During the last several years, this has been the most rapidly growing part of our stewardship development. It began with three pilot diocese projects and very little in the way of resources to back up a planned giving program. This small resource base has flowered into a complete packet of materials to start and maintain such a program, together with a well-done *Handbook for Planned Giving*, now available to congregations. Since the beginning with the three pilot dioceses, 29 diocesan workshops have been held, 30 dioceses are known to have planned-giving programs, and \$6,000,000 has been identified as gifts that will benefit the Church in the four dioceses that now have full-time planned giving officers. Also, \$170,000 was invested during 1984 in the newly established Pooled Income Fund, which is administered at the Episcopal Church Center at no cost to the participants.

The second response of the Commission has been to turn its attention to the need to continuously develop resources and raise extra-budgetary support for the mission of the Episcopal Church. This concern led us to perceive the necessity of having a long-range plan for our mission. This in turn revealed that the Episcopal Church does not have an existing group in its organizational structure that does long-range strategic planning. A major concern during this triennium has been to develop just such a proposal for presentation to the Executive Council. We discovered toward the end of our labors that our proposal would also enable the Executive Council to develop the capability of "applying the principles of strategic long-range planning to the ministry and mission of the Church." This was a mandate laid upon the Executive Council by Resolution C-8 of the 1979 General Convention.

The Commission has stayed in close communication with the Stewardship Committee of the Executive Council; we have invited their suggestions and criticisms of our proposal. The chairman of the Commission was granted an adequate block of time to present the plan at the October 1984 Executive Council meeting. The Commission requested the Executive Council to study the proposal and to postpone action until their February 1985 meeting. The following is the action which was taken at the February meeting:

*"Resolved*, That the Executive Council hereby establish, effective January 1, 1986, a mission planning group, chaired by the Presiding Bishop, or his designee, and composed of up to 12 members drawn from the following

- a. Up to two members of the Executive Council to be chosen by the Council;
- b. The chairperson, or his/her designee, of the Standing Commissions on World Mission, Church in Metropolitan Areas, Church in Small Communities, Human Affairs and Health, and Stewardship and Development;
- c. The Secretary General of the Anglican-Consultative Council, or his or her designee;
- d. Up to four members-at-large, to be appointed by the Presiding Bishop from the Church

for the purposes of advising the Council on long-range strategic mission planning; such group to be furnished staff support from the Stewardship/Development Office of the Council; and be it further

*Resolved*, That a resource development group be appointed by the Presiding Bishop, constituted as follows

1. One or 2 members of the Executive Council;
2. One member of the Standing Commission on Stewardship;
3. Three members with specific talents and experience in this work

for the purposes of planning strategy for the continuous development of resources and of raising extra-budgetary support for the mission of the Church;

*(NOTE: Staffing for this group has been approved in the 1985 budget of the Stewardship Unit)*

and be it further

*Resolved*, That an amount shall be considered for inclusion in the Council's 1986 Program Development Budget to defray the costs of operation of the mission planning group, and the resource development group."

The tri-part resolution was unanimously adopted by the Executive Council.

#### *4. To recommend a joint strategy for the various Church agencies in their fund-raising efforts. . . .*

Prior to this triennium, the only response the Commission had made to this part of its charge was to work closely with the Board for Theological Education in determining how to best set Resolution B-127 (1% of church income to go for the support of the accredited seminaries) in the strongest stewardship terms. We also lent our support to BTE in shepherding B-127 successfully through the 67th General Convention.

The Commission took the first step in moving toward the development of a joint strategy in 1984. Representatives of the seminaries, colleges, the Presiding Bishop's Fund, the Episcopal Church Foundation, and all other Episcopal agencies were invited to an initial meeting at Trinity Church in New York City. The purpose was to explore the readiness of these agencies to seek together a joint fund-raising strategy. The Presiding Bishop opened the meeting. The morning program, conducted by several top professionals in the field of direct mail campaigns reviewing appropriate applications of technology to fund-raising, was well received. Following lunch, the afternoon was given to information sharing. The Commission was delighted to learn that almost without exception the agencies were much more interested in cooperative efforts than they were in asserting or protecting a pattern of total independence in their fund-raising efforts. The meeting concluded with a motion, unanimously adopted, requesting Bishop McAllister to appoint a steering committee from members of the Commission and the agencies to continue the exploration of how to move toward a joint fund-raising strategy. The Rev. Dr. Roy Strasburger, a Commission member, chairs this Steering Committee.

This Steering Committee met in New York City immediately prior to the March 1985 meeting of the Commission. Steering Committee members are executives or development officers representing these agencies and institutions: The Episcopal Church Foundation, the Association of Episcopal Colleges, Washington Cathedral, the Episcopal Society for Ministry to Aging (ESMA), the Episcopal Radio and TV Foundation, and the General Theological Seminary. There was an obvious spirit of cooperation and common purpose as the representatives gathered, shared, and planned. At the present time, the Committee plans an annual conference for sharing, coordination, and learning. These conferences will receive widest publicity throughout the Church, and the Com-

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## STEWARDSHIP AND DEVELOPMENT

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mission and national Stewardship Office will continue strong support and encouragement. There are many exciting possibilities which will enhance the fund-raising capabilities of these schools and agencies, as well as reduce their costs by eliminating duplicate efforts.

5. *To consider all national fund-raising proposals for its recommendations. . . .*  
There have been no national fund-raising proposals for the Commission to consider.

### GOALS FOR 1986-1988

During the next triennium the Commission will:

1. Try to encourage the acceptance by congregations and dioceses of the principle of spending as much on others as on ourselves.
2. Attempt to increase the resources available for year-round stewardship education, with particular emphasis upon a monthly pamphlet which could be used as a bulletin insert or mailed with a parish newsletter.
3. Continue to encourage cooperation between the agencies of the Church in their education programs and fund raising.
4. Strive to improve all aspects of our stewardship data base to both deepen our understanding of where we are and improve our effectiveness in future development work.
5. Continue our efforts to heighten the awareness of our seminaries to their need to broaden and deepen their teaching of stewardship through their regular curricula.
6. Plan to be a resource for the newly established Mission Planning Group and the Resource Development Group of the Executive Council.
7. Address the critical concern that 41% of Episcopal families/individuals do not pledge.
8. Continue the task of getting a stewardship committee in every diocese and overseas jurisdiction.
9. Help to hold up the stewardship principle of accountability and to assist the Church to grow in her willingness and ability to evaluate her ministries (baptized and ordered), programs and institutions.

### RESOLUTIONS

#### Resolution #A—147

*Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention directs the Program, Budget, and Finance Committee to prepare and submit a unified Budget for the Episcopal Church to the 69th General Convention.*

**EXPLANATION:** Eighty-two of the one hundred domestic dioceses are funded by a unified budget. During this past triennium, the Office of the Treasurer of the Domestic and Foreign Missionary Society has assumed responsibility for both budgets, rather than having separate treasurers. It would seem appropriate to bring our national practice into line with the norm for the Church. The separate budgets are difficult for people to understand. A unified Budget also commends itself as an embodiment of sound accounting and stewardship principles.

**Resolution #A—148**

*Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention directs the Standing Commission on Stewardship and Development to study the matter of funding the national Church program, with special emphasis given to voluntary percentage giving, and to report its findings/recommendations to the 69th General Convention; and be it further*

*Resolved, That the Presidents of both Houses be authorized to appoint persons from the Program, Budget, and Finance Committee to engage in this study with the Standing Commission on Stewardship and Development.*

EXPLANATION: Twenty-four dioceses are on a totally voluntary system, with no asking. Twenty-two are voluntary, with either suggested goals, a fair share figure, or a minimum asking. A voluntary system was approved by the House of Deputies at a previous Convention, but defeated by the House of Bishops. A study is indicated, because there is now enough of a history of voluntary giving in a wide spectrum of dioceses to enable us to make a more authoritative assessment of its effects on stewardship. Many of the dioceses using a voluntary system are hopeful that their system will ultimately be adopted by the national Church, thus allowing them to pursue a consistent teaching and practice in their stewardship.

**Resolution #A—149**

*Resolved, the House of \_\_\_\_\_ concurring, That each diocese be encouraged to establish a subcommittee of its diocesan Stewardship Committee to educate and encourage local congregations in planned giving.*

EXPLANATION: The faithful stewardship of accumulated assets has been mandated by the Church: "The minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provisions for the well-being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses." (1979 *Book of Common Prayer*, page 445). This resolution provides an orderly and responsible way to fulfill this directive.

**Resolution #A—150**

*Resolved, the House of \_\_\_\_\_ concurring, That the sum of \$64,700 be appropriated for the work of the Standing Commission on Stewardship and Development during the next triennium.*

**FINANCIAL REPORT, 1983-1985**

**Total budget: \$44,500**

	1983	1984	1985
Expenses			
Travel	\$10,033.35	\$11,937.99	\$ 5,879.23
Housing and meals	2,875.60	3,507.78	2,260.30
Office expense and misc.	16.14	70.87	

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Subcommittee meetings	623.35	1,473.50	4,810.47
Estimated additional expense through 12/31/85			
<b>Totals</b>	<u>\$13,548.44</u>	<u>\$16,990.14</u>	<u>\$12,950.00</u>

### SUGGESTED TRIENNIAL BUDGET, 1986-1988

1986	Travel	\$16,500
	Housing and food	4,000
	Subcommittee meetings	2,000
	Secretarial	250
	Miscellaneous	250
		<u>\$23,000</u>
1987	Travel	\$17,500
	Housing and food	4,500
	Subcommittee meetings	2,000
	Secretarial	250
	Miscellaneous	250
		<u>\$24,500</u>
1988	Travel	\$12,000
	Housing and food	2,700
	Subcommittee meetings	2,000
	Secretarial	250
	Miscellaneous	250
		<u>\$17,200</u>

**Total, 1986-1988** \$64,700.00

Respectfully submitted,

The Rt. Rev. Gerald N. McAllister,  
*Chairman*

# The Standing Commission on The Structure of the Church

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## INTRODUCTION

Title I, Canon 1, Section 2(n)(6) defines the work of the Standing Commission on the Structure of the Church (hereinafter referred to as Structure Commission). Specifically the Canons mandate that the Structure Commission study and make recommendations concerning the structure of the General Convention and that of the Church. An additional charge directs the Structure Commission to 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 coordination of their efforts.

The Structure Commission constructs its agenda from the following sources:

1. Specific referrals by resolutions of the preceding General Convention.
2. The Commission's review of "... the operation of the several committees and commissions. . . ."
3. Resolutions introduced at preceding General Conventions, but not adopted (at times because of lack of time for full consideration).
4. Matters requested for consideration by other commissions, committees, organizations, or individuals.
5. Matters identified by members of the Commission.



The Structure Commission is grateful for the knowledge, counsel, and experience offered to the Commission by the Most Rev. John Maury Allin, D.D., Presiding Bishop; the President of the House of Deputies, Dr. Charles R. Lawrence; and the Executive Officer of the General Convention, the Rev. Canon James R. Gundrum, D.D.

### **Commission Membership**

The composition of this Commission, with date of expiration of term and diocese of each member being placed in parentheses, is as follows:

The Rt. Rev. Sam Byron Hulsey (1988, N.W. Texas)  
The Rt. Rev. Rustin Kimsey (1988, Eastern Oregon)  
The Rt. Rev. Robert C. Witcher, *Chairman* (1985, Long Island)  
The Rev. Edward Rodman (1988, Massachusetts)  
The Rev. Carlos Touche-Porter (1985, Central and South Mexico)  
The Rev. Robert M. Wainwright, *Vice-Chairman* (1985, Rochester)  
Mr. Charles M. Crump (1988, West Tennessee)  
\* Helen Eisenhart (1985, Washington)  
Mr. George T. Guernsey III (1985, Missouri)  
Mrs. Harold Nicrosi, *Secretary* (1985, Alabama)  
Mr. Tom Van Culin (1988, Hawaii)  
Mr. Robert J. Wesley (1985, Maryland)

[\* Executive Council Liaison]

The Commission voted to authorize the Chairman, Bishop Witcher, with respect to the House of Bishops, and the Vice-Chairman, Father Wainwright, as to the House of Deputies, to accept or reject, on behalf of the Commission, any amendments proposed in the respective Houses, and as alternatives, Bishop Hulsey and Mr. Crump.

The full Standing Commission met three times during the triennium—in Chicago, Illinois, May 25-27, 1983; Garden City, N.Y., October 26-28, 1983; and Memphis, Tennessee, September 26-28, 1984. A subcommittee, authorized by the full Commission to draft the Blue Book report, met in Garden City, January 21-22, 1985, and wrote this report—which was submitted to the entire Commission membership for their review, revision, and concurrence.

## **RECOMMENDATIONS FOR ACTION**

### **The Presiding Bishop**

#### *JOINT NOMINATING COMMITTEE FOR THE ELECTION OF THE PRESIDING BISHOP*

The Joint Nominating Committee for the Election of the Presiding Bishop, created by Title I, Canon 2, Sec. 1 at the 1979 General Convention, was first elected at the 1982 Convention. This Commission was directed to monitor the operations of the Joint Nominating Committee and make recommendations for changes in procedure.

The Commission believes a Joint Nominating Committee should be elected at each General Convention in order to be in place in the event a vacancy in the office of Presiding Bishop should occur in the interim between meetings of the General Convention, rather than to have such Committee appointed by the respective presiding officers of the two Houses as provided in the present Canon.

