
REPORT TO THE 72ND GENERAL CONVENTION

Otherwise Known as THE BLUE BOOK



Reports and Resolutions of the Committees,
Commissions, Boards and Agencies
of the General Convention of the Protestant Episcopal Church
in the United States of America, USA
for Consideration in Philadelphia, Pennsylvania,
July Sixteenth to Twenty-fifth inclusive,
in the Year of Our Lord

1997



Letter to Bishops and Deputies from the Secretary of the 72nd General Convention

This is the 1997 Report to the 72nd General Convention, otherwise known as The Blue Book. The General Convention will be held in Philadelphia, Pennsylvania from July 16 to July 25. The proposed schedule for the Convention is found in the report of the Joint Standing Committee on Planning and Arrangements.

I would like to express my gratitude and appreciation to the officers and members of the interim bodies for their conscientious work, which is reflected in these reports.

The Report to the 72nd General Convention is commended to every bishop and deputy for careful reading and study prior to Convention. It is an excellent document for it sums up the work of the interim bodies and contains the "A" resolutions which are part of our deliberations at Convention. Please be sure to bring your Report with you to the Convention.

To assist you in your work there is an index of resolutions by number in this book, and the resolutions have line numbers which will make it easier to identify changes on the floor of Convention.

On behalf of the whole Church I wish to extend our deepest gratitude to the members of the staff of the General Convention Office and Episcopal Church Center who edited and produced this book. Our work was enhanced by our memory of the Rev. Canon Charles W. Scott, editor of the Blue Book since 1988. Canon Scott died in the spring of 1995. We dedicate this book to him with appreciation and affection.

I join with the rest of members of the Office of the General Convention in looking forward to seeing you in Philadelphia!

Donald H. Stiches, Jr.

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The Board of the Archives of the Episcopal Church

MEMBERSHIP

The Rt. Rev. Scott Field Bailey (West Texas) 1997
Dr. James G. Carson (Chicago) 2000
Dr. Mary S. Donovan (New York) 2000
Mr. Mark J. Duffy, *Archivist (ex officio)*
Dr. David B. Gracy, II (Texas) 1997, *Vice-Chair*
Ms. Victoria Hill (Washington) 2000, *Secretary*
Ms. Margaret D. Lewis (Washington) 2000
The Very Rev. Durstan R. McDonald (Texas) (*ex officio*)
The Rt. Rev. James H. Ottley (Panama) 1997, *Chair*
The Rev. Edward W. Rodman (Massachusetts) 2000
Dr. Barbara Smith, (Alaska) 1997
The Rev. Frank E. Sugeno (Texas) 1997
The Rt. Rev. Don A. Wimberly (Lexington) 2000
The Rev. J. Robert Wright (New York) 1997

SUMMARY OF THE BOARD'S WORK

The purpose of the Board is to set policy for the Archives regarding the organization of the historical records, the management of contemporary records, and access to the holdings of the Archives. The Board oversees the work of the Archivist of the Episcopal Church.

The full Board met twice in the past triennium as did the Executive Committee of the Board. Board meetings were held at the Archives of the Episcopal Church in Austin, Texas. The Executive Committee met at the Episcopal Church Center in New York. The Board reviewed the Archivist's reports on regular operations as well as work in progress on a variety of objectives set at the beginning of the triennium. Special emphasis was placed on the development of written standards and internal management controls, electronic archives resources, facility planning, security of copyright, records management at church headquarters, and an archive of church publications.

The most significant achievement of the past triennium was the completion of a searchable index to the resolutions of General Convention since 1976. The Archives has a responsibility and a goal to make its holdings and the records of the church as widely available as possible. This task will require it to be an advocate for archival standards for electronic records. New work of the last triennium in the area of records management, indexing, and cataloging places the Archives on a path that supports the church's evolving information network.

The Board and the Executive Committee gave their attention to shoring up procedural guidelines to advance access while protecting privacy and confidentiality. Bishop Bailey and the Archivist

participated on an advisory committee that prepared an extensive report on copyright and intellectual property issues for the presiding officers. The Archives has a continuing interest in this issue as a means to obtaining a complete and authentic record of the church's published statements and documents.

In a similar vein the Board expressed its support for the Archivist's interest in developing a collection that represents the wide variety of communities and ministries that comprise our church. Thus, we have marked the growth of the Archives in new ways, but not without pressing further on the limited capacity of our physical structures. The Board has been alert to the need for additional space since the mid-1980s. The extension of records retention and management controls at the Church Center compounds the dimension of the problem. A priority in this triennium has been to arrive at an informed picture of our ability to carry out our future mission in the current building. We have begun deliberating the alternatives implied in a detailed in-house study that indicates that little more than three years remain before we must take decisive action. Mindful of these constraints, the Board endorses the direction that the Archives is taking to expand remote on-line access to its archival resources and to be a visible resource in consultation with the dioceses and congregations.

REPORT OF THE ARCHIVIST TO THE 72ND GENERAL CONVENTION (JANUARY 6, 1997)

The purpose of the church's archival program is to secure an authentic record of the mission and ministries of our community and to bring that information to bear in service, celebration, and reflection. The recorded roll of the past is hardly the only source of remembrance. But records in a variety of forms are still the most palpable and reliable testament of the formulations that we use to express anew the meaning of the Christian life.

Archives support the text of our stories through a chorus of voices that constitute the Episcopal melting pot. With a nod to organizational and cultural influences, we appraise and select documentation that preserve textual continuity and support future research. It is a paradox that, while we intentionally create certain archival records (e.g., certificates, testimonials, and photo images) as outward symbols of our belonging, most historical records are mere by-products of the shared human enterprise. At one level, therefore, we are alert to the content of formal expressions of the gathered church. We follow the development of new ministry and initiatives, voices of prophetic leadership, and the playing out of diverse stories. At a further level, however, we have this paleographic charge to observe the informal contexts in which we create, transmit, and store the imprint of these expressions of our faith.

The Archives endeavors to capture both the content and the context of the contemporary archival record. Something remarkable has changed the pace and urgency of this goal. The archival landscape today is dramatically altered by the computer and the rapid conversion to electronic record keeping systems. Electronic records now account for most of the creation and maintenance of significant historical information in organizational environments. Though we may still be retaining paper copies as insurance, the standardization of data exchange and transfer have brought us quickly to the point where we acknowledge that the electronic record is an *authentic* archival record.

Assured access to our information resources is the corporate function that is today in most need of greater management and careful thinking. The church is making enormous investments of financial and human capital in these resources. Users across the church's research spectrum have already achieved the sophistication necessary to tap computerized information resources. The archives of the future will be entirely dependent on rigorous appraisal and the implementation of a corporate information policy. These are issues that the Archives has begun to tackle in the past triennium and that we hope will find some resolution in the next.

I. Reference and Public Services

The Archives has had positive results from our efforts to publicize the holdings and services to local church networks. The number of assisted-research inquiries reached a new plateau of sustained activity, rising by 31 percent from 1993 to 1994. Increased use is evident among headquarters staff and national church leadership. These "administrative" inquiries, which originate from within national church units, accounted for just 2 percent of use in 1992 but a remarkable 18 percent in 1995. A large number of the "contemporary" inquiries originate from local church officials and members who seek background information on existing programs, publications, reports, and policies. The following table indicates counts for assisted research and consultations that require staff time to search and report on findings.

| | <i>1994</i> | <i>1995</i> | <i>1996</i> |
|-------------------------|-------------|-------------|-------------|
| <i>Type of Research</i> | | | |
| Historical | 401 | 540 | 510 |
| Administrative | 138 | 161 | 106 |
| Contemporary | 109 | 101 | 88 |
| Consultations | 98 | 106 | 132 |
| | --- | --- | --- |
| <i>Total</i> | <i>746</i> | <i>908</i> | <i>836</i> |

The Archives processed 2,490 inquiries (avg. 830/year) in the three year period 1994-1996, which compares to the previous triennial of 490 inquires on average per year. We continue to supply our traditional audience of historical researchers who account for approximately 60 percent of all use in 1996. Consultations on a variety of issues relating to records, archives, intellectual property, privacy, etc., have continued to edge steadily upward. Approximately one-third of each year's total consultations includes dioceses, parishes, and local organizations. The Archives provided significant consulting assistance to the dioceses of Kansas, Maine, Maryland, Pennsylvania, Pittsburgh, Texas, West Missouri, and West Texas.

A score of the individuals who visit the use the Archives each year conduct research that leads to a publication on some aspect of Episcopal Church history. A consistently strong area of focus is the Episcopal Church's foreign missionary work. Studies were made of our presence in China, Cuba, the Dominican Republic, Haiti, Japan, and the Philippines. The Archives is pleased to have provided material support to several of these efforts. The following is a sample of topics published or in preparation between 1994 and 1996:

- Article, Hunter College. Episcopal Women Workers in the Intermountain West.
- Article, Independent Research. Civil Rights Movement and the Episcopal Church.
- Article, Independent Research. Mission, Chapel Cars, and Historic Preservation.

- Article, Missouri School for the Diaconate. Ecclesiology of the Rt. Rev. John Henry Hobart.
- Article, National Chung Cheng University of Taiwan. St. Hilda's School in Wuchang, China.
- Article, Princeton University. The Rev. Samuel Shoemaker and the Oxford Group Movement.
- Article, University of Pennsylvania. Dr. Josiah C. McCracken and St. John's Medical School in China.
- Article, Weber State University. Women Missionaries to Utah 1880-1920.
- Article, Williams College. History of the Episcopal Mission to Blacks in Pittsburgh.
- Article, Diocese of Arkansas. Episcopal Ministry to African-Americans in Arkansas 1903-1939.
- Dissertation, University of San Diego. The Lectionary of the 1979 Book of Common Prayer.
- Dissertation, University of Texas at Austin. West Indian Immigrant Workers in Cuba.
- Monograph, Church of England. Annotated Bibliography of Foreign Editions of the Prayer Book.
- Monograph, Episcopal Theological Seminary of the Southwest. Biography of the Most Rev. John E. Hines.
- Monograph, Fudan University Center of American Studies, Shanghai. Biography of the Rev. F. L. Potts.
- Monograph, Iglesia Episcopal Dominicana. History of the Church in the Dominican Republic.
- Monograph, Independent Research. African American Struggle for Recognition in the Episcopal Church.
- Monograph, Independent Research. History of the Episcopal Mission to Taiwan.
- Monograph, Independent Research. Missionary to China: B. Woodward Lanphear.
- Monograph, Rikkyo University, Tokyo. History of Rikkyo (St. Paul's) University.
- Monograph, Rutgers University. Early Protestant Activities in Cuba and Puerto Rico.
- Monograph, Yamaguchi College of Arts, Japan. Influence of Episcopal Missionaries to Japan.
- Video publication, Episcopal Church Legacy Fund. Profile of the Most Rev. John E. Hines.

II. Status of Archival Holdings

Acquisitions

We have moved forward with renewed energy to document a wide and representative sample of the church's legacy. First, we have made important new acquisitions in mainstream areas of official church life, especially in regards to liturgical reform, the proceedings of General Convention and its Interim Bodies, and recognized affiliated agencies of the church. Records management accounts for a large part of our success with institutional documentation. Secondly, we are actively seeking to document areas of church life that flourish apart from the institutional status quo, especially in social ministry, minority communities, the politics of human sexuality, women in ministry, and innovative ministries of the laity. A third and increasingly vital part of our acquisition work is the development of our collection of documents in print: the grey literature of in-house publications and local church imprints. These printed records include reports, white papers, guidelines, pastoral letters, study documents, and similar public statements that form a corpus of the Church's teaching. This material is a formidable historical resource that we will explore in connection with our function as an information resource center.

Since 1994, the Archives has acquired new material at a rate that departs from recent practice. In the reporting period 1994-1996, the Archives selected 429 cubic feet of new material - more than twice the annual intake of the recent past. Archival material flowed in from the following sources: 47 percent from the General Convention and the DFMS; 41 percent documenting dioceses,

congregations, and church organizations; and 12 percent from private individuals. A highly selective sample from the 277 new acquisitions follows. The Archivist gratefully acknowledges the gifts of those individuals, families, and organizations who have entrusted the preservation of these and other materials to the national Church Archives.

- Microfilm Edition of the Papers of The Reverend Alexander Crummell, 1842-1898
- Records of the Court for the Trial of a Bishop in the Matter of Walter C. Righter, 1995-1996
- Records of Enablement, Inc., 1971-1994
- Minutes of the Episcopal Church and Reformed Episcopal Church Joint Meetings, 1988-1993.
- Records of the Episcopal Church Women, 1985-1991
- Photo Transparency Images, Dedication of the Episcopal Seminary of the Caribbean, 1962
- Records of the Evangelical Education Society, 1874-1994
- Photo Transparency Images, Executive Council: Mission Information Office, 1978-1990
- Records of the Sessions of the General Convention, 1967-1990
- Papers of the Rev. Charles Jarvis Harriman on Moral Rearmament, 1924-1929
- Scrapbook of Amelia Ives on the Niobrara Missionary District, 1875-1911
- Records of the Chair of the Joint Nominating Committee to Elect a Presiding Bishop, 1983-1985
- Memoirs of the Rt. Rev. Girault Jones, *Recollections of the Church in Louisiana*, 1980
- Papers of The Reverend Daisuke Kitagawa, 1939-1969
- Periodical Publication of The Living Church, Inc., vols. 210-212, 1994-1996
- Records of the Mid-Atlantic Training Conference, 1963-1991
- Papers of Dorothy Ann Miller, 1927-1978
- Papers of the Right Reverend Benjamin Moore and Clement Clark Moore, 1837-1874
- Records of the National Aids Memorial, Inc., 1987-1994
- Records of the National Steering Committee for Human Sexuality Dialogues, 1993
- Papers of the Reverend Samuel Shoemaker, 1912-1963
- Papers of the Reverend Bonnell Spencer, OHC, 1926-1996
- Records of the Standing Commission on Constitution and Canons, Papers of Fred Scribner, 1964-1994
- Records of the Standing Liturgical Commission: Papers of Dupuy Bateman II, 1957-1966
- Papers of the Right Reverend A. Ervine Swift, 1915-1982
- Thesis of the Rev. Carlos Tomayo, *History of the Episcopal Church in Cuba from 1871-1898*, 1994
- Correspondence of the Reverend Beverly D. Tucker, 1953-1992
- Papers of The Reverend Canon Edward N. West, 1930-1990

Arrangement and Description

With a few exceptions made for reasons of preservation or confidentiality, records are reviewed, described, and opened to the public upon receipt. Preliminary descriptions, although not satisfactory, are minimally sufficient to guide the staff and most users through boxes of unsorted material. Full archival description maximizes access to individual parts of a collection, saves research time, and promotes preservation. This form of description is labor intensive, however, involving appraisal, physical processing, indexing, and cataloging to archival standards. With the help of student volunteers and part-time assistants, we processed 148 cubic feet of material in the period 1994-1996, far exceeding the goal of 25 cubic feet per year. The following is a list of finding aids created for processed collections:

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Custodian of the Book of Common Prayer, Prayer Book Collection, 1638-1967, 126 linear feet
Microfilm Collection of Holdings of the Archives, 2,408 reels (48 cubic feet)
Records of the Executive Council: Publicity Department, 1910-1930, Glass Negatives, 2.5 cubic feet
Records of the Executive Council: Overseas Department, Missionary Personnel Records for Cuba (1874-1962), the Dominican Republic (1902-1964), and Haiti (1885-1952), 6.6 cubic feet
Records of the Roanridge Conference and Training Center, 1939-1978, 10 cubic feet
Records of Seabury Press, Publications Collection, 1952-1976, 22 cubic feet
Records of St. Margaret's House, 1908-1966, 2.3 cubic feet
Records of the Trustees of the Board of Foreign Parishes, 1883-1982, 6.5 cubic feet
Records of the Registrar of General Convention, Episcopal Ordinations, 1795-1991, 30 cubic feet

Preservation

Preservation is a routine part of management of the holdings. Along these lines, improvements were made to the environmental controls and our monitoring equipment, allowing us to fine tune ambient temperature settings. Fragile, acidic paper has been replaced with archival bond in the Society's valuable missionary personnel papers. Microfilming continues to be the principle approach to actively conserving vital historical records. Our in-house filming operation created preservation masters of the complete set of the *Journals of General Convention (1785-1994)*. Sensibility dictates that we follow a mode of preventative maintenance, bolstered by a healthy, if appropriately skeptical, expectation that cost-effective forms of replication will emerge in the future.

III. Records Management

Records management is an essential part of the internal audit system in a corporate setting. Records management is also the beginning of the life cycle of archival enterprise. In 1994, the Board of the Archives secured recognition in the canons for the place of records management with professional oversight and accountability to the General Convention. Since that time, we have established a Records Center at the headquarters and formal guidelines for the orderly retirement and retrieval of corporate and program records.

These management reforms cannot be sustained without real corporate support. For a twenty year period, between 1971 to 1991, the Executive Council addressed the need for records management by funding a "central files" operation. The position required no professional qualifications, independent review, nor substantive relationship to the historical retention aims of the Church Archives. The Archivists' request that the Executive Council fund the vacant position in records management was filled temporarily in 1994, but reassignment has left the position vacant for most of the triennium.

Without professional staffing for records management, the Archives cannot ensure that the basic historical records of the national church will be retained. In the last triennium alone, over 950 cubic feet of historical records, many dating back to 1920, were saved from random destruction. Other historical records have been lost or destroyed. Apart from the historical issue, we underscore the risks in terms of corporate liability and the costs of information loss and mismanagement. An inefficient flow of information and poor housekeeping impede corporate

communications and undermine our ability to respond confidently to requests for the simplest background information on the national church programs and operations. The lack of records retention policies and professional oversight dismays in light of the recent occurrence of gross malfeasance. Records management is a critical link in a system of internal checks and balances. The importance of this aspect of the Archives mission cannot be overstated and forms the basis for its budgetary request to fill the records management vacancy as part of its appropriation from General Convention.

IV. Information Resource Management

The Archives has introduced a major improvement in managing our most frequently used information resource, the *Journals of General Convention*. The most significant project of the triennium has been the development of a full-text searchable computer file of Convention resolutions, entitled *The Acts and Resolves of General Convention, 1976-1994*. Designed as an electronic publication, the *Acts* has been through several refinements and is scheduled for completion in 1997. The project was undertaken in response to the Convention's call (1988-A176) for greater access to historical data to support deliberation and processing of new legislation. To this end the Archives has provided pre-meeting and on-site research services to the General Convention in 1994 and will do so again in 1997. A budgetary request has been made to fund the upkeep and distribution of this resource through network services.

Progress has been made to create, monitor, and track copyright of the Society, especially to process rights and permissions and royalty payments. The Archives has begun to create a master register of contemporary Episcopal Church publications. We anticipate enlarging the scope of the registry to include more diocesan and local documents in print. A further extension of this service is preparation for an on-line catalog of the Archives' historical collections and core Church documents and images through Internet searching. The ultimate goal is to provide an on-line document search and delivery service for access to significant electronic resources that have continuing value to the church. It was the expectation at the beginning of the last triennium that this work would be carried out in conjunction with Records Management and the Sherrill Resource Center. The lack of funding has kept this idea from moving beyond the preliminary stage of accumulating extensive internal files and documentation.

The Archives of the Episcopal Church has a vital organizational interest in assuring present and future access to national Church information which is now largely held in the form of electronic records. The proposed triennial budget requests funds for an investment in these new technologies. In making electronic applications available to the wider Church, the Archives is responding to the frequently expressed demand of the local church to provide it with resources that support existing ministry. We are also keeping pace with cognate trends in the archival, library, and information science fields to respond to changing models of patron service. We would expect, therefore, to use our Internet and records management presence to be a link in the Church's national dialogue and an advocate within the Society for the protection of our investment in electronic formats.

V. Facilities and Operations

Improvements were made to the Austin repository to expand storage capacity. Stacks were reorganized to increase capacity by approximately twenty percent. The Reading Room was moved

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and redecorated, creating additional space for storage and a user-friendly environment for visiting researchers. Long term facility planning took an important step forward with the preparation of an assessment report by the Archivist at the Board's request. The report documents the status of the program within the limitations of existing quarters. Future program requirements, including the implications of growth and technology, form the basis of a set of planning options.

The Archives prepared manuals of policy and uniform practice in the areas of reference services, accessioning, and records management. Attending to a pressing local need, the Archivist published a comprehensive manual on record keeping and retention entitled, *Records Management for Congregations: Common Business and Financial Records*. A similar manual for diocesan records is scheduled for development in 1997 in partnership with several dioceses.

The work of the Archives is ably carried out by a dedicated group in Austin including Donald W. Firsching, who has served since 1992 in the position of Assistant Archivist for Collection Management; our Technical Assistant since 1990, Sylvia Baker; and our newest member, Kathleen Burnside, who has filled the position of Administrative Deputy since 1995. I am grateful to each of these individuals, the part-time assistants and volunteers, the donors and contributors, and to the many throughout this church who as Friends of the Archives support the mission of this national repository.

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | 1995 <i>Projected</i> | 1996 <i>Projected</i> | 1997 <i>Projected</i> | Total <i>Projected</i> |
|-----------------------------|--------------------------|--------------------------|--------------------------|---------------------------|
| <i>Income</i> | | | | |
| Canonical Funding | \$43,197 | \$65,578 | \$96,397 | \$105,172 |
| Corporate Funding | 38,717 | 36,704 | 38,976 | 114,397 |
| <i>Expenses</i> | | | | |
| Salaries & Benefits | \$270,299 | \$295,428 | \$295,428 | \$861,155 |
| Rent & Facilities (Austin) | 38,717 | 36,704 | 38,976 | 114,397 |
| Operations | 51,865 | 49,723 | 68,505 | 170,093 |
| Records Management (ECC) | 4,004 | 4,363 | 8,168 | 16,535 |
| Information Services | 17,029 | 16,064 | 24,296 | 57,389 |
| Information Resource Center | 0 | 0 | 0 | 0 |
| <i>Total</i> | <i>\$381,914</i> | <i>\$402,282</i> | <i>\$435,373</i> | <i>\$1,219,569</i> |

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The Board monitored progress on a strategic planning document adopted at the beginning of the triennium. The document (published in the 1994 *Blue Book Report*) was refined to identify 17 priority objectives and over 40 specific goals that we hope to reach by the end of the century. Progress has been made in the program areas noted above. Further details are provided in the Archivist's report. I

The Board's priorities are in the areas of records management, access to traditional and electronic resources, and outreach. The growing decentralization of the church program lends weight to our call for records management controls. We will redouble our efforts, therefore, to establish retention policies for national church entities and to propose guidelines for diocesan records management. Plans call for the Archives to establish an on-line text center, finding aids, and a newsletter. Standards will be prepared for the processing of archival records and for defining more clearly our strategy for documenting unique forms of ministry and leadership. In connection with the latter goal, the Archives will pursue contacts in the Anglican Communion to strengthen and support the historical dimension of our partnership.

BUDGET APPROPRIATION (Canonical)

| | 1998 | 1991 | 2000 | Total |
|--|-----------|-----------|-----------|-------------|
| <i>Archives and Records Management</i> | | | | |
| Salaries & Benefits (Austin) | \$304,291 | \$313,420 | \$322,822 | \$940,533 |
| Salaries & Benefits (N.Y.) | 57,000 | 58,710 | 60,471 | 176,181 |
| Rent & Facilities (Austin) | 47,304 | 48,413 | 50,291 | 146,008 |
| Operations | 69,990 | 71,045 | 72,757 | 213,792 |
| Records Management (ECC) | 8,413 | 8,666 | 8,925 | 26,004 |
| Information Services | 85,000 | 90,750 | 91,500 | 267,250 |
| Information Resource Center | 0 | 0 | 0 | 0 |
| | ----- | ----- | ----- | ----- |
| <i>Total</i> | \$571,998 | \$591,003 | \$606,766 | \$1,769,768 |
| <i>Board of the Archives</i> | | | | |
| Non-Staff Consultants | 0 | \$10,000 | 0 | \$10,000 |
| Administrative | 500 | 500 | 1,000 | 1,000 |
| Full Board Meeting | 8,600 | 8,600 | 0 | 18,200 |
| Executive Committee | 4,000 | 4,000 | 4,000 | 12,000 |
| | ----- | ----- | ----- | ----- |
| <i>Total</i> | \$13,100 | \$23,100 | \$5,000 | \$41,200 |

Resolution A001 The Board of the Archives Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, and in accordance with Title I, Canon 5, Section 4,
- 2 That the 71st General Convention appropriate \$1,116,714 for salaries and benefits for the staff of
- 3 the Archives of the Episcopal Church, including funding to fill the position of Assistant to the
- 4 Archivist for Records Management, for the triennium 1998-2000; the allocation of these funds
- 5 within the Canonical Budget shall be determined by the Joint Standing Committee on Program,
- 6 Budget and Finance; and be it further
- 7 *Resolved*, in accordance with Title I, Canon 5, Section 4, That the 71st General Convention
- 8 appropriate \$653,054 for the operations, records management and information services expenses
- 9 of the Archives of the Episcopal Church for the triennium 1998-2000; the allocation of these
- 10 funds within the Canonical Budget shall be determined by the Joint Standing Committee on
- 11 Program, Budget and Finance; and be it further
- 12 *Resolved*, That there be appropriated from the Canonical Budget of General Convention \$41,200
- 13 for meetings and expenses of the Board of Archives of the Episcopal Church for the triennium
- 14 1998-2000.

The Episcopal Church Building Fund

MEMBERSHIP

The Rt. Rev. Catherine Roskam (New York) *1999, Chair*
Mr. William H. Chisholm (Connecticut) *1997, Vice-Chair*
The Rev. Charles N. Fulton, III (Tennessee) *1999, President*
Ms. Sarah Dresser (*non-trustee staff*) *Vice-President*
Ms. Gayllis Ward (New York) *1998, Treasurer*
Mr. Stanley I. Garnett (Newark) *1998, Secretary*
Mrs. Lizbeth J. Anderson (New York) *1999*
Mr. William M. Barnum (Rhode Island) *1999*
Mrs. Marion Carr (Connecticut) *1998*
Mr. Melvin W. Ellis (Oregon) *1998*
Mr. Thomas D. Haines (Long Island) *1997*
Mr. John A. Kley (Southwest Florida) *1999*
Lawrence M. Knapp, Esq. (Pittsburgh) *1997*
The Rev. Eliza M. Linley (California) *1999*
The Rev. Richard Petranek (Texas) *1997*
Robert Royce, Esq. (Virgin Islands) *1997*
The Rev. Ralph R. Warren, Jr. (Southeast Florida) *1998*
Mr. Norris Whiteside (Atlanta) *1998*

SUMMARY OF WORK

The Episcopal Church Building Fund (ECBF) was established by General Convention in 1880 as the American Church Building Fund Commission, a self-supporting agency. The ECBF has been dedicated to the provision of loans for the erection, purchase, improvement, or repair of churches, rectories, parochial buildings, and properties of the Episcopal Church. During the last triennium the ECBF assumed management of the General Loan Fund portfolio of the Domestic & Foreign Missionary Society. The ECBF also assists congregations with the process of planning for a building project. The goal of this service is to provide the church with buildings that 1) are designed to support the ministries in which they will be engaged in the future, and 2) that they can afford to build and maintain.

To this end the ECBF provides these services:

I. Financial Assistance

Fixed rate, low interest, non-mortgage loans of up to \$200,000 are available to qualifying congregations within the United States; loans of up to \$100,000 are available to congregations throughout the Anglican communion. Loans are made to a diocese for the applying congregation. These monies are available from revolving loan funds. As loan demand increases, additional monies are secured through a Debenture investment program with Episcopal parishes, dioceses and organizations. Contributions to either the permanent loan fund or to support the ECBF's educational work are welcome.

II. Educational Resources

The ECBF produces a workbook for congregations, entitled *Church Sites and Buildings*, which outlines a planning and decision-making process designed to minimize conflict, set a manageable budget, and clarify the architectural implications of the ministries which the building design must support. Also published is *The Church for Common Prayer, A Statement on Worship Space for the Episcopal Church*, which sets forth the theological principals for worship space. A video, *Churches for Common Prayer, Buildings for the Liturgical Assembly*, provides a tour through two church buildings, one new and one traditional building which has been renovated. The video depicts the benefits of flexible space, and ways in which to make church buildings inviting to the newcomer. *The Builder* newsletter focuses on practical issues for parishes concerned with how well their buildings serve as tools for ministry. *The Builder* is mailed to every congregation, all other resources are available at a nominal cost.

III. Diocesan Workshops

The ECBF conducts free day-long workshops to introduce congregations to the building planning process. The workshop is designed for congregations planning a new building, renovation, or change of the building for the future. Topics include an overview of the planning process, how to build support for change, determining the budget, the congruence between the congregation and its building, and a slide show depicting the principles of liturgical design.

IV. Start Up! Start Over! Congregational Development Seminar

Understanding the relationship between congregational life cycle and buildings, the ECBF co-sponsors with Seabury Institute at Seabury-Western Theological Seminary, the Start Up! Start Over! Congregational Development Seminar. Held each spring, the seminar is designed for those planting new congregations and those wanting new life for existing congregations where growth is in plateau or has declined. Experienced church growth practitioners lead this five day training. Topics include: determining if you are the leader for change, marketing the church for new members, new member incorporation, parallel development of the existing and next congregation, and the relationship between congregation size and programming.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The ECBF Board of Trustees is currently engaged in a strategic planning process to set its course for the future. Current objectives of the ECBF for the triennium are:

- *Consultations:* To explore funding for the training of field-based associates of the ECBF to increase our ability to provide consultation to congregations;
- *Resources:* To expand the written and video resources available to the church for planning and designing buildings for ministry; and
- *Financial:* To be a source of loan funds for diocesan and for congregational building project.

**The Standing Commission on
Constitution and Canons**

MEMBERSHIP

The Rt. Rev. John C. Buchanan (West Missouri) 2000
The Rt. Rev. Joe Morris Doss (New Jersey) 2000
The Rt. Rev. Robert G. Tharp (East Tennessee) 1997, *Vice-Chair*
The Rev. Herschel R. Atkinson (Atlanta) 2000, *Secretary*
The Rev. William H. Brake (Virginia) 2000
The Rev. John R. Pitts (Texas) 1997
Samuel M. Allen, Esq. (Southern Ohio) 1997, *Chair*
Joyce Phillips Austin, Esq. (New York) 1997, *Executive Council Liaison*
Joseph L. Delafield III, Esq. (Maine) 2000
Stephen F. Hutchinson, Esq. (Utah) 2000
Sally A. Johnson, Esq. (Minnesota) 2000
John W. Witt, Esq. (San Diego) 2000
The Rev. Canon Donald A. Nickerson, Jr., *Staff Liaison*
Mr. Bruce W. Woodcock, *Staff Liaison*
Burns H. Davison II, Esq. (Iowa) *Consultant*
Robert C. Royce Esq. (Virgin Islands) *Consultant*

All the members of the Commission concur in this report.

Representatives of the Commission at General Convention

Bishop John C. Buchanan and Deputy Samuel M. Allen, Esq. are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on Constitution and Canons met five times during the triennium: Covington, Kentucky, in February, 1995; Minneapolis, Minnesota, in October 1995; Kansas City, Missouri, in April, 1996; Portland, Maine, in August, 1996; and Covington, Kentucky, in November, 1996. At its organizational meeting the Commission elected officers and addressed referrals from the General Convention. In subsequent meetings the Commission reviewed and took appropriate action on additional referrals. The Commission reviewed proposed changes to Title IV of the canons at each meeting and adopted them for presentation to the 72d General Convention.

At two meetings the Commission considered the proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America. The Commission deputized its consultant, Burns Davison II, Esq., as consultant to the Rt. Rev. Edward Jones for presentation to the General Convention.

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The Commission continues to refrain from judicial interpretation of the body of church law in accord with the limitations expressed in its authority and duties as assigned by the General Convention in Canon I.1.2.(n) (2).

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | 1995 | 1996 | 1997 |
|-----------------------------|----------|----------|----------|
| <i>Income Total</i> | \$16,250 | \$16,250 | \$16,250 |
| <i>Expenses</i> | | | |
| Title IV Sub Comm. Meetings | | \$2,435 | |
| Consultants | 2,650 | 1,500 | |
| Meetings | 10,533 | 32,117 | |
| Administrative Costs | 180 | 2,220 | |
| | ----- | ----- | |
| <i>Total</i> | \$13,363 | \$38,272 | |

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 | Total |
|----------------------------|----------|----------|----------|----------|
| <i>Expenses</i> | | | | |
| Meetings | \$13,800 | \$15,400 | \$12,575 | \$41,775 |
| White & Dykman | 4,000 | | | 4,000 |
| Supplies and Miscellaneous | 450 | 850 | 675 | 1,975 |
| | ----- | ----- | ----- | ----- |
| <i>Total</i> | \$18,250 | \$16,250 | \$14,250 | \$48,750 |

RESOLUTIONS

Resolution A002 Standing Commission on Constitution and Canons Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$48,750 be appropriated for the
- 2 work of the Standing Commission on Constitution and Canons during the next triennium.

Resolution A003 Amend Article II.4 of the Constitution, Second Reading

- 1 *Resolved*, the House of _____ concurring, That Article II, Section 4, of the Constitution be
- 2 amended to read as follows:
- 3 It shall be lawful for a Diocese, at the request of the Bishop of that Diocese, to elect not more than
- 4 two Suffragan Bishops, without right of succession ***.

* This Amendment to the Constitution was adopted on first reading by the 71st General Convention meeting in Indianapolis, Indiana, in September, 1994. [See Journal, 1994, p. 308]

Resolution A004 Amend Article IX of the Constitution, First Reading

- 1 *Resolved*, the House of _____ concurring, That the first paragraph of Article IX of the
- 2 Constitution be amended to read as follows: The General Convention may, by Canon, establish a

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- 3 Courts for the Trial of Bishops, which shall *may* be composed of Bishops only- *or of Bishops,*
4 *Priests, and adult lay persons.*

Explanation

The Commission is proposing a constitutional amendment to the provision governing the establishment of courts for the trial of Bishops by General Convention. The amendment would do two things. It would allow (but not require) General Convention to establish, by Canon, more than one Court for the trial of Bishops and it would permit (but not require) the Court(s) to be composed of Bishops, Priests, and lay persons. The current provision allows only one Court and requires that the Court be composed of Bishops only.

If the amendment is adopted at this General Convention, it is the present intention of the Commission to propose additional amendments to the Canons for consideration at the 73rd General Convention (assuming the constitutional amendment is passed at that General Convention also) The Commission may propose the creation of a Court for the Trial of a Bishop on Doctrine to be composed of nine Bishops. It may also propose that the Court for the Trial of a Bishop (for the trial of all Offenses other than those involving Doctrine) be composed of Bishops elected by the House of Bishops and Priests and lay persons elected by the House of Deputies.

Both of these changes would be significant departures from the provisions for the trial of Bishops that have existed in this Church since its founding. Having Priests and lay persons serve on the Court for the Trial of a Bishop would more clearly reflect our Baptismal theology that all baptized persons share in and have responsibility for the ministry of the Church by serving on its courts. It would remind us and embody the fact that Bishops are part of and accountable to the entire Body, not just to their fellow Bishops. Priests and Deacons are tried by courts composed of Priests, Deacons, and lay persons. The Church and those who have been harmed by the misconduct of Bishops may have more confidence in the decisions of the Court if it is composed of persons who share and are representative of the common life experiences of all members of the Church.

If Priests and lay persons serve on The Court for the Trial of a Bishop, then it may be necessary to create a separate Court composed of Bishops only for the trial of Bishops accused of violating the Church's Doctrine. Many people believe that Bishops are uniquely qualified and responsible to judge matters of Doctrine based on their training, experience and their Ordination vows to "guard the faith, unity, and discipline of the Church."

If the proposed Constitutional amendment is not adopted by General Convention in both 1997 and 2000, then the composition and number of Courts for the trial of Bishops will remain unchanged. Under the existing Constitutional provision the Court for the Trial of a Bishop is composed entirely of Bishops and conducts trials of both doctrinal and disciplinary Offenses.

Resolution A005 Amend Canon I.1.2.(n)(2): Standing Commission on Constitution and Canons

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2.(n) (2) [Standing Commission on
2 Constitution and Canons] is hereby amended by adding a statement to read as follows: *The*
3 *Commission shall from time to time revise and promulgate such amendments to Appendix A to*
4 *Title IV of these Canons as to the Federal Rules of Civil Procedure and the Federal Rules of*

5 *Appellate Procedure as the Commission shall deem appropriate and desirable for the effective*
6 *implementation of Title IV.*

Resolution A006 Amend Canon I.17.6: Expand Due Process

1 *Resolved*, the House of _____ concurring, That Canon I.17.6. is hereby amended to read as
2 follows:

3 Sec. 6. A person to whom the Sacraments of the Church shall have been refused, or who has been
4 repelled from the Holy Communion under the rubrics, ~~or who desires a judgment as to his or her~~
5 ~~status in the Church, or who has been informed of an intention to refuse or repel him or her from~~
6 ~~the Holy Communion under the rubrics,~~ may lodge a complaint ~~or application~~ with the Bishop or
7 Ecclesiastical Authority. ~~A Priest who refuses or repels a person from the Holy Communion, or~~
8 ~~who communicates to a person an intent to repel that person from the Holy Communion shall~~
9 ~~inform that person, in writing, within fourteen days thereof of (i) the reasons therefor and (ii) his~~
10 ~~or her right to lodge a complaint with the Bishop or Ecclesiastical Authority.~~ No Member of the
11 Clergy of this Church shall be required to admit to the Sacraments a person so refused or repelled
12 without the written direction of the Bishop or Ecclesiastical Authority. The Bishop or
13 Ecclesiastical Authority may in certain circumstances see fit to require the person to be admitted
14 or restored because of the insufficiency of the cause assigned by the member of the Clergy. If it
15 shall appear to the Bishop or Ecclesiastical Authority that there is sufficient cause to justify
16 refusal of the Holy Communion, however, appropriate steps shall be taken to institute such
17 inquiry as may be directed by the Canons of the Diocese; and should no such Canon exist, the
18 Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as
19 will ensure an impartial investigation and judgment, ~~which judgment shall be made in writing~~
20 ~~within sixty days of the complaint and which shall also specify the steps required for readmission~~
21 ~~to Holy Communion.~~

Explanation

This amendment to Canon I.17.6 has been prepared in response to Resolution 1994: C011 which was adopted by the 71st General Convention, meeting in Indianapolis: “*Resolved*, the House of Bishops concurring, That the Standing Commission on Constitution and Canons prepare appropriate revisions to Canon I.17.6. to provide expanded due process for lay persons who have been refused the sacraments of the Church or have been threatened therewith.”

Resolution A007 Rescind Canon I.19.2: Determination of Marital Status

Resolved, the House of _____ concurring, That Canon I.19.2. be rescinded.

Explanation

Canon I.19.2. authorizes the bishop to make a judgment of an applicant's marital status in the eyes of the Church, which judgment may be a recognition of the nullity, or the termination, of the marriage. When the 64th General Convention revised the marriage canons in 1973, the revisers reported it was expected that use of Canon I.19.2. would be infrequent and limited to unique circumstances such as entry into a religious community for which such determination would be appropriate or when such determination would have psychological and pastoral significance. Despite this, there is concern that Canon I.19.2 (determination of marital status) has been used to bypass Canon I.19.3. (permission to celebrate a marriage of a member whose former spouse is still living) This section may tend to invade or influence secular legal determinations.

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Resolution A008 Amend Canon III.14.4(c): Renunciation of Ministry Reference

1 *Resolved*, the House of _____ concurring, That Canon III.14.4.(c) is hereby amended to read
2 as follows: Sec. 4(c) Any Member of the Clergy ~~not under Presentment~~ who would be permitted
3 under Canon ~~IV.8.~~ *III.18.* to renounce the exercise of ordained office, who desires to enter into
4 other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the
5 Diocese in which the Member of the Clergy is canonically resident a desire to be released from
6 the obligations of the office and a desire to be relieved of *released from* the exercise of the office
7 to which ordained. Upon receipt of such a declaration, the Ecclesiastical Authority shall proceed
8 in the same manner as if the declaration were one of renunciation *of the ordained ministry under*
9 *Canon III.18.*

Explanation

This amendment conforms this section to the new canonical proposal to transfer renunciation of ministry where there is no question of misconduct from Title IV to Title III, and specifically to proposed Canon III.18. This is a non-disciplinary canon and belongs in Title III and not in Title IV.

Resolution A009 Amend Canon III.15.4: Correct Reference

1 *Resolved*, the House of _____ concurring, That Canon III.15.4. is hereby amended to read as
2 follows: Sec. 4. If the Deacon or Priest fails to comply with these conditions, the Bishop of the
3 Diocese of canonical residence may proceed in accordance with Canon ~~IV.10-11.~~

Explanation

Canon I.15.4. references Canon IV.10. which concerns another subject. This amendment corrects the reference to read Canon IV.11.

Resolution A010 Amend Canon III.18: of Renunciation of the Ordained Ministry

1 *Resolved*, the House of _____ concurring, That Title III, The Canons, is hereby amended by
2 adding a new Canon III.18. to read as follows:

CANON 18.

Of Renunciation of the Ordained Ministry

Of Priests and Deacons

6 *Sec. 1. If any Priest or Deacon of this Church not subject to the provisions of Canon IV.8. shall*
7 *declare, in writing, to the Ecclesiastical Authority of the Diocese in which such Priest or Deacon*
8 *is canonically resident, a renunciation of the ordained Ministry of this Church, and a desire to be*
9 *removed therefrom, it shall be the duty of the Bishop to record the declaration and request so*
10 *made. The Bishop, being satisfied that the person so declaring is not subject to the provision of*
11 *Canon IV.8. but is acting voluntarily and for causes, assigned or known, which do not affect the*
12 *Priest's or Deacon's moral character, shall lay the matter before the clerical members of the*
13 *Standing Committee, and with the advice and consent of a majority of such members the*
14 *Ecclesiastical Authority may pronounce that such renunciation is accepted, and that the Priest or*
15 *Deacon is released from the obligations of the Ministerial office, and is deprived of the right to*
16 *exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred*
17 *in Ordination. The Bishop shall also declare in pronouncing and recording such action that it*
18 *was for causes which do not affect the person's moral character, and shall, if desired, give a*
19 *certificate to this effect to the person so removed from the ordained Ministry.*

20 *Sec. 2. If a Priest or Deacon making the aforesaid declaration of renunciation of the ordained*
21 *Ministry be under Presentment for any canonical Offense, or shall have been placed on Trial for*
22 *the same, the Ecclesiastical Authority to whom such declaration is made shall not consider or act*
23 *upon such declaration until after the said Presentment shall have been dismissed or the said Trial*
24 *shall have been concluded and the Priest or Deacon judged not to have committed an Offense.*

25 *Sec. 3. In the case of the renunciation of the ordained Ministry by a Priest or Deacon as provided*
26 *in this Canon, a declaration of removal shall be pronounced by the Bishop in the presence of two*
27 *or more Priests, and shall be entered in the official records of the Diocese in which the Priest or*
28 *Deacon being removed is canonically resident. The Bishop who pronounces the declaration of*
29 *removal as provided in this Canon shall give notice thereof in writing to every Member of the*
30 *Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese*
31 *in which the Member of the Clergy was canonically resident; and to all Bishops of this Church,*
32 *the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder,*
33 *the Secretary of the House of Bishops, the Secretary of the House of Deputies, and the Church*
34 *Pension Fund.*

35 ***Of Bishops***

36 *Sec. 4. If any Bishop of this Church not subject to the provisions of Canon IV.8. shall declare, in*
37 *writing, to the Presiding Bishop a renunciation of the ordained Ministry of this Church, and a*
38 *desire to be removed therefrom, it shall be the duty of the Presiding Bishop to record the*
39 *declaration and request so made. The Presiding Bishop, being satisfied that the person so*
40 *declaring is not subject to the provisions of Canon IV.8. but is acting voluntarily and for causes,*
41 *assigned or known, which do not affect the person's moral character, shall lay the matter before*
42 *the Advisory Council to the Presiding Bishop, and with the advice and consent of a majority of*
43 *the members of the Advisory Council the Presiding Bishop may pronounce that such renunciation*
44 *is accepted, and that the Bishop is released from the obligations of all Ministerial offices, and is*
45 *deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and*
46 *Sacraments conferred in Ordinations. The Presiding Bishop shall also declare in pronouncing*
47 *and recording such action that it was for causes which do not affect the person's moral*
48 *character, and shall, if desired, give a certificate to this effect to the person so removed.*

49 *Sec 5. If a Bishop making the aforesaid declaration of the renunciation of the ordained Ministry*
50 *be under Presentment for any canonical Offense, or shall have been placed on Trial for the same,*
51 *the Presiding Bishop shall not consider or act upon such declaration until after the Presentment*
52 *shall have been dismissed or the said Trial shall have been concluded and the Bishop judged not*
53 *to have committed an Offense.*

54 *Sec 6. In the case of such renunciation by a Bishop as provided in this Canon, a declaration of*
55 *removal shall be pronounced by the Presiding Bishop in the presence of two or more Bishops,*
56 *and shall be entered in the official records of the House of Bishops and of the Diocese in which*
57 *the Bishop being removed is canonically resident. The Presiding Bishop shall give notice thereof*
58 *in writing to the Secretary of the Convention and the Ecclesiastical Authority and the Standing*
59 *Committee of the Diocese in which the Bishop was canonically resident, to all Bishops of this*

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60 *Church, the Ecclesiastical Authority of each diocese of this Church, the Recorder, the Secretary*
61 *of the House of Bishops, the Secretary of the General Convention, and the Church Pension Fund.*

Explanation

This canon provides for voluntary and non-disciplinary renunciation of the ordained ministry not contained in the current canons. Title III and Title IV in several places reference Canon III.18. with regard to such renunciation, but Canon III.18. presently has no content. This is a non-disciplinary Canon that belongs in Title III and not in Title IV.

- Section 1 transfers a portion of the former Canon IV.8. to Title III with amendments.
- Section 2 holds the acceptance of a declaration of renunciation in abeyance until the person is no longer subject to Presentment or is judged not to have committed an Offense.
- Section 3 is the former Canon IV.12.4.(b) with amendment. Inasmuch as renunciations are to be disassociated totally from disciplinary situations, it is deemed appropriate to give notice to those concerned with the ordained ministry.
- Sections 4 through 6 contain provisions for Bishops similar to those for Priests and Deacons in the first three Sections.

Resolution A011 Amend Canon III.22.4(a): Notice of Consent by Standing Committees

1 *Resolved*, the House of _____ concurring, That Canon III.22.4.(a) is hereby amended to read
2 as follows:

3 Sec. 4(a) If the date of the election of a Bishop occurs more than ~~three months~~ 120 days before the
4 meeting of the General Convention, the Standing Committee of the Diocese electing shall by its
5 President, or by some person or persons specially appointed, immediately send to *the Presiding*
6 *Bishop and to the Standing Committees of the several Dioceses* a certificate of the election by the
7 Secretary of Convention of the Diocese, bearing a statement that evidence of the Bishop-elect's
8 having been duly ordered Deacon and Priest and the certificates as to the Bishop-elect's medical,
9 psychological and psychiatric examination required in Sec. 3.(b) of this Canon have been received
10 and that a testimonial in the form set out in Sec. 3.(a) of this Canon has been signed by a
11 constitutional majority of the Convention. *The Presiding Bishop, without delay, shall notify every*
12 *Bishop of this Church exercising jurisdiction of the Presiding Bishop's receipt of the certificates*
13 *mentioned in this Section and request a statement of consent or withholding of consent. Each*
14 *Standing Committee, in not more than 120 days after the sending by the electing Diocese of the*
15 *certificate of the election, shall respond by sending the Standing Committee of the Diocese*
16 *electing either the testimonial of consent in the form set out in paragraph (b) of this Section or*
17 *written notice of its refusal to give consent. If a majority of the Standing Committees of all the*
18 *Dioceses consents to the ordination of the Bishop-elect, the Standing Committee of the Diocese*
19 *electing shall then forward the evidence of the consent, with the other necessary documents*
20 *described in Sec. 3.(a) and (b) of this Canon, to the Presiding Bishop, who shall immediately*
21 ~~communicate them to every Bishop of this Church exercising jurisdiction.~~ *If the Presiding Bishop*
22 *receives sufficient statements to indicate a majority of those Bishops consents to the ordination,*
23 *the Presiding Bishop shall, without delay, notify the Standing Committee of the Diocese electing*
24 *and the Bishop-elect of the consent.*

Explanation

The current testimonial assumes only a positive consent, and no canonical provision is made for the declaration that a Standing Committee withholds its consent. Dissenting Standing Committees

simply do not respond. In recent years this has led to confusion as to whether sufficient consents will be received in time to prepare for a consecration. All Standing Committees, mindful of the importance of selecting fit persons to be Bishops for the Church, would be required to give notice of their consent or refusal to consent in a timely manner.

The slowness with which some Standing Committees have responded, combined with the necessity that the consent of a majority of Standing Committees must be received before the Bishops are likewise polled, has led to last minute efforts to round up sufficient episcopal consents. Consents from a majority of both Standing Committees and Bishops are needed before a consecration can take place. There is no reason why the two processes must be held sequentially. This amendment provides for concurrent polling.

The full report, *The Role and the Function of Standing Committees in the Selection and Certification of Candidates for Ordination to the Priesthood and Diaconate and in the Consent Process for the Ordination and Consecration of Bishops*, has been published by CDM and sent to the Bishop, Standing Committee and Commission on Ministry of each diocese. The General Convention Office has been requested to send it to Convention Deputies. The full report is also available from the Professional Ministry Development Office at the Episcopal Church Center.

Resolution A012 Amend Canon III.22.6: Notice of Consent by Bishops

- 1 *Resolved*, That Canon III.22.6. is hereby amended to read as follows:
- 2 Sec. 6. In case a majority of all the Standing Committees . . .do not consent . . . within four
- 3 months *120 days* . . .or in case a majority of all the Bishops exercising jurisdiction do not consent
- 4 within ~~four months~~ *120 days* . .

Explanation

The amendment to Canon III.22.6. conforms the time limits therein to the limit in the preceding Canon III.22.4.(a)

Resolution A013 Add Definition to Canon IV.15: Discipline

- 1 *Resolved*, the House of _____ concurring, That Canon IV.15. is hereby amended by adding
- 2 thereto a definition reading as follows: "*Discipline*": *The Discipline of the Church shall be found*
- 3 *in the Constitution, the Canons and the Rubrics of the Book of Common Prayer.*

Resolution A014 Add Definition to Canon IV.15: Doctrine

- 1 *Resolved*, the House of _____ concurring, That Canon IV.15. is hereby amended by adding
- 2 thereto a definition reading as follows: "*Doctrine*": *The Doctrine of the Church shall be found in*
- 3 *the Apostles' Creed, the Nicene Creed, and the Sacraments, Pastoral Offices, and Ordinal in the*
- 4 *Book of Common Prayer, and is in all cases to be supported by Holy Scripture.*

Explanation

The 71st General Convention referred Resolution B005, entitled, "General Convention Actions Requiring Compliance," to the Standing Commission on Constitution and Canons for further study. That resolution, which was originated by The Rt. Rev. Gordon Charlton, would have categorized actions of the General Convention as either 1) those which amend the Constitution or Canons or state their intent to interpret and/or apply any provision of the Constitution or Canons,

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or 2) those which do not. The former would be declared binding on the church, of the same degree as Canon Law, and part of the discipline of the church to which ordinands must promise conformity. The latter would be declared in the nature of recommendations only, with which compliance is not required.

The Commission in its consideration of this proposal determined first that such a categorization of actions might have unforeseen and unfortunate consequences. There are certain actions taken by General Convention which it clearly expects to be more than mere recommendations, but which do not amend, interpret or apply the Canons or the Constitution. Such things as elections and budget resolutions are the most common of this sort.

We were also concerned that the effect of the proposal would be to give resolutions which state an intent to apply or interpret Canon Law - but which are not amendments thereto - the same status as Canon Law. Amendments to the Constitution or Canons are treated by General convention with the utmost seriousness, and may be adopted only after proper procedures and consideration. The proposed resolution would allow other resolutions to be as binding as these, but without passing through the same scrutiny by General Convention.

Finally, SCCC was concerned about the impact of the proposed resolution on the General Convention legislative process. Resolutions would have entirely different consequences depending on whether certain magic words - stating an intent to interpret or apply Canon Law - are included. While not necessarily bad, such a process would radically change the consideration of resolutions, depending on whether or not the distinctive language were included.

Nonetheless, the Commission felt that one intent of the proposed resolution - to provide guidance as to which actions of General Convention were binding and enforceable as a matter of Title IV discipline - is not only important but, in light of recent Presentment proceedings, necessary. As a result of the experience of the church in dealing with those Presentment proceedings, the Commission felt that it is possible to provide that guidance by legislating, in general terms, the sources of "Discipline" as that term is used in the Title IV context.