At the 1982 General Convention, caucuses were held by bishops and by deputies from their respective provinces to nominate bishops and deputies, but, as no guidelines were established in the Canons, there was a disparity of procedure in the caucuses.

The Commission believes the provincial caucuses can serve a very useful function if they will select only two nominees in each order for balloting by the respective Houses. To nominate *only one* in each order is to usurp the prerogative of choice of the Houses. If *more than two* in each order are nominated, the full membership of the Houses does not have the benefit of recommendations of the bishops and deputies from the respective provinces as to the more qualified nominees.

The present Canon makes no determination as to the status of a member of the Joint Committee changing provinces or changing orders as presbyter, deacon or lay person. The Commission believes that any such changes should *not* make such member ineligible to continue to serve on the Committee.

The Commission submits the following resolution, which constitutes a redraft of Section 1:

**Resolution #A—151**

**Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 2, Section 1 be amended by striking the same in its entirety and substituting in lieu thereof the following:**

**Of the Presiding Bishop**

*Sec. 1(a). At each General Convention the House of Deputies shall elect one Clerical and one Lay Deputy from each Province as members of the Joint Nominating Committee for the Election of the Presiding Bishop. A Deputy from a particular Province may be nominated only by another Deputy from the same Province, but the election of each member of the Committee shall be by the entire membership of the House of Deputies, with a majority of those voting necessary for election. Prior to the election, the Clerical and Lay Deputies from each Province shall hold a caucus, at which two nominees in each order shall be selected by the caucus, and these shall be the only nominees upon which the House of Deputies shall vote in electing the members of the Joint Nominating Committee.*

*(b) At each General Convention the House of Bishops shall elect one Bishop from each Province as members of the Joint Nominating Committee for the Election of the Presiding Bishop. A Bishop from a particular Province may be nominated only by another Bishop from the same Province, but the election of each member of the Committee shall be by the entire membership of the House of Bishops, with a majority of those voting necessary for election. Prior to the election, the Bishops from each Province shall hold a caucus, at which two Bishops as nominees shall be selected by the caucus, and these shall be the only nominees upon which the House of Bishops shall vote in electing the members of the Joint Nominating Committee.*

*(c) In the event vacancies shall occur in the Joint Nominating Committee after the election of its members due to death, disability, resignation, or other within one year of the next General Convention, the vacancies shall not be filled and the remaining members shall constitute the Joint Nominating Committee. In the event such vacancies shall occur more than one year prior to the next General Convention, the Presiding Officer of the House of Bishops shall appoint Bishops and the President of the House of Deputies shall appoint Clerical and Lay Deputies, in all cases from the same Provinces as those Bishops or Deputies whose positions are being filled. An elected or*

*appointed member who shall not be a Deputy to the next General Convention shall continue as a member of the Joint Nominating Committee until the adjournment of such next General Convention. A member of the Committee who transfers from one Province to another or a Lay Deputy who is ordained Presbyter or Deacon, or a Presbyter or Deacon who is consecrated a Bishop, shall not thereby become ineligible to continue to serve on the Joint Nominating Committee through the next succeeding General Convention.*

*(d) The Joint Nominating Committee shall remain in office until the adjournment of the next General Convention at which a new Joint Nominating Committee shall be elected. Members of the Committee are eligible for reelection.*

*(e) At the General Convention at which a Presiding Bishop is to be elected, the Joint Nominating Committee shall present to the House of Bishops and the House of Deputies in Joint Session the names of not fewer than three members of the House of Bishops for the consideration of the two Houses in the choice of a Presiding Bishop. At the Joint Session to which the Joint Nominating Committee shall report, any Bishop or Deputy may nominate any other member of the House of Bishops for the consideration of the two Houses in the choice of a Presiding Bishop, and there may be discussion of all nominees. Commencing on the day following the Joint Session, election shall be by the House of Bishops from among such nominees. If the House of Bishops shall find itself unable to elect a Presiding Bishop from among such nominees, another Joint Session shall be held, at which additional nominations may be received, and on the following day, election shall be by the House of Bishops from among all of the nominees. After the election by the House of Bishops, the House of Deputies shall vote to confirm or not to confirm such choice of Presiding Bishop.*

*(f) In the event a vacancy in the office of Presiding Bishop shall occur in the interim between meetings of the General Convention, as specified in the second paragraph of Article I, Section 3 of the Constitution, the Joint Nominating Committee, within three months after the creation of such vacancy, shall submit to the Secretary of the House of Bishops the names of not fewer than three members of the House of Bishops for the consideration by that House in the choice of a Presiding Bishop to fill the vacancy, and simultaneously therewith shall transmit a copy of such report to the Secretary of the House of Deputies for mailing to all Deputies. Such report shall also be released to the Church and secular press. Thereafter, the House of Bishops shall hold a special meeting for the purpose of electing a Presiding Bishop to fill the vacancy; and, in such election, the vote shall be upon the nominees of the Joint Nominating Committee and any further nominations made by any voting member of the House of Bishops. The Presiding Bishop elected to fill the vacancy shall hold office until the installation of a Presiding Bishop elected at the next succeeding General Convention; and the Bishop elected to fill the vacancy, if otherwise qualified, shall be eligible for reelection.*

#### RETIREMENT AGE OF THE PRESIDING BISHOP

The 1967 General Convention set the term of office of the Presiding Bishop at 12 years, beginning three months after the close of the Convention at which he is elected, "unless he shall attain the age of sixty-five years before his term shall have been completed; in that case, he shall resign his office to the General Convention which occurs in or next after the year of his attaining such age."

At that time, there was a general movement in America to require retirement at age sixty-five in business and other secular activities to make positions of leadership available for younger people.

In recent years, we have seen greater recognition of our older citizens. Heads of state serve beyond the proverbial three score years and ten.

Title III, Canon 21, Section 10 provides that "every Minister of this Church occupying any position in this Church shall resign the same and retire from active service" upon attaining the age of seventy-two years.

This Commission recommends that retirement from the Office of Presiding Bishop should occur at the Convention nearest to the date of his attaining seventy-two years of age.

The Commission further recommends that this amendment be considered early in the 1985 General Convention, and that it take effect from and after its passage. If so enacted, this will give a greater freedom of choice in the election of the next Presiding Bishop.

The Commission recommends the adoption of the following resolutions:

**Resolution #A—152**

*Resolved*, the House of \_\_\_\_\_ concurring, That the first sentence of Title I, Canon 2, Section 2 be amended by changing the words "sixty-five" to the words "seventy-two" and by changing the words, "which occurs in or next after the year of his attaining such age" to "which occurs nearest to the date of his attaining such age" so that, as amended, the first sentence shall read as follows:

Sec. 2. The term of office of the Presiding Bishop, when elected according to the provisions of Article I. Section 3 of the Constitution, shall be twelve years, beginning three months after the close of the Convention at which he is elected, unless he shall attain the age of ~~sixty-five~~ *seventy-two* years before his term shall have been completed; in that case, he shall resign his office to the General Convention which occurs in ~~or next after~~ *nearest to the year date* of his attaining such age.

**Resolution #A—153**

*Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 21, Section 10 be amended by changing the period at the end of the first sentence to a semicolon, and by adding the following:

*Provided, that this shall not apply to the retirement of the Presiding Bishop as provided in Title I, Canon 2, Section 2.*

**SUCCESSION IN CASE OF RESIGNATION, DEATH OR  
DISABILITY OF THE PRESIDING BISHOP**

The Constitution, Article I, Section 3, provides that in the event the Presiding Bishop shall resign his office or in case of his death or disability, if such event occurs more than three months before the date of the next General Convention, a special meeting of the House of Bishops shall be called immediately to elect a member thereof as Presiding Bishop.

In view of the fact that the General Convention has established the procedure for the Joint Nominating Committee for the Election of the Presiding Bishop, this Commission has recommended a change in the Canon to provide for the election of the Joint Nominating Committee at each General Convention in order to be in place in the event

a vacancy occurs. To make this effective, it will be necessary to amend the Constitution by the following resolution:

**Resolution #A—154**

**Resolved, the House of \_\_\_\_\_ concurring, That the second paragraph of Article I, Section 3 of the Constitution be amended as follows:**

But if the Presiding Bishop of the Church shall resign his office as such, or if by reason of infirmity he shall become disabled, or in case of his death, the Bishop who, according to the Rules of the House of Bishops, becomes its Presiding Officer, shall (unless the date of the next General Convention is within three months) **immediately** call a special meeting of the House of Bishops, to elect a member thereof to be the Presiding Bishop. *Such Special Meeting shall be called for a date not less than one month after the resignation, disability or death of the Presiding Bishop. The Joint Nominating Committee for the Election of the Presiding Bishop shall transmit to the Secretary of the House of Bishops the names of not fewer than three members of the House of Bishops for the consideration of the House of Bishops in the choice of the Presiding Bishop, and additional nominations may be made by Bishops in the Special Meeting.* The certificate of election on the part of the House of Bishops shall be sent by the Presiding Officer to the Standing Committees of the several Dioceses, and if a majority of the Standing Committees of all the Dioceses shall concur in the election, the Bishop elected shall become the Presiding Bishop of the Church.

**Nominations for the Office of President and Vice-President of the House of Deputies**

No provision is made in the Canons or Rules of Order of the House of Deputies for any procedure for developing nominations for the offices of President and Vice-President of the House of Deputies. If Title I, Canon 1, Section 1 is amended to provide for the election of the Joint Nominating Committee for the Election of the Presiding Bishop at each General Convention, the Deputy members of that Committee could serve as a nominating committee for the offices of President and Vice-President. The following resolution would accomplish this purpose:

**Resolution #A—155**

**Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 1, Section 1(b) be amended by inserting after the second sentence thereof the following:**

*The members of the Joint Nominating Committee for the Election of the Presiding Bishop, elected by the House of Deputies in accordance with Title I, Canon 2, Section 1(a), acting as a House of Deputies Committee on Nominations shall submit to the House of Deputies at the times fixed for the nomination for the offices of President and Vice-President of the House of Deputies the names of one, or more, nominees for each office; but further nominations may be made by any Deputy.*

**Size of the House of Deputies**

For more than thirty years, the size of the House of Deputies has been a concern to the church. The increase in the number of bodies in union with the General Convention has so increased the number of deputies as to diminish greatly the possibilities of deputy participation in the legislative process.

In 1952, the Joint Committee on Structure and Organization of the General Convention recommended a canonical amendment reducing the representation of each diocese in the House of Deputies to three presbyters and three lay persons. That recommendation has been discussed regularly since that time, and perhaps before, and resolutions addressing the issue have been recommended to the House of Deputies at the 1973, 1976, 1979, and 1982 General Conventions.

A concern that such a reduction in the size of the House of Deputies would adversely affect the proportionate representation of minorities and women has continually surfaced. This Commission has carefully studied the available information relating to this concern and believes it to be unwarranted. A reduced House, based on a projection of the known membership of the 1982 House of Deputies, would actually increase the proportionate representation of minorities and women from 22.2% to 22.6% of the total House membership. The proportions of membership of specific minority groupings and of women would remain essentially the same as those proportions found in the 1982 House of Deputies.

A House of Deputies of reduced size would also address the related concerns of being limited in a choice of sites for holding the General Convention and of the increasing costs associated with attendance of a larger number of deputies. A reduction in the numbers of deputies may contribute to better stewardship of available financial resources at the national, diocesan, and individual levels, and could open up additional sites for consideration for future meetings.

This Commission recommends to the 1985 General Convention adoption of the following resolution:

**Resolution #A—156**

*Resolved*, the House of \_\_\_\_\_ concurring, That there be enacted a new Canon I.1.3(a) to read as follows:

*Sec. 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 and/or Deacons, canonically resident in the Diocese, and by three Lay Persons, communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese.*

**And be it further**

*Resolved*, the House of \_\_\_\_\_ concurring, That the present Canons I.1.3(a) and I.1.3(b) be renumbered as Canons I.1.4(a) and I.1.4(b), and 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).

**Inclusion of the Convocation of American Churches in Europe in the Second Province**

Since some committees and commissions of the Church are composed of provincial representatives, the following resolution is recommended to give the Convocation of American Churches in Europe the opportunity of participating in such representation:

**Resolution #A—157**

*Resolved*, the House of \_\_\_\_\_ concurring, That Title I, Canon 8, Section 2 be amended so that the third paragraph will read as follows:

The Second Province shall consist of the Dioceses within the States of New York and New Jersey, *and the Missionary Dioceses of Haiti and the Virgin Island, and the Convocation of American Churches in Europe.*

## **SUMMARY OF OTHER MATTERS STUDIED**

The Commission considered a number of items which are yet unresolved or remain on the agenda for continued study.

### **Status of clergy in specialized ministries**

The Commission considered sympathetically the status of clergy who are in what can best be described as "specialized ministries" and are now classified as simply non-parochial. In the minds of many, non-parochial means inactive, which is far from the case. These ministries would include school, military, hospital, and prison chaplains; theological professors; teachers in universities; diocesan administrators; among others. The Commission referred this matter to the Council for the Development of Ministry and the House of Bishops Committee on Ministry for new ways of defining these valid and effective ministries performed by the clergy of the Church.