It is also apparent that Discipline is frequently interwoven with Doctrine in the application of Title IV. Because of the very careful work done in connection with the Presentment of The Rt. Rev. Walter Righter, and the cooperation and assistance that the Commission received from many other persons learned in the subject, we felt it was possible to offer some guidance as to the sources of "Doctrine" as well.

1997 TITLE IV REVISION

During the triennium between the 71st General Convention and the publication of the Blue Book for the 72nd, the Standing Commission on Constitution and Canons has spent most of its time continuing its review and revision of Title IV. The Commission requested comments and suggestions from all segments of the Church concerning the provisions of Title IV adopted in 1994 and the proposed revisions as to discipline of Bishops. These comments and suggestions, as well as published commentary made known to the Commission, were all carefully considered and discussed.

New Title IV (adopted in 1994, effective January 1, 1996) did little to change the old Title IV provisions regarding the discipline of Bishops. A sub-committee of the Commission, consisting of the Right Reverend Joe Morris Doss, Joseph L. Delafield III, Esq., and Sally A. Johnson, Esq., has prepared new portions of Title IV designed to govern the discipline of Bishops. The texts of these new or revised portions contain comment or explanation blocks which are incorporated in the Blue Book presentation in various places after the new or revised text.

What follows is the entire Title IV showing revisions proposed by the Commission. The existing text in which changes are recommended is first shown to be struck through with the revisions shown in italics. The reader will note that there are many revisions that are merely grammatical or that are made to be symmetrical and balanced within the whole Title. There are also revisions to make the text more clear and consistent without changing the substance or intent of Title IV.

The use of criminal justice language such as “guilt,” “acquittal,” and “verdict” has been minimized throughout this proposal consistent with Canon IV.14.1 that proceedings under Title IV are neither criminal nor civil, but ecclesiastical. Criminal justice language has been replaced with “finding of the commission of an Offense” and similar language.

In 1994, the term “Victim” was defined to include “alleged” victims. However, in this proposal the word “alleged” has been added before “Victim” wherever the procedural posture indicates that a decision as to whether an Offense was committed has not yet been made. The word “alleged” is not used before “Victim” where the procedural posture indicates that a decision has been made that an Offense was committed.

During the triennium, members of the Commission met and consulted with the Presiding Bishop and his advisors, representatives of clergy groups, Provincial meetings of Bishops and Chancellors, the House of Bishops, Draftsmen of the 1994 Title IV revisions, and with other Committees and Commissions of the General Convention. Our Commission has endeavored to consider in a balanced way all recommendations for revisions to Title IV.

The 72nd General Convention is being asked to vote on the revisions to Title IV as embodied in the following Resolution.

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Resolution A015 Title IV Revision

1 Resolved, the House of _____ concurring, That the whole of Title IV, The Canons, be
2 amended to read:

3 TITLE IV

4 ECCLESIASTICAL DISCIPLINE

5 CANON 1.

6 Of Offenses for Which Bishops, Priests, or Deacons May Be Presented and Tried, and Of 7 Inhibitions

8 Sec. 1. A Bishop, Priest, or Deacon of this Church shall be liable to Presentment and Trial for the
9 following Offenses, viz.:

10 (a) Crime.

11 (b) Immorality.

12 (c) Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by
13 this Church.

14 (d) Violation of the Rubrics of the Book of Common Prayer.

15 (e) Violation of the Constitution or Canons of the General Convention.

16 (f) Violation of the Constitution or Canons of the Diocese in which the person is canonically
17 resident.

18 (g) Violation of the Constitution or Canons of a Diocese of this Church wherein the person may
19 have been located temporarily.

20 (h) Any act which involves a violation of Ordination vows.

21 (1) If a Charge against a Priest or Deacon alleges an act or acts which involve a violation of
22 ordination vows and specifies as the act that the Priest or Deacon has disobeyed or
23 disregarded a Pastoral Direction of the Bishop having authority over such person, the
24 Charge must be made by the Bishop giving the Pastoral Direction or by the Ecclesiastical
25 Authority of that diocese *Diocese* or by another bishop *Bishop* if the Bishop who issued the
26 Pastoral Direction has resigned, retired, died or is unable to act and shall set out the
27 Pastoral Direction alleged to have been disregarded or disobeyed and wherein the disregard
28 or failure to obey constitutes a violation of ordination vows. Unless the Charge by the
29 Bishop and the Presentment by the Standing Committee comply with the foregoing
30 provisions, no finding of a violation based on an act of disregarding a Pastoral Direction of
31 or failing to obey the Bishop having authority over the person charged may be made.

32 (2) In order for the disregard or disobedience of a Pastoral Direction to constitute a violation of
33 ordination vows the Pastoral Direction must have been a solemn warning to the Priest or
34 Deacon; it must have been in writing and set forth clearly the reasons for the Pastoral
35 Direction; it must have been given in the capacity of the pastor, teacher and canonical
36 overseer of the Priest or Deacon; it must have been neither capricious nor arbitrary in nature
37 nor in any way contrary to the Constitution and Canons of the Church, both national and
38 diocesan; and it must have been directed to some matter which concerns the Doctrine,
39 Discipline or Worship of this Church or the manner of life and behavior of the Priest or
40 Deacon concerned. Upon Trial under any such Presentment the question of whether the
41 disregard or disobedience of the Pastoral Direction specified constitutes a violation of
42 ordination vows is a matter of ultimate fact upon which testimony may be offered.

43 (i) Habitual neglect of the exercise of the Ministerial Office, without cause; or habitual neglect of
44 Public Worship, and of the Holy Communion, according to the order and use of this Church.

45 (j) Conduct Unbecoming a Member of the Clergy; ~~Provided, however, that in the case of a Priest~~
46 ~~or Deacon charged with this offense, before proceeding to a Presentment, the consent of two~~
47 ~~thirds of all the members of the Standing Committee of the Diocese eligible to vote in which the~~
48 ~~Priest or Deacon is canonically resident shall be required. If the provisions of Canon IV.7.1 apply,~~
49 ~~the consent of two-thirds of all the members of the Standing Committee of the Diocese eligible to~~
50 ~~vote in which the Offense is alleged to have occurred must be obtained.~~

Comment: The vote of the Standing Committee (or Review Committee in the case of a Bishop) has been set at "a majority of All the Members" (new defined term) for all Offenses.

51 Sec. 2(a) If a Priest or Deacon is charged with an Offense or Offenses or serious acts are
52 complained of to the Bishop that would constitute the grounds for a Charge of an Offense, and, in
53 the opinion of the Bishop, the Charge or complaint of serious acts is supported by sufficient facts,
54 the Bishop may authorize issue a Temporary Inhibition. ~~and the Bishop shall pronounce it.~~

55 (b) Any Temporary Inhibition shall: (i) be in writing, (ii) set forth the reasons for its issuance, (iii)
56 be specific in its terms, (iv) define the Offense or Offenses charged or serious acts complained of,
57 (v) describe in reasonable detail the act or acts inhibited, (vi) be promptly served upon the Priest
58 or Deacon to be inhibited, and (vii) become effective upon being served upon the Priest or Deacon
59 to be inhibited.

60 (c) A Temporary Inhibition may be issued without prior written or oral notice to the Priest or
61 Deacon.

62 (d) Any Priest or Deacon against whom a Temporary Inhibition has been issued, *modified, or*
63 *extended* may request a hearing concerning the Temporary Inhibition before the Standing
64 Committee, which shall hear the same at the earliest possible time, but not later than fourteen
65 days after the date of receipt of the request. The Standing Committee by a two-thirds vote may
66 dissolve, *or modify or continue* the Temporary Inhibition. *The Bishop and the Church Attorney*
67 *shall be given notice of such hearing and shall be permitted to attend and be heard or to*
68 *designate a representative* to attend and be heard.

69 (e) At any time, a Bishop may dissolve or *reduce modify* the terms of a Temporary Inhibition ~~or,~~
70 ~~with the advice and consent of a majority of a quorum of the Standing Committee, enlarge the~~
71 ~~Temporary Inhibition.~~

72 (f) A Temporary Inhibition shall continue in force and effect until *the earlier of* (i) the issuance of
73 an Inhibition as otherwise permitted by this Title, (ii) the withdrawal of the Charge or the
74 allegations, (iii) the refusal of the Standing Committee to make a Presentment on the Charges
75 alleged, (iv) ~~a determination by the Bishop that there is no longer a need for dissolution of the~~
76 ~~Temporary Inhibition,~~ (v) *an imposition of Sentence is imposed* following a voluntary submission
77 to discipline under Canon IV.2., or (vi) a period of ninety days measured from the date *of service*
78 *of the Temporary Inhibition; Provided, however,* the ninety-day period may be extended by the
79 Bishop ~~upon the advice and consent of a majority of all the members of the Standing Committee~~
80 ~~for additional ninety-day periods upon good cause.~~

81 (g) In the event that the Temporary Inhibition is dissolved, reduced, or otherwise expires, the
82 Ecclesiastical Authority shall so notify all persons to whom notice of the Temporary Inhibition
83 was given.

84 Sec. 3. If a Presentment has been made by the Standing Committee against a Priest or Deacon, or
85 if a Priest or Deacon has been convicted in a criminal Court of Record in a cause involving

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86 Immorality, or if a judgment has been entered against a Priest or Deacon in a civil Court of
87 Record in a cause involving Immorality, the Bishop in whose jurisdiction the Priest or Deacon is
88 canonically resident or of the jurisdiction wherein the conviction or judgment has been entered
89 may issue an Inhibition to the Priest or Deacon until after the judgment *Judgment* of the
90 Ecclesiastical Trial Court becomes final.

91 Sec. 4. No Bishop shall issue an Inhibition or Temporary Inhibition except as expressly permitted
92 by this Title.

93 *Sec. 5 (a) If a Bishop is charged with an Offense or Offenses or serious acts are complained of to*
94 *the Presiding Bishop that would constitute the grounds for a Charge of an Offense and, in the*
95 *opinion of the Presiding Bishop, the Charge or complaint of serious acts is supported by*
96 *sufficient facts, the Presiding Bishop may issue a Temporary Inhibition. The consent of a*
97 *majority of All the Members of the Standing Committee is required for Bishops with jurisdiction.*

98 *(b) Any Temporary Inhibition shall: (i) be in writing, (ii) set forth the reason for its issuance, (iii)*
99 *be specific in its terms, (iv) define the Offense or Offenses charged or serious acts complained of,*
100 *(v) describe in reasonable detail the act or acts inhibited, (vi) be promptly served upon the Bishop*
101 *to be inhibited, and (vii) become effective upon being served upon the Bishop to be inhibited.*

102 *(c) A Temporary Inhibition may be issued without prior written or oral notice to the Bishop.*

103 *(d) Any Bishop against whom a Temporary Inhibition has been issued, modified, or extended may*
104 *request a hearing concerning the Temporary Inhibition before the Review Committee, which shall*
105 *hear the same at the earliest possible time, but not later than thirty days after the date of receipt*
106 *of the request. The Review Committee by a two-thirds vote may dissolve or modify the Temporary*
107 *Inhibition. The Church Attorney and Presiding Bishop shall be given notice of such hearing and*
108 *each shall be permitted to attend and be heard or to designate a representative to attend and be*
109 *heard.*

110 *(e) At any time, the Presiding Bishop may dissolve or modify the terms of a Temporary Inhibition.*

111 *(f) A Temporary Inhibition shall continue in force and effect until the earlier of (i) the issuance of*
112 *an Inhibition as otherwise permitted by this Title, (ii) the withdrawal of the Charge or the*
113 *allegations, (iii) the refusal of the Review Committee to make a Presentment on the Charges*
114 *alleged, (iv) a dissolution of the Temporary Inhibition, (v) imposition of Sentence following a*
115 *voluntary submission to discipline under Canon IV.2.9, or (vi) a period of one year measured*
116 *from the date of service of the Temporary Inhibition.*

117 *Sec. 6. If a Presentment has been made by the Review Committee against a Bishop, or if a Bishop*
118 *has been convicted in a criminal Court of Record in a cause involving Immorality, or if a*
119 *judgment has been entered against a Bishop in a civil Court of Record in a case involving*
120 *Immorality, the Presiding Bishop may issue an Inhibition to the Bishop until after the Judgment*
121 *of The Court for the Trial of a Bishop becomes final. The consent of a majority of All the*
122 *Members of the Standing Committee is required for Bishops with jurisdiction.*

Comment: In 1994, Title IV was revised to allow a Bishop to issue a Temporary Inhibition against a Priest or Deacon, with provision for appeal to the Standing Committee. This was changed to assist in balancing the needs of the Church to move swiftly and decisively in matters of serious clergy misconduct with the rights of Priests and Deacons to be treated fairly, with justice, and due process. A parallel provision is needed for situations where allegations of serious misconduct are made against a Bishop. At present if a Bishop does not voluntarily agree to restrict his or her activities or functions as the Standing Committee, Presiding Bishop, or other Bishops may request, there is no person or body in the Church with the authority to temporarily restrict the Bishop's actions or function until the allegations can be investigated and ecclesiastical discipline determined.

The Presiding Bishop is often in the best position to evaluate the situation, determine the needs of the Church as a whole, and determine whether a Bishop should be inhibited while allegations are being investigated and resolved. In fact, the Presiding Bishop has been functioning in this way informally despite the lack of any canonical authority to impose restrictions on other Bishops. An appeal right to the Review Committee protects the inhibited Bishop from arbitrary action by the Presiding Bishop and allows the wider Church (Bishops, Priests and lay persons) to determine whether the Presiding Bishop's inhibition was justified.

In the case of a Bishop with jurisdiction (diocesans and coadjutors, generally), requiring the approval of the Standing Committee protects the autonomy of the diocese.

It should be noted that nothing in the Canons mandates that the Presiding Bishop must issue a Temporary Inhibition. Further, a Temporary Inhibition is not a necessary or integral part of formal disciplinary proceedings.

1 **CANON 2.**

2 **Of Voluntary Submission to Discipline**

3 *(a) Priests and Deacons*

4 Sec. 1. If ~~allegations of the~~ *an alleged* commission of an Offense ~~have~~ *has* been made *known* to
5 the Ecclesiastical Authority, or if Charges of an Offense have been filed, or if a Presentment has
6 been issued against a ~~Member of the Clergy, the Member of the Clergy Priest or Deacon, the~~
7 *Priest or Deacon* may, with the Consent of the Ecclesiastical Authority, voluntarily submit to the
8 discipline of the Church at any time before Judgment by an Ecclesiastical Trial Court, and waive
9 all rights to formal Charges, Presentment, Trial and further opportunity to offer matters in excuse
10 or mitigation, as applicable, and accept a Sentence imposed and pronounced by the Bishop.

11 Sec. 2. The Waiver and Voluntary Submission shall be evidenced by a written instrument, which
12 shall contain: (i) the name of the ~~Member of the Clergy Priest or Deacon,~~ (ii) a reference to the
13 Canon specifying the Offense, (iii) general information sufficient to identify the Offense, and (iv)
14 a statement that the ~~Member of the Clergy Priest or Deacon~~ is aware of the Sentence to be
15 imposed and the effect thereof, and shall be signed and Acknowledged by the ~~Member of the~~
16 *Clergy Priest or Deacon,* after opportunity to consult with and obtain advice from independent
17 legal counsel of the ~~Member of the Clergy's Priest or Deacon's~~ choosing. If the ~~Member of the~~
18 *Clergy Priest or Deacon* has so consulted with legal counsel, that counsel shall also be identified
19 in the Waiver and Voluntary Submission. Legal counsel shall not be a Chancellor, a Vice

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20 Chancellor, the Church Attorney or a Lay Assessor *in that Diocese*. The Waiver and Voluntary
21 Submission ~~shall be effective three days from the date of execution may be withdrawn by the~~
22 ~~Priest or Deacon within three days of execution by the Priest or Deacon and thereafter shall be~~
23 ~~effective and irrevocable.~~ The Church Attorney, each Complainant and Victim shall be given an
24 opportunity to be heard ~~prior to the passing of Sentence.~~ *by the Bishop who is to impose and*
25 *pronounce Sentence prior to the execution of the Waiver and Voluntary Submission.*

26 Sec. 3. If there be no Bishop of the Diocese and if the Ecclesiastical Authority be not a bishop
27 *Bishop*, the Ecclesiastical Authority shall designate a Bishop of a Diocese of the Province to
28 accept the Waiver and Voluntary Submission to discipline and to impose and pronounce the
29 Sentence.

30 Sec. 4. Except as otherwise provided in this Canon, the Sentence so imposed and pronounced
31 shall be as if it were imposed and pronounced after Judgment by an Ecclesiastical Trial Court and
32 as if all time provided for all required notices and the right of the ~~Member of the Clergy Priest or~~
33 ~~Deacon~~ to offer matters of excuse and mitigation had been given and expired.

34 Sec. 5. No ~~Member of the Clergy Priest or Deacon~~ shall have the right to appeal the Sentence
35 imposed and pronounced under this Canon to a Court of Review for the Trial of a Priest or
36 Deacon, and the Sentence shall be final for all purposes.

37 Sec. 6. Where a Sentence is to be ~~adjudged imposed~~ and pronounced, as a condition of the
38 acceptance of the Waiver and Voluntary Submission to discipline, the Ecclesiastical Authority
39 may require the resignation of the ~~Member of the Clergy Priest or Deacon~~ from ecclesiastical and
40 related secular offices, and in the case of a Sentence of Deposition, from a Rectorship, held by
41 ~~that Member of the Clergy a Priest~~, upon such terms and conditions as the Ecclesiastical
42 Authority may deem to be just and proper.

43 Sec. 7. Prior to Presentment, a Priest or Deacon may voluntarily submit to discipline to the Bishop
44 of the Diocese in which that person is canonically resident or the Bishop of the Diocese wherein
45 the commission of the Offense was alleged to have occurred. Subsequent to Presentment, the
46 Priest or Deacon shall voluntarily submit to discipline in the Diocese wherein the Presentment
47 has issued.

48 Sec. 8. In the event that a Sentence is imposed and pronounced by a ~~bishop~~ *Bishop* other than the
49 Bishop of the Diocese wherein the ~~Member of the Clergy Priest or Deacon~~ is canonically
50 resident, the Bishop pronouncing Sentence shall immediately so advise the Ecclesiastical
51 Authority of the Diocese *of canonical residence*.

52 *(b) Bishops*

53 *Sec. 9. If an alleged commission of an Offense has been made known-*

54 ~~Sec. 9. A bishop of this Church may voluntarily submit to discipline under the provisions of this~~
55 ~~Canon, doing so to the Presiding Bishop, or if there then be none to the then Presiding Officer of~~
56 ~~the House of Bishops, who shall Charges of an Offense have been filed, or if a Presentment has~~
57 ~~been issued against a Bishop, the Bishop may, with the consent of the Presiding Bishop,~~
58 ~~voluntarily submit to the discipline of the Church at any time before Judgment by an~~

59 *Ecclesiastical Trial Court, and waive all rights to formal Charges, Presentment, Trial and*
60 *further opportunity to offer matters in excuse or mitigation, as applicable, and accept a Sentence*
61 *imposed and pronounced by the Presiding Bishop.*

62 *Sec. 10. The Waiver and Voluntary Submission shall be evidenced by a written instrument, which*
63 *shall contain: (i) the name of the Bishop, (ii) a reference to the Canon specifying the Offense, (iii)*
64 *general information sufficient to identify the Offense, and (iv) a statement that the Bishop is*
65 *aware of the Sentence to be imposed and the effect thereof, and shall be signed and Acknowledged*
66 *by the Bishop, after opportunity to consult with and obtain advice from independent legal counsel*
67 *of the Bishop's choosing. If the Bishop has so consulted with legal counsel, that counsel shall*
68 *also be identified in the Waiver and Voluntary Submission. Legal counsel shall not be the*
69 *Presiding Bishop's Chancellor. The Waiver and Voluntary Submission may be withdrawn by the*
70 *Bishop within three days of execution by the Bishop and thereafter shall be effective and*
71 *irrevocable. The Church Attorney, each Complainant and Victim shall be given an opportunity to*
72 *be heard by the Presiding Bishop who is to impose and pronounce Sentence. ~~To the extent~~*
73 *applicable, the procedural provisions of this Canon shall apply to Bishops. prior to the execution*
74 *of the Waiver and Voluntary Submission.*

75 *Sec. 11. Except as otherwise provided in this Canon, the Sentence so imposed and pronounced*
76 *shall be as if it were imposed and pronounced after Judgment by an Ecclesiastical Trial Court*
77 *and as if all time provided for all required notices and the right of the Bishop to offer matters of*
78 *excuse and mitigation had been given and expired.*

79 *Sec. 12. No Bishop shall have the right to appeal the Sentence imposed and pronounced under*
80 *this Canon to a Court of Review for the Trial of a Bishop, and the Sentence shall be final for all*
81 *purposes.*

82 *Sec. 13. Where a Sentence is to be imposed and pronounced, as a condition of the acceptance of*
83 *the Waiver and Voluntary Submission to discipline, the Presiding Bishop may require the*
84 *resignation of the Bishop from ecclesiastical and related secular offices, upon such terms and*
85 *conditions as the Presiding Bishop may deem to be just and proper.*

86 *Sec. 14. In order to become effective, prior to the imposition and pronouncement of the Sentence,*
87 *the Review Committee must approve the Sentence.*

Comment: In 1994, Title IV was revised to provide a coherent process for Priests and Deacons, particularly in cases of personal misconduct, to submit to the discipline of the Church voluntarily. Revised Title IV provided that Bishops could submit to discipline to the Presiding Bishop. The proposed revision clarifies the procedure to be used for Bishops and adds a requirement that the Sentence be approved by the Review Committee (provided for in proposed Canon IV.3.27) The Presiding Bishop has not historically been vested with broad oversight or disciplinary powers. However, it is essential for the order and discipline of this Church that this authority be reposed in the Presiding Bishop. Approval of the Sentence by the Review Committee, a body not just of the House of Bishops but representative of the wider Church, will protect the Presiding Bishop, the Bishop submitting to discipline, and the Church from criticism that the Sentence is inappropriate under the circumstances.

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1 **CANON 3.**

2 **Of Presentments**

3 (a) Of a Priest or Deacon

4 Sec. 1. A Presentment to the Ecclesiastical Trial Court may be issued only by the Standing
5 Committee as provided in this Canon.

6 Sec. 2. A Charge against a Priest or Deacon shall be in writing, Verified and addressed to the
7 Standing Committee of the Diocese wherein the Priest or Deacon is canonically resident, except
8 as otherwise expressly provided in this Title. It shall concisely and clearly inform as to the nature
9 of and facts surrounding each alleged Offense ~~and the specifications of each Offense.~~

10 Sec. 3. A Charge may be made:

11 (a) by a majority of the lay Members of the Vestry of the Parish of the Respondent; *or*

12 (b) by any three Priests canonically resident in the Diocese wherein the Respondent is canonically
13 resident or canonically resident in the Diocese wherein the Respondent is alleged to have
14 committed the Offense; *or*

15 (c) by any ~~three confirmed~~ *seven* adult communicants in good standing *as defined in Canon I.17* in
16 the Diocese wherein the Respondent is canonically resident or in the Diocese wherein the
17 Respondent is alleged to have committed the Offense; *or*

18 (d) in a case where the alleged Offense is the violation of Ordination vows involving the disregard
19 or disobedience of a Pastoral Direction issued by a Bishop, only by that Bishop or the
20 Ecclesiastical Authority of that Diocese, or by another Bishop if the Bishop who issued the
21 Pastoral Direction has resigned, retired, or died or is unable to act; *or*

22 (e) in a case where the Offense alleged is a Charge specifying the Offenses of Crime, Immorality
23 or Conduct Unbecoming a Member of the Clergy, by any adult who is (i) the alleged Victim, or
24 (ii) a parent or guardian of an alleged minor Victim or of an alleged Victim who is under a
25 disability, or (iii) the spouse or adult child of an alleged Victim; *or*

26 (f) in a case where the Offense alleged is that of holding and teaching publicly or privately any
27 doctrine contrary to that held by this Church, only by a majority of the members of the Standing
28 Committee of the Diocese in which the ~~Member of the Clergy Priest or Deacon~~ is canonically
29 resident or of the Diocese wherein the Respondent is alleged to have committed the Offense; *or*

30 (g) by a majority of the Standing Committee of the Diocese in which the ~~Member of the Clergy~~
31 *Priest or Deacon* is canonically resident or of the Diocese wherein the Respondent is alleged to
32 have committed the Offense whenever the Standing Committee shall have good and sufficient
33 reason to believe that any Priest or Deacon has committed the Offense; *or*

34 (h) by the Ecclesiastical Authority of the Diocese in which the Respondent is alleged to have
35 committed the Offense, if different from the ~~diocese~~ *Diocese* of canonical residence.

36 Sec. 4. If a complaint or accusation is brought to the Bishop by a ~~person claiming to be any adult~~
37 *who is (i) the alleged Victim, or the spouse of an alleged Victim, or by the (ii) a parent or guardian*
38 *of an alleged minor Victim who is a minor or or of an alleged Victim who is under a disability, or*
39 *(iii) the spouse or adult child of an alleged Victim, of an Offense of Crime, Immorality or Conduct*
40 *Unbecoming a Member of the Clergy, the Bishop, after consultation with the alleged Victim, the*
41 *alleged Victim's spouse, or the alleged Victim's parent or guardian or adult child, may appoint an*
42 *Advocate to assist those persons in understanding and participating in the disciplinary processes*

43 of this Church, to obtain assistance to formulate and submit an appropriate Charge and in
44 obtaining assistance in spiritual matters, if the alleged Victim, spouse, parent or guardian *or adult*
45 *child* so choose. Any *alleged* Victim or Complainant shall also be entitled to the counsel of an
46 attorney and/or Advocate of their Choice.

47 Sec. 5. Whenever the Bishop has sufficient reason to believe that any Priest or Deacon canonically
48 resident in that Diocese has committed an Offense and the interests and good order and discipline
49 of the Church require investigation by the Standing Committee, the Bishop shall concisely and
50 clearly inform the Standing Committee in writing as to the nature *of* and facts surrounding each
51 alleged Offense ~~and the specifications of each Offense~~ but without judgment or comment upon the
52 allegations ~~or guilt~~, and the Standing Committee shall proceed as if a Charge had been filed.

53 Sec. 6. Any Priest or Deacon canonically resident in the Diocese who deems himself or herself to
54 be under imputation, by rumor or otherwise, of any Offense or misconduct for which he or she
55 could be tried in an Ecclesiastical Court, may on his or her own behalf complain to and request of
56 the Bishop that an inquiry with regard to such imputation be instituted. Upon receipt of such
57 request by a ~~Member of the Clergy Priest or Deacon~~, it shall be the duty of the Bishop to cause
58 the matter to be investigated *and to report the result to the Priest or Deacon*.

59 Sec. 7. Except as expressly provided in this Canon, no Bishop of the Diocese shall prefer a
60 Charge against a Priest or Deacon canonically resident in that Diocese.

61 Sec. 8. Any Charge against a Priest or Deacon shall be promptly filed with the President of the
62 Standing Committee.

63 Sec. 9. Upon the filing of a Charge with the Standing Committee, the Standing Committee shall
64 promptly communicate the same to the Bishop and the Respondent.

65 Sec. 10. In a case of a Priest or Deacon convicted in a criminal Court of Record in a cause
66 involving Immorality, or against whom a judgment has been entered in a civil Court of Record in
67 a cause involving Immorality, ~~it shall be the duty of the Standing Committee~~ *the Priest or Deacon*
68 *shall notify the Ecclesiastical Authority* of the Diocese in which the Priest or Deacon is
69 canonically resident, *in writing, of such conviction or entry of judgment, within thirty days*
70 *thereof, whether or not any time for appeal has expired. It shall be the duty of the Ecclesiastical*
71 *Authority to give notice of the conviction or entry of judgment to the Standing Committee of the*
72 *Diocese in which the Priest or Deacon is canonically resident, and it shall be the duty of the*
73 *Standing Committee to institute an inquiry into the matter. If the conviction or judgment be*
74 *established, the Standing Committee shall issue a Presentment against the Priest or Deacon for*
75 *Trial. The time periods specified in Canon IV.14.4 shall be tolled until the Priest or Deacon*
76 *provides the required notification to the Ecclesiastical Authority. Nothing in this section shall*
77 *prevent Charges from being filed against the Priest or Deacon based on the conviction, judgment,*
78 *or underlying acts pursuant to Sections 3 or 4.*

79 Sec. 11. Within thirty days after the filing of a Charge, other than a Charge alleging a conviction
80 in a criminal Court of Record in a cause involving Immorality or alleging the entry of a judgment
81 in a civil Court of Record in a cause involving Immorality, the Standing Committee shall convene

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82 to consider the Charge. If after such consideration the Standing Committee determines that an
83 Offense may have occurred if the facts alleged be true, the Standing Committee shall prepare a
84 written general statement of the Charge and the facts alleged to support the Charge and transmit
85 the same to the Church Attorney.

86 Sec. 12. The Church Attorney shall promptly make such *an* investigation of the matter as the
87 Church Attorney deems appropriate under the circumstances.

88 Sec. 13. Within sixty days after receipt of the statement from the Standing Committee, unless
89 delayed for good and sufficient cause stated, the Church Attorney shall render a confidential
90 Report to the Standing Committee of the findings of that investigation and as to whether or not an
91 Offense may have been committed if the facts disclosed by the investigation be found to be true
92 upon Trial, and with a recommendation as to the matter in the interest of justice and the good
93 order and discipline of this Church and based upon such other matters as shall be pertinent. The
94 Report of the Church Attorney shall be confidential for all purposes as between the Church
95 Attorney and the Standing Committee. *Provided, however,* the Standing Committee shall share
96 the Report of the Church Attorney with the Bishop of the Diocese.

97 Sec. 14(a) Within thirty days after the receipt of the Report of the Church Attorney, the Standing
98 Committee shall convene to consider the Report and whether or not a Presentment shall issue.

99 (b) In its deliberations, the Standing Committee may consider the Church Attorney's Report,
100 responsible writings or sworn statements pertaining to the matter, including ~~expert's statement~~
101 *experts' statements*, whether or not submitted by the Church Attorney. *To assist in its*
102 *deliberations, the Standing Committee may itself, or through a subcommittee of its members or*
103 *others appointed by the Standing Committee, provide an opportunity to be heard to the*
104 *Respondent, the alleged Victim, the Complainant or other persons and receive additional*
105 *evidence which it in its sole discretion deems appropriate.*

106 (c) The Standing Committee shall ~~may~~ issue a Presentment for an Offense when the information
107 before it, if proved at Trial, provides Reasonable Cause to believe that (i) an Offense was
108 committed, and (ii) the Respondent committed the Offense.

109 Sec. 15(a) The vote of ~~two-thirds a majority of All the members~~ *Members* of the Standing
110 Committee shall be required to issue a Presentment. ~~Provided, however, that in the case of a~~
111 ~~Priest or Deacon charged with the Offense of Crime, of Immorality or of Conduct Unbecoming a~~
112 ~~Member of the Clergy, a two-thirds vote of all the members~~ *If the provisions of Canon IV.7.1*
113 *apply, the consent of a majority of All the Members* of the Standing Committee shall be required
114 *to issue a Presentment for this Offense of the Diocese in which the Offense is alleged to have*
115 *occurred must be obtained.* No member shall disclose his or her vote or the vote of any member to
116 *any person not a member of the Standing Committee.*

117 (b) In the event that, due to members who have been excused or vacancies in office, the Standing
118 Committee does not have sufficient voting members to meet the requirements of ~~Sec.(a)~~ *Sec.*
119 *15(a)*, the action of the Standing Committee shall be postponed until such time as there are
120 sufficient members in office to fulfill the voting requirements of this Section.

121 Sec. 16. If a Presentment be issued, it shall be in writing, dated, and signed by the President or
122 the Secretary of the Standing Committee on behalf of the Standing Committee, whether or not

123 that officer voted in favor of the Presentment. In the event that there be no President or Secretary,
124 or they be absent, a member of the Standing Committee appointed for that purpose shall sign the
125 Presentment. The Presentment also shall contain (i) a separate accusation addressed to each
126 Offense, if there be more than one, and (ii) a plain and concise factual statement in of each
127 separate accusation which, without specific allegations of an evidentiary nature, asserts facts
128 supporting every element of the Offense charged and the Respondent's commission thereof with
129 sufficient precision *sufficient* to clearly apprise the Respondent of the conduct which is the subject
130 of the Presentment.

131 Sec. 17. Promptly after the issuance of a Presentment, the Standing Committee shall cause the
132 original to be filed with the President of the Ecclesiastical Trial Court with a true copy thereof
133 served upon the Bishop, the Respondent, the Church Attorney and each Complainant, *unless*
134 *waived in writing, the alleged Victim, and the Ecclesiastical Authority of the Diocese in which the*
135 *Respondent is canonically resident, in which the Respondent is licensed, and in which the*
136 *Respondent resides.*

137 Sec. 18. If the Standing Committee votes not to issue a Presentment, then that decision shall be in
138 writing and shall include an explanation. A copy shall be served upon the Bishop who shall file it
139 with the Secretary of the Convention of the Diocese, the Respondent, the Church Attorney, each
140 Complainant, and, unless waived in writing, the *alleged* Victim.

141 Sec. 19. Prior to the issuance of a Presentment or a determination not to issue a Presentment, as
142 the case may be, the matter shall be confidential, except as may be determined to be pastorally
143 appropriate by the Ecclesiastical Authority.

144 ~~Sec. 20. Upon the issuance of a Presentment or the determination that a Presentment will not~~
145 ~~issue, all further proceedings of the Standing Committee in the matter shall cease and terminate.~~
146

147 ~~Sec. 21. Non-compliance with time limits set forth in this Canon shall not be grounds for the~~
148 ~~dismissal of a Presentment unless such non-compliance shall cause material and substantial~~
149 ~~injustice to be done or seriously prejudice the rights of a Respondent as determined by the Trial~~
150 ~~Court on motion and hearing.~~

151 (b) Of a Bishop *Charged with the Offense of Holding and Teaching Publicly or Privately, and*
152 *Advisedly, Any Doctrine Contrary to that Held by this Church*

153 ~~Sec. 21(a) For alleged violations of Canon IV.1.1(c) Sec. 22. A bishop may be charged under~~
154 ~~Canon IV.1.1(e), for holding and teaching publicly or privately, and advisedly, any doctrine~~
155 ~~contrary to that held by this Church, only upon a written Charge signed by any ten bishops the~~
156 ~~procedures set out in this section must be followed.~~

157 (b) *No Presentment for violation(s) of Canon IV.1.1(c) shall be filed unless a Statement of*
158 *Disassociation from the doctrine alleged to be contrary to that held by this Church has been*
159 *issued by the House of Bishops. A Request for a Statement of Disassociation shall include a*
160 *statement of the doctrine alleged to be contrary to that held by this Church, the Bishop or*
161 *Bishops alleged to have held and taught publicly or privately, and advisedly, that doctrine, and a*
162 *concise statement of the facts upon which the Request for the Statement of Disassociation is*
163 *based. The written Request for a Statement of Disassociation from the doctrine alleged, signed by*

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164 *any ten Bishops exercising jurisdiction in this Church. ~~The Charge shall, must~~ be filed with the*
165 *Presiding Bishop, together with the proposed Statement of Disassociation and a brief in support*
166 *thereof. The Presiding Bishop shall thereupon serve a copy of the Charge upon the bishop Request*
167 *for a Statement of Disassociation upon the Bishop charged, together with the proposed Statement*
168 *of Disassociation and a copy of the supporting brief. The Presiding Bishop shall fix a date for the*
169 *filing of an answer a response, and brief in support thereof, within three months from the date of*
170 *service, and may, using discretion and for good cause, extend the time for answering responding*
171 *for not more than two additional months. Upon the filing of an answer a response and supporting*
172 *brief, if any, or upon the expiration of the time fixed for a response, if none be filed, the Presiding*
173 *Bishop shall forthwith transmit copies of the Request for a Statement of Disassociation, proposed*
174 *Statement of Disassociation, response, and briefs to each member of the House of Bishops.*
175 *The Request for a Statement of Disassociation shall be considered no later than the next*
176 *regularly scheduled House of Bishops' meeting held at least one month after copies of the*
177 *Request for a Statement of Disassociation, proposed Statement of Disassociation, response, and*
178 *briefs are transmitted to each member of the House of Bishops. The House of Bishops may amend*
179 *the proposed Statement of Disassociation. If a Statement of Disassociation is not issued by the*
180 *conclusion of the meeting, there shall be no further proceedings under Title IV for holding and*
181 *teaching the doctrine alleged in the Request for a Statement of Disassociation.*
182 *(c) A Bishop may be Presented for an Offense under Canon IV.1.1(c) and any other Offenses*
183 *arising out of acts alleged to be contrary to the doctrine of the Church which was the subject of*
184 *the Statement of Disassociation only upon a written Presentment signed by any ten Bishops*
185 *exercising jurisdiction in this Church. The Presentment shall be filed with the Presiding Bishop,*
186 *together with a brief in support thereof, and a statement why the issuance of a Statement of*
187 *Disassociation was not a sufficient response to the acts alleged, within six months of the issuance*
188 *of a Statement of Disassociation based upon the same doctrine as was alleged in the Request for*
189 *a Statement of Disassociation. The Presiding Bishop shall thereupon serve a copy of the*
190 *Presentment upon the Bishop presented, together with a copy of the supporting brief and*
191 *statement. The Presiding Bishop shall fix a date for the filing of an answer, brief in support*
192 *thereof, and statement why the issuance of a Statement of Disassociation was a sufficient*
193 *response to the acts alleged, within three months from the date of service, and may extend the*
194 *time for answering for not more than two additional months. Upon the filing of an answer,*
195 *supporting brief, and statement, if any, or upon the expiration of the time fixed for an answer, if*
196 *none be filed, the Presiding Bishop shall forthwith transmit copies of the Charge, Presentment,*
197 *answer, and briefs, and statements to each member of the House of Bishops. The written consent*
198 *of one-fourth third of the bishops Bishops qualified to vote in the House of Bishops shall be*
199 *required before the proceeding may continue. In case one-fourth of all the bishops entitled so to*
200 *act do not consent within two months from the date of the notification to them the Presiding*
201 *Bishop does not receive the written consent of one-third of all the Bishops eligible to vote within*
202 *sixty days of the date the notification by the Presiding Bishop was sent to them, the Presiding*
203 *Bishop shall declare the Charge Presentment dismissed and no further proceedings may be had*
204 *thereon.*
205 *If the Presiding Bishop receives the necessary written consents within sixty days as specified*
206 *above, the Presiding Bishop shall forthwith forward the Presentment, answer, briefs, and*
207 *statements to the Presiding Judge of The Court for the Trial of a Bishop.*

208 (d) Any Offenses other than those specified in this Section 21 will be governed by Sections 22 -
 209 50.

Comment: The proposed revisions are designed to separate matters involving claims of doctrine from those not involving doctrine so that those making Charges will know what procedure to follow and so the Presiding Bishop, Review Committee, Court and parties will not have to spend time determining whether the correct procedure was followed. In the matters of Bishop Welles (for ordination of women), Bishop Wood (for ordination of a lesbian Priest) and Bishop Righter (for ordination of a noncelibate gay Deacon), the issue of whether the charge(s) involved doctrine or not had to be decided. In the Bishop Welles matter, the Board of Inquiry determined that the charge involved doctrine even though the non-doctrine canonical process had been followed. In the Bishop Wood case, the Bishops who conducted the initial review examined whether the matter involved doctrine or discipline to determine if they had jurisdiction (the matter had been brought under the non-doctrine canonical process). In the Bishop Righter matter, the doctrine canonical process was followed but the Presentment included allegations that the Court determined were not based on doctrine.

The proposed process for alleged violations involving holding and teaching doctrine contrary to that held by the Church adds a requirement that the House of Bishops first vote to disassociate from the doctrine allegedly held by the offending Bishop. This process was proposed in "Report of the Advisory Committee on Theological Freedom and Social Responsibilities" chaired by Bishop Stephen F. Bayne, Jr. reprinted in *Journal of General Convention*, 1967, at app. 6.24, referred to as "The Bayne Commission." The Bayne Commission was appointed to review how doctrinal disputes are handled in the midst of the Church's struggle to deal with its disagreement with the actions, statements and writings of Bishop Pike. The proposed process leading to a vote on a Statement of Disassociation would allow the House of Bishops to engage in informed debate about the disputed doctrine, to clearly state its public position as the House of Bishops, rather than statements of *ad hoc* groups that may be misconstrued as official statements of the Church, and to work in a structured way to resolve the issue short of deciding whether to hold a Trial.

If a Statement of Disassociation is issued and ten Bishops then holding jurisdiction feel that the Statement of Disassociation is an insufficient response, they may bring a Presentment and seek the approval of the House of Bishops for a Trial. In such cases the Commission proposes that the vote required to put the Bishop on Trial for the Presentment be raised from one-fourth (1/4) to one-third (1/3). A two-thirds vote is required to uphold a Sentence against a Bishop for holding and teaching doctrine contrary to that held by this Church.

The proposal allows other Offenses to be included in a doctrine Presentment only if they arise out of acts alleged to be contrary to the doctrine which was the subject of the Statement of Disassociation. If the House of Bishops decides the doctrine Presentment will not proceed, the other Offenses included in the doctrine Presentment will also be dismissed.

210 (c) Of a Bishop Charged with Other Offenses
 211 Sec. 23 22. In the case of a bishop Bishop convicted in a criminal Court of Record in a cause
 212 involving Immorality, or against whom a judgment has been entered in a civil Court of Record in
 213 a cause involving Immorality, it shall be the duty of the Presiding Bishop to institute an inquiry

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214 into the matter. If the conviction or judgment be established, the Presiding Bishop shall cause the
215 Chancellor to the Presiding Bishop to prepare a Presentment, which the Presiding Bishop shall
216 sign and issue against the bishop *Bishop* for Trial. *The Bishop shall notify the Presiding Bishop,*
217 *in writing, of such conviction or entry of judgment, within thirty days thereof, whether or not any*
218 *time for appeal has expired. The time periods specified in Canon IV.14.4 shall be tolled until the*
219 *Bishop provides the required notification to the Presiding Bishop. Nothing in this section shall*
220 *prevent Charges from being filed against the Bishop based on the conviction, judgment, or*
221 *underlying acts pursuant to Section 23(a).*

Comment: The revisions make this provision on Bishops convicted in secular criminal courts or against whom a judgment is entered involving Immorality subject to the same notification requirements as those proposed for Priests and Deacons. In this day and age it is possible that the Presiding Bishop will not know that such a conviction or judgment has been entered against a Bishop in a criminal or civil court proceeding.

222 Sec. 24(a) *23(a)* A bishop *Bishop* may be charged with any one or more of the *Offenses other than*
223 *Offenses specified in Canon IV.1, other than that of holding and teaching doctrine contrary to that*
224 *held by this Church, and in the case of a bishop convicted in a criminal Court of Record in a cause*
225 *involving Immorality or against whom a judgment has been entered in a civil Court of Record in a*
226 *cause involving Immorality, by three bishops or ten or more confirmed IV.3.21(c) by*

227 (1) *three Bishops; or*

228 (2) *ten or more Priests, Deacons, or adult communicants of this Church in good standing, of*
229 *whom at least two shall be Priests. One Priest and not less than six Lay Persons shall be of*
230 *the Diocese of which the Respondent is canonically resident, or, in the case the Respondent*
231 *has no jurisdiction, of the Diocese in which the Respondent is canonically resident. Such*
232 *Charges shall be in writing, signed by all the Complainants, Verified by two or more of*
233 *them, and filed with; or*

234 (3) *in a case when the Offense alleged is the Offense of Crime, Immorality or Conduct*
235 *Unbecoming a Member of the Clergy, as specified in (1) or (2) or by any adult who is (i)*
236 *the alleged Victim, or (ii) a parent or guardian of an alleged minor Victim or of an alleged*
237 *Victim who is under a disability, or (iii) the spouse or adult child of an alleged Victim;*

Comment: The provisions on who may make non-doctrine Charges against a Bishop have been revised and expanded to parallel the provisions for Priests and Deacons for matters involving the Offenses of Crime, Immorality, and Conduct Unbecoming a Member of the Clergy. The requirements for other Offenses were not changed but the language was reformatted. That is why the number of persons required in Canon IV.23.a(1) and (2) appear in italics.

238 (b) ~~Whenever the Presiding Bishop of the Church. The Charge has sufficient reason to believe that~~
239 ~~any Bishop has committed an Offense and the interests and good order and discipline of the~~
240 ~~Church require investigation by the Review Committee, the Presiding Bishop shall concisely and~~
241 ~~clearly inform the Review Committee in writing as to the nature of and facts surrounding each~~
242 ~~alleged offense and the specifications of the Offense. Offense but without judgment or comment~~
243 ~~upon the allegations, and the Review Committee shall proceed as if a Charge had been filed.~~

244 (b)-(c) A bishop *Bishop* who shall have reason to believe that there are in circulation rumors,
 245 reports, or allegations affecting such bishop's *Bishop's* personal or official character, may, acting
 246 in conformity with the written advice and consent of any two bishops *Bishops* of this Church,
 247 demand in writing of the Presiding Bishop that investigation of said rumors, reports, and
 248 allegations be made. *It shall be the duty of the Presiding Bishop to cause the matter to be*
 249 *investigated and report the results to the requesting Bishop.*

250 *Sec. 24. A Charge against a Bishop shall be in writing, Verified and addressed to the Presiding*
 251 *Bishop, except as otherwise expressly provided in this Title. It shall concisely and clearly inform*
 252 *as to the nature of and facts surrounding each alleged Offense.*

253 *Sec. 25. If a complaint or accusation is brought to Sec. 25. The Presiding Bishop, upon the*
 254 *receipt of a written Charge or the consent of one-fourth of the bishops, as the case may be, shall*
 255 *summon not less than five nor more than seven bishops to review and consider the Charge. If a*
 256 *majority of them determine that the Charge, if proved, would constitute no Offense, they shall so*
 257 *advise the Presiding Bishop and the Charge shall be dismissed by by any adult who is (i) the*
 258 *alleged Victim, or (ii) a parent or guardian of an alleged minor Victim or of an alleged Victim*
 259 *who is under a disability, or (iii) the spouse or adult child of an alleged Victim, of an Offense of*
 260 *Crime, Immorality or Conduct Unbecoming a Member of the Clergy, the Presiding Bishop, who*
 261 *shall thereupon notify the Respondent and the Complainants and, unless waived in writing, the*
 262 *Victim. If a majority of them determine that the Charge, if proved, would constitute an Offense,*
 263 *they shall select a Board of Inquiry of five Priests and five lay confirmed adult communicants in*
 264 *good standing of this Church, none of whom shall belong to the Diocese of the Respondent's*
 265 *canonical residence, of whom eight shall form a quorum. after consulting with the alleged Victim,*
 266 *the alleged Victim's spouse or adult child, or the alleged Victim's parent or guardian, may*
 267 *appoint an Advocate to assist those persons in understanding and participating in the*
 268 *disciplinary processes of this Church, to obtain assistance to formulate and submit an*
 269 *appropriate Charge and in obtaining assistance in spiritual matters, if the alleged Victim,*
 270 *spouse, adult child, parent or guardian so choose. Any alleged Victim or Complainant shall also*
 271 *be entitled to the counsel of an attorney and/or Advocate of their choice.*

Comment: These provisions parallel the provisions for Priests and Deacons. Section 23(b) allows the Presiding Bishop to refer a matter to the Review Committee for investigation just as a Bishop may now refer a matter to the Standing Committee for investigation.

Section 24 specifies the nature of a Charge against a Bishop. This parallels the provision for Priests and Deacons.

Section 25 provides that the Presiding Bishop may appoint Advocates for various persons. This parallels the provision providing for the appointment of Advocates by Diocesan Bishops in matters involving Priests and Deacons.

272 ~~Sec. 26. The Board of Inquiry shall~~ *Any Charge against a Bishop shall be filed with the Presiding*
 273 *Bishop who shall promptly communicate the same to the Respondent. The Presiding Bishop shall*
 274 *forward the Charge to the Review Committee at such time as the Presiding Bishop shall determine*

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275 *or when requested in writing by the Complainant or Respondent after 90 days of receipt of the*
276 *charge by the Presiding Bishop.*

Comment: Charges against Priests and Deacons may be filed by Complainants directly with the Standing Committee without first going to the Diocesan Bishop, although in almost all cases Complainants do go to the Diocesan Bishop first. When Charges are made against a Bishop, due to the potential impact on the diocese and difficulty and cost of convening the Review Committee, the Presiding Bishop should be given the opportunity to try to resolve the matter if he or she wishes to do so before the Charges are filed with the Review Committee. The proposal would give the Presiding Bishop 90 days to resolve the matter, or longer if the Complainant and Respondent agree. However, after 90 days either the Complainant or the Respondent can require that the Charges be forwarded to the Review Committee for consideration.

277 *Sec. 27. There shall be a Review Committee consisting of five Bishops of this Church, two Priests,*
278 *and two adult lay communicants of this Church in good standing. Five Bishops shall be*
279 *appointed by the Presiding Bishop at each regular meeting of General Convention, to serve until*
280 *the adjournment of the succeeding regular meeting of General Convention. Two Priests and two*
281 *adult lay communicants shall be appointed by the President of the House of Deputies at each*
282 *regular meeting of General Convention to serve until the adjournment of the succeeding regular*
283 *meeting of General Convention. All Committee members shall serve until their successors are*
284 *appointed and qualify; Provided, however, there shall be no change in composition of a Review*
285 *Committee as to a proceeding pending before it, while that proceeding is unresolved.*

286 *Sec. 28. The Review Committee shall, from time to time, elect from its own membership*
287 ~~*Presiding Officer, who shall hold office until the Board of Inquiry shall complete its duties.*~~
288 *President and a Secretary.*

289 ~~*Sec. 27*~~ 29. *The death, disability rendering the person unable to act, resignation or declination to*
290 *serve as a member of a Board of Inquiry the Review Committee shall constitute a vacancy on the*
291 ~~*Board.*~~ *Committee. The recusal or disqualification of a member of the Review Committee from*
292 *consideration of a particular Charge or matter shall constitute a temporary vacancy on the*
293 *Committee.*

294 ~~*Sec. 28*~~ 30. *Notice of resignations or, declinations to serve or recusal shall be given by the*
295 *members of the Board Committee in writing to the Presiding Officer. President.*

296 ~~*Sec. 29*~~ 31. *If any Priest appointed to a Board of Inquiry the Review Committee is elected a bishop*
297 *Bishop, or if any lay person elected to a Board of Inquiry appointed to the Review Committee is*
298 *ordained to the ministry prior to the commencement of an Inquiry, that person shall immediately*
299 *cease to be a member of the Board Committee. If either event occurs following the commencement*
300 ~~*of an Inquiry, the person shall*~~ *filing of a Charge or referral of a matter for investigation or other*
301 *action, the person may continue to serve until the completion of the Inquiry and the rendering of a*
302 ~~*judgment thereon.*~~ *investigation or of the consideration of that Charge or matter.*

303 ~~Sec. 30 32.~~ A vacancy occurring in a ~~Board of Inquiry shall be filled by the Bishop who made that~~
304 ~~appointment. the Review Committee shall be filled as follows:~~

305 ~~Sec. 31(a)~~ *In the case of a temporary vacancy due to the recusal or disqualification of any*
306 *Committee member, the Presiding Bishop in the case of Bishops and the President of the House of*
307 *Deputies in the case of Priests or lay persons shall appoint a person to fill the temporary*
308 *vacancy, the replacement being of the same order as the order in which the vacancy exists.*

309 *(b) In the case of a vacancy in the Review Committee, the Presiding Bishop in the case of Bishops*
310 *and the President of the House of Deputies in the case of Priests or lay persons shall have power*
311 *to fill such vacancy until the next General Convention, the replacement being of the same order*
312 *as the order in which the vacancy exists. The persons so chosen shall serve during the remainder*
313 *of the term.*

Comment: A Review Committee is created which replaces and combines the roles of the former panel of Bishops and Board of Inquiry under the current Title IV process for Bishops in non-doctrine matters. The Review Committee also performs functions which are similar to those performed by the Standing Committee in matters involving Priests and Deacons. The Review Committee is representative of the whole Church because its members include Bishops, Priests and lay persons. Its members are appointed by the heads of the House of Deputies and House of Bishops respectively, thereby making it accountable to the wider Church. The Review Committee is not chosen for a particular matter as are the panel of Bishops and Board of Inquiry under the current structure but will be in being prior to its involvement in the matter. Thus, it would be in being prior to the referral of the matter and should be viewed as more objective and not chosen to match the circumstances of a particular matter. In addition, since people will serve on the Review Committee for at least three years and possibly be involved in several matters, they may have the opportunity to be trained and to gain experience from multiple matters.