### **Pooled travel funds**

The Commission continued to study the perennial topic of pooled travel funds. Everyone thinks an equalization of travel expenses of the Deputy to General Convention is a good idea, but no one knows exactly how to implement what of necessity must be a voluntary participation. It was noted that such a proposal was implemented in the House of Bishops, but went out of existence for lack of participation by those who may have required greater expenses.

### **Autonomy for Ninth Province**

Responding to a request from Province IX, the Commission studied the possibility of granting autonomous status to Province IX, thereby making it an independent province of the Anglican Communion. Province IX has given serious study to this and has reported to the Standing Commission on Structure that they are not ready at this time to seek autonomous status. However, the Commission will continue to study autonomy and be prepared to work with Province IX when it moves for this new status.

### **Spanish Episcopal Church**

A request was received from the Spanish Episcopal Church for a closer relationship with the Episcopal Church through membership in either Province II or Province IX. After negotiations with the Rt. Rev. Arturo Sanchez, Bishop of the Spanish Episcopal Church, and with authorities in our Overseas Department and the Anglican Consultative Council, the Commission recommended that the Spanish Episcopal Church develop a closer relationship with the Convocation of American Churches in Europe. It was further recommended that the Spanish Episcopal Church continue to negotiate with the Church of England Bishop for Europe, in their growing relationship with the Anglican Communion. Through Bishop Sanchez, the Spanish Episcopal Church is developing an informal relationship with the Spanish-speaking provinces of the Anglican Communion rather than a constitutional union.

## THE BLUE BOOK

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### Realignment of provinces

The dioceses in Wisconsin and Northern Michigan have formed the Wisconsin Episcopal Caucus and have requested that the Standing Commission on Structure study the restructuring of the entire provincial system of the Episcopal Church. The Commission recognized the value of the grouping of various dioceses into a cooperative unit such as that represented by Coalition 14, but did not endorse the particular proposal for a total realignment of provincial units. It noted that the policy of the Episcopal Church centers basically in dioceses and not in provinces, as is the case in some other Anglican Churches. While the Commission does not recommend the proposal as written, it will continue to study the provincial system with the view of strengthening it in order to make the mission of the Church more effective.

### Office of the President of the House of Deputies

The Office of the President of the House of Deputies received extensive study, including conversations with the President of the House of Deputies, Dr. Charles R. Lawrence, which centered on three points:

1. The nature of the office of President of the House of Deputies as a full-time versus a part-time office.
2. The establishment of a permanent office with secretary, etc. for the President of the House of Deputies.
3. The method of nomination and election to the offices of the President and Vice-President.

The Commission concluded that the office of President of the House of Deputies must remain a part-time office unless a particular incumbent is willing and able to give full time to it as a volunteer. The Office should have office space and a secretary at a location convenient to the President. Further, the nominees could be selected by the Deputies who are members of the Joint Nominating Committee for the Election of the Presiding Bishop, provided that such a Joint Nominating Committee be elected at each General Convention.

### Composition of committees and commissions

The Commission, as requested, studied the composition of the various committees, commissions, boards and agencies of the General Convention. It was found that the diversity of membership of these groups was a reasonable representation of the Church as a whole.

## FINANCIAL REPORT

	1983	1984	1985
<b>Income</b>			
Appropriated by the Convention	\$10,420.00	\$9,170.00	\$8,410.00
<b>Expenses</b>	9,282.89	4,642.20	5,000.00 (est.)

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**OBJECTIVES AND GOALS FOR NEXT TRIENNium**

In addition to specific matters which may be referred to the Structure Commission by the General Convention or specified in the Canons, the Structure Commission has established the following goals and objectives for the next triennium:

1. Evaluation of the process of the Joint Nominating Committee for the Election of the Presiding Bishop.
2. Evaluation of shorter form of General Convention (Los Angeles, 1985).
3. Continuation of monitoring the process of autonomy for Province IX.
4. Review of committees and commissions as canonically prescribed.
5. Consideration of material referred by General Convention, the Presiding Bishop, the President of the House of Deputies, provinces, deputies, and others.

The Commission, therefore, estimates its costs for the next triennium as detailed below, and submits the resolution following:

	1986	1987	1988
Commission meetings @ \$7,920	\$7,920	\$7,920	\$7,920
Committee meetings @ \$1,000	2,000	1,000	
Administrative expenses	750	500	750
<b>Total</b>	<b>\$10,670</b>	<b>\$9,425</b>	<b>\$8,670</b>

**Resolution #A—158**

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention for the expenses of the Standing Commission on the Structure of the Church the sum of \$28,760 for the triennium of 1986-1988.

# The Board for Theological Education

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## MEMBERS

The Rt. Rev. Robert Appleyard\*\*  
Ms. Dorothy Brittain†  
The Rt. Rev. Frank S. Cervený  
The Rt. Rev. Robert H. Cochrane†  
The Very Rev. James C. Fenhagen  
The Rev. Wallace A. Frey, *Chair*  
Mr. William R. Johnson  
The Rev. Preston T. Kelsey II, *Executive Director*  
Ms. Lennie F. Lewis  
The Rev. Terry Meadows\*†  
The Rt. Rev. James R. Moodey  
Mr. Paul F. Nash  
Ms. Nancie Oyama†  
The Rev. Rogelio A. Pantón†  
The Rev. M. David Parker\*†  
Ms. Sue Scott†  
The Rt. Rev. Philip A. Smith  
The Rev. Edwin G. Wappler†

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\* appointed as a seminarian

\*\* resigned June, 1983

† term expires at 1985 General Convention

## REPORT

### Introduction and 1983-85 Goals

*“What lies ahead of all of us, if we are truly called to be partners in shaping theological education . . . is a mutual task. The seminaries are not separate sections of the Church, nor is the Church apart from the seminaries. We are all, in fact, the Church, called to serve the living Lord in speaking and living out the gospel.”*

The above quotation is taken from the Case Committee for Theological Education's document *Seminary: A Conversation*, which was printed in the report to the 1982 General Convention in anticipation and support of Resolution A-125, the 1% funding resolution. That resolution is now in effect and the BTE's primary attention has been devoted to promoting compliance with this historic legislation and developing methods of monitoring its progress.

The BTE, however, continues to be of assistance in other areas. It has helped to underwrite two national conferences for Educators and Trainers for Ministry in 1984 and 1985, and two conferences specifically for seminary trustees, in 1983 at the College of Preachers, Washington, DC, and in 1984 at the Marriott O'Hare, Chicago. These will be discussed in more detail in a following section. The BTE continues its contact with and support of the Fund for Theological Education in Princeton, New Jersey, which provides financial assistance to seminarians from ethnic minorities, and the Instituto Pastoral Hispano (IPH), a Connecticut-based alternate theological education program for Hispanics. The president and executive director of the IPH were guest speakers at the Board's October, 1984, meeting in Rochester, N.Y. As BTE executive director, the Rev. Preston T. Kelsey II has maintained contact with and attended meetings of the Appalachian People's Service Organization, Inc. and Sindicators.

In cooperation with the Council for the Development of Ministry, the BTE backed the publication of *A Resource for Evaluation*, a design for critiquing the effectiveness of COMs. This was a major undertaking, including trial release, evaluation, editing, and, finally, publication and distribution in 1983. The booklet is available to the public on request. Barry Evans' *Continuing Education in Episcopal Dioceses* also went into print during this triennium; other continuing education projects included a computerized list of continuing education supervisors (provincial and seminary), which is mailed out on request, and sponsorship of two conferences for directors of continuing education.

The BTE also backed conferences for seminarians with lay vocations at the General Theological Seminary and the College of Preachers.

The Board continues to work in cooperation with the Presiding Bishop's Ad Hoc Committee on guidelines and the Council for the Development of Ministry in developing guidelines relating to preparation for ministry and ongoing education for ministry.

### **New Executive Director**

The June 1983 meeting marked the start of a transition period for the BTE. At that meeting, the Board voted to accept, with regret, the resignation of Dr. Fredrica Harris Thompsett as executive director effective January 1, 1984, to allow her to accept a position as Professor of Church History at the Episcopal Divinity School in Cambridge, MA. Bishop Robert Appleyard also resigned his post as Board chair following his appointment as Bishop of the Convocation of the American Churches in Europe. The Rev. Wallace Frey became the new chair.

A seven-member Recruitment and Selection Committee was established to find a new executive director. The Executive Committee drafted criteria for selection. Nominations were sought from seminary deans, the CASE committee, chairs of trustee boards, ETM, CDM, and BTE members themselves. In February 1984, the Rev. Preston T. Kelsey II assumed the post. He formerly served as the rector of the Church of the Transfiguration in San Mateo, California. Sr. Anele Heiges, O.P., the BTE assistant at the time, kept the office functioning in the interim.

Fr. Kelsey quickly launched himself into the ongoing project of maintaining BTE contacts. During his first year in office, he attended COM and/or CDM meetings in five provinces, met with seminary deans on campuses and at Council of Deans meetings,

attended the biennial meeting of the Association for Theological Schools, made numerous contacts with diocesan officials nationwide by letter or in telephone conversations, and attended a variety of conferences concerned with traditional and alternative modes of theological education. At the March 1984 Board meeting, Fr. Kelsey outlined some beliefs that undergird his leadership: that there is a need to raise up the baptismal order, to enhance the cooperative ministry of lay and ordained members of the Church. He maintains that there are "hungry folks" who want to become part of the theological education enterprise, who sense and are attracted to the energy now being generated in this area. It is part of the Board's challenge, he stated, to encourage this energy for the mission of the Church.

### **Update on Resolution A-125**

In its first full year in practice, A-125 has proven to be an effective means of putting seminaries and local parishes in contact with each other. The response on the part of the Church has been positive, in terms of both dollars and spirit. At one seminary, for example, contributions increased 150.6% from the 1981-82 academic year to 1983-84. In other instances, seminaries reported first-time contact with parishes.

The need for developing and maintaining a free exchange of information and for emphasizing the complementary nature of the seminaries and the Church were key components in the development of the 1% resolution; promoting and maintaining dialogue was nearly as important as creating steady and solid financial backing.

The BTE has moved to promote and facilitate dialogue by functioning as a clearinghouse for information, as a monitoring agent, as a go-between for the seminaries and the national Church (for example, at Council of Deans meetings), and, through the executive director, as an advocate of theological education at various Church-related conferences.

The provisions of A-125 specifically charge the seminaries and the Council of Deans with assuming "more responsibility for strengthening the partnership between the Church and its Seminaries and . . . for improving the dialogue with congregations and Dioceses by providing them with current information about the Seminaries and listening to their concerns regarding theological education." The BTE has lent its support to the efforts of both groups in these areas and has undertaken several projects of its own to implement the growth of dialogue. Details of these projects will be discussed in terms of the developing relationships in three areas: parish-seminary, seminary-national Church, and seminary-seminary.

### *Parish-seminary relations*

There is a real need for disseminating information about the seminaries throughout the Church. As a regular function of the BTE office, mission and goals statements have been gathered from the seminaries and incorporated in a computerized listing. The list is available to parishes upon request.

The popularity of video technology has provided the BTE with an ideal medium for spreading the word. Its first videotape, entitled *Your Seminaries*, was completed last spring and is available to the Church through the accredited seminaries and the BTE office in the Church Center. The tape runs ten minutes and is designed not only to familiarize parishioners with key issues in theological education today but also to stress the relationship that they, as members of the body of Christ, have with schools concerned with training for ministry. A color poster, "Know and Support the Seminaries of the Episcopal Church," was printed to promote the tape and provide the public with capsule

portraits of the seminaries—brief descriptions of their goals and particular orientation. The posters also are available through the BTE office.

This past winter, a second videotape, *Together We Grow: Today's Partnership of Seminaries and Parishes*, was completed for satellite broadcast and distribution to parishes. It continues to explore the development of the parish-seminary dialogue. This tape is longer, 28 minutes, and includes discussions with seminary trustees and seminarians as well as clergy and lay members of the Church. It also is available through the BTE office. A quotation captures the theme of the tape and the spirit of 1% giving: responding to the resolution "means that we have faith in the people we have in the seminaries," says the Rev. David Cooling, rector of Trinity Episcopal Church in San Jose, CA. "[We] contribute so that we can have the faith and Good News provided to our children and grandchildren. It is based upon that love of Christ and love of our fellow-man."

The most obvious connection between the parish and the seminary is the seminarian, the product of a particular theological education curriculum who is, in theory, emerging well prepared to face the needs of a congregation. Ironically, the "boundary" area—the last term in seminary through the first five years in the ordained ministry—has proven to be a particularly troublesome period. In 1985, the BTE, in cooperation with the Episcopal Church Foundation, the Rev. Stephen White of the Diocese of Massachusetts, and Roy Oswald of the Alban Institute, began exploring the difficulties of the boundary period and ways in which they might be addressed. The BTE's role as a clearinghouse has figured in its response; it is developing a data bank on deacon-in-training projects and programs designed to facilitate this transition period. The information will be shared amongst the dioceses. Fr. Kelsey attended a Boundary Conference sponsored by Mr. White in 1984. Seven dioceses (Provinces I, II, and III) were represented in a forum for identifying the issues involved and comparing programs already in place. Another conference is planned for 1986.