314 ~~Sec. 33.~~ The Church Attorney for the proceedings before the ~~Board of Inquiry Review Committee~~
315 shall be the Church Attorney appointed by the Court for the Trial of a Bishop pursuant to Canon
316 ~~IV-5 IV.5.9~~ to serve at the discretion of the ~~Board of Inquiry. Review Committee.~~

317 ~~Sec. 32 34.~~ The ~~Board of Inquiry Review Committee~~ may appoint a Clerk and, if necessary,
318 Assistant Clerks, who shall be Members of the Clergy or adult ~~confirmed lay~~ communicants of
319 this Church *in good standing*, to serve during the pleasure of the ~~Board. Committee.~~

320 ~~Sec. 33 35.~~ The ~~Board of Inquiry may appoint~~ *The Review Committee shall appoint at least one*
321 *but not more than three Lay Assessors. Lay Assessors shall have no vote.*
322 ~~It shall be their duty to give the Board an opinion on any question of law, procedure or evidence,~~
323 ~~but not a question of doctrine, upon which the Board or any member thereof shall desire an~~
324 ~~opinion. If a question shall arise as to whether a question is a matter of doctrine, it shall be~~
325 ~~decided by the Board by a majority vote.~~

326 ~~Sec. 34 36.~~ The members of the ~~Board of Inquiry Review Committee~~ may not be challenged by the
327 Respondent *or the Church Attorney.*

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328 ~~Sec. 35 37. The Board of Inquiry Review Committee may adopt and publish rules of procedure not~~
329 ~~inconsistent with the Constitution and Canons of this Church, with the power to alter or rescind~~
330 ~~the same from time to time.~~

331 ~~Sec. 36. In the conduct of this inquiry, the Board of Inquiry shall be guided by The Federal Rules~~
332 ~~of Evidence. 38. Prior to the issuance of a Presentment or a determination not to issue a~~
333 ~~Presentment, as the case may be, the matter shall be confidential, except as may be determined to~~
334 ~~be pastorally appropriate by the Presiding Bishop.~~

Comment: This provision parallels that governing Standing Committee consideration of Charges against a Priest or Deacon. The Presiding Bishop is given the discretion to determine what information should be shared regarding a matter prior to the Review Committee's decision whether or not to issue a Presentment.

335 ~~Sec. 37. The Board of Inquiry shall appoint a Reporter who shall insure that the proceedings are~~
336 ~~recorded as prescribed by the Board of Inquiry, to serve during the pleasure of the Board. The~~
337 ~~record shall be preserved in the custody of the Presiding Bishop or in the archives of the House of~~
338 ~~Bishops.~~

339 ~~Sec. 38. The proceedings of the Board of Inquiry shall be private.~~

340 ~~Sec. 39. The Board of Inquiry shall permit the Respondent to be heard in person and by counsel of~~
341 ~~the Respondent's own selection, but the Board of Inquiry may regulate the number of counsel who~~
342 ~~may address the Board or examine witnesses. Sec. 39. Not less than five of the Review Committee~~
343 ~~members of whom at least two shall be Bishops shall constitute a quorum, but any lesser number~~
344 ~~may adjourn the Review Committee from time to time.~~

345 ~~Sec. 40. Within sixty days of their selection, the Board of Inquiry shall investigate the Charges. In~~
346 ~~conducting the investigation, the Board shall hear the Charges and such proof as the~~
347 ~~Complainants may produce, and shall determine whether, upon matters of law and of fact, as~~
348 ~~presented to them, there is sufficient ground to put the Respondent on Trial: after receiving a~~
349 ~~Charge, the Review Committee shall convene to consider the Charge. If after such consideration~~
350 ~~the Review Committee determines that an Offense may have occurred if the facts alleged be true,~~
351 ~~the Review Committee shall prepare a written general statement of the Charge and the facts~~
352 ~~alleged to support the Charge and transmit the same to the Church Attorney.~~

353 ~~Sec. 41. When a majority of the Board of Inquiry finds evidence before it, which provides~~
354 ~~Reasonable Cause to believe that (i) an Offense was committed and (ii) the Respondent~~
355 ~~committed the Offense, by two-thirds vote it shall cause Sec. 41. The Church Attorney shall~~
356 ~~promptly make an investigation of the matter.~~

357 ~~Sec. 42. Within sixty days after receipt of the statement from the Review Committee, unless~~
358 ~~delayed for good and sufficient cause stated, the Church Attorney to prepare a Presentment and~~
359 ~~shall issue a Presentment for an Offense, which shall be transmitted with the certificate of the~~
360 ~~determination of the Board to shall render a confidential Report to the Review Committee of the~~

361 *findings of that investigation and as to whether or not an Offense may have been committed if the*
362 *facts disclosed by the investigation be found to be true upon Trial, and with a recommendation as*
363 *to the matter in the interest of justice and the good order and discipline of this Church and based*
364 *upon such other matters as shall be pertinent. The Report of the Church Attorney shall be*
365 *confidential for all purposes as between the Church Attorney and the Review Committee.*
366 *Provided, however, the Review Committee shall share the Report of the Church Attorney with the*
367 *Presiding Bishop.*

368 *Sec. 42 43(a) Within forty-five days after the receipt of the Report of the Church Attorney, the*
369 *Review Committee shall convene to consider the Report and whether or not a Presentment shall*
370 *issue.*

371 *(b) In its deliberations, the Review Committee may consider the Church Attorney's Report,*
372 *responsible writings or sworn statements pertaining to the matter, including experts' statements,*
373 *whether or not submitted by the Church Attorney. To assist in its deliberations, the Review*
374 *Committee may provide an opportunity to be heard to the Respondent, the alleged Victim, the*
375 *Complainant or other persons and receive additional evidence which it in its sole discretion*
376 *deems appropriate.*

377 *(c) The Review Committee may issue a Presentment for an Offense when the information before it,*
378 *if proved at Trial, provides Reasonable Cause to believe that (i) an Offense was committed, and*
379 *(ii) the Respondent committed the Offense.*

380 *Sec. 44(a) A majority of All the Members of the Review Committee shall be required to issue a*
381 *Presentment. No member shall disclose his or her vote or the vote of any member to any person*
382 *not a member of the Review Committee.*

383 *(b) In the event that, due to vacancies or temporary vacancies in office, the Review Committee*
384 *does not have sufficient voting members to meet the requirements of this Section, the action of the*
385 *Review Committee shall be postponed until such time as there are sufficient members in office to*
386 *fulfill the voting requirements of this Section.*

387 *(c) When the Review Committee votes to issue a Presentment it shall cause the Church Attorney to*
388 *prepare the Presentment.*

Comment: The provisions on the Review Committee's process for determining whether or not to issue a Presentment parallel those adopted in 1994 for the Standing Committee's process for reviewing Charges against Priests and Deacons. The type of evidence the Review Committee can consider is expanded beyond that admissible under the Federal Rules of Evidence. At this stage of the proceedings it is appropriate for the Review Committee to consider whatever types of evidence it thinks will be useful and helpful to its deliberations, mindful that if a Presentment is issued, the Charges will have to be proved with evidence admissible under the Federal Rules of Evidence. This parallels the discretion given the Standing Committee in considering Charges against a Priest or Deacon. The Review Committee process is less formal than the existing Board of Inquiry process which has been in the past essentially a duplicate and expensive mini-trial. As a result, the Review Committee is vested with discretion to determine whether its proceedings should be recorded. This parallels the discretion given the Standing Committee in considering Charges against a Priest or Deacon.

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389 ~~Sec. 45.~~ If a Presentment be issued, it shall be in writing, dated, and signed by the members of the
390 ~~Board who agree thereto~~ *President or the Secretary of the Review Committee on behalf of the*
391 *Review Committee, whether or not that officer voted in favor of the Presentment. In the event that*
392 *there be no President or Secretary, or if they be absent, a member of the Review Committee*
393 *appointed for that purpose by the Review Committee shall sign the Presentment.* The Presentment
394 also shall contain (i) a separate accusation addressed to each Offense, if there be more than one,
395 and (ii) a plain and concise factual statement in of each separate accusation which, without
396 specific allegations of an evidentiary nature, asserts facts supporting every element of each
397 Offense charged and the Respondent's commission thereof with sufficient precision sufficient to
398 clearly apprise the Respondent of the conduct which is the subject of the Presentment.

399 ~~Sec. 43 46.~~ If the ~~Board of Inquiry~~ *Review Committee* votes not to issue a Presentment, then that
400 decision shall be in writing and shall include an explanation. A copy shall be served upon the
401 ~~Presiding Bishop who shall file it with the Secretary of the House of Bishops,~~ the Respondent, the
402 Church Attorney, each Complainant, and *the alleged Victim*, unless waived in writing, ~~the Victim.~~
403 *and the Presiding Bishop who shall file it with the Secretary of the House of Bishops.*

404 ~~Sec. 44 47.~~ Promptly after the issuance of a Presentment, the ~~Board of Inquiry~~ *Review Committee*
405 shall cause the original to be filed with the Presiding Bishop with a true copy thereof served upon
406 the Respondent and ~~the Complainants,~~ *each Complainant, and unless waived in writing, the*
407 *alleged Victim.*

408 ~~Sec. 45 48.~~ When a Presentment is filed with the Presiding Bishop, the Presiding Bishop shall at
409 once transmit the Presentment to the Presiding Judge of the Court for the Trial of a Bishop.

410 ~~Sec. 46 49.~~ If the Presiding Bishop is a Complainant, except in a case of a bishop *Bishop*
411 convicted in a criminal Court of Record in a cause involving Immorality or against whom a
412 judgment has been entered in a civil Court of Record in a cause involving Immorality, or if the
413 *Presiding Bishop is the Respondent, is otherwise disabled, or otherwise unable to act,* the duties
414 of the Presiding Bishop under this Canon shall be performed by the presiding officer of the House
415 of Bishops. If the presiding officer is similarly unable to act, such duties shall be performed by the
416 Secretary of the House of Bishops.

417 ~~Sec. 47 50.~~ Non-compliance with *the time limits or any procedural requirements set forth in this*
418 *Canon shall not be grounds for the dismissal of a Presentment unless the non-compliance shall*
419 *cause material and substantial injustice to be done or seriously prejudice the rights of a*
420 *Respondent as determined by the Trial Court on motion and hearing.*

1 **CANON 4.**

2 **Of Diocesan Courts, and Courts of Review of the Trial of a Priest or Deacon, Their**
3 **Membership and Procedure**

4 (a) Diocesan Courts for the Trial of a Priest or Deacon

5 Sec. 1. In each Diocese there shall be an Ecclesiastical Court for the Trial of any Priest or Deacon
6 subject to its jurisdiction, and it shall be the duty of each Diocese to provide by Canon for the
7 establishment of the Court and the mode of conducting Trials of the same; *Provided, however,*
8 that the provisions of this Canon shall be included therein.

9 Sec. 2. The Canon of a Diocese establishing an Ecclesiastical Trial Court shall *make provision for*
10 *a Church Attorney and shall* provide that the Court shall: (i) be elected by the Convention of the
11 Diocese, (ii) include lay persons and Priests or Deacons, the majority of the Court to be Priests or
12 Deacons (*but by no more than one;*), and (iii) annually elect from its members a Presiding Judge
13 within two months following the Diocesan Convention, ~~and (iv) make provision for a Church~~
14 ~~Attorney.~~

15 Sec. 3. The provisions of Canon IV.14 shall apply to each Diocesan Ecclesiastical Trial Court.

16 Sec. 4. The death, disability rendering a person unable to act, resignation or declination to serve
17 as a member of an Ecclesiastical Trial Court shall constitute a vacancy on the Court.

18 Sec. 5. Notice of resignations or declinations to serve shall be given by members of the Court in
19 writing to the Presiding Judge of the Court.

20 Sec. 6. If any Priest elected to an Ecclesiastical Trial Court is elected a bishop *Bishop*, or if any
21 lay person elected to an Ecclesiastical Trial Court is ordained prior to the commencement of a
22 Trial, that person shall immediately cease to be a member of the Ecclesiastical Trial Court. If
23 either event occurs following the commencement of a Trial, the person shall continue to serve
24 until the completion of the Trial and the rendering of a *Verdict Judgment* thereon.

25 Sec. 7. Vacancies, other than for cause under Section 8 of this Canon, occurring in any
26 Ecclesiastical Trial Court shall be filled as provided by Diocesan Canon.

27 Sec. 8. The canons of each Diocese may provide a system of challenge as to the members of the
28 Ecclesiastical Trial Court and the filling of vacancies arising therefrom. If the canons of a Diocese
29 make no provisions for Challenge, the members of the Ecclesiastical Trial Court may be
30 challenged by either the Respondent or the Church Attorney for cause stated to the Court. The
31 Court shall determine the relevancy and validity of challenges for cause. Vacancies caused by
32 challenges determined by the Court shall be filled by majority vote of the Court from persons
33 otherwise qualified for election under the diocesan canons. Vacancies filled by the Court shall be
34 from the same order as the person challenged was when first elected to the Court.

35 Sec. 9. An Ecclesiastical Trial Court shall be governed by the portion of ~~The~~ *the* Federal Rules of
36 Civil Procedure ~~set forth in Appendix A to these Canons. and such other procedural rules or~~
37 ~~determinations as the Ecclesiastical Trial Court deems appropriate not inconsistent with this~~
38 *Title.*

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39 Sec. 10. The Ecclesiastical Trial Court shall be governed by ~~The~~ *the* Federal Rules of Evidence in
40 the conduct of the Trial.

41 Sec. 11. Each Ecclesiastical Trial Court shall appoint a Clerk and, if necessary, Assistant Clerks
42 who shall be Priests or Deacons or adult ~~confirmed~~ *lay* communicants in good standing of this
43 Church and who shall serve at the pleasure of the Court.

44 Sec. 12. Each Ecclesiastical Trial Court shall appoint a Reporter who shall provide for the
45 recording of the proceedings and who shall serve at the pleasure of the Court.

46 Sec. 13. Each Ecclesiastical Trial Court shall appoint at least one but no more than three Lay
47 Assessors. Lay Assessors shall have no vote. It shall be their duty to give the Ecclesiastical Trial
48 Court an opinion on any question of law, procedure or evidence. ~~but not on any question of~~
49 ~~doctrine, upon which the Court or any member thereof, or either party, shall desire an opinion.~~
50 ~~Any question of whether a question is a matter of doctrine shall be decided by the Court by a~~
51 ~~majority vote.~~

52 Sec. 14. The Ecclesiastical Trial Court shall keep a record of the proceedings in each case brought
53 before it and the record shall be certified by the Presiding Judge of the Court. If the record cannot
54 be authenticated by the Presiding Judge by reason of the Presiding Judge's death, disability or
55 absence, it shall be authenticated by a member of the Court designated for that purpose by
56 majority vote of the Court.

57 Sec. 15. The Ecclesiastical Trial Court shall permit the Respondent to be heard in person and by
58 counsel of the Respondent's own selection. In every Trial the Court may regulate the number of
59 counsel who may address the Court or examine ~~witness;~~ *witnesses.*

60 Sec. 16. ~~The Respondent shall then be called upon by the Court to plead to the Presentment and~~
61 ~~the plea shall be duly recorded; and on neglect or refusal of the Respondent to plead, the plea of~~
62 ~~not guilty shall be entered for the Respondent; (a) Upon receiving a Presentment, the Presiding~~
63 ~~Judge shall, within 30 days, send to each member of the Court a copy of the Presentment.~~

64 ~~(b) The Presiding Judge of the Court shall, within not more than three calendar months from the~~
65 ~~Presiding Judge's receipt of the Presentment, summon the Respondent to answer the Presentment~~
66 ~~in accordance with the Federal Rules of Civil Procedure.~~

67 ~~(c) The Respondent's answer or other response to the Presentment in accordance with the Federal~~
68 ~~Rules of Civil Procedure shall be duly recorded and the Trial shall proceed; Provided, that for~~
69 ~~sufficient cause the Court may adjourn from time to time; and Provided, also, that the Respondent~~
70 ~~shall, at all times during the Trial, have liberty to be present, and may be accompanied by counsel~~
71 ~~and one other person of his or her own choosing, and in due time and order to produce testimony~~
72 ~~and to make a defense.~~

73 ~~(d) If the Respondent fails or refuses to answer or otherwise enter an appearance, except for~~
74 ~~reasonable cause to be allowed by the Court, the Church Attorney may, no sooner than thirty~~
75 ~~days after the answer is due, move for summary judgment in accordance with Rule 56 of the~~
76 ~~Federal Rules of Civil Procedure. If the motion is granted, the Respondent shall be given notice~~
77 ~~that Sentence of Admonition, Suspension or Deposition will be adjudged and pronounced by the~~
78 ~~Court at the expiration of thirty days after the date of the Notice of Sentence, or at such~~

79 *convenient time thereafter as the Court shall determine. Sentence of Admonition, Suspension or of*
80 *Deposition from the Ordained Ministry may, thereafter, be adjudged and pronounced by the*
81 *Court.*

82 Sec. 17. In all Ecclesiastical Trials, the Church Attorney ~~appointed pursuant to Section 2 of this~~
83 ~~Canon~~ shall appear on behalf of the Standing Committee, which shall then be considered the party
84 on one side and the Respondent the party on the other. Each Complainant and *alleged* Victim
85 shall be entitled to be present throughout and observe the Trial and for each to *may* be
86 accompanied by a *counsel and another* person of their own choosing and counsel of their *his or*
87 *her* own choosing.

88 Sec. 18. Before a vote is taken on the findings and in the presence of the Respondent and counsel,
89 counsel for the parties may submit requested proposed instructions. The Presiding Judge of the
90 Ecclesiastical Trial Court, after consultation with the Lay Assessors, shall declare which of the
91 proposed instructions shall be issued and also *shall* instruct the members of the Court as to the
92 elements of the Offense and charge them (i) that the Respondent must be presumed to be innocent
93 ~~until the Respondent's guilt is not to have committed the Offense alleged until~~ established by
94 clear and convincing evidence, and unless such standard of proof be met the Respondent
95 *Presentment* must be acquitted *dismissed*, and (ii) that the burden of proof to establish the guilt
96 *Respondent's commission* of the Respondent *Offense* is upon the Church Attorney.

97 Sec. 19. A separate vote shall be taken first upon the findings as to the ~~guilt of commission of an~~
98 *Offense* by the Respondent.

99 Sec. 20. ~~For a Judgment that the Respondent has committed an Offense Voting by members of an~~
100 ~~Ecclesiastical Trial Court on the findings shall be by ballot. No member shall disclose his or her~~
101 ~~vote or the vote of any member.~~

102 ~~Sec. 21(a) For a Judgment on an Offense involving Crime, Immorality or Conduct Unbecoming a~~
103 ~~Member of the Clergy, the affirmative vote of two-thirds of the Members of the Ecclesiastical~~
104 ~~Trial court Court then serving for that Trial shall be necessary. Failing such two-thirds vote, the~~
105 ~~Presentment shall be dismissed.~~(b) ~~For a Judgment on any other Offense not involving Crime,~~
106 ~~Immorality or Conduct Unbecoming a Member of the Clergy, the affirmative vote of two-thirds of~~
107 ~~the members of the Ecclesiastical Trial Court shall be necessary.~~

108 Sec. 22 21. The Presiding Judge shall cause the Respondent, the Church Attorney, each
109 Complainant, and unless waived in writing, the Victim to be advised of and provided with a copy
110 of the findings of the Court.

111 Sec. 23 22. No vote shall be taken on the Sentence to be adjudged until thirty days from the date
112 the Respondent was advised of the Judgment during which period the Respondent shall have a
113 reasonable opportunity to offer to the Court matters in excuse or mitigation.

114 Sec. 24 23. During the same period, the Court shall provide an opportunity for statements from
115 Complainants or Victims to the Court pertaining to the Sentence to be adjudged and imposed.

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116 Sec. 25 24. During the same period, the Church Attorney may make a recommendation to the
117 Court as to the Sentence to be adjudged. The members of the Court shall vote upon the Sentence.

118 ~~No member shall disclose his or her vote or the vote of any member.~~

119 Sec. 26 25. The concurrence of two-thirds of the Members of the Ecclesiastical Trial Court *then*
120 *serving for that Trial* shall be necessary to adjudge and impose a Sentence upon an ~~Respondent~~
121 ~~found guilty by the Court.~~ *a Respondent found to have committed an Offense.*

122 Sec. 27 26. ~~The Judgment or acquittal~~ *The Court shall then vote upon a Sentence to be adjudged*
123 *and imposed upon the Respondent and the decision so signed shall be recorded as the Judgment*
124 *of the Court.*

125 Sec. 27. *The decision of the Court as to all the Charges shall be reduced to writing, and signed by*
126 *those who assent to it.*

127 Sec. 28. *The Judgment and any Sentence adjudged on a Judgment shall be communicated*
128 *promptly to the Bishop of the Diocese wherein the Trial was held, the Ecclesiastical Authority, if*
129 *there be no Bishop, the Standing Committee, the Ecclesiastical Authority of the Diocese in which*
130 *the Respondent is canonically resident, the Respondent, each Complainant, and, unless waived in*
131 *writing, the Victim.*

132 (b) Appeals to Courts of Review of the Trial of a Priest or Deacon

133 Sec. 28 29. The Ecclesiastical Authority of the jurisdiction within which a Trial was held shall
134 cause written notice to be served on the Respondent, the Church Attorney, each Complainant,
135 and, unless waived in writing, the Victim of (i) the Judgment, (ii) the Sentence adjudged, and (iii)
136 the Sentence to be pronounced by the Bishop. Within thirty days after the service of that notice
137 the Respondent may appeal to the Court of Review by serving a written notice of appeal on the
138 Ecclesiastical Authority of that jurisdiction and a copy on the Presiding Judge of the Ecclesiastical
139 Trial Court and the Presiding Judge of the Court of Review. The notice shall be signed by the
140 Respondent or the Respondent's counsel and shall briefly set forth the decision from which the
141 appeal is taken and the grounds of the appeal, *and a copy of the decision of the Trial Court shall*
142 *be attached.*

143 Sec. 29 30. After Judgment by an Ecclesiastical Trial Court, the Bishop shall not pronounce
144 Sentence on the Respondent before the expiration of thirty days after the Respondent shall have
145 been served as set forth in Section 28 with the notice of the decision of the Court and the
146 Sentence adjudged, nor, in case an appeal is taken, shall Sentence be pronounced pending the
147 hearing and final determination thereof.

148 Sec. 30(a) 31. In each of the Provinces there shall be a Court of Review of the Trial of a Priest or
149 Deacon, which shall be composed of a Bishop of the Province, three Priests canonically resident
150 in Dioceses within the Province, and three Lay Persons who are ~~confirmed~~ adult communicants of
151 this Church in good standing, having domicile in the Province; at least two of the Lay Persons
152 shall be learned in the law.

153 ~~(b) The Court of Review shall be appointed by the President of the Province from a panel~~
154 ~~established by the Province consisting of three Bishops, five Priests and five Lay Persons.~~

155 ~~Sec. 31. Once during Sec. 32. During~~ the period between General Conventions, each Provincial
156 Synod shall elect the Judges of the Court of Review in the Province. The Synod shall prescribe the
157 time and the manner in which such Judges shall be elected. The persons so elected, except in case
158 of death, resignation, *or* declination to serve, shall continue to be members of the Court for such
159 terms as the Synod may set and until their successors shall be elected. The Bishop elected by the
160 Synod shall be the Presiding Officer of the Court.

161 ~~Sec. 32(a) 33(a)~~ No person shall sit as a member of any Court of Review who is excused pursuant
162 to Canon IV.14.11; nor shall any Bishop, Priest, or Lay Member who for any reason upon
163 objection made by either appellant or appellee is deemed by the other members of the Court to be
164 disqualified.

165 (b) The death, disability rendering the person unable to act, resignation, or declination to serve as
166 a member of a Court of Review shall constitute a vacancy in the Court of Review.

167 (c) Notices of resignations or declinations to serve shall be given as follows:

168 (1) By the Presiding Judge of the Court of Review of the Trial of a Priest or Deacon; by written
169 notice sent to the President of the Provincial Synod.

170 (2) By a Priest or Lay Member of the Court, by written notice sent to the Presiding Judge of the
171 Court.

172 (d) If any Priest appointed to the Court of Review is elected a Bishop, or if any Lay Member
173 appointed to the Court of Review is ordained to the ministry prior to the hearing of the appeal, the
174 person shall immediately cease to be a member of the Court of Review. If either event occurs
175 following the hearing of the appeal, the person shall continue to serve until the completion of the
176 appeal and the rendering of a decision by the Court of Review.

177 Sec. 33 34. Vacancies occurring in the Court of Review shall be filled as follows:

178 (a) In the case of a vacancy in the office of the Bishop ~~appointed~~ *elected* as a member of the Court
179 of Review, the President of the Provincial Synod shall give written notice thereof to the Bishop
180 with jurisdiction senior by consecration in the Province. Thereupon the Bishop so notified shall
181 become a member of the Court until a new ~~appointment~~ *election* is made. If the Bishop so
182 appointed is unable or unwilling to serve as a member of the Court, notification shall be given by
183 the Bishop to the President of the Provincial Synod of this fact, who shall thereupon appoint the
184 Bishop with jurisdiction next senior by consecration in that Province *who is willing and able to*
185 *serve*.

186 (b) In case any vacancy shall exist in the membership of the Court of Review's Priests or Deacons
187 or Lay Members, the remaining Judges of the Court shall appoint another person similarly
188 domiciled or canonically resident in the Province from the same order to fill such vacancy ~~and to~~
189 ~~sit as a Member of the Court.~~

190 Sec. 34 35. The several Courts of Review are vested with jurisdiction to hear and determine
191 appeals from decisions of Ecclesiastical Trial Courts in Dioceses within that Province in
192 Ecclesiastical Trials of Priests or Deacons.

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193 Sec. 35 36. The Respondent may take an appeal to the Court of Review of the Province within
194 which an Ecclesiastical Trial was held from a Judgment. The right of appeal is solely that of the
195 Respondent, except as provided in Section 37 of this Canon.

196 Sec. 36(a) 37(a) Upon the written request of at least two Bishops of other jurisdictions within the
197 Province, the Ecclesiastical Authority of the Diocese within which a Trial was held shall appeal
198 from a decision of the Ecclesiastical Trial Court ~~acquitting that the Respondent had not~~
199 ~~committed of an Offense involving a question of Doctrine, Faith, or Worship; Provided, however,~~
200 that such appeal shall be on the question of the Church's Doctrine, Faith, or Worship only, and
201 that the decision of the Court of Review shall not be held to reverse the ~~acquittal of finding of the~~
202 ~~non-commission of an Offense by the Respondent on other Charges.~~ An appeal by the Standing
203 Committee can be taken only when there is a vacancy in the office of Bishop or in case the Bishop
204 is unable to act.

205 (b) An appeal under this Section may be taken by the service by the appellant of a written notice
206 of appeal upon the Respondent, and also upon the Presiding Judge of the Ecclesiastical Trial
207 Court and the Presiding Judge of the Court of Review, within thirty days after the decision from
208 which the appeal is taken.

209 Sec. 37 38. If the Ecclesiastical Trial was held in a Diocese not specified in Canon I.9.1, the
210 appeal shall lie to the Court of Review of the Province which is geographically closest to that
211 Diocese or is otherwise most appropriate as determined by the Presiding Bishop.

212 Sec. 38(a) 39. An appeal shall be heard upon the Record on Appeal of the Ecclesiastical Trial
213 Court. ~~When an appeal has been taken, the Ecclesiastical Authority of the Diocese wherein the~~
214 ~~Ecclesiastical Trial was held shall transmit to the Presiding Judge of the Court of Review of the~~
215 ~~Province a full and correct transcript of the Record on Appeal, proceedings, and decision of the~~
216 ~~Trial Court, including all the evidence taken upon the Ecclesiastical Trial, duly certified by the~~
217 ~~Presiding Judge or Clerk of the Court, with a copy of the same to the Respondent, within thirty~~
218 ~~days after receiving notice of the appeal. Except for the purpose of correcting the Record on~~
219 ~~Appeal, if defective, no new evidence shall be taken by the Court of Review.~~

220 (b) ~~The Respondent and the Church Attorney may agree by written stipulation filed with the~~
221 ~~Court of Review that designated parts of the proceedings shall be retained by the Ecclesiastical~~
222 ~~Trial Court unless thereafter the Court of Review shall request their transmittal. The parts thus~~
223 ~~designated shall nevertheless be a part of the Record on Appeal for all purposes.~~

224 Sec. 39 40. The Presiding Judge of the Court of Review of the Province having jurisdiction,
225 within ninety days but not less than sixty days after having received the Record on Appeal, shall
226 appoint a time and place within such the Province for the hearing of the appeal. At least thirty
227 days prior to the day appointed, the Presiding Judge shall give written notice of such time and
228 place to the other members of the Court, and also to the Respondent, and to the Bishop and
229 Standing Committee of the Diocese in which the Ecclesiastical Trial was held.

230 Sec. 40 41. It shall be the duty of the appellant ~~to reproduce copies Ecclesiastical Trial Court to~~
231 ~~prepare a copy~~ of the Record on Appeal of the Ecclesiastical Trial as ~~transmitted transcribed,~~
232 be printed or otherwise reproduced as shall be permitted by the Presiding Judge of the Court of

233 Review. Within thirty days after receiving the copy of the Record on Appeal, the appellant shall
234 serve two copies of the Record on Appeal, the notice of appeal and the appellant's brief, if any,
235 upon the opposite party, and shall deliver seven copies of each to the Presiding Judge of the Court
236 for the use of the Judges.

237 The appellee shall serve the appellee's brief, if any, on the appellant with seven copies to the
238 Presiding Judge of the Court of Review not later than thirty days following the service upon the
239 respondent *appellee* of the record, notice of appeal and appellant's brief. Any reply brief shall be
240 served likewise within ten days following service of the prior brief upon the party.

241 ~~Sec. 41. For reasons deemed sufficient by the Presiding Judge, the printing of the record, or of any~~
242 ~~portion thereof may be dispensed with.~~

243 ~~Sec. 42. The Standing Committee of the Diocese in which issued the Trial was held *Presentment*~~
244 ~~shall be deemed to be the opposite party for the purpose of this appeal.~~

245 Sec. 43. At the time and place appointed, the Court shall organize, and proceed to hear the appeal;
246 *Provided, however,* that at least six Judges, of whom the Presiding Judge of the Court shall be
247 one, shall participate in the hearing. But the members present, if less than that number, may
248 adjourn the Court from time to time, until ~~the attendance of the requisite number is secured of~~
249 *Judges are present.*

250 Sec. 44. The Court of Review shall appoint a Clerk and, if necessary, Assistant Clerks, who shall
251 be Priests canonically resident in a Diocese of that Province or ~~confirmed adult~~ *lay* communicants
252 in good standing of this Church residing in the Province, to serve at the pleasure of the Court.

253 Sec. 45. The Court of Review shall appoint at least one but no more than three Lay Assessors. Lay
254 Assessors shall have no vote. ~~It shall be their duty to give the Court an opinion on any question of~~
255 ~~law, procedure or evidence, but not on any matter of doctrine, upon which the Court of any~~
256 ~~member thereof, or either party, shall desire an opinion. Any question of whether any question is~~
257 ~~a matter of doctrine shall be decided by the Court by a majority vote.~~

258 Sec. 46. The Court of Review shall be guided by the Federal Rules of Appellate Practice
259 *Procedure* and may adopt rules of procedure not inconsistent with the Constitution and Canons of
260 ~~this the~~ Church, with the power to alter or rescind the same from time to time, provided the same
261 shall not cause material and substantial injustice to be done or seriously prejudice the rights of the
262 parties.

263 Sec. 47. The Court of Review shall permit the Respondent to be heard in person or by counsel of
264 the Respondent's own selection but may regulate the number of counsel who may address the
265 Court and shall permit the Church Attorney to be heard.

266 Sec. 48. The Court of Review shall keep a record of all proceedings.

267 Sec. 49. No determination or judgment *Judgment* of any Ecclesiastical Trial Court shall be
268 disturbed for technical errors not going to the merits of the *cause case*.

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269 Sec. 50. The Court may reverse or affirm in whole or in part the ~~decision~~ *determination or*
270 *Judgment* of the Ecclesiastical Trial Court, or, if in its opinion justice shall so require, may grant
271 a new trial *Trial*. If after having been duly notified, the appellant fails to appear, and no sufficient
272 excuse be shown, the Court, in its discretion, may dismiss the appeal for want of prosecution, or
273 may proceed to hear and determine the appeal in the appellant's absence.

274 Sec. 51. The concurrence of five members of a Court of Review shall be necessary to pronounce a
275 ~~judgment.~~ *Judgment*. The ~~judgment~~ *Judgment* or decision of the Court shall be in writing, signed
276 by the members of the Court concurring therein, and shall distinctly specify the grounds of the
277 decision and shall be attached to the record. If the concurrence of five of the members cannot be
278 obtained, that fact shall be stated in the record, and the ~~decision~~ *determination or Judgment* of the
279 Trial Court shall stand as affirmed except as to any reversal in part in which there has been
280 concurrence. Immediately after the determination of the appeal, the Presiding Judge of the Court
281 shall give notice thereof in writing to the appellant and appellee and to the Bishop and the
282 Standing Committee of the Diocese in which the Trial was had. Upon the determination of the
283 appeal, the original record upon which the appeal was heard, together with the record of the Court
284 of Review, certified by the Presiding Judge and the Secretary or Clerk, shall be remitted to the
285 Bishop or the Standing Committee of the jurisdiction in which the ~~trial~~ *Trial* was had and to the
286 ~~archives~~ *Archives* of The Episcopal Church. All records remitted as herein provided shall be
287 deposited and be preserved among the Archives of the jurisdiction to which they are sent.

288 Sec. 52. The Court of Review shall not pronounce Sentence on the affirmation of a Judgment.
289 When the appeal is so finally determined, if the decision of the Ecclesiastical Trial Court be
290 affirmed in whole or in part, upon receipt of the record and the ~~judgment~~ *Judgment* or decision of
291 the Court of Review by the Ecclesiastical Authority of the jurisdiction of the Trial Court, the
292 Respondent shall be sentenced in accordance with Canon IV.12.

293 Sec. 53. The necessary charges and expenses of the Court of Review, including the necessary
294 expenses of the members of the Court, Lay Assessors, Reporters and Clerks and the reasonable
295 and necessary out-of-pocket disbursements and expenses, except the cost of printing any records
296 or briefs, shall be a charge upon the Province and shall be paid by the Treasurer of the Synod of
297 that Province upon the order of the President of the Synod. Any legal fees and other
298 disbursements of the Church Attorney shall be the responsibility of the Diocese in which the Trial
299 was held, unless the Trial was held as a service or convenience to a Diocese from which the
300 Presentment issued, in which case the responsibility therefor shall be that of the Diocese from
301 which the Presentment was issued.

1 **CANON 5.**

2 **Of the Court for the Trial of a Bishop**

3 Sec. 1. The Court for the Trial of a Bishop is vested with jurisdiction to try a ~~bishop~~ *Bishop* who
4 is duly Presented for any one or more of the Offenses specified in ~~Canon IV.1.~~

5 Sec. 2. ~~There shall be a~~ *The* Court for the Trial of a Bishop, ~~consisting~~ *shall consist* of nine
6 ~~bishops~~ *Bishops* of this Church. Three ~~bishops~~ *Bishops* shall be elected by the House of Bishops
7 at each regular meeting of General Convention, to serve until the adjournment of the third
8 succeeding regular meeting of General Convention. All judges shall serve until their successors

9 are elected and qualify; *Provided, however*, there shall be no change in composition of a Court as
10 to a proceeding pending before it, while that proceeding is unresolved *except as specified in*
11 *Canon IV.5.3.*

12 Sec. 3(a) No ~~bishop~~ *Judge* shall sit as a member of a Court for the Trial of a Bishop who is a
13 Complainant, or is related to the Respondent or Complainant by affinity or consanguinity, or who
14 is excused pursuant to Canon IV.14.11; nor shall any ~~bishop~~ *Judge* sit who, upon objection made
15 by either party for any reason, is deemed by the other members of the Court to be disqualified.

16 (b) The death, permanent disability rendering the person unable to act, resignation; or declination
17 to serve ~~or removal by challenge~~ as a member of *the* Court for the Trial of a Bishop shall
18 constitute a vacancy in the Court. *The recusal or disqualification of a member of the Court from*
19 *consideration of a particular Presentment shall constitute a temporary vacancy in the Court.*

20 (c) Notices of resignations or declinations to serve shall be given by any ~~bishop~~ *Bishop* chosen to
21 serve as a member of the Court for the Trial of a Bishop by written notice sent to the Presiding
22 Bishop.

23 (d) *Notices of recusal shall be given by a Judge to the Presiding Judge.*

24 Sec. 4. The Court for the Trial of a Bishop shall from time to time elect from its own membership
25 a Presiding Judge, who shall hold office until the expiration of the term for which chosen. If in
26 any proceeding before the Court the Presiding Judge is disqualified or is for any cause unable to
27 act, the Court shall elect from its members a Presiding Judge *pro tempore*.

28 Sec. 5. When the Court is not in session, if there is a vacancy in the office of the Presiding Judge,
29 the ~~bishop~~ *Bishop* who is senior by consecration shall perform the duties of the office of Presiding
30 Judge.

31 Sec. 6. Vacancies occurring in the Court for the Trial of a Bishop shall be filled as follows:

32 (a) In the case of a *temporary* vacancy due to the *recusal* or disqualification of any Judge, the
33 remaining Judges ~~of the Court shall~~ *may* appoint a Judge to take the place of the one so
34 disqualified in that particular case. *If the recused or disqualified Judge participated in any*
35 *proceedings other than consideration of whether any Judge should be disqualified, the remaining*
36 *Judges shall decide whether or not the Judge will be replaced for the remainder of that case.*

37 (b) In the case of a vacancy in the Court ~~for the Trial of a Bishop~~, the remaining Judges shall have
38 power to fill such vacancy until the next General Convention, when the House of Bishops shall
39 choose a ~~bishop~~ *person* to fill such vacancy. The ~~bishop~~ *person* so chosen shall serve during the
40 remainder of the term.

41 Sec. 7. Not less than ~~six~~ *five* of the Judges shall constitute a quorum, but any less number may
42 adjourn the Court from time to time.

43 ~~Sec. 8(a) Upon receiving a Presentment, the Presiding Judge of the Court for the Trial of Bishop~~
44 ~~shall call the Court to meet at a certain time and place, to be not less than two nor more than four~~
45 ~~calendar months from the day of mailing the notice, and at a place within the Diocese of the~~
46 ~~accused Bishop, unless the same be of such difficult access, in the judgment of the Presiding~~
47 ~~Judge of the Court, that reasonable convenience requires the appointment of another place; and in~~
48 ~~case the Respondent have no jurisdiction, at a place within the Diocese in which the Respondent~~

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49 is canonically resident. With this notice, the Presiding Judge shall send to each member of the
50 Court a copy of the Presentment.

51 *Sec. 8(a) Upon receiving a Presentment, the Presiding Judge shall, within 30 days, send to each*
52 *member of the Court a copy of the Presentment. If the Presentment is issued pursuant to Canon*
53 *IV.3.21(c) the Presiding Judge shall also send a copy of the supporting briefs, answer, and*
54 *statements.*

55 ~~(b) The Presiding Judge of the Court shall also summon the Respondent to appear at the same~~
56 ~~time and place to answer the Presentment, and shall also give notice of the time and place to the~~
57 ~~Church Attorney.~~

58 *(b) The Presiding Judge of the Court shall, within not more than three calendar months from the*
59 *Presiding Judge's receipt of the Presentment, summon the Respondent to answer the Presentment*
60 *in accordance with the Federal Rules of Civil Procedure.*

61 *(c) Court proceedings at which the Respondent and Church Attorney are to appear shall be held*
62 *within the Diocese of the accused Bishop, or within the Diocese where the accused Bishop lives*
63 *or serves, at the discretion of the Court. The Court may, for good cause, appoint another place*
64 *for any such proceedings or conduct such proceedings by telephone conference provided that all*
65 *participants can hear and be heard by all other participants in the telephone conference.*

Comment: This section seeks to clarify the existing provisions on venue, retaining primary venue where the accused Bishop lives or serves. In addition, the Court is given clear authority to hold different proceedings in the same matter in different places. This discretion is important because wider church interests may support holding proceedings other than where the accused Bishop lives or serves. Reasons for a different venue might include the fact that the Bishop lives or serves in a remote place, or in a place without facilities deemed appropriate or adequate for the matter, or that a central location is considered appropriate due to the locations of the members of the Court and other participants in the process, or that the trial is of national interest and should be located accordingly.

The proposal also provides the Court with discretion to conduct proceedings by telephone. This could save the Church and parties significant time and money.

66 *Sec. 9. Within three months following each regular meeting of General Convention, the Court for*
67 *the Trial of a Bishop shall appoint a Church Attorney to serve until the next regular meeting of*
68 *General Convention and until a successor is duly appointed and qualified, and from time to time*
69 *for good cause and upon the request of the Church Attorney, appoint one or more assistant Church*
70 *Attorneys to act for and in the place of the Church Attorney.*

71 *Sec. 10. The Court shall appoint a Clerk and, if necessary, Assistant Clerks, who shall be*
72 *Members of the Clergy or adult confirmed lay communicants in good standing of this Church, to*
73 *serve at the pleasure of the Court.*

74 *Sec. 11. The Court shall appoint a Reporter who shall provide for the recording of the proceedings*
75 *and serve at the pleasure of the Court.*

76 Sec. 12. The Court shall appoint at least one but no more than three Lay Assessors. Lay Assessors
77 shall have no vote.
78 ~~It shall be their duty to give the Court an opinion on any question of law, procedure or evidence~~
79 ~~but not on any question of doctrine, upon which the Court or any member thereof, or either party,~~
80 ~~shall desire an opinion. Any doubt of whether any question is a matter of doctrine shall be~~
81 ~~decided by the Court by a majority vote.~~

82 Sec. 13. ~~Where a Presentment of a Bishop for holding and teaching publicly or privately, and~~
83 ~~advisedly, any doctrine contrary to that held by this Church is made by any~~ *If the Presentment is*
84 *issued pursuant to Canon IV.3.21(c), the ten Bishops of this Church exercising jurisdiction, they*
85 *who signed the Presentment may select a Church Attorney, subject to confirmation of their*
86 *selection by the Court, which confirmation shall not be unreasonably withheld.*

87 Sec. 14. In all cases, the Church Attorney, or the assistants to the Church Attorney shall appear in
88 behalf of the Church. The Church shall then be considered the party on one side, and the
89 Respondent the party on the other.

90 Sec. 15. ~~The Court may set its own rules of procedure in a Court for the Trial of a Bishop shall be~~
91 ~~governed by The which shall include, but not be limited to, the Federal Rules of Civil Procedure~~
92 ~~as set forth in Appendix A to these Canons.~~

Comment: The proposal parallels changes proposed for diocesan courts which gives the Courts the power to adopt procedural rules in addition to the portions of the Federal Rules of Civil Procedure adopted in the 1994 revision. Many procedural issues are not covered by those rules.

93 Sec. 16. The Court shall be governed by ~~The~~ *the* Federal Rules of Evidence.

94 Sec. 17. The Court shall permit the Respondent to be heard in person or by counsel of the
95 Respondent's own selection, but the Court may regulate the number of counsel who may address
96 the Court or examine witnesses.

97 Sec. 18(a) ~~At the time and place appointed, a quorum of the Court being present, the Presiding~~
98 ~~Judge shall declare the Court open for hearing the case; and when thus open, shall direct the~~
99 ~~Clerk to call the names of the Church Attorney and the Respondent; and shall then cause the~~
100 ~~Clerk to read the Presentment.~~

101 (b) ~~The Respondent shall then be called upon by the Court to plead to the Presentment and the~~
102 ~~plea~~ *The Respondent's answer or other response to the Presentment in accordance with the*
103 *Federal Rules of Civil Procedure shall be duly recorded ; and on neglect or refusal of the*
104 *Respondent to plead, the plea of not guilty shall be entered for the Respondent, and the Trial shall*
105 *proceed; Provided, that for sufficient cause the Court may adjourn from time to time; and*
106 *Provided, also, that the Respondent shall, at all times during the Trial, have liberty to be present,*
107 *and may be accompanied by counsel and one other person of his or her own choosing, and in due*
108 *time and order to produce testimony and to make a defense.*

109 (e)(b) ~~If the Respondent fails or refuses to appear in person, according to the notice served as~~
110 ~~aforsaid answer or otherwise enter an appearance, except for reasonable cause to be allowed by~~
111 ~~the Court, the Church Attorney may, no sooner than thirty days after the answer is due, move for~~

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112 *summary judgment in accordance with Rule 56 of the Federal Rules of Civil Procedure. If the*
113 *motion is granted, the Respondent shall be pronounced in Contumacy, and given notice that*
114 *Sentence of Suspension or Deposition will be adjudged and pronounced by the Court at the*
115 *expiration of thirty days unless at that time after the date of the Notice of Sentence, or at such*
116 *convenient time thereafter as the Court shall determine, the Respondent shall appear and stand*
117 *Trial upon the Presentment. If the Respondent does not so appear, Sentence of Suspension, or of*
118 *Deposition from the Ordained Ministry, may. Sentence may thereafter be adjudged and*
119 *pronounced by the Court.*

Comment: The proposed revision provides that if the Respondent fails to answer the Presentment, rather than being automatically suspended or deposed, the Church Attorney must make out a *prima facie* case against the Bishop before Sentence can be adjudged and pronounced.

120 Sec. 19. Each *The Complainant* and the *alleged Victim* shall *each* have the right to be present
121 throughout and observe the Trial and ~~for each to be accompanied by at least one person of their~~
122 ~~own choosing and by an attorney of their own counsel and one other person of his or her~~
123 ~~choosing.~~

124 Sec. 20. The Respondent being present, the Trial shall proceed in accordance with this Canon.
125 The Respondent shall in all cases have the right to be a defense witness, subject to cross-
126 examination in the same manner as any other witness. No testimony shall be received at the Trial
127 except from witnesses who have signed a declaration in the following words or the Oath provided
128 by ~~The~~ *the* Federal Rules of Evidence, to be read aloud before the witness testifies and to be filed
129 with the records of the Court.

130 **“I, A.B., a witness on the Trial of a Presentment against the Right Reverend**
131 **_____ , a Bishop of the Episcopal Church, now pending, do most solemnly**
132 **call God to witness that the evidence I am about to give shall be the truth, the whole truth,**
133 **and nothing but the truth, so help me God.”**

134 Sec. 21. Before a vote is taken on the findings and in the presence of the Respondent and counsel,
135 counsel for the parties may submit requested proposed instructions. The Presiding Judge of the
136 Court, after consultation with the Lay Assessors ~~also~~, shall instruct the members of the Court as to
137 the elements of the Offense and charge them (i) that the Respondent must be presumed ~~to be~~
138 ~~innocent until the Respondent’s guilt is established by legal and competent evidence of not to~~
139 ~~have committed the Offense alleged until established by~~ clear and convincing proof, and unless
140 the standard of proof be met the Respondent *Presentment* must be *acquitted dismissed*, and (ii)
141 that the burden of proof to establish the *guilt Respondent’s commission* of the Respondent *Offense*
142 is upon the Church Attorney.

143 Sec. 22. Separate and distinct votes shall be taken first upon the findings as to the ~~guilt of~~
144 ~~commission of an Offense by~~ the Respondent, and, if the Respondent be found to ~~be guilty have~~
145 ~~committed an Offense~~, then upon the Sentence to be imposed.

146 Sec. 23. *For a Judgment that the Respondent has committed an Offense, the affirmative vote The*
147 *Court, having fully heard the allegations and proofs of the parties, and having deliberately*
148 *considered the same after the parties have withdrawn, every member of the Court sitting in the*
149 *cause shall declare an opinion about whether the Respondent is guilty or not guilty, and with*
150 *respect to each particular Charge contained in the Presentment.*

151 Sec. 24(a) *For a Judgment on an Offense involving Crime, Immorality or Conduct Unbecoming a*
152 *Member of the Clergy, the concurrence of two-thirds of the members of the Ecclesiastical Trial*
153 *court shall be necessary.*

154 (b) *For a Judgment on any other Offense not involving Crime, Immorality or Conduct*
155 *Unbecoming a Member of the Clergy, the concurrence of two-thirds of the members of the*
156 *Ecclesiastical Trial Court shall be necessary. Failing such two-thirds vote, the Presentment shall*
157 *be dismissed.*

158 Sec. 25 24. *The decision of the Court as to all the Charges shall be reduced to writing, and signed*
159 *by those who assent to it.*

160 Sec. 26 25. *No vote shall be taken on the Sentence to be imposed until such time as the*
161 *Respondent, Church Attorney, each Complainant, and, unless waived in writing, the Victim have*
162 *been informed of the Judgment and each has had a reasonable opportunity to offer matters in*
163 *excuse or mitigation or to otherwise comment on the Sentence.*

164 Sec. 26. *The concurrence of two-thirds of the Members of the Court then serving for that Trial*
165 *shall be necessary to adjudge and impose a sentence upon a Respondent found to have committed*
166 *an offense.*

167 Sec. 27. *The Court shall then vote upon a Sentence to be adjudged and imposed upon the*
168 *Respondent and the decision so signed shall be recorded as the judgment Judgment of the Court.*

169 Sec. 28(a) *The Judgment and Sentence adjudged shall be communicated promptly to the*
170 *Respondent, each Complainant, and, unless waived in writing, the Victim, the Presiding Bishop*
171 *and the Standing Committee of the diocese Diocese in which the Respondent is canonically*
172 *resident.*

173 (b) *Any Respondent who shall be found guilty of any Charge to have committed an Offense may*
174 *file a motion for a modification of Sentence. Any such motion shall be filed within 30 days from*
175 *the date of the filing of the decision, and the motion shall set forth all the reasons therefor, and no*
176 *other shall be relied on at the hearing of the motion without the consent of the Court. The*
177 *Presiding Judge of the Court shall set a place and time for hearing the motion and shall reconvene*
178 *the Court to hear and determine the same.*

179 (c) *The Court may in the interest of justice modify the Sentence. Upon determination of the*
180 *motion to modify, the judgment as to the guilt of the Respondent shall become final Clerk of the*
181 *Court shall enter Judgment. If no motion for modification of Sentence shall be filed within the*
182 *time limited for filing such motions, the Clerk of the Court shall on the next business day enter,*
183 *as final, the judgment Judgment rendered by the Court. An appeal from a final judgment*
184 *Judgment of a Court for the Trial of a Bishop to the Court of Review of the Trial of a Bishop, as*

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185 provided in Canon IV.6, may be taken within thirty days from the entry of the judgment
186 *Judgment*.

187 (d) The final judgment *Judgment* shall be in writing signed by a majority of the Court and direct
188 what Sentence is to be incorporated in the final judgment *Judgment* to be recorded *entered* by the
189 Clerk.

190 (e) After the entry of final judgment *Judgment*, the Presiding Judge of the Court shall appoint a
191 time and place not less than sixty days thereafter for pronouncing the Sentence adjudged. At the
192 time and place appointed, if the Respondent shall not have an appeal pending in the Court of
193 Review of the Trial of a Bishop, or the action of the Court of Review has not made it unnecessary
194 for the Trial Court to proceed to pronounce Sentence, the Presiding Judge of the Court, or a
195 member thereof designated in writing by a majority of the members thereof to do so, shall in the
196 presence of the Respondent, if the Respondent shall see fit to attend, pronounce the Sentence
197 which has been adjudged by the Court, and direct the same to be recorded *entered* by the Clerk;
198 and *Provided, further*, that Sentence shall not be imposed upon a ~~bishop found guilty~~ *Bishop*
199 *found to have committed an Offense* of holding and teaching doctrine contrary to that held by this
200 Church unless and until the said finding shall have been approved by a vote of two-thirds majority
201 ~~of all the bishops canonically assembled in the said House present and entitled to vote.~~ *of the*
202 *Bishops present at a meeting of the House of Bishops.*

203 Sec. 29. (a) The Court shall keep a record of all proceedings.

204 (b) The record shall be kept by the Clerk, inserted in a book and be attested by the signature of
205 the Presiding Judge and Clerk. The record shall be in the custody of the Clerk and kept in the
206 depository of the Registrar of the General Convention, *and in the Archives of the Episcopal*
207 *Church* and shall be open to the inspection of every member of this Church.

208 Sec. 30. The necessary expenses of the Court including ~~therein but not limited to~~ the necessary
209 *fees, costs, disbursements and* expenses of the *Judges, Church Attorneys, Clerks, Reporters and*
210 *Lay Assessors appointed to assist the Court*, shall be a charge upon the General Convention and
211 shall be paid by the Treasurer of General Convention upon the order of the Presiding Judge of the
212 Court. *The Court shall have the authority to contract for and bind the General Convention to*
213 *payment of these expenses.*

Comment: The proposed revision clarifies that the expenses to be paid by General Convention include attorneys' fees for the Church Attorney and for Lay Assessors as well as their costs and disbursements. It also clarifies that the Court has the authority to commit the General Convention to pay the expenses of the trial.