In January, 1985, Fr. Kelsey and the Rev. Wallace Frey participated in a consultation at the Episcopal Divinity School in Cambridge, entitled "Theological Education in the Episcopal Church: The Future Mission of the Seminaries." Seventy-five people, including representatives of all the accredited seminaries, attended. The concerns that surfaced were similar to many identified by the BTE and addressed in various sections of this report: the seminaries' responsibility for the future leadership of the Church in the face of new constituencies, for the theological fiber of the Church's life, for dealing with issues of peace and justice, and for future accountability to the Church. A synopsis of the two-day conference is to be published in 1985 by Forward Movement Publications. The consultation itself was funded by the BTE in conjunction with the Episcopal Church Foundation; the Trinity Grants Program; St. Peter's Church in Morristown, New Jersey; the Wise, Warmeling, Way Fund of Trinity Cathedral in Cleveland, Ohio; and All Saints Church in Pasadena, California.

### *Seminary-Seminary Relations*

Equally important is the need for communication among the officers of the seminaries. Canon law directs the BTE to "promote continuing cooperation between and among the Theological Seminaries of the Church." To this end, the BTE has sponsored two conferences for seminary trustees. The first took place at the College of Preachers in May, 1983; representatives from nine seminaries, the BTE and the Episcopal Church Center's Communication Office were present. Areas covered were accountability of the trustees and seminaries to the Church, clarification of the role of the trustee, and enabling trustees of the various seminaries to work together in the future.

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In November 1984, a second conference was held; each of the accredited schools was represented. Christopher Walters-Bugbee, the Director of Communications at Duke Divinity School, Duke University, was the keynote speaker. His topic: The need for the seminaries to be responsive to the requirements of congregations today. The overall reaction from the trustees was positive. There were several requests that the conference become an annual event and that a national council of trustees be founded. Some sample responses illustrate the point:

*My understanding of each seminary was broadened. I learned valuable information and some specifics about how each seminary was unique. . . . One of the interesting things that took place . . . was the ongoing dialogue once we finished our official meeting. . . . (We) continued to learn and grow in our understanding of each other and our seminaries. . . .*

*We managed to hear one another and to share, which was a major objective. We discovered differences, which we have to learn to accept and work with; we also discovered commonalities, which we began to make use of. . . .*

*I had a chance to meet some people who shared the same dreams and concerns that I do.*

The growing awareness of the commonality of experiences within the various organizations of the Church is not unique to the trustees, however. It is beginning to be felt on several levels. A classic example occurred in October, 1984, on the day Bishop Desmond Tutu, then a guest professor at General Theological Seminary, learned he was the 1984 winner of the Nobel Peace Prize. After being escorted to the campus chapel, Bp. Tutu stood before the congregation—the seminary community, residents of the neighborhood, friends and strangers alike—and was moved to say how much it meant to him to belong to a “world church.” The remark was timely from a political as well as theological point of view. The global nature of the Church and of theological education is a concept that the BTE is making efforts to bring into greater focus in the upcoming triennium. In the past year, it began an ongoing project of compiling and computerizing an international list of Episcopal seminaries. The list is available on request from the BTE office.

### *Seminary-Church Relations*

In March, 1984, a committee was formed to develop a strategy for increasing and facilitating the dialogue between seminaries and the Church. The Rt. Rev. Philip Smith chaired the committee, which included the Very Rev. James Fenhagen, Ms. Dorothy Brittain, the Rev. Preston T. Kelsey II, and the Rev. Randolph Dales, a parish priest from the Diocese of New Hampshire. In addition to drawing up a document for obtaining financial information from the seminaries, the committee also proposed specific actions that might be taken to foster interaction and dialogue:

1. Once each triennium, a representative from the seminary (dean or a faculty member) would be present at the annual provincial COM meetings.
2. Once each triennium, seminary deans would meet with the House of Bishops.
3. Once each year, the seminaries would fill out a questionnaire that includes financial data (enrollment, tuition costs, faculty salaries, etc.) as well as statements of seminaries' accomplishments, goals, and major needs.

The Board has taken steps to implement these suggestions in the following ways:

1. At the February, 1985, Board meeting, the deans of all the seminaries were present for discussions and a general sharing of ideas. A wide range of issues was covered, with emphasis on the seminaries' role in the selection process and an appreciation of their individual strongpoints.

2. The BTE's role in facilitating dialogue here is still in the developing stage. A survey circulated at the House of Bishops meeting in Jackson, Mississippi, Sept. 28-29, 1984, showed that there is little need for the Board's assistance in monitoring the financial aspect of the 1% at the diocesan level; the indications were that matters are being handled with no apparent difficulty. However, the bishops did indicate strong interest in areas the BTE plans to explore in more depth: (a) questions of selection and recruitment of candidates for Holy Orders, (b) the transition from seminary into the ordained ministry, and (c) the relation of the seminary to the local church. The BTE had previously begun explorations in each of these areas through funding the research and publication of *We Need People Who* by Margaret Fletcher Clarke during the last triennium and *A Resource for Evaluation* (with the Council for the Development of Ministry) in 1983. In 1984, it participated in the Boundary Project (through the executive director), hosted the seminary trustees meeting in Chicago, and offered support (including a financial contribution) to the EDS consultation in 1985.

3. In July, 1984, the BTE sent out its first annual seminary questionnaire, an experimental form that included modifications suggested by the Council of Deans. The questionnaire is bifunctional. The financial section gives parishes the data they need to decide where they wish to send their 1% contribution. It also provides some insight into the financial operation of the seminaries—by showing, in detail, where the contributed money is expended. The narrative section gives the seminaries a chance to discuss goals, list accomplishments, and state specific problems. The overall goal is to “demythologize” the seminaries, to present a clear picture of the seminary not only as an academic institution but as a place of growth for future ordained and lay leadership in the Church.

This initial, experimental survey made evident the need for uniformity in the manner in which finances were reported. Professional help was enlisted. At its October, 1984, meeting, the Board voted to hire the firm of Peat, Marwick, Mitchell & Co. to develop a new financial reporting model. PMM had been responsible for gathering statistical information from the seminaries prior to passage of the 1% resolution. Its past experience, as well as its understanding of the difficulties involved, were instrumental in drawing up the new form, which will be used to fulfill the requirements of Section 3 of the Canon.

*The narratives which follow were supplied by the seminaries in response to the questions listed below. The text appears as submitted by seminary officials.*

- I. What are some of the distinct features of \_\_\_\_\_?
- II. What were your major accomplishments these past three years?
- III. What are your major needs these next three years?

#### Church Divinity School of the Pacific

- I. • Only accredited Episcopal seminary west of the Rocky Mountains. • Fully autonomous; but also well integrated with the Graduate Theological Union, a consortium

of nine Protestant and Catholic schools which together are accredited to bestow the Ph.D., Th.D., and M.A. degrees. The GTU as a consortium has 1500 students and 135 full-time faculty members. • The GTU has 350,000 volumes in a modern library, fully integrated with UCB and Stanford. • An active committed Board of Trustees. • A vital new faculty of young Church scholars is being built [6 of 11 appointed since 1978]. • An Asian Exchange program and new Hispanic Studies program. • A strong tradition of Anglican scholarship and tradition, coupled with new resources in pastoralia and field education in a multi-cultural environment of the San Francisco Bay area.

**II.** • Three new faculty appointments: Drs. Countryman (New Testament), Lyman (Early Church History), and Lytle (Church History). • Major curriculum revision. • Computerization of development and accounting programs, and word processing for staff and faculty. • Deferred maintenance largely caught up. • New board by-laws; new investment policies. • Addition of two staff members in student services. • A balanced budget in 1983-84, thanks to 1% and aggressive development director. \$695,000 raised in operating funds. One new chair funded.

**III.** • Completion of negotiation to bring Pacific Lutheran Theological Seminary onto CDSP campus in heart of GTU. • A capital fund drive to build endowment for faculty chairs, student scholarship aid, and capital improvements related to Lutheran move. • Review and possible expansion of continuing education program. • A strengthened alumni/ae network. • Add one additional faculty position.

### The General Theological Seminary

**I.** • Urban location in New York City. • Diverse student body drawn from throughout the Anglican Communion. Tradition of academic excellence. • Graduate degree programs through the Th.D. • Center for Christian Spirituality. • Joint degree programs with New York University and Hunter College, and cooperative academic arrangements with Union Seminary and New York Theological Seminary. • One of the outstanding theological libraries in the entire Anglican Communion.

**II.** • "Campaign for General": Have raised over \$11 million in capital funds toward \$12 million goal. • Raising of faculty salaries. • Balancing the annual budget. • Affirmative action policy and racism audit. • Adoption of a faculty policy statement. • A 38% increase in annual giving (over a 100% increase since 1978).

**III.** • Funds to develop a master plan and to start renovation of facilities. • Scholarship endowment for minority and third-world students. • Trustee reorganization and development program. • Rise in annual giving to \$600,000/annum. • Development of additional summer programs.

### Berkeley Divinity School at Yale

**I.** • Affiliation with the Divinity School of Yale University (YDS) in an inter-confessional environment, with access to the resources and facilities of the entire University. • Ten-year growth (since affiliation) from total enrollment of 62 to 132 in 1983-84, moving BDS from one of the smaller to one of the larger accredited seminaries.

**II.** • Establishment of the McFaddin Program which initiated studies at the affiliated schools for ministry to the disadvantaged. • Establishment of a program in gerontology. Computerization of administrative facilities.

**III.** • More concentration on spiritual formation of students. • More support for, and witness to, lay ministry. Additional teaching staff in Church History. • Additional ordained women faculty members.



**Trinity Episcopal School for Ministry**

I. • Trinity stands self-consciously within the historic Anglican evangelical tradition, understanding *evangelical* to mean *biblical* and *Gospel-centered*. Likewise, all members of the seminary community (students, staff, and faculty) have made an adult profession of faith in the Lord Jesus Christ. • Linked with this emphasis upon biblical Christianity is a wide diversity in churchmanship. • Trinity is located in an inner-city environment. One of its two main buildings is a former supermarket. The seminary is committed both to an urban location and to a simple lifestyle. • Trinity is intentionally a "school for ministry," aiming to train leaders for the Episcopal Church who are able "to equip the saints for works of ministry." • By decision of the Board of Trustees, the School's endowment income may not be used for operating expenses, but rather for new ministries. Trinity is committed to depending day by day upon what God provides through his people.

II. • The School grew by 25%, from 57 to 75 full-time students. • Trinity added three new faculty and senior staff positions, to keep pace with growth in enrollment. • Income from donors to the School kept pace with expansion. In fiscal year 1983-84, gifts to the School came to some \$502,000 for the operating budget (the total operating budget amounting to \$738,000). • The number of dioceses sending students to Trinity continues to rise. In the M. Div. program in 1976-77 (the School's first year), for example, the ratio of non-sponsored to sponsored students was 2:1. In 1983-84 the proportion has more than reversed and now stands at 1:4.

III. • Successful completion of the ATS accreditation process in the spring of 1985. • Staff and funding for new programs in External Education, Youth Ministry, and Urban Ministry, and direction for Trinity's relationship with APSO. • Funding for the renovation of a large factory adjacent to the supermarket building. • Additional faculty to accommodate growth in student numbers. • Expansion of financial support proportional to growth.

**Virginia Theological Seminary**

I. • Emphasis on participation in community as preparation for ministry. • Ecumenical opportunities provided by Washington Theological Consortium. • Field Education Program drawing on the resources of the Washington metropolitan area. An extensive program of continuing education. • An evening Lay School of Theology.

II. • Establishment of a new Center for the Ministry of Teaching, devoted to assisting the Church in doing a more effective job of teaching, both in church schools and other educational programs. • Renewal of accreditation with the Association of Theological Schools after our regular, 10-year review, with no notations. • Establishment of a program for international students to help prepare them for leadership in theological education in their own countries. • Successful efforts in encouraging supporting dioceses and parishes to adopt the new plan for parish support. • A smooth transition in the administration of the Seminary.

III. • Computerization in the library and other departments of the Seminary. • Continuation of long-range planning efforts, including the possibility of acquiring married student housing. • Funds to support the newly established Center for the Ministry of Teaching. • Funds for the maintenance of several older buildings. • A new faculty appointment in the field of New Testament, and further strengthening of our program for international students.

### Bexley Hall

I. • An accredited seminary of the Episcopal Church that is *fully* ecumenical (as is exhibited by a common faculty, budget, and curriculum), while yet allowing for the practice and enhancement of Anglican identity in theological education and formation for ministry through our liturgical life and offering of courses in areas specifically mandated by Canon Law. [Traditions represented: American Baptist, Anglican, Lutheran, Methodist, National Baptist, Presbyterian, Roman Catholic, United Church of Christ (students & faculty)] • The sixth largest theological library in North America. • The presence of an extensive and effective Black Church Studies program. • A field work program that utilizes opportunities for parochial or specialized ministerial experiences in urban, suburban, and rural settings—all of which are close-at-hand.

II. • Selection of a new dean to provide vigorous and appropriately assertive liturgical, theological, and pastoral leadership in the ecumenical setting, and for the Anglican community within it, as well as to and within the Episcopal Church in general. • Appointment of a woman priest in a newly created staff position (Director of Episcopal Church Relations) to work closely with the dean in internal and external objectives cited above, and with the Director of Development in the divinity school. • Strengthening of ties with traditional Province II and V constituencies (both as a source of seminarians and of financial support) and beginning of movement toward renewed status as a national seminary in the Episcopal Church (the student body as of 1984-85 reflects a representation of all eight provinces of the Episcopal Church in the continental U.S.A., and also one Province—Ontario—of the Anglican Church of Canada, and one Province—Canterbury—in the Church of England).

III. • An increased average enrollment that would reflect an absolute gain of 15 seminarians over the present average enrollment. We aim to achieve this goal in the five years from 1983-84 to 1988-89. Presently Bexley Hall represents just under 25% of the total student body at CRDS/BH/CTS. • Further development of the 1% plan for the support of theological education through parishes with clergy alums of Bexley Hall and through appeal to regional support of the seminary through this plan. Increased individual giving to the annual fund. • Advancement of plans for new library facility; newly renovated sacristy in chapel (to include plumbing); replacement of old and/or acquisition of new liturgical materials (vestments, printed materials, etc.) • Increased visibility in the Episcopal Church.

### Nashotah House

I. • Nashotah is dedicated by its charter to the training of candidates for the parish ministry. We offer also STM, but our chief concern is the candidate who will take M.Div and serve in a parish. • Nashotah centers its life around the chapel: the spiritual formation of the candidate is as important to us as the intellectual formation, and every help is offered to the seminarian to encourage development of a deep and true spiritual life. • Nashotah tries to introduce its students to the fullness of the Catholic faith and Catholic worship in a 20th century context.

II. • The strengthening of our Parish Training projects as a required part of the seminarian's experience here. • We have begun work on the renewal of the physical plant of the seminary. The library building has been greatly enlarged. The seminary has laid down a new and complete sewage system. Both of these efforts have been fully funded. • We have strengthened the development department, and already there have been good results, financially. The seminary is operating "in the black." • We have strengthened

the work of our recruitment department, and Nashotah now draws candidates from all kinds of dioceses. • We have established a five-day workshop on alcoholism and chemical dependency to be useful in dealing with a great social evil.

III. • We need a new dean, and a new professor of Pastoral Theology. Work is actively proceeding on these matters, and we hope for appointments early in '85. • We need a new vision for our trustees, and we have taken the first steps, with "think tanks," and a conference on a common vision for Nashotah. • We need better accommodations for our married students, and we have taken the preliminary steps toward a building campaign for which we have engaged ourselves to raise funds up to \$1.5 millions. We need a higher level of giving from alumni and trustees, and we have begun what seems to be a very promising course of education and solicitation.

### **The School of Theology of the University of the South**

I. • Surely the most unique ministry of this seminary is its program of Theological Education by Extension, and in particular its four-year extension course called Education for Ministry. There are approximately 3,800 lay persons enrolled in EFM in the United States this year, and 1,200 in Australia, New Zealand, Canada, Mexico, and the Bahamas. • The setting, in the lower reaches of Appalachia, with the opportunity this affords for ministry to small and rural churches in a poverty-stricken area of this country. Programs are being developed to provide some focus on developing people for ministry in Appalachia, in cooperation with CORA and APSO-Intramont. • We are beginning to explore possibilities for cooperation with Glenmary, the Roman Catholic community concerned for small church/rural church ministry. • A thriving D.Min program, with a unique curriculum.

II. • A new dean has been procured; a new campus, better able to serve our needs, has been occupied; a careful, thorough evaluation of the M.Div. curriculum is in process. The School of Theology has welcomed and supported the creation and ongoing work of SPCK/USA. Student aid has been increased, due in large part to 1%. The M.Div. student body has been enlarged from 63 to 82, and will reach 90 by next year.

III. • Rebuilding the faculty. We are now searching for three faculty members. With the growth in the student body, we shall need to enlarge the faculty, which means adding possibly two full-time people in the next two years. We need more endowments for faculty chairs. We need more student housing. We need to keep increasing our student aid resources. We need to deepen and enlarge the faith commitment of students, staff, and faculty in order to do a more lasting and effective job.

### **Episcopal Theological Seminary of the Southwest**

I. • A classical core curriculum, with a primary focus on parish ministry. Our Hispanic Studies program aims to educate people for ministry in a bicultural setting.

II. • The development of a full faculty, full enrollment of students, the Hispanic Studies program, a campus master plan and, above all, the implementation of a new model of leadership, i.e., the shared leadership of dean and provost.

III. • To revise the curriculum in light of our mission, to build a new library and campus center, and to secure alternative sources of annual revenue.

### **Episcopal Divinity School**

I. • The setting: University, urban environment; affiliated with Harvard University; shared campus with Jesuit seminary; part of Boston Theological Institute, a

consortium of 9 schools (Roman Catholic, Orthodox, Protestant, Anglican). • The curriculum: Goal oriented; student initiative required; competency based. • Diverse and mature student body; concern for individual person and vocational development; progressive in response to theological, ecclesiastical, social issues.

**II.** • Key appointments: Faculty in New Testament, Church History, Ethics; Director of Library; Director of Development; increase in established scholars, women, minority persons. • Development of support system for faculty advisers, work on overall support system for students. • Administrative consultation and reorganization: Team function, creation of Student Services department; improvement of academic administration, advancement in development. • Progress in stewardship and development: No deferred maintenance, energy conservation measures, increased annual giving.

**III.** • Strategic planning; work on institutional and constituent relationships, accountability to parishes and graduates. • Response to student needs: Counseling and referral, increasing number of commuters; capital funds, particularly for student financial aid and faculty salaries. Continuing study, significant growth in unrestricted giving for annual operating budget.

### **Seabury-Western Theological Seminary**

**I.** • We are largely a residential seminary community. Our history and tradition encompass the breadth of the Anglican experience in America. The center of our community life is our round of worship. The energy generated by the interaction between academics, community, and worship provides the matrix within which priestly formation takes place. Our basic goal is to provide excellence in educational preparation for men and women who are preparing for congregational ministry. • Geographically, we are well situated to provide ready access to urban work in downtown Chicago and suburban work in the surrounding communities, as well as rural work in the dairy and corn country of Illinois. Part of our mission is to equip leadership who are interested in working in smaller congregations. We offer special course work and field education in this area. • The richness of our life together is enhanced by our commitment to work with Native American people. Our student body is one of our greatest resources. We draw students from twenty-five or more states who bring a wealth of experience from a wide range of backgrounds. The opportunity to work closely with people from vastly divergent perspectives is good preparation for parish leadership.

**II.** • We have enriched our library resources by working in close coordination with an ecumenical cluster of seminaries, the Chicago Area Theological Schools. Especially important in this has been the development of the 260,000 volume United Library with Garrett-Evangelical Seminary. Our location on the Northwestern campus, and our direct computer hook-up to their 2,000,000 volume collection, provide our students with an invaluable resource tool. • The resignation of our dean prompted a careful restudy of our mission statement by both board and faculty that has resulted in a much clearer vision of the way in which we serve the Church. The immediate result of this has been the hiring of a new dean and president. • Another significant accomplishment is the birth and nurture of the seminary's relationship to the Native American Theological Association.

**III.** • One of our major needs is that of every ongoing organization, that our life as lived may increasingly reflect our mission: excellence in preparation for congregational leadership. Sharpening our focus on the implications of our commitment to small congregations remains important. The increasing pluralism of the Church merits continuing attention as we seek, internally, to become more sensitive to the needs and

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insights of Native American, Hispanic, Black, and women members of our own community. • A major institutional need is to strengthen the economic footing of the seminary in order that students can get a good education at reasonable cost and faculty and staff can be fairly compensated.

Respectfully submitted,

The Rev. Wallace A. Frey, *Chair*,  
and members of the Board for  
Theological Education

**FINANCIAL REPORTS, 1983-85**

**Program Budget**

	<i>1983 (Actual)</i>	<i>1984 (Actual)</i>	<i>1985 (Budgeted)</i>
<b>Program support</b>			
Conference	\$ 5,230.47	\$ 3,878.98	\$ 5,000
Travel	11,891.31	7,254.45	12,000
Reference material	694.55	644.87	750
<b>Program</b>			
Trustee development		7,025.59	10,000
Selection process	6,466.09	6,291.98	4,000
Development	11,990.46	4,200.00	10,000
Continuing education	4,779.64	5,103.70	5,000
Lay theological education	2,207.18	5,767.02	6,000
Alternate theological education	2,681.34	2,000.00	2,000
Long-range planning	9,857.35	5,033.75	5,000
<b>Ecumenical</b>			
BTE <FTE>	<u>5,000.00</u>	<u>5,000.00</u>	<u>5,000</u>
<b>Total</b>	<u><u>\$60,798.39</u></u>	<u><u>\$52,200.34</u></u>	<u><u>\$64,750</u></u>

**Assessment Budget**

	<i>Amount Budgeted</i>	<i>Balance</i>
<i>1983</i>	\$17,000.00	\$ 583.63
<i>1984</i>	17,000.00	3,903.14
<i>1985</i>	<u>17,805.00</u>	<u>          </u>

**Theological Education Sunday Offering (TESO)**

Total (including balance from 1984) \$4,407.16

**The Conant Fund**

Conant grants from the John Shubael and Mary McLaren Conant Fund are awarded annually to faculty members of the accredited Episcopal seminaries for the purpose of strengthening scholarship and teaching within the seminaries of the Church. (One non-Episcopalian teaching at an accredited Episcopal seminary or an Episcopalian teaching at a non-Episcopal seminary is eligible per year.) The first Conant grants under these guidelines were issued in the 1981-82 academic year.

The following year, acting on the recommendations of its Screening Committee (James A. Carpenter of General Theological Seminary, *Chairman*; William P. Haugaard

of Seabury-Western Theological Seminary; and Murray L. Newman, Jr. of Virginia Theological Seminary), the BTE awarded Conant grants to nine scholars, representing six seminaries. The total amount of the grants for the 1983-84 academic year came to \$32,700.

In the 1984-85 academic year, eight grants were awarded on the basis of recommendations from the Committee (which included Virginia Nelle Bellamy of the Episcopal Theological Seminary of the Southwest in addition to the others previously mentioned). Prof. Carpenter continued as Chairman. Seven seminaries received awards; the total amount awarded that year was \$27,155.

### GOALS AND OBJECTIVES, 1986-88

The Board has adopted the goals and objectives listed below for the upcoming triennium. There are some changes in emphasis from the previous three years: the global, cultural, and ethnic perspectives have been added to the list of areas to be promoted; the concept of promoting scholarship in theological education has been added; and continuing education—a subject of growing churchwide concern—now is stressed as needed by both clergy and laity.

#### Overall Objective

As a national theological education resource, the BTE seeks to strengthen and coordinate efforts of dioceses, commissions on ministry, seminaries, training programs, and others to provide and sustain ministry for the mission of Christ's church. (cf. Title III.6.2)

#### Goals

The BTE intends to fulfill its objective by:

1. Providing statistical and analytical reports on theological seminaries and other training institutions to the General Convention which accurately reflect current resources, progress on stated goals, and which promote informed dialogue between theological education institutions and the Church.
2. Addressing critical issues and future educational, management and fiscal accounting needs in theological education, so that significant trends may be identified and strategic plans may be furthered within theological education institutions of this Church.
3. Monitoring, implementing, and evaluating the Church's financial support for theological education.
4. Promoting racial, ethnic, cultural, ecumenical, and global perspectives in theological education.
5. Investigating, encouraging, and exchanging information about interrelationships of diocesan schools, seminaries, and other programs of theological education.
6. Providing appropriate resources to seminaries, other institutions, trustee boards, and the Council of Deans which promote development and cooperation.
7. Promoting and developing scholarship in theological education for the mission of the Church.
8. Working on issues involved in the recruitment and selection of persons for Holy Orders.

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9. Promoting continuing theological education for clergy by coordinating the exchange of information among diocesan chairpersons of continuing education, and developing a directory of resources.

10. Promoting continuing theological education for laity by coordinating exchange of information among dioceses, and developing a directory of resources.

11. Working in collaboration with the EFMM unit, the General Board of Examining Chaplains, and other appropriate national and ecumenical agencies, and to provide progress reports on joint ventures to the General Convention.

### 1986 Objective

To organize the BTE into appropriate committee structures and initiate actions and responses to 1986-88 goals as established by mandates of 1985 General Convention and functions assigned to the Board in Canon III.6.2.

<i>Budget for 1986</i>	
2 full Board meetings <sup>1</sup>	\$17,100
1 executive meeting <sup>2</sup>	<u>1,380</u>
<b>Total</b>	<b><u>\$18,480</u></b>

### 1987 Objective

To continue studies, projects, and works in support of goals, with mid-triennium evaluation.

<i>Budget for 1987</i>	
2 full Board meetings	\$17,784 <sup>3</sup>
1 executive meeting	<u>1,436</u>
<b>Total</b>	<b><u>\$19,220</u></b>

### 1988 Objective

To complete projects and studies on major issues, and to prepare reports and resolutions for the 1988 General Convention.

<i>Budget for 1988</i>	
2 full Board meetings	\$18,495 <sup>4</sup>
1 executive meeting	<u>1,494</u>
<b>Total</b>	<b><u>\$19,989</u></b>

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<sup>1</sup> Based on 16 members, each incurring \$350 for travel and \$110 per diem room and board, for a two-day meeting (does not include ground travel and tips).

<sup>2</sup> Based on three members, each incurring \$350 for travel and \$110 per diem room and board, for a one-day meeting (does not include travel and tips).

<sup>3</sup> Annual inflation rate of 4%+.

<sup>4</sup> See 3 above.