1 **CANON 6.**

2 **Of Appeals to the Court of Review of the Trial of a Bishop**

3 Sec. 1. A bishop *Bishop* found guilty of any to have committed an Offense shall have the right to
4 appeal from the judgment *Judgment* of the Trial Court to the Court of Review of the Trial of a
5 Bishop; and in the case of a bishop Presented for holding and teaching doctrine contrary to that
6 held by this Church, the Church Attorney shall have a right to appeal.

7 Sec. 2. The Court of Review of the Trial of a Bishop is vested with jurisdiction to hear and
8 determine appeals from the determination of the Court for the Trial of a Bishop.

9 Sec. 3. There shall be a Court of Review of the Trial of a Bishop, consisting of nine bishops.
10 *Bishops*. Three bishops *Bishops* shall be elected by the House of Bishops at each regular meeting
11 of General Convention, to serve until the adjournment of the third succeeding regular meeting of
12 General Convention. All Judges shall serve until their successors are elected and qualify;
13 *Provided, however*, there shall be no change in composition of a Court following the hearing and
14 while a proceeding is pending, unresolved, before the Court.

15 Sec. 4(a) No bishop *Bishop* shall sit as a member of this Court who is a Complainant, is related to
16 the Respondent or Complainant by affinity or consanguinity, or who is excused pursuant to Canon
17 IV.14.11; nor shall any bishop *Bishop* sit who, upon objection made by either party for any
18 reason, is deemed by the other members of the Court to be disqualified.

19 (b) The death, permanent disability *rendering the person unable to act*, resignation, or declination
20 to serve as a member of this Court shall constitute a vacancy in the Court. *The recusal or*
21 *disqualification of a member of the Court from consideration of a particular appeal shall*
22 *constitute a temporary vacancy on the Court.*

23 (c) Notices of resignations or declinations to serve shall be given by any *Bishop chosen to serve*
24 *as a member of the Court* by written notice sent to the Presiding Bishop.

25 (d) *Notices of recusal shall be given by a Judge to the Presiding Judge.*

26 Sec. 5. The Court shall from time to time elect from its own membership a Presiding Judge, who
27 shall hold office until the expiration of the term for which chosen. If in any proceeding before the
28 Court the Presiding Judge is disqualified or is for any cause unable to act, the Court shall elect
29 from its members a Presiding Judge *pro tempore*.

30 Sec. 6. When the Court is not in session, if there is a vacancy in the office of the Presiding Judge,
31 the bishop *Bishop* who is senior by consecration shall perform the duties of the office of Presiding
32 Judge.

33 Sec. 7. Vacancies occurring in this Court shall be filled as follows:

34 (a) In the case of a *temporary vacancy due to the recusal or disqualification of any Judge*, the
35 remaining Judges of the Court shall may appoint a Judge to take the place of the one so
36 disqualified in that particular case. *If the recused or disqualified Judge participated in any*
37 *proceedings other than consideration of whether any Judge should be disqualified, the remaining*
38 *Judges shall decide whether or not the Judge will be replaced for the remainder of the case.*

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39 (b) In the case of a vacancy in the Court, the remaining Judges shall have power to fill the vacancy
40 until the next General Convention, when the House of Bishops shall choose a ~~bishop~~ *Bishop* to
41 fill the vacancy. The ~~bishop~~ *Bishop* so chosen shall serve during the remainder of the term.

42 Sec. 8. Not less than ~~six~~ *five* Judges shall constitute a quorum ~~and the~~.

43 ~~Sec. 9. The concurrence of six Judges shall be necessary to pronounce a judgment, but if less than~~
44 ~~a quorum is present they Judgment, but any lesser number may adjourn the Court from time to~~
45 ~~time.~~

46 Sec. 9 10. The Court shall appoint a Clerk and, if necessary, Assistant Clerks who shall be
47 Members of the Clergy or adult ~~confirmed~~ *lay* communicants in good standing of this Church, to
48 serve during the pleasure of the Court.

49 Sec. ~~10~~ 11. The Court shall appoint a Reporter who shall provide for the recording of the
50 proceedings and serve during the pleasure of the Court.

51 Sec. ~~11~~ 12. The Court shall appoint at least one but no more than three Lay Assessors. Lay
52 Assessors shall have no vote. ~~It shall be their duty to give the Court an opinion on any question of~~
53 ~~law, procedure or evidence, but not a question of doctrine, upon which the Court or any member~~
54 ~~thereof, or either party, shall desire an opinion. If a doubt shall arise as to whether any question is~~
55 ~~a matter of doctrine, it shall be decided by the Court by a majority vote.~~

56
57 ~~Sec. ~~12~~ 13. The rules of procedure in the Court shall be~~ *The Court shall be guided by the Federal*
58 *Rules of Civil Procedure set forth in Appendix A to these Canons. Appellate Procedure and may*
59 *adopt rules of procedure not inconsistent with the Constitution and Canons of the Church, with*
60 *the power to alter or rescind the same from time to time, provided the same shall not cause*
61 *material and substantial injustice to be done or seriously prejudice the rights of the parties.*

62 ~~Sec. ~~13~~ 14. The Court shall permit the Respondent to be heard in person and by counsel of the~~
63 ~~Respondent's own selection, but the Court may regulate the number of counsel who may address~~
64 ~~the Court.~~

65 Sec. ~~14~~(a) 15(a) Unless within thirty days from the date of entry of judgment *Judgment* in the
66 Trial Court the appellant has given notice of the appeal in writing to the Trial Court, to the party
67 against whom the appeal is taken, and to the Presiding Judge of the Court of Review of the Trial
68 of a Bishop, assigning in the notice the reasons of appeal, the appellant shall be held to have
69 waived the right of appeal although in its discretion the Court of Review of the Trial of a Bishop
70 may entertain and hear an appeal not taken within such the prescribed period.

71 (b) The Presiding Judge of the Court of Review upon receiving the notice of appeal shall appoint
72 a time within 60 days thereafter, *unless for good cause extended*, for hearing the appeal and fix
73 the place of the hearing. At least 30 days prior to the day appointed, the Presiding Judge shall
74 give written notice of the time and place to the other members of the Court and also the appellant
75 and appellee.

76 Sec. 15 16. Upon notice of appeal being given, the Clerk of the Trial Court shall send to the Clerk
77 of the Court of Review of the Trial of a Bishop a transcript of the record, including all the
78 evidence, certified by the Presiding Judge and Clerk of the Trial Court, and the Clerk shall lay the
79 same before the Court of Review at its next session.

80 Sec. 16 17. No oral testimony shall be heard by the Court of Review.

81 Sec. 17 18. The Court of Review of the Trial of a Bishop may affirm or reverse any judgment
82 *Judgment* brought before it on appeal, and may enter final judgment *Judgment* in the case or may
83 remand the same to the Trial Court for a new Trial or for such further proceedings as the interests
84 of justice may require; ~~Provided, however, that if the Respondent has been found not guilty by the~~
85 ~~Trial Court upon any of the Charges upon which tried other than that of holding and teaching~~
86 ~~doctrine contrary to that held by this Church, the Court of Review of the Trial of a Bishop shall~~
87 ~~have no power to reverse these findings..~~

88 Sec. ~~18(a)~~ 19(a) If the Court of Review of the Trial of a Bishop enters final judgment *Judgment* in
89 the case, and if by that judgment *Judgment* the Respondent is found guilty ~~of to have committed~~
90 any of the Charges upon which tried, the Court of Review of the Trial of a Bishop may review the
91 Sentence adjudged by the Trial Court and may adjudge a lesser Sentence than that adjudged by
92 the Trial Court. Before final Sentence is adjudged by the Court of Review the Respondent shall
93 have the opportunity to make a statement to the Court in excuse or mitigation. The Church
94 Attorney, each Complainant, and, unless waived in writing, the Victim shall have the opportunity
95 to make a statement to the Court regarding the Sentence to be adjudged and imposed.

96 (b) The final Sentence adjudged shall be pronounced pursuant to Canon IV.5.27 and the notices
97 thereof required by Canon IV.12 shall be given.

98 Sec. 19 20. In case of appeal, all proceedings in the Trial Court and the pronouncement of
99 Sentence shall be stayed until the appeal is dismissed by the Court of Review of the Trial of a
100 Bishop, or the case be remanded by the Court to the Trial Court for further proceedings, or until
101 final judgment *Judgment* has been adjudged by the Court of Review.

102 Sec. 20. ~~Should the appellant fail to prosecute an appeal before the said Court of Review at the~~
103 ~~first session thereof after the entry of the appeal at which it could be heard, the appeal may be~~
104 ~~dismissed for want of prosecution. In case the Court dismisses the appeal, the Clerk of the Court~~
105 ~~shall immediately give notice of the dismissal to the Trial Court.~~

106 Sec. 21. The appellant may discontinue the appeal at any time before a hearing thereof has begun
107 before the Court of Review of the Trial of a Bishop. After the hearing has begun, the appellant
108 may discontinue the appeal only with the consent of the Court. If the appeal is discontinued, the
109 Trial Court shall proceed as if no appeal had been taken.

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1 CANON 7.

2 **Of a Priest or Deacon in Any Diocese Chargeable with Offense in Another**

3 Sec. 1. If a Priest or Deacon canonically resident in a Diocese shall have acted in any other
4 Diocese in such a way as to be liable to Presentment, the Ecclesiastical Authority thereof shall
5 give notice of the same to the Ecclesiastical Authority where the Priest or Deacon is canonically
6 resident, exhibiting, with the information given, reasonable ground for presuming its truth. If the
7 Ecclesiastical Authority, after due notice given, shall omit, for the space of three months, to
8 proceed against the offending Priest or Deacon, or shall request the Ecclesiastical Authority of the
9 Diocese in which the Offense or Offenses are alleged to have been committed to proceed against
10 that Priest or Deacon, it shall be within the power of the Ecclesiastical Authority of the Diocese,
11 within which the Offense or Offenses are alleged to have been committed, to institute proceedings
12 pursuant to this Title.

13 Sec. 2. If a Priest or Deacon shall come temporarily into any Diocese, under the imputation of
14 having elsewhere committed any of the ~~Offenses~~ *Offense* within the provisions of Canon IV.1, or
15 if any Priest or Deacon, while temporarily in any Diocese, shall so offend, the Bishop of that
16 Diocese, upon probable cause, may Admonish or Inhibit the Priest or Deacon from officiating in
17 that Diocese. And if, after Inhibition, the Priest or Deacon so officiate, the Bishop shall give
18 notice to all the Clergy and Congregations in that Diocese that the officiating of the Priest or
19 Deacon is inhibited; and like notice shall be given to the Ecclesiastical Authority of the Diocese in
20 which the Priest or Deacon is canonically resident, and to the Recorder. The Inhibition shall
21 continue in force until the soonest of (i) the Bishop of the first-named Diocese is satisfied of the
22 innocence of the Priest or Deacon *dissolves the Inhibition*, (ii) the Standing Committee assuming
23 jurisdiction ~~thereover~~ *thereof* votes not to issue a Presentment, or (iii) if presented, the Priest or
24 Deacon is acquitted ~~on Trial~~ *Presentment is dismissed*.

25 Sec. 3. The provisions of Section 2 shall apply to Clergy ordained in foreign lands by bishops
26 *Bishops* in communion with this Church; but in such case notice of the Inhibition shall be given to
27 the Bishop from whose jurisdiction the Priest or Deacon shall appear to have come, and also to all
28 the Bishops exercising jurisdiction in this Church, and to the Recorder.

1 CANON 8.

2 **Of Renunciation of the Ministry by Members of the Clergy Amenable for *Presentment* for 3 an Offense**

4 Sec. 1. If *Subject to the provisions of Section 3 of this Canon*, if any Priest or Deacon (i)
5 Amenable for *but not under* Presentment for an Offense of Crime, of Immorality or of Conduct
6 Unbecoming a Member of the Clergy, or (ii) ~~not under Presentment therefor but~~ Amenable for or
7 ~~subject to~~ *under* a Presentment for any other Offense, shall declare in writing to the Ecclesiastical
8 Authority of the Diocese in which that person is canonically resident a renunciation of the
9 Ministry of this Church and a desire to be removed therefrom, the Ecclesiastical Authority if it be
10 a ~~bishop~~ *Bishop*, or if the Ecclesiastical Authority not be a ~~bishop~~ *bishop* *Bishop* a *Bishop* acting
11 for the Ecclesiastical Authority, may ~~not~~ accept the renunciation and shall ~~not~~ pronounce Sentence
12 of Deposition save with the consent of a majority of ~~all~~ *All* the ~~members~~ *Members* of the Standing
13 Committee of the Diocese. Upon receiving the consent of the Standing Committee, the Bishop or
14 the ~~bishop~~ *Bishop* acting for the Ecclesiastical Authority may proceed to impose a Sentence of
15 Deposition in accordance with Canon IV.12.4.

16 Sec. 2. If any bishop ~~not~~ *Bishop* Amenable for but not under Presentment for an Offense of Crime,
17 Immorality or Conduct Unbecoming a Member of the Clergy or ~~not under Presentment therefor~~
18 ~~but~~ Amenable for or subject to *under* a Presentment for any other Offense shall declare in writing
19 to the Presiding Bishop, or if there then be none to the presiding officer of the House of Bishops,
20 a renunciation of the Ministry of this Church and a desire to be removed therefrom, the Presiding
21 Bishop or the presiding officer may ~~not~~ accept the renunciation and shall ~~not~~ pronounce Sentence
22 of Deposition save with the consent of a majority of all ~~All~~ the members *Members* of the ~~Advisory~~
23 ~~Review Committee to the Presiding Bishop~~. Upon receiving the consent of the *Advisory Review*
24 *Committee*, the Presiding Bishop or the presiding officer of the House of Bishops may proceed to
25 impose a Sentence of Deposition in accordance with Canon IV.12.

Comment: The proposed revision makes the procedure for renunciation by Bishops parallel to that for Priests and Deacons with the Review Committee fulfilling the role of the Standing Committee. Renunciation by a Bishop for non-disciplinary reasons is now covered in Title III.

26 Sec. 3. If a Member of the Clergy making a declaration of renunciation of the Ministry be charged
27 ~~with, or under a Presentment for any canonical an~~ Offense involving Crime, Immorality or
28 Conduct Unbecoming a Member of the Clergy, or shall have been placed on Trial for the same,
29 the declaration shall not be considered or acted upon until after the Presentment has been
30 dismissed or the Trial has been concluded and Sentence, if any, adjudged. Thereafter, unless the
31 renunciation be revoked by the Member of the Clergy, the Bishop, or *Presiding Bishop as the*
32 *case may be*, may accept the renunciation and impose and pronounce a Sentence of Deposition.

33 Sec. 4. No declaration of renunciation of the ministry of this Church under this Canon shall
34 become effective until it has been accepted by the ~~governing authority~~ and Sentence has been
35 pronounced.

1 **CANON 9.**

2 **Of Abandonment of the Communion of This Church by a Bishop**

3 Sec. 1. If a bishop *Bishop* abandons the communion of this Church (a) by an open renunciation of
4 the Doctrine, Discipline, or Worship of this Church, or (b) by formal admission into any religious
5 body not in communion with the same, or (c) by exercising episcopal acts in and for a religious
6 body other than this Church or another Church in communion with this Church, so as to extend to
7 such body Holy Orders as this Church holds them, or to administer on behalf of such religious
8 body Confirmation without the express consent and commission of the proper authority in this
9 Church; it shall be the duty of the ~~Advisory Committee to the Presiding Bishop, as provided for by~~
10 ~~the Rules of Order of the House of Bishops Review Committee~~, by a majority vote thereof *of All*
11 *the Members*, to certify the fact to the Presiding Bishop, ~~or if there be none, to the presiding~~
12 ~~officer of the House of Bishops~~, and with the certificate to send a statement of the acts or
13 declarations which show such abandonment, which certificate and statement shall be recorded by
14 the Presiding Bishop ~~or the presiding officer~~. The Presiding Bishop, ~~or the presiding officer~~, with
15 the consent of the three senior bishops *Bishops* having jurisdiction in this Church, shall then
16 inhibit the said bishop *Bishop* until such time as the House of Bishops shall investigate the matter
17 and act thereon. During the period of Inhibition, the bishop *Bishop* shall not perform any
18 episcopal, ministerial or canonical ~~functions~~ *acts*, except as relate to the administration of the

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19 temporal affairs of the Diocese of which the bishop *Bishop* holds jurisdiction or in which the
20 bishop *Bishop* is then serving.

21 Sec. 2. The Presiding Bishop, or the presiding officer, shall forthwith give notice to the bishop
22 *Bishop* of the certification and Inhibition. Unless the inhibited bishop *Bishop*, within two months,
23 makes declaration by a Verified written statement to the Presiding Bishop, ~~or the presiding~~
24 ~~officer~~, that the facts alleged in the certificate are false or utilize *utilizes* the provisions of Canon
25 IV.8. or Canon III.18, as applicable, the bishop *Bishop* will be liable to Deposition. If the
26 Presiding Bishop, ~~or the presiding officer~~, is reasonably satisfied that the statement (i) constitutes
27 (i) a good faith retraction of the declarations or acts relied upon in the certification to the
28 Presiding Bishop or (ii) a good faith denial that the bishop *Bishop* made the declarations or
29 committed the acts relied upon in the certificate, upon *the Presiding Bishop*, with the advice and
30 consent of a majority of the three senior bishops *Bishops* consenting to Inhibition, may terminate
31 the Inhibition. Otherwise, it shall be the duty of the Presiding Bishop to present the matter to the
32 House of Bishops at the next regular or special meeting of the House to ~~consider the case~~. If the
33 House, by a majority of the whole number of bishops *Bishops* entitled to vote, shall give its
34 consent, the Presiding Bishop shall depose the bishop *Bishop* from the Ministry, and pronounce
35 and record in the presence of two or more bishops *Bishops* that the bishop *Bishop* has been so
36 deposed.

1 CANON 10.

2 **Of Abandonment of the Communion of This Church by a Priest or Deacon**

3 Sec. 1. If it is reported to the Standing Committee of the Diocese in which a Priest or Deacon is
4 canonically resident that the Priest or Deacon, without using the provisions of Canon IV.8 *or*
5 *III.18*, has abandoned the Communion of this Church, then the Standing Committee shall
6 ascertain and consider the facts, and if it shall determine by a vote of three-fourths of ~~all its~~
7 ~~members~~ *All the Members* that the Priest or Deacon has abandoned the Communion of this
8 Church by an open renunciation of the Doctrine, Discipline, or Worship of this Church, or by a
9 formal admission into any religious body not in communion with this Church, or in any other way,
10 it shall be the duty of the Standing Committee of the Diocese to transmit in writing to the Bishop
11 of such Diocese, or if there be no such Bishop, to the bishop *Bishop* of an adjacent Diocese, its
12 determination, together with a statement setting out in reasonable detail the acts or declarations
13 relied upon in making its determination. If the Bishop affirms the determination, the Bishop shall
14 then inhibit the Priest or Deacon from officiating in the Diocese for six months and shall send to
15 the Priest or Deacon a copy of the determination and statement, together with a notice that the
16 Priest or Deacon has the rights specified in Section 2 and at the end of the six-months period the
17 Bishop will consider deposing the Priest or Deacon in accordance with the provisions of Section
18 2.

19 Sec. 2. Prior to the expiration of the six-month period of Inhibition, the Bishop may permit the
20 Priest or Deacon to utilize the provisions of Canon IV.8 or Canon III.18, as applicable. If within
21 such six-month period the Priest or Deacon shall transmit to the Bishop a statement in writing
22 signed by the Priest or Deacon which the Bishop is reasonably satisfied constitutes a good faith
23 retraction of such declarations or acts relied upon in the determination or a good faith denial that
24 the Priest or Deacon committed the acts or made the declarations relied upon in the
25 determination, the Bishop shall withdraw the notice and the Inhibition shall expire. If, however,

26 within the six-month period, the Bishop does not pronounce acceptance of the renunciation of the
27 Priest or Deacon in accordance with Canon IV.8 or Canon III.18, as applicable, or the Priest or
28 Deacon does not make retraction or denial as provided above, then it shall be the duty of the
29 Bishop either (i) to depose the Priest or Deacon as provided in Canon IV.12, or (ii) if the Bishop
30 is satisfied that no previous irregularity or misconduct is involved, with the advice and consent of
31 the Standing Committee to pronounce and record in the presence of two or more Priests that the
32 Priest or Deacon is released from the obligations of Priest or Deacon and (for causes which do not
33 affect the person's moral character) is deprived of the right to exercise the gifts and spiritual
34 authority conferred in Ordination.

1 **CANON 11.**

2 **Of a Priest or Deacon Engaging in Secular Employment without Consent, Being Absent**
3 **from the Diocese, or Abandoning the Work of the Ministry**

4 Sec. 1. If a Priest or Deacon has engaged in any secular calling or business without the consent of
5 the Bishop of the Diocese in which the Priest or Deacon is canonically resident as provided in
6 Canon III.15, it shall be the duty of the Standing Committee of the Diocese, upon the case being
7 brought to their attention by the written statement of the Bishop, to institute an inquiry into the
8 matter. If in the judgment of the Standing Committee there is sufficient reason for further
9 proceedings, it shall be the duty of the Standing Committee to Present the offending Priest or
10 Deacon for trial *Trial* for violation of Ordination vows and these Canons.

11 Sec. 2. If a Priest or Deacon has substantially and materially abandoned the work of the ministry
12 of this Church and the exercise of the office to which ordained without having given reasons
13 satisfactory to the Bishop of the Diocese wherein the Priest or Deacon is canonically resident, or
14 without renouncing the ministry as provided in Canon III.18 or without seeking to be released
15 from the obligations of the office pursuant to Canon III.14.4(c), it shall be the duty of the Standing
16 Committee of the Diocese, upon the case being brought to their attention by the written statement
17 of the Bishop, to institute an inquiry into the matter. If in the judgment of the Standing Committee
18 there is sufficient reason for further proceedings, it shall be the duty of the Standing Committee to
19 Present the offending Priest or Deacon for trial *Trial* for violation of Ordination vows and these
20 Canons.

21 Sec. 3(a) Whenever a Priest or Deacon of this Church shall have been absent from the Diocese for
22 a period of more than two years and has failed to make the annual report required by Canon I.6.1,
23 the Bishop shall bring the case to the attention of the Standing Committee by written statement,
24 whereupon the Standing Committee may institute an inquiry into the matter. If in the judgment of
25 the Standing Committee there is sufficient reason for further proceedings, the Standing
26 Committee shall Present the offending Priest or Deacon for trial *Trial* for violation of Ordination
27 vows and these Canons.

28 (b) On application either by the Bishop or Priest or Deacon, or at the discretion of the Presiding
29 Bishop, with the approval of the Bishop of that jurisdiction, a Priest or Deacon now on the Special
30 List of Clergy maintained by the Secretary of the House of Bishops may be placed again on a
31 Diocesan Clergy Roll.

32 (c) A Priest or Deacon whose name remains upon the List of the Secretary of the House of
33 Bishops shall not be considered as canonically resident in a Diocese.

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- 34 (d) Any Priest or Deacon whose name is on the List, as aforesaid, and who has not made an
35 annual report on the Priest or Deacon's exercise of office to the Presiding Bishop for a period of
36 five years, may be considered to have abandoned the Ordained Ministry of this Church. The
37 Presiding Bishop may, in the exercise of discretion, upon notice in accordance with Canon IV.14,
38 in the presence of two Presbyters, pronounce Sentence of Deposition upon the Priest or Deacon,
39 and authorize the Secretary of the House of Bishops to strike the name from the List and to give
40 notice of the fact to the Priest or Deacon as provided in Canon IV.12.
- 41 (e) A Priest or Deacon whose name remains upon the List of the Secretary of the House of
42 Bishops shall be Amenable for an Offense in either the Diocese wherein the Offense has occurred
43 or the Diocese in which the Priest or Deacon was canonically resident ~~immediate~~ *immediately*
44 prior to being added to the List.

1 CANON 12.

2 Of Sentences

3 Sec. 1(a) The three sentences *Sentences* which may be adjudged by a Trial Court and imposed are
4 Admonition, Suspension, or Deposition.

5 (b) A Sentence of Admonition may be imposed (i) after the filing of a Waiver and Voluntary
6 Submission under Canon IV.2, or (ii) after final Judgment by a Trial Court.

7 ~~This Sentence shall be a public Reprimand of the Member of the Clergy for the acts of which~~
8 ~~convicted after Trial or as set forth in the filing of the Waiver and Voluntary Submission.~~

9 (e)(c)

10 (1) A Sentence of Suspension may be imposed (i) after the acceptance of a Waiver and
11 Voluntary Submission under Canon IV.2, or (ii) after final Judgment by a Trial Court.

12 (2) Whenever the Sentence of Suspension shall be adjudged and imposed on a Member of the
13 Clergy, the Sentence shall specify on what terms and on what conditions and at what time
14 the Suspension shall cease.

15 (3) Where a Sentence is to be adjudged and pronounced, as a condition of the acceptance of
16 discipline under a Waiver and Voluntary Submission, the Ecclesiastical Authority may
17 require the resignation of the Priest or Deacon from ecclesiastical and related secular
18 offices held by that Priest or Deacon upon such terms and conditions as the Ecclesiastical
19 Authority may deem to be appropriate, just and proper.

20 (4) The Suspension of a ~~Member of the Clergy~~ *Priest* from the exercise of the Sacred Ministry
21 *ordained ministry* shall terminate the Pastoral Relationship unless (1) the Vestry by two-
22 thirds vote requests of the Ecclesiastical Authority within thirty days that the relationship
23 continue. ~~Unless, and (ii) the Ecclesiastical Authority approves such request. If the Pastoral~~
24 ~~Relationship has not been terminated, religious services and sacramental ministrations shall~~
25 ~~be provided for that Parish as though a vacancy exists in the Office of the Rector. This~~
26 ~~Section shall not prohibit the application of Canon III.21.~~

27 (d) (1) A Sentence of Deposition may be imposed (i) after the acceptance of a Waiver and
28 Voluntary Submission under Canon IV.2, (ii) after final Judgment by a Trial Court, (iii)
29 when there has been a renunciation under Canon IV.8, (iv) upon the abandonment of the
30 communion of the Church as set forth in Canons IV.9 and IV.10, or (v) by the Presiding
31 Bishop pursuant to Canon IV.11.3(d)

32 (2) Upon the pronouncement of a Sentence of Deposition, ~~after Trial or after the acceptance of~~
33 ~~a Waiver and Voluntary Submission to discipline,~~ all ecclesiastical offices held by the
34 Member of the Clergy deposed, including a rectorship *Rectorship* and all ecclesiastical

35 and related secular offices, shall ~~be immediately~~ *thereupon be automatically* terminated
36 and vacated.