### 1986 BUDGET REQUESTS

To meet expenses during the coming triennium, the Board presents this resolution.

THE BOARD FOR THEOLOGICAL EDUCATION ANNUAL SEMINARY SURVEY 1983-84

	CDSP	EDS	ETSSW	GENERAL	NASHOTAH	VTS	SEWANEE	SEABURY	BERKELEY/+YDS	TRINITY	BEXLEY	
<b>ENROLLMENT</b>												
M. Div.	81	89/80fte	65	109	71	138	63	70	96	332	54	152
MTS/MA	11	9/8fte	15m.a.r.*	5	—	11	—	5	17	67	—	9
STM/Th.D/	29	—	5d.s.t.*	9	—	—	7*	—	7	23	—	NA
D. Min	—	10/3fte	14****	—	—	44	60*	—	—	—	—	51
Other	24	19/16fte	6	33	—	36	13	3	8(pt)	57(pt)	13	49
Total	145	127/107fte	105	156	71	229	143	78	128	479	67	261
Male	79	57	66	101	66	165	126	54	72	256	53	133
Female	66	70	39	55	5	64	17	24	56	223	14	128
Blk/Asian/Hispanic/NaAm	10	5	19	18	1	8	5	2	5	23	4	37
International	4	2	11	5	—	11	3	—	5	13	4	1
Episcopal	135	124	83	150	71	198	128	78	132	132	66	42
Seeking Ordinaat'n	79	77	81**	118	71	171	137**	76	c.70%	c.55%	47	33
<b>FACULTY</b>												
Full Time	11	18	10	17	7	16	8	9	5	31	9	20
Part Time	4	4	2	5	6	19*	6	2	5	32	3	19
<b>REVENUE</b>												
Total - \$	1,611,607	2,374,255	1,888,687	3,453,377	1,551,554	3,977,782	1,779,521	1,276,203	676,000/4,471,000	926,522	2,675,809	
Tuition and Fees-%	21	17.81	14	17	16.5	17	20	24	—	66.3	14	20
Endowment Income-%	19	38.42	47	37	18.5strstroid	60	17	33	71.0	12.3	—	50
Parish Giving-%	19	5.10	5	7	13.2	8	44****	5	—	—	21	5
Individ. Giving-%	19	5.8	4	5	13.7	6	13	19.4	20.7	19.4	45	7
Aux. Enterprise-%	11	16.27	6	24	25.0	9	3	19	2.4	—	8	12
Other-%	11	16.60	24	9	5.7*	20**	16	4	5.9	2.0	12	6



<b>EXPENSES</b>											
Total - \$	1,611,607	2,410,653	1,874,475	3,371,915	1,472,055	3,975,093	1,541,857	1,311,283	676,000/4,568,000	956,620	2,649,643
Instruction-%	39	31.04	28	24	19.6	26	38	27	41.7	41.9	32
Library-%	5	5.21*	8	6	6.4	7	10	5	—	—	14
Administration-%	17	19.78	27	20	11.4	20	16	28	15.2	3.1	30
Oper. of Plant-%	9	19.21	18	9	17.1	19	13	13	4.0	17.6	9
Scholarship-%	8	6.33	NA	11	8.2	12	18	15	29.6	28.9	7.25
Aux. Enterprise-%	12	18.54	8	24	23.7	11	2	13	—	—	7.25
Other-%	10	—	11	6	2.8**	5	3	—	9.5misc	9.2univ	.50
<b>SURPLUS (DEFICIT)</b>	—	(35,398)	14,212	81,462	76,552	2,689	237,664	35,080	—	(97,000)	(30,098)
Av. Fac. Sal + Hous	—	23,770	31,380	—	20,035***	25,850	26,356***	20,000*	—	—	—
Av. Fac. Sal - Hous	35,875	—	—	22,952	—	—	—	—	36,600	25,000	28,276
Cost Per Student	12,587	19,322	17,852	17,366	15,215	18,034	14,286	16,811	10,101.90	11,000	11,718*
Single Student:	5,070	6,100	4,980	6,500	6,390	5,520	6,620	6,400	9,575	2,000*	4,990
Tuition, Rm, Brd	47	69	78***	75	87	54	68M.Div	100	80	60	54**
% Students Receiv'g Grants, Aid											

EDS \*Joint with Weston ETSSW\*d.s.t. = diploma of sacred theology, i.e. M.Div program but no college degree \*\*10 students already ordained \*\*\*82 including 17 Lutherans received grants \*\*\*\*css/cits (Certificate of Special Studies/Certificate of Individual Theological Study NASHOTAH \*Bequests 7.4 \*\*Develop. 10.8 \*\*\*Av. Full Time Salary (Gross) 35,970 VTS \*adjunct faculty and other special associates \*\*Transfers out (20) \*\*\*actual cost to seminary over and above student charges exceeds \$10,000 SEWANEE \*includes part-time students taking the summer program \*\*includes some seeking ordination in other denominations or already ordained \*\*\*seminary does not stipulate whether housing included in the salary \*\*\*\*includes parish and individual giving TRINITY \*Tuition alone. Figure taken from 1984-85 catalogue. BEXLEY \*(total expenditures excluding student aid) + (auxiliary enterprises) divided by (#FTE students) \*\*internal only; excludes outside ecclesiastical or financial agency scholarships or loans.

## THE BLUE BOOK

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### Resolution #A—159

**Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of General Convention to meet expenses of the Board for Theological Education the sum of \$57,700 for the triennium of 1986-88.**

#### Basic Budget

<i>Program Support</i>	
Conference	\$ 5,000
Travel	12,000
Reference material	700
<i>Program</i>	
Trustee development	\$ 3,000
Selection process	4,000
1% development	10,000
Continuing education	5,000
Lay theological education	7,500
Alternate theological education	5,000
Long-range planning	7,500
<i>Ecumenical</i>	
BTE <FTE>	\$ 5,000
<b>Total:</b>	<u><u>\$64,700</u></u>

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*Trustee development:* Looking to the final phase of the BTE birthing of a Council of Seminary Trustees.

*Selection:* Begin work researching leadership needs of the Church during the last decade of the century.

*1% development:* Enable BTE to obtain, monitor, and analyze financial data of theological education institutions.

*Continuing education:* Work with seminaries and dioceses to develop a rationale for and subsequent program of continuing education.

*Lay theological education:* Support laity in their quest for theological education.

*Alternate theological education:* Looking to a gathering of representatives of various alternative theological education institutions to discover needs, issues, and resources.

*Long-range planning:* Research and develop a gathering of bishops, representatives of seminaries and other institutions or agencies of theological education involved with the recruitment, selection, education, and continuing education of clergy in order to seek to discover the rationale as well as the relationships and responsibilities of the several bodies.

# The Standing Commission on World Mission

## A COMMON STATEMENT

This Commission joins with the Standing Commission on Metropolitan Affairs in making a joint appeal to the Church. The coauthored statement may be found at the top of the Metropolitan Affairs report (page 165). Please note it.

### MEMBERSHIP

The Rt. Rev. A. Donald Davies, *Chair*, Diocese of Fort Worth (1985)  
Mr. E. A. Bayne, Diocese of Connecticut; *replaced by* Dr. Anne W. Rowthorn, Diocese of Connecticut (1985)  
The Rev. Ashton Brooks, Diocese of the Dominican Republic (1985)  
The Rt. Rev. Adrian Caceras-Villavicencio, Diocese of Ecuador (1988)  
Mrs. Ruth L. DeBilboa, Diocese of Central and South Mexico (1988), *resigned*  
Mrs. Bettye Jo Harris, Diocese of Hawaii (1988)  
Mr. John R. Harris, Diocese of Iowa (1988)  
Mr. Jorge H. Lee, Diocese of Northern Mexico (1985)  
The Rev. Canon Harold Lewis, Diocese of Washington, D.C.; *replaced by* the Rev. Walter W. Hannum, Diocese of Alaska (1988)  
The Rt. Rev. C. Shannon Mallory, Diocese of El Camino Real (1988)  
Dr. William Rambo, Diocese of South Carolina (1988)  
The Rev. Philip Turner III, Diocese of New York; *replaced by* the Rev. Roland Foster, Diocese of New York (1988)

### Representatives of the Commission at General Convention

The Rt. Rev. A. Donald Davies, House of Bishops.  
Mr. Jorge H. Lee, (Diocese of Northern Mexico), House of Deputies.  
(Both are authorized by the Commission to receive nonsubstantive amendments to the report.)

### SUMMARY OF THE COMMISSION'S WORK

The Commission met twice a year during the triennium. Its work covered the following projects:

#### Report on the Seabury Symposium

What is the mission of Christ's church? From September 1-8, 1984 in West Hartford, Connecticut, 20 church leaders and theologians from around the Anglican Communion considered this question and other issues about what it means to be a world-wide family of churches.

The Pan-Anglican Symposium on Mission Theology was sponsored by the Standing Commission on World Mission of the Episcopal Church in the United States, as mandated by the General Convention; by the Episcopal Diocese of Connecticut; and by the Episcopal Church in Scotland. It was hosted by the Diocese of Connecticut as part of its bicentennial celebration of the consecration of Samuel Seabury, the first Anglican bishop consecrated for service to the church in an independent nation.

The participants were fourteen presenters who prepared and read papers, six responders who commented on the papers, and several observers who were also part of the dialogue.

The presenters were asked to address in their papers the same basic question: What is the mission of Christ's church? Each was written out of the context of the particular writer's theology, region, culture, and politics. The papers were submitted, then shared among the Symposium participants in advance of coming together, and they set the framework for the conversation.

The participants were lay people, bishops and theologians. Some were persons with local responsibility, and there were three primates who are chiefly responsible for the work of the church in their respective countries. Some names would be familiar in the international religious arena; others are hardly known outside their own nations. All had a common assignment and a common task.

The gathering was a microcosm of the world, and the presenters came from every region of the world. From Africa came the Rt. Rev. David M. Gitari, Bishop of Mount Kenya East; the Rev. Clement H. Janda, General Secretary of the Sudan Council of Churches; and the Rev. John S. Pebee of the University of Ghana. Presenters from Asia were: the Rev. Canon Alan Chan, a theologian from the Chinese University of Hong Kong; and the Rev. Pritam B. Santram, General Secretary of the Church of North India. From England came the Rev. Colin Buchanan, Principal of St. John's College in Nottingham; and Helen Oppenheimer (Lady Oppenheimer), a theologian. The Latin American presenters were the Rt. Rev. Dr. Adrian D. Caceras-Villavicencio, Bishop of Ecuador; the Rev. Dr. Kortright Davis of the Barbados, who now teaches theology in Washington, D.C.; and the Rev. Dr. Jaci C. Marashin from Sao Paulo, Brazil. From North America, there was Dr. Marianne H. Micks, a professor at Virginia Theological Seminary; the Rt. Rev. A. Theodore Eastman of the Diocese of Maryland; and the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada. And, finally, from the Australia, New Zealand and Oceania Region, the presenter was the Most Rev. Paul A. Reeves, Primate and Archbishop of New Zealand.

The responders and observers were integral to the dialogue. Responders included the following: Dr. Timothy Sedgewick of Seabury-Western Theological Seminary; Sister Rose Marie Franklin, a Maryknoll sister of the Intercommunity Center for Justice and Peace in New York City; the Rev. Dr. Charles H. Long, Director and Editor of Forward Movement Publications; the Rev. Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council (ACC); Dr. Carmen St. J. Hunter, former Executive for World Mission of the Episcopal Church; and the Rev. Frank Sugeno of the Episcopal Theological Seminary of the Southwest.

The following participated as observers: the Rev. John S. Barton, Director of World Mission for the Anglican Church of Canada; the Rt. Rev. A. Donald Davies, Chairman of both the Standing Commission on World Mission and the Standing Committee on World Mission of the Episcopal Church; the Rt. Rev. G. Edward Haynesworth, Executive for World Mission of the Episcopal Church; and Mr. D. Barry Menuet, Executive for Mission and Ministry of the Episcopal Church.

The leaders, in addition to the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut and host of the gathering, were: the Most Rev. Alastair M. Haggart, Primus of the Episcopal Church in Scotland and Vice-Chairman of the Anglican Consultative Council; and the Rev. Philip Turner, Professor of General Theological Seminary in New York, who was largely responsible for the Symposium's organization. The Symposium was fundamentally the vision of Mr. E. A. Bayne who attended as an observer. Dr. Anne Rowthorn reported the Symposium for the religious press.

The giving and receiving of papers provided the common meeting place for dialogue. There was both disagreement and consensus, and widely divergent viewpoints were expressed. It was, at times, a struggle, as participants listened carefully to hear and receive each other and to seek in each other that unity which is promised to us in Christ. But undoubtedly most would agree with Bishop Walmsley when he commented during the final hours of the Symposium, "I believe personally that something like this kind of community being brought together is the only way to break down the middle walls of partition between peoples and that what the church is called to be in the world is an icon, a sign of hope of that unity. We are meant to be an icon of one-ness. I know of no other way except for people to come together in a serious effort to listen to the Spirit—which is the characteristic Christian way of listening to each other. We all have been given to each other as God's gift."

The Seabury Symposium is significant in that it suggests a new way of living in this family we call the Anglican Communion. According to the Rev. Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council, "This Symposium is a sign of who we are and what we are as a family." The Anglican Consultative Council's Vice-Chairman, the Most Rev. Alastair M. Haggart, agreed, "The Anglican Communion is precisely the Anglican Communion, and affection is absolutely vital to a living communion. For affection there must be an exchange of persons."

The Pan-Anglican Symposium on Mission Theology was indeed an affectionate exchange of persons. Issues raised by the participants will become part of the continuing agenda of the Anglican Communion, and affection among members of this branch of the Christian family will, God willing, make us reliable and ready partners in the ecumenical dialogue.

At the time of this writing, Forward Movement is in the process of summarizing the papers in a small publication. The edited papers, presented in their entirety, are available at this Convention in what we expect will be a major book on mission (published by SPCK/USA). The Commission members hope that it will be widely read and discussed. (See resolutions at end of report.)

### **Mission in Global Perspective**

The report to the 1982 General Convention by the Standing Commission on World Mission called for an evaluation of the publication, *Mission in Global Perspective*, as to both its theological statement and the description of the Episcopal Church's current policies and programs in the area of mission. Specifically, responses were to be sought from the churches of the Ninth Province and the Seminary Consultation on Mission. It was expected that this datum would result in a revision of the statement for presentation at this Convention.

In order to complete the assignment, the Commission sent copies of *Mission in Global Perspective*, with questionnaires, to each diocese, as well as to members of the Seminary Consultation on Mission. The Spanish edition of the booklet and the Spanish language questionnaire were sent to Ninth Province dioceses.

A total of 78 questionnaires and other responses was received from approximately 25% of the dioceses. Five Church leaders and scholars who participated in the Pan Anglican Symposium on Mission Theology responded, as well as members of the seminaries' Consultation on Mission.

To summarize: Most respondents expressed their appreciation for this document. Some found it helpful and used it with study groups in order to stimulate discussion on mission, both at home and in other areas of the Anglican Communion. Also expressed was the feeling that the booklet lacked practical, down-to-earth suggestions on mission

strategy and that it failed to promote a vision for mission among Episcopalians that would motivate them to participate in world mission.

In that *Mission in Global Perspective* has raised issues and provoked thinking and discussion about mission, we believe it has accomplished its purpose; and we continue to commend its use by the Church. Although the Commission was required by General Convention to present a revised statement on *Mission and Global Perspective*, the Commission feels that it is neither advisable nor helpful to present a revised statement at this time. We ask, therefore, to be discharged from that requirement as presented in Resolution A-131 of the 67th General Convention.

The Commission on World Mission has substantially revised the section of *Mission in Global Perspective* concerning Church policies and programs in mission. They are reproduced in this report and we are pleased to commend them to your attention and your action. In addition, certain resolutions contained in our report are a direct outgrowth of some of the issues and concerns raised by the booklet. (See resolutions at end of report.)

### **Church Policies, Programs, and Goals**

The Commission reviewed the statement of basic policies, programs, and goals of this Church in regard to world mission—which are listed on pp. 32-37 of *Mission in Global Perspective*. We have revised that statement as follows:

It is the present intention of this Church:

1. To insure that the twin thrusts of mission—witness and service—are effectively integrated and coordinated.
2. To continue to encourage the movement toward new, interdependent provincial structures in the life of overseas jurisdictions. The goal for every province should be self-governance, self-propagation, and self-support.
3. To assist the development and growth of indigenous leadership, both lay and ordained, in every part of the Church.
4. To encourage the development of models of ministry that accept the integrity of local culture and need.
5. To encourage and assist the church in every place to relate the Christian Gospel to local, national, and worldwide social issues.
6. To continue our relationship as equal partners with existing Anglican provinces and regional councils.
7. To coordinate our missionary initiatives with members churches of the Anglican Communion, Anglican regional councils, the Anglican Consultative Council, and the wider ecumenical fellowship.
8. To evangelize immigrants coming to this country from other cultures and nations.
9. To be open and responsive to the Holy Spirit's leading of the Church into new and imaginative mission initiatives.

#### *Programs to Implement These Policies:*

1. To recruit, train, send, receive and sustain national Church leaders to engage in a ministry of witness and service wherever there is mutually identified need, including indigenous ministers, regularly appointed missionaries, volunteers for mission, and other persons on special assignments.
2. To support leadership development programs which will respond to the needs defined by overseas provinces and dioceses by providing scholarship assistance for selected men and women to study in mutually agreed upon institutions.

3. To encourage a movement from dependency to self-support in the overseas jurisdictions with which we have been linked historically, and to continue our support of those jurisdictions through a process of mutual planning as self-support grows.
4. To participate, where invited, in the Partners-in-Mission consultation process as a way of determining goals and objectives, as well as building trust and friendship.
5. To sustain a Companion Relationship Program through which world mission relationships may be dramatized, understandings nurtured, and resources shared between domestic provinces, dioceses, and parishes, and their overseas counterparts.
6. To maintain communication through which members of the Episcopal Church may be better informed and educated about the realities of the world in which we live, gain understanding about the Christian mission to that world, and be challenged to commit themselves to that mission through prayer and action.
7. To respond with compassion to the victims of disasters through sharing the human and material resources of the Church.
8. To participate with other groups, public and private, ecclesiastical and secular, in cooperative planning and support in the areas of development, migration, and refugee concerns.
9. To respond to requests from other Anglican provinces for leadership training in community development and transformation programs.
10. To engage in joint action in mission with various Christian churches to demonstrate our conviction that the thrusts toward mission and unity are inseparable.

#### *Future Directions*

Christians are a pilgrim people. The Holy Spirit calls them to follow. As the future unfolds, new questions are raised. The Church is called to ask if its common life and organization, its policies and programs, are adequate to what the Spirit of God calls it to do. We believe that there are a host of issues clamoring for attention at present, and we list those which seem to us to be the most pressing ones now facing the Episcopal Church.

1. In our day when the Church's purpose seems confused and its energy is unfocused, the Church needs to come to a renewed vision of itself as God's people on mission.
2. In our day, when political and economic instability tend to trigger attitudes of caution and timidity, the Church needs to gear its life and mission towards peace and justice rather than towards mere survival.
3. In a time when costs outrun the resources of small churches:
  - ways need to be found to transfer useful but burdensome institutions to others who can maintain them responsibly;
  - new forms of ministry need to be developed to further witness and service at modest cost; and
  - greater inter-Anglican planning needs to take place which will involve a wider sharing of resources and the possible use of international mission teams.
4. As a new understanding of the Church as a missionary community emerges and as diversity accelerates within the Anglican Communion and the wider church, a review of Church structures and the ministry of the people of God including the ordained ministry needs to take place.
5. When relationships between the developed and developing parts of the world are shifting markedly, those who see themselves as givers need to discover what they need to receive and how to receive it, even as those who have traditionally thought of themselves as receivers need to learn what they have to give and how to give it.

6. As new provinces are being formed and new ecumenical possibilities are developing, a renewed commitment to ecumenical dialogue and joint endeavors for both social renewal and evangelism needs to be made.
7. Since vast numbers of people are uprooted from their homes through political upheaval or natural disaster, new cross-cultural coalitions need to be developed to deal creatively and effectively with refugee and migrant concerns.
8. It is a matter of record that there are over two billion non-Christians, living in 17,000 cultural and sub-cultural groups, which still have no Christian church or viable Christian witness in their midst. The new emphasis of the "Mission Issues and Strategy Advisory Group Report" of the Anglican Consultative Council, called *Giving Mission Its Proper Place*, needs to be embraced and put into practice by the Episcopal Church and the other Anglican provinces, especially those provinces with which we have partnership relations.

See resolutions at end of report.

### Independent Missionary Agencies

The Report to the 1982 General Convention by the Standing Commission on World Mission called for a review and evaluation of the place of voluntary and independent missionary societies and groups in the world mission of the Episcopal Church. To help facilitate this process, it was proposed that the Commission meet on an annual basis with those Episcopal groups that are involved with sending missionaries overseas.

In 1984, the first full-scale meeting was held in Jackson, Mississippi. The meeting was called at the initiative of the Standing Commission in order to provide an opportunity for a mutual exchange of goals, objectives, plans, and operating procedures among the various sending agencies. The agencies which participated included: Episcopal Church Missionary Community, South American Missionary Society (SAMS), Christian Ministry Among Jews/USA, Society of St. Margaret, Community of the Transfiguration, Episcopal World Mission, Inc., Society of St. John the Evangelist, and the Order of the Holy Cross.

A similar meeting is planned in 1985 for a mutual sharing of information including statements of purpose, financial accountability, personnel policies, and our common commitment to the world-wide principle and process of Partners-in-Mission. We note that a major section of the "Mission Issues and Strategy Advisory Group Report" of the Anglican Consultative Council is addressed to this issue entitled, *Cooperation Between World Mission Agencies* (pp. 17-19).

The Commission affirms the value of the unique contributions which independent societies and sending agencies can bring to the world mission of the Church. Moreover, we recognize and celebrate the work of the Holy Spirit which has led to a renewing of the mission of the Church, an increase in missionary-sending activity, and a needed emphasis on the personalizing of world mission. We recognize with gratitude the significant work that is being done by numerous volunteer groups which recruit, train, and send missionaries overseas. At the same time, however, we recognize that the Episcopal Church, through its national overseas mission staff, has a responsibility to seek to serve as broadly as possible in understanding, communicating, and coordinating the increasing varieties of world mission activity.

Although we are still in an early stage of understanding and relating to the existence of new missionary agencies within the Episcopal Church, we welcome them as partners in fulfilling God's mission, and we encourage parishes and individuals to regard these as possible ways for further involvement in the world mission of the Church. See resolutions at end of report.



### Companion Dioceses

The concept of the companion diocese is based on the principle of mutual responsibility and interdependence in the body of Christ (MRI) throughout the Anglican Communion. At the present time, 52 dioceses in the Episcopal Church are engaged in companion relationships, and 15 dioceses of the Episcopal Church and beyond are contemplating such a relationship. The variety and richness of relationships varies extensively, depending on such factors as distance between partners' culture, language, and politics. A major contributor to effective relationships is mutually agreed-upon goals set at the beginning. Where each diocese has clearly sought to establish what they have to share and to receive from the relationship, both partners have benefited.

However, experience is teaching us that, because we are one in Christ spiritually, we need to be more aware of the structures and relationships, especially in the overseas church, that seek to bear this out. Companion relationships need always to be considered, both in their planning and execution, in the wider context of surrounding dioceses and provinces. The Third Anglican Consultative Council saw the companion diocese program "as an important complement to the Partners-in-Mission program," welcomed opportunities such as this for more "people-to-people" programs, and urged churches to seek ways by which the ordinary church member might be enabled to see first-hand the work of the Church in other areas.

The Third Anglican Consultative Council emphasized that, in a companion diocese situation, "care should be taken to integrate these in the joint consultation process." The Commission urges companion dioceses to relate to the larger picture whenever possible, and to the objectives of Partners-in-Mission as listed in the "Mission Issues and Strategy Advisory Group Report" (p. 27).

### New Structures for Partnership

The report to the 1982 General Convention by the Standing Commission on World Mission called upon the Commission to be in consultation with jurisdictions in Latin America, and to study the need and options for new structures that could link dioceses that are seeking to become self-governing. It was suggested that these new structures be designed and implemented before additional dioceses become autonomous. Five meetings of the Joint Autonomy Commission and two meetings of the Joint Autonomy Commission of the Philippines have been held. Also the regular meetings of the Provincial Council of the Ninth Province have considered the question.

Throughout these consultations, the *definition of autonomy* became a focal issue. Concern was raised by dioceses in Latin America that autonomy must *not* suggest the abandoning of all existing relationships of collegiality and fraternity, nor should it necessarily mean the termination of all financial assistance. In an effort to reflect these understandings in a more precise definition of autonomy, the Standing Commission on World Mission and the Standing Committee on World Mission have jointly agreed upon the following statement:

#### AUTONOMY

With the appointment of elders, the early churches were complete, they were fully equipped . . . and no longer dependent upon the Apostle Paul. They were ready for self-government because of the gifts of the Spirit (*I Cor. 12*), but they were interdependent by reason of the unity and fellowship of the Spirit (*Eph. 4*).

Autonomy is defined as the state or quality of being self-governing, or the ability to make one's own decisions, The making of an autonomous province in the Anglican Communion does *not* imply financial self-sufficiency nor abandonment of that province. Self-support ultimately may indeed be the result of becoming autonomous and self-governing.

We believe that a variety of positive and enriching things can develop as a result of autonomy, which can include:

- 1) Fostering of indigenous styles of leadership, planning, and relating to local conditions;
- 2) Enhancing of national and cultural identity of the local church;
- 3) Developing of true mutuality and interdependence, which can only take place between member churches when they are in a relationship in which more wholesome ties of interdependence can occur between sister churches, as co-equals;
- 4) Mutual mission can be better strengthened and enhanced among and between churches that are in an autonomous relationship.

As of this report, several provinces are making great strides towards the goal of autonomy. Resolutions will come before this General Convention seeking approval to enter into a three-year trial period with the Church in the Philippines and with two new provinces in Latin America, *i.e.*, ARENSA and Central America. This Commission has given its full support and encouragement to these churches as they move toward autonomy. Much work needs to be accomplished in meeting the requirements as set forth in the 1982 Resolution on Autonomous Provinces. The Episcopal Church needs to appreciate the great diversity that exists between and within the dioceses of Province IX, as well as the differing priorities and time tables agreed upon in approaching the autonomy issue. All parties are committed to the principle, but the process is working at varying rates of acceptance and readiness. The Commission reaffirms the basic requirements for Christian partnership, presented to the 67th General Convention, which requires:

1. Accepting the principle of equality, without reference to material resources.
2. Accepting "the other" as possessing a value missing in "us."
3. Willingness to relinquish control, both of money and custom.
4. Recognizing that what "we" do is not necessarily normative for others.
5. Recognizing that our tendency to think in polarities handicaps us when trying to understand younger Third World churches, which tend to think more holistically.

The Episcopal Church staff, Education for Mission and Ministry, and World Mission, have been actively involved in the design and implementation of training programs in the areas of Christian education, social betterment, ministry development, stewardship, evangelism, youth, and women's work within Province IX. The national Church Budget has funded these programs, which have been conducted in concert with the entire autonomy process.

### *Giving Mission Its Proper Place*

At the request of the fifth meeting of the Anglican Consultative Council in 1981, an international Mission Issues and Strategy Advisory Group (MISAG) was formed and asked to: (a) review mission issues and strategy; (b) identify needs and opportunities for mission and development which call for a Communion-wide response; and (c) find ways

and means of collaboration with other Christian bodies in mission and evangelism. In May, 1984, the final report of this group was submitted. Later that year, the report was officially received by the Anglican Consultative Council and was commended to the churches throughout the Anglican Communion.

*Giving Mission Its Proper Place* embodies the experience and insight of those engaged in mission world-wide, and is presented in the following sections:

- Giving Mission Its Proper Place.
- Mission and Ecumenism.
- Mission in Partnership.
- Mission in Development.
- Appraisal.
- Mission Strategy.

Three valuable appendices are included. We believe the "Mission Issues and Strategy Advisory Group Report" has special significance for this Church, and we commend its study and implementation. See resolutions at end of report.

### **Christian Church in China**

The report to the 1982 General Convention by the Standing Commission on World Mission requested that there be a review and evaluation of our growing relationship with the Christian Church in China, with a view to proposing new initiatives by the Episcopal Church. During the last triennium, there has been continuing growth and contact with the Christian Church in China in a variety of ways: official and unofficial visits by Christians in the West; an increase in prayer for our brothers and sisters in China; and a number of publications and articles on the Church in China.

Early in 1984, the Archbishop of Canterbury made an official visit as part of a delegation from the British Council of Churches. Later the same year, the Rev. Dr. Charles Long, Editor of Forward Movement Publications, led a delegation from the United States on a three-week study of the current condition of Christianity in China. He reported: "No one knows for sure how many Chinese now regard themselves as Christians. One hears estimates of up to 30 million. . . . Reports from the Chinese Christian Council indicate an active membership of over 3,000,000—a growth of 400% since 1949. . . . 1,800 churches have responded throughout the country and are in touch with at least 10,000 other groups that assemble regularly for worship, without yet having a church building of their own."

The Church in China has experienced remarkable growth in spiritual renewal since 1984, under conditions that most Americans assumed would make it impossible for Christianity to survive. In addition to the "Anglican Cycle of Prayer," we recommend that Forward Movement make available a "Partners-in-Mission Cycle of Prayer" to personalize our prayers by providing background information about the congregations of the Church in China.

Bishop Ting writes:

*Ours is a small and weak Church. We want to guard our emerging selfhood which is our particularity, but we also know that selfhood is meaningful only as a part of the universality which is the church all over the world, all through the ages and living and witnessing in all social systems. All the good that missionaries of the past have brought to China has not been lost, and we are grateful for them. Today there are other ways for our Church in China to benefit from churches abroad. A relationship*

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*of a new kind is possible and is emerging. Churches abroad can help us most by understanding our need to keep the two foci [particularity and universality] in good balance.*

Prominent among the publications on the life of the Chinese church is the recent Forward Movement Publication, *The Experience of the Church in China*, by Bishop K. H. Ting, Chairman of the China Christian Council.

*China Notes*, produced by the China office of the National Council of the Churches of Christ, Division of Foreign Missions, Far Eastern Office, 475 Riverside Drive, New York, New York, is a good regular newsletter on developments in the Chinese Church and society.

Other titles of value on the Church in China are:

Fung, Raymond. *Households of God on China's Soil*, (NY: Maryknoll, Orbis Books, 1983).

Hunt, Michael H. *The Making of a Special Relationship: the U.S. and China in 1914*, (NY: Columbia University Press, 1983).

Huntington, Virginia. *Along the Great River*, (NY: The National Council, Protestant Episcopal Church, 1940).

Johnson, Alnah James. *The Footprints of the Pheasant in the Snow*, (Portland, ME: Anthoensen Press, 1976).

Muller, James A. *Apostle of China: Samuel Isaac Joseph Scherechewsky, 1831-1906*, (NY: Morehouse Publishing Co., 1937).

See resolutions at end of report.

## FINANCIAL REPORT

	1983	1984	1985
<b>Income</b>			
Appropriated by Convention	\$20,500	\$24,000	\$14,500
Revised by PB & F challenge	13,032	33,400	15,000
<b>Expenses</b>			
General meetings	13,032	15,917	7,000
Committee/administrative costs		1,995	3,000
Seabury Symposium grant		10,000	2,000

## GOALS AND OBJECTIVES

Much of the Commission's work in the next triennium will be a continuation of the tasks begun in the past three years. The following goals will be the work of the Commission on World Mission in the next triennium.

1. *Independent missionary agencies.* It is a goal of this Commission to continue to consult on an annual basis with independent missionary groups to promote the sharing of information and the cooperation and coordination of planning whenever possible.

The Commission recognizes the significant contribution the "Mission Issues and Strategy Advisory Group Report" of the Anglican Consultative Council has already made in providing guidelines and suggestions for such cooperation and coordination to take place, and the Commission will seek to make use of the Report of this task.

2. *“Mission Issues and Strategy Advisory Group Report.”* It is a goal of this Commission to study the “Mission Issues and Strategy Advisory Group Report” of the Anglican Consultative Council entitled *Giving Mission Its Proper Place*, and to present its findings and recommendations to the next General Convention.

3. *Lay leadership in World Mission.* It is a goal of the Commission to study the ways in which the opportunities of lay people who travel abroad might be harnessed and directed more specifically to further the goals of world mission.

At least one program of this kind existed years ago within the Episcopal Church; similar programs are effectively being used by other churches today. The Commission believes an excellent opportunity is thus available for furthering the overseas mission of the Church, and helping those who travel, on business or pleasure, to be able to exercise their ministry as members of the baptized by serving as informal missionaries abroad.

4. *Review of Church structures.* It will be a goal of the Commission to consider a review of present Church structures insofar as they inhibit missionary activity and evangelical growth.

5. *Higher learning in Africa.* The Commission will explore the possibility of establishing an ecumenical foundation to support Christian institutions of higher learning in Africa.

6. *Meeting with the Standing Committee on World Mission of the Executive Council.* In order to coordinate mission policies and programs in mission, and for a broad sharing of issues and concerns, members of the Commission on World Mission would like to meet, at least once in the next triennium, with the Committee on World Mission.

7. *Continuing evaluation.* The Commission will continue to evaluate policies and make recommendations for future directions regarding the Episcopal Church’s commitment to world mission. In particular it will explore and develop ways in which policies might find application in dioceses and in congregations.

8. *The continuing responsibilities of the Commission* include the following:

a. *Companionship relationships.* The concept of companion dioceses is based on the principle of mutual responsibility and interdependence in the Body of Christ (MRI) throughout the Anglican Communion. The Commission will seek to encourage companion relationships in accordance with the Partners-in-Mission objectives as presented in the “Mission Issues and Strategy Advisory Group Report” (p. 27).

b. *Partners-in-Mission (PIM).* The Partners in Mission concept is based on a global partnership of Anglicans working together for the purpose of discovering Christ in all the world. It was initiated in 1973 by the Anglican Consultative Council, and, since that time, consultations have been held all over the globe. The Commission will continue to encourage Partners-in-Mission consultations.

c. *Volunteers for Mission.* The Volunteers for Mission program began in 1976 for the purpose of encouraging Episcopalians to offer themselves in communities which need their skills. It seeks to be one of the major responses of the Episcopal Church to the call to share God’s mission with fellow Christians throughout the Anglican Communion. To date, 286 persons have served as volunteers, mostly in Central and South American countries and Africa, as well as in places of need in the continental United States. The Commission recommends to the Executive Council that expansion of publicity about this program be a high priority, that the numbers of missionary placements be increased, and that the Church continue to actively recruit, train, and send volunteers.

d. *Autonomy for overseas provinces.* The Commission will continue to monitor and evaluate the process toward autonomy within Province IX.

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### BUDGET REQUEST FOR THE NEXT TRIENNIUM

	1986	1987	1988
Proposed Expenditure			
Travel/per diem	\$17,000	\$17,000	\$9,000
Office/administration	2,000	2,000	1,500
Subcommittees	6,400	6,400	2,400
Total for the triennium			<u>\$63,700</u>

See resolutions.

### RESOLUTIONS OF THE COMMISSION

#### Resolution #A—160

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention warmly thanks all the participants in the Pan-Anglican Symposium, the presenters of papers, responders and observers, the Episcopal Church in Scotland, and the Diocese of Connecticut which served as host.

EXPLANATION: The 67th General Convention of the Episcopal Church authorized the Commission on World Mission to join with the Diocese of Connecticut and the Episcopal Church in Scotland to sponsor a Pan-Anglican Symposium on Mission Theology as a commemoration of the Bicentennial of the consecration of Samuel Seabury, the first bishop of the American Episcopal Church and the first native-born missionary bishop of the Anglican Communion. The Pan-Anglican Symposium on Mission Theology was held in Connecticut in September, 1984.

#### Resolution #A—161

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention discharges the Commission on World Mission from the responsibility of further revising *Mission in Global Perspective*.

EXPLANATION: The Commission on World Mission was charged with the responsibility of seeking responses throughout the Episcopal Church to *Mission in Global Perspective*, evaluating such responses and revising the pamphlet. The Commission obtained responses, evaluated them, and revised the section containing a description of mission policies and programs. The Commission believes *Mission in Global Perspective* has already accomplished its purpose in provoking thinking and discussion on mission; and the Commission requests to be discharged from further responsibilities concerning the revision of *Mission in Global Perspective*.

#### Resolution #A—162

*Resolved*, the House of \_\_\_\_\_ concurring, That the Statement on Policies, Programs, and Goals for the world mission of this Church be accepted and recommended to the Executive Council by this General Convention.

#### Resolution #A—163

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention recognizes the unique contributions which independent missionary societies are making in the world

mission of the Church and in helping to personalize and involve every member in that mission, and requests the Standing Committee on World Mission to assist in their mutual cooperation and coordination, in accordance with the agreed principles of Partners-in-Mission.

**Resolution #A—164**

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention commends the definition of autonomy as proposed by the Standing Commission and Standing Committee on World Mission, and affirms its commitment to continued partnership with the dioceses of Province IX and the dioceses of the Philippines, in mutual responsibility and interdependence, and encourages those engaged in the autonomy pursuit to continue in the process.

**Resolution #A—165**

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention receives with thanks the “Mission Issues and Strategy Advisory Group Report” of the Anglican Consultative Council and commends the Report to the Episcopal Church for study.

**Resolution #A—166**

*Resolved*, the House of \_\_\_\_\_ concurring, That the “Mission Issues and Strategy Advisory Group Report” (MISAG) be referred to the Executive Council and its staff to determine ways to make it known to the Church, and for action and implementation where appropriate.

**Resolution #A—167**

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention acknowledges with thanksgiving the growth and vitality of the Church in China, and commends this heroic witness to members of the Episcopal Church, and requests the prayers of the whole Church for the Church in China.

**Resolution #A—168**

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention sends greetings to our brothers and sisters in Christ in China, through the China Christian Council, assuring them of our prayers and desire to assist them in ways they deem appropriate.

**Resolution #A—169**

*Resolved*, the House of \_\_\_\_\_ concurring, That we commend *The Experience of the Church in China* by Bishop K. H. Ting (Forward Movement Publications, 1984) to the Church for study, prayer, and a better understanding of the Christian Church in China during this triennium.

**Resolution #A—170**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Council of Deans of the accredited seminaries be encouraged to develop programs for both students and faculty which would involve them in significant cross-cultural experiences.

EXPLANATION: Not only is the world one which requires cross-cultural skills and experience to minister in effectively, but the United States is increasingly a pluralistic

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nation where the same kind of cross-cultural skills are needed. There are many opportunities for cross-cultural education in this country as well as overseas, and we believe that the deepening involvement of theological students in cross-cultural experiences will greatly strengthen their ability to minister in the coming years.

### Resolution #A—171

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of General Convention, the sum of \$63,700 for the triennium of 1985-87 for the expenses of the Standing Commission on World Mission.*

## JOINT RESOLUTION

The Commissions on Metropolitan Affairs and World Mission jointly recommend adoption of the following resolution:

### Resolution #A—172

*Resolved, the House of \_\_\_\_\_ concurring, That this Convention adopts "The Common Statement" at the beginning of the Metropolitan Affairs report as the sense of this Convention and commends it to the parishes, dioceses, the standing commissions, the Presiding Bishop, and the Episcopal Church for study, debate, and use in decision making regarding the mission and ministry of this Church.*