37 (3) A Member of the Clergy deposed from the ~~Sacred Ministry~~ *any order of ordained ministry*
38 is deposed entirely from the ~~Sacred Ministry~~ *ordained ministry*.

39 Sec. 2. A Sentence after final Judgment by a Trial Court shall be adjudged by the Trial Court.

40 Sec. 3. The Bishop shall both adjudge and pronounce Sentence upon a Priest or Deacon (i) after
41 the acceptance of a Waiver and Voluntary Submission under Canon IV.2, (ii) when there has been
42 a renunciation under Canon IV.8, or, (iii) upon the abandonment of the communion of the Church
43 as set forth in Canon IV.10.

44 Sec. 4(a) If a Priest or Deacon is liable to Sentence upon Judgment by a Trial Court or upon
45 affirmance of the Judgment by a Court of Review, Sentence shall be imposed by the Bishop of the
46 Diocese in which the original trial *Trial* of the Respondent was had, or in case that Bishop is
47 disqualified or there be no Bishop of that jurisdiction, by another Bishop at the request of the
48 Standing Committee of that Diocese.

49 (b) If a Priest or Deacon is liable to Sentence upon voluntary submission to discipline under
50 Canon IV.2, Sentence shall be imposed by the Bishop to whom the submission was made.

51 (c) If a Priest or Deacon is liable to Sentence upon renunciation of the ministry of this Church
52 under Canon IV.8, Sentence shall be imposed by the Bishop of the Diocese in which the
53 Respondent is canonically resident, or in case there be no Bishop of that jurisdiction, by another
54 ~~bishop~~ *Bishop* at the request of the Standing Committee of the Diocese.

55 (d) If a Priest or Deacon is liable to Sentence upon abandonment of the communion of this Church
56 under Canon IV.10, Sentence shall be imposed by the Bishop of the Diocese in which the
57 Respondent is canonically resident, or in case there be no Bishop of that jurisdiction, by another
58 ~~bishop~~ *Bishop* at the request of the Standing Committee of the Diocese.

59 Sec. 5. No Sentence shall be pronounced by a Bishop upon a Priest or Deacon after final
60 Judgment by a Trial Court until an opportunity has been given to the Respondent and, the Church
61 Attorney, *the Complainant and, unless waived in writing, the Victim* to show cause why Sentence
62 should not be pronounced and to offer any matter ~~in-excuse-or-mitigation~~ for the consideration of
63 the Bishop.

64 Sec. 6. It shall be lawful for the Bishop to pronounce a lesser Sentence upon a Priest or Deacon
65 than that adjudged by the Trial Court, if the Bishop so choose.

66 Sec. 7. The Bishop who is to pronounce Sentence upon a Priest or Deacon after final Judgment by
67 a Trial Court shall appoint a time and place for pronouncing the Sentence and shall cause notice
68 thereof in writing to be served upon the Respondent, the Church Attorney, each Complainant,
69 and, unless waived in writing, the Victim in the manner provided in Canon IV.14.17.

70 Sec. 8. Sentence of Deposition imposed on a Priest or Deacon shall be pronounced in the presence
71 of two or more Priests.

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72 Sec. 9. When the Sentence is pronounced, the Bishop who pronounces it shall give notice thereof
73 without delay in writing to every Member of the Clergy, each Vestry and the Secretary of the
74 Convention and the Standing Committee of the Diocese in which the person so sentenced was
75 canonically resident and in which the Sentence is pronounced, which shall be added to the official
76 records of each Diocese; to the Presiding Bishop, to all other bishops *Bishops* of this Church, and
77 where there is no Bishop, to the Ecclesiastical Authority of each Diocese of this Church; to the
78 Recorder; to the *Church Deployment Office*, and to the Secretary of the House of Bishops, who
79 shall deposit and preserve such notice among the archives of the House. The notice shall specify
80 under what Canon the Priest or Deacon has been suspended or deposed.

81 Sec. 10. When a bishop *Bishop* is liable to Sentence under a judgment *Judgment* of a Trial Court
82 or under a judgment *Judgment* of a Court of Review of the Trial of a Bishop on an appeal to the
83 Court of Review, the Sentence to be imposed shall be one of the Sentences specified in Canon
84 IV.12.1, the Presiding Bishop to pronounce it, and the procedure to be followed in imposing
85 Sentence shall be as provided in the several Canons governing the procedure of those Courts.

86 Sec. 11. In the case of the Suspension or Deposition of a Bishop, it shall be the duty of the
87 Presiding Bishop to give notice of the Sentence to the Ecclesiastical Authority of every Diocese of
88 this Church, to the Recorder and, to the *Church Deployment Office*, and to the Secretary of the
89 House of Bishops, and to all Archbishops and Metropolitans, and to all Presiding Bishops of
90 Churches in communion with this Church.

91 Sec. 12. The Court for the Trial of a Bishop shall have the discretion to order that a bishop
92 *Bishop*: (i) convicted in a criminal Court of Record of a Crime involving Immorality, (ii) against
93 whom a judgment has been entered in a civil Court of Record in a cause involving Immorality, or
94 (iii) found guilty to have committed an *Offense* upon a Presentment for a Crime, for Immorality,
95 for holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by
96 this Church, or for Conduct Unbecoming a Member of the Clergy shall not, on the conviction, the
97 rendering of the judgment or the finding of guilty *commission of an Offense*, and while the
98 conviction, the judgment or the finding of guilty continues unreversed, perform any episcopal, or
99 ministerial or canonical ~~functions~~ *acts*, except those that relate to the administration of the
100 temporal affairs of the Diocese in which the bishop *Bishop* holds jurisdiction or in which the
101 bishop *Bishop* is then serving.

102 Sec. 13. The Suspension of a bishop *Bishop* from the exercise of the ~~Sacred Ministry~~ *episcopal*
103 *office and ordained ministry* shall not terminate any episcopal office held by that bishop *Bishop*
104 but may by its terms suspend episcopal, ministerial or canonical ~~functions~~ *acts*, except as relate to
105 the administration of the temporal affairs of the Diocese of which the bishop *Bishop* holds
106 jurisdiction or in which the bishop *Bishop* is then serving. The application of this Canon shall not
107 affect the right to terminate the term of an assistant bishop *Bishop*.

1 **CANON 13.**

2 **Of the Remission or Modification of Sentences**

3 Sec. 1. The House of Bishops may remit and terminate any judicial Sentence which may have
4 been imposed upon a bishop *Bishop*, or modify the same so far as to designate a precise period of
5 time, or other specific contingency, on the occurrence of which the Sentence shall utterly cease,
6 and be of no further force or effect; *Provided*, that no such Remission or modification shall be
7 made except at a meeting of the House of Bishops, during the session of some General
8 Convention, or at a special meeting of the House of Bishops, which shall be convened by the
9 Presiding Bishop on the application of any five bishops *Bishops*, after three months' notice in
10 writing of the time, place, and object of the meeting being given to each bishop *Bishop*; *Provided*,
11 also, that the Remission or modification be assented to by not less than a majority of the bishops
12 *Bishops*; *And provided*, that nothing herein shall be construed to repeal or alter the provisions of
13 Canon IV.12.

14 Sec. 2(a) A Bishop who deems the reasons sufficient may, with the advice and consent of two-
15 thirds of ~~all~~ *All the members Members* of the Standing Committee, remit and terminate a
16 Sentence of Suspension pronounced in that Bishop's jurisdiction upon a Priest or Deacon.

17 (b) A Bishop who deems the reasons sufficient may also remit and terminate any Sentence of
18 Deposition pronounced in the Bishop's jurisdiction upon a Priest or Deacon, but shall exercise
19 this power only upon the following conditions:

20 (1) That the Remission shall be done with the advice and consent of two-thirds of ~~all~~ *All the*
21 *members Members* of the Standing Committee;

22 (2) That the proposed Remission, with the reasons therefor, shall be submitted to the judgment
23 of five of the bishops *Bishops* of this Church whose Dioceses are nearest to the Bishop's
24 own, and the Bishop shall receive in writing from at least four of the bishops *Bishops*, their
25 approval of the Remission, and their consent thereto.

26 (3) That before such Remission, the Bishop shall require the person so ~~Removed or~~ Deposed,
27 who desires to be restored to the ~~Ordained Ministry~~ *ordained ministry*, to subscribe to the
28 declaration required in Article VIII. of the Constitution.

29 Sec. 3. In case the person was ~~Deposed~~ *deposed* for abandoning the communion of this Church, or
30 was ~~Deposed~~ *deposed* ~~or Removed~~ by reason of renunciation of or release from the exercise of the
31 Office of Priest or Deacon, or for other causes, the person also having abandoned its communion,
32 the Bishop before granting the Remission, shall be satisfied that the person has lived in lay
33 communion with this Church for not less than one year next preceding application for the
34 Remission.

35 Sec. 4. In case the person applying for Remission shall be residing other than in the Diocese in
36 which ~~Removed or~~ Deposed *deposed*, the Bishop to whom application has been made, before
37 granting the Remission, shall be furnished with written evidence of the approval of the
38 application with the reasons therefor from the Bishop of the Diocese in which the person is then
39 residing.

40 Sec. 5. A Bishop who shall grant Remission for any Sentence of ~~Removal or~~ Deposition shall,
41 without delay, give due notice thereof under the Bishop's own hand, sending the notice in a
42 sealed envelope to every Member of the Clergy, each Vestry, the Secretary of the Convention and

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43 the Standing Committee of the Diocese, which shall be added to the official records of the
44 Diocese; to the Presiding Bishop, to all other Bishops of this Church, and where there is no
45 Bishop, to the Ecclesiastical Authority of each Diocese of this Church; to the Recorder, *and the*
46 *Church Deployment Office*; and to the Secretary of the House of Bishops and Secretary of the
47 House of Deputies, who shall deposit and preserve the notice among the archives of those Houses
48 giving, with the full name of the person restored, the date of the ~~Removal~~ or Deposition, and the
49 Order of the Ministry to which that person is restored.

1 **CANON 14.**

2 **Of General Provisions Applicable to this Title**

3 Sec. 1. Ecclesiastical Nature. Disciplinary proceedings under this Title are neither civil nor
4 criminal, but ecclesiastical in nature and represent determinations by this Church of who shall
5 serve as Members of the Clergy of this Church and further represent the polity and order of this
6 hierarchical Church. Clergy who have voluntarily sought and accepted ordination in this Church
7 have given their express consent and subjected themselves to the discipline of this Church and
8 may not claim in proceedings under this Title constitutional guarantees afforded to citizens in
9 other contexts.

10 Sec. 2. Resort to secular courts. No Member of the Clergy of this Church may resort to the secular
11 courts for the purpose of *interpreting the Constitution and Canons, or for the purpose of*
12 *resolving any dispute arising thereunder, or for the purpose of* delaying, hindering or reviewing
13 *or affecting in any way* any proceeding under this Title.

14 Sec. 3. Review of proceedings by secular courts. No secular court shall have authority to review,
15 annul, reverse, restrain or otherwise delay any proceeding under this Title.

16 Sec. 4. Limitations of Actions. (a) (1) No Presentment shall be made for any Offense specified in
17 ~~Canon IV-1-1~~ that constitutes (a) Crime, (b) Immorality, or (j) Conduct Unbecoming a Member of
18 the Clergy, unless the Offense was committed within, or continued up to, ten years immediately
19 preceding the time of receipt of a Charge by the Standing Committee or the Presiding Bishop
20 except: (i) in the case of a conviction of the Respondent in a criminal Court of Record or a
21 judgment in a civil Court of Record in a cause involving Immorality, a Presentment may be made
22 at any time within three years after the conviction or judgment becomes final; (ii) in a case where
23 the alleged Victim was a minor at the time of the Offense, a Charge may be made at any time
24 prior to the alleged Victim's attaining the age of twenty-five years; or (iii) if an alleged Victim
25 entitled to bring a Charge is otherwise under a disability at the time the Offense occurs, or (iv) if
26 the Offense is not discovered or its effects realized during the ten years immediately following the
27 date of the Offense, the time within which the Charge shall be received by the Standing
28 Committee shall be extended to two years after the disability ceases or the alleged Victim
29 discovers or realizes the effects of the occurrence of the Offense; *Provided, however*, in the case of
30 clauses (iii) or (iv) above, the time within which the Charge shall be received by the Standing
31 Committee shall not be extended beyond fifteen years from the date the Offense was committed or
32 continued. (2) The time limits of this Section shall not apply to Offenses the specifications of
33 which include physical violence, sexual abuse or sexual exploitation, if the acts occurred when
34 the *alleged* Victim was a Minor. (3) For Offenses, the specifications of which include physical
35 violence, sexual abuse or sexual exploitation, which were barred by the 1991 Canon on

36 Limitations (Canon IV.1.4.) Charges may be made to a Standing Committee or the Presiding
37 Bishop, in the case of a Bishop, no later than July 1, 1998. (4) Except as provided in clauses (2)
38 and (3) of this Section, these Limitations of Actions shall not be effective retroactively but shall
39 be effective only from the effective dates of this Canon forward.

40 (b) No Presentment shall issue for any Offense specified in Canon IV.1.1. (c), (d), (e), (f), (g), (h)
41 and (i) unless the Offense was committed within, or continued up to, two years immediately
42 preceding the time the Charge is filed with the Standing Committee.

43 (c) Periods in which the Respondent is in the custody of secular authorities shall be excluded in
44 computing the period of limitation prescribed in this Canon, if that custody would prevent the
45 Respondent from participating in an Ecclesiastical Trial.

46 (d) *The filing of a Request for a Statement of Disassociation under Canon IV.3.21 shall be the*
47 *equivalent of filing a Charge for purposes of this Section for alleged violations of Canon*
48 *IV.1.1(c) for holding and teaching publicly or privately, and advisedly, any doctrine contrary to*
49 *that held by this Church and all other Offenses for which Presentment may be made pursuant to*
50 *Canon IV.3.21(c)*

51 Sec. 5. Materiality. In order for the Offenses specified in Canon IV.1.1. (d), (e), (f) and (g) to be
52 considered for Presentment, the Offense complained of must be intentional, material and
53 meaningful as determined by the Standing Committee *or Review Committee*.

54 Sec. 6. Time. (a) Computation. In computing any period of time the day of the act or event from
55 which the designated period of time begins to run shall not be included. The last day of the period
56 shall be included, unless it is a Saturday, a Sunday or a legal holiday in that jurisdiction, in which
57 event the period runs until the end of the next day which is not a Saturday, a Sunday or a legal
58 holiday in that jurisdiction.

59 (b) Additional Time after Service by Mail. Whenever a party has the right or is required to do an
60 act within a prescribed period after the service of a notice or other paper, if service is served by
61 mail, five days shall be added to the prescribed period.

62 Sec. 7. Quorum. In all cases in this Title where a Canon directs a duty to be performed or a power
63 to be exercised, by ~~the~~ *a Standing Committee, by the Review Committee*, by a Trial Court or by
64 any other body consisting of several members, a majority of the members, the whole having been
65 duly cited to meet, shall be a quorum; and a majority of the members present when a quorum
66 exists shall be competent to act, unless otherwise expressly required by Canon.

67 Sec. 8. Influencing proceedings. No person subject to the authority of this Church may attempt to
68 coerce or by any other means improperly influence, directly or indirectly, the actions of the *a*
69 *Standing Committee, the Review Committee*, an Ecclesiastical Trial Court, any other Court or
70 ~~Board of Inquiry~~ provided for in these Canons, or any member thereof or any person involved in
71 such proceedings in reaching the issuance of any Presentment or the findings, ~~Verdict Judgment~~
72 or Sentence of any Trial Court or any review thereof. The foregoing provisions shall not apply
73 with respect to (i) statements and instructions given by the Church Attorney, the Respondent, or
74 counsel for a Respondent to the Standing Committee prior to Presentment or to the Ecclesiastical
75 Trial Court, or by Lay Assessors of any Court, (ii) sworn testimony or instruments submitted by
76 witnesses or experts during the course of any disciplinary proceedings, or (iii) statements given by
77 Complainants, *alleged Victims* or their Advocates as provided for in this Title.

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78 Sec. 9. Involuntary Statements. (a) No person proceeding under the authority of this Title may
79 interrogate, or request a statement from, a Respondent or a person suspected of an Offense
80 without first informing that person of the nature of the accusation and advising that person that no
81 statement need be made regarding the Offense of which the Respondent is accused or suspected
82 and that any statement so made may be used in evidence against that person in any Ecclesiastical
83 Trial.

84 (b) No Respondent or a person suspected of an Offense may be compelled to ~~incriminate himself~~
85 ~~or herself or respond to any question the answer to which may tend to incriminate him or her or to~~
86 testify against himself or herself in any proceedings under this Title.

87 (c) No statement obtained from any person in violation of this Canon, or through the use of
88 coercion, undue influence or improper inducement may be received in evidence against that
89 person in a Trial under this Title.

90 (d) No Advocate shall be required to respond to any question regarding any Complainant or
91 *alleged* Victim.

92 Sec. 10. Former jeopardy. No Member of the Clergy may be Presented or tried a second time
93 under this Title for the same Offense, or after Waiver and Voluntary Submission to discipline,
94 *upon which a Sentence has been imposed and pronounced*, without the Member of the Clergy's
95 consent.

96 Sec. 11. Relationship to parties. Any member of any Standing Committee, ~~Board of Inquiry~~
97 ~~Review Committee~~ or any Court provided for in this Title (i) who is related to the Respondent by
98 blood or marriage, (ii) who has knowledge of essential facts involved in the matter, (iii) who has a
99 close personal or professional relationship with the Respondent, any alleged Victim, or any
100 witness in the matter, or (iv) who reasonably believes himself or herself unable to render a fair
101 and independent judgment, shall be disqualified and excused from service in connection with the
102 matter.

103 Sec. 12. Presumption of ~~Innocence~~ *Non-Commission of an Offense*. There is a presumption of
104 ~~innocence that the Respondent did not commit the Offense alleged~~ until the presumption is
105 overcome by Clear and Convincing evidence.

106 Sec. 13. Standard of Proof. The standard of proof required to establish an Offense by the
107 Respondent by an Ecclesiastical Trial Court shall be that of Clear and Convincing evidence.

108 Sec. 14. Burden of Proof. The burden of proof to establish an Offense by a Respondent is upon the
109 Church Attorney.

110 Sec. 15. Roles of Chancellors, Vice Chancellors, etc. ~~Chancellors and Vice Chancellors~~ *Neither*
111 *the Chancellor nor a Vice Chancellor of the Diocese shall serve as Church Attorney or Lay*
112 *Assessor in that Diocese. The Presiding Bishop's Chancellor shall not serve as Church Attorneys*
113 ~~or Lay Assessors.~~ *Attorney or Lay Assessor in any proceeding against a Bishop of this Church.*
114 *The Church Attorney shall not be from the same law firm as the Chancellor or Vice Chancellor or*
115 *as the Chancellor to the Presiding Bishop or as a Lay Assessor.*

116 Sec. 16.—Amenability. *Jurisdiction.* Bishops, Priests, and Deacons are Amenable for Offenses
117 committed by them; a Bishop to a Court of Bishops, and a Priest or Deacon to the Ecclesiastical
118 Authority of the jurisdiction in which the Priest or Deacon is canonically resident at the time the
119 Charge is made or in which the Offense occurred, *except as provided in Canon IV.11.3(e)*

120 Sec. 17. Service of Notices and Citations. (a) A notice or Citation required by any law of this
121 Church to any Member of the Clergy to appear, at a certain time and place for the Trial of an
122 Offense, shall be deemed to be duly served if a copy thereof be delivered to the person to be
123 served, be left at the person's usual place of abode within the United States as to persons
124 Canonically resident in the United States, or as to persons Canonically resident in countries or
125 territories other than the United States at the person's usual place of abode within the country or
126 territory of residence with a person of suitable age and discretion, or be mailed by certified mail
127 return receipt requested to the person's usual place of abode within the United States or by
128 similar mail service if mailed in a country other than the United States, at least sixty days before
129 the day of appearance named therein, and in case the Member of the Clergy has departed from the
130 United States or other country or territory of Canonical Residence and has not been duly served, if
131 a copy of the Citation be published once a week for four successive weeks in such newspaper
132 printed in the jurisdiction in which the Member of the Clergy is cited to appear as the
133 Ecclesiastical Authority shall designate, the last publication to be three months before the day of
134 appearance. Acceptance of service will render unnecessary any further process of Citation.

135 (b) A notice or Citation, other than those above mentioned, required by any law of this Church,
136 when no other mode of service is provided, may be served personally, or by certified mail return
137 receipt requested, addressed to the person to be served, at the person's last known place of
138 residence, or by leaving a copy at the person's last usual place of abode within the United States
139 as to persons who are Canonically resident in the United States, or at the person's last known
140 usual place of abode in a country or territory other than the United States where the person is
141 Canonically resident, with a person of suitable age and discretion.

142 Sec. 18. Bishops. A reference in this Title to a Bishop intending to mean the Bishop holding
143 jurisdiction pursuant to Article II of the Constitution of this Church shall include a Bishop
144 Coadjutor, if specific jurisdiction for matters contemplated by this Title has been assigned to the
145 Bishop Coadjutor pursuant to Canon III.24.1(c)

146 Sec. 19. Alternate Ecclesiastical Trial Court. In the event that a Diocese cannot convene an
147 Ecclesiastical Trial Court due to vacancies, declinations to act, absences, resignations, challenges
148 or otherwise or due to the determination by the Standing Committee for good cause shown that
149 change in venue is needed, the Ecclesiastical Authority shall arrange for the Trial to be held by an
150 Ecclesiastical Trial Court of another ~~diocese~~ *Diocese* of that Province reasonably convenient for
151 the parties. The reasonable expenses of the Alternate Ecclesiastical Trial Court shall be the
152 responsibility of the Diocese from which the Presentment has issued.

153 Sec. 20. Expenses of Parties and Costs of Proceedings. Except as expressly provided in this Title,
154 *or applicable Diocesan canon*, all costs and, expenses *and fees* of the several parties shall be the
155 obligation of the party incurring them. The record of proceedings of a Diocesan Ecclesiastical
156 Trial Court shall be the expense of the Diocese. The record of proceedings of a Court of Review
157 of a Trial of a Priest or Deacon shall be the expense of the Province. The record of proceedings of

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158 a Review Committee, the Court for the Trial of a Bishop and the Court of Review of a Trial of a
159 Bishop shall be the expense of the General Convention. *Nothing in this Title precludes the*
160 *voluntary payment of a Respondent's costs, expenses and fees by any other party or person,*
161 *including a Diocese.*

162 Sec. 21. Absence, etc. of Presiding Bishop. If the Presiding Bishop should be absent, under a
163 disability rendering the Presiding Bishop unable to act, or otherwise disqualified, except as
164 expressly otherwise provided in this Title duties assigned to the Presiding Bishop under this Title
165 shall be performed by that Bishop who would be the next qualified Presiding Officer of the House
166 of Bishops.

167 Sec. 22. Effect of the Suspension of a Bishop. If the Bishop of a Diocese shall be subject to a
168 Sentence of Suspension, the body or person who would be the Ecclesiastical Authority of that
169 Diocese if there were no Bishop shall have authority to request episcopal assistance and Episcopal
170 Acts from another bishop *Bishop* of this Church.

171 Sec. 23. Privileged Communications. ~~No communication privileged under the law of the state or~~
172 ~~under applicable federal law~~ *Privileged Communication* shall be required to be disclosed.
173 Further, the secrecy of a confession is morally absolute for the confessor, and must under no
174 circumstances be broken.

175 Sec. ~~26~~ 24. Non-compliance with any procedural requirements set forth in this Title shall not be
176 grounds for the dismissal of any proceeding unless the non-compliance shall cause material and
177 substantial injustice to be done or seriously prejudice the rights of a Respondent as determined by
178 the Court on motion and hearing.

179 Sec. ~~27~~ 25. Former Sentence of Removal. Solely for the purposes of the application of these
180 Canons to persons who have received the pronouncement of the former ~~sentene~~ *Sentence* of
181 removal, the former ~~sentene~~ *Sentence* of removal shall be deemed to have been a Sentence of
182 Deposition.

1 CANON 15.

2 Of Terminology used in this Title

3 ~~Sec. 1.~~ Except as otherwise expressly provided or unless the context otherwise requires, as used
4 in this Title the following terms and phrases shall have the following meanings:

5 "Acknowledged" shall mean the execution of an instrument in form sufficient to record a deed in
6 the jurisdiction wherein the instrument has been executed.

7 "Admonish" shall mean to caution, advise or counsel against wrong practices or to warn against
8 the danger of an Offense.

9 "Admonition" shall mean ~~after a Judgment~~, a censure or reprimand which is a public and formal
10 reproof of the conduct of a Member of the Clergy.

11 "Advocate" shall mean a person, lay or clergy, ~~assigned by the Ecclesiastical Authority~~ *designated*
12 to support and assist a Complainant or an alleged Victim in any ~~proceedings~~ *proceeding*
13 contemplated by this Title.

14 "All the ~~members~~" *Members*" shall mean the total number of members of the body provided for
15 by Constitution or Canon without regard to absences, excused members, abstentions or vacancies.

- 16 “Amenable” shall mean subject, accountable, and responsible to the discipline of this Church.
- 17 ~~“Board of Inquiry” shall mean that body established under Canon IV.3(b) to investigate a Charge~~
- 18 ~~against a bishop and, if warranted, to issue a Presentment.~~
- 19 *“Amenable for Presentment for an Offense” shall mean that a reasonable suspicion exists that*
- 20 *the individual has been or may be accused of the commission of an Offense.*
- 21 “Canonically resident” shall mean the canonical residence or domicile of a Member of the Clergy
- 22 of this Church established by ordination or letters dimissory.
- 23 “Chancellor” shall mean a person appointed or elected to that office in a diocese *Diocese*, under
- 24 its Canons or otherwise by the Ecclesiastical Authority, and shall include Vice Chancellors or
- 25 similar legal officers *of the Diocese*. *“Chancellor” shall also include the Presiding Bishop’s*
- 26 *Chancellor.*
- 27 “Charge” shall mean a formal and Verified accusation against a Member of the Clergy that the
- 28 Member of the Clergy is ~~guilty of~~ *has committed* an Offense specified in ~~Canon IV.1.1.~~
- 29 “Church Attorney” shall mean (i) as to proceedings concerning Priests and Deacons, a duly
- 30 licensed attorney, appointed to investigate matters of ecclesiastical discipline on behalf of the
- 31 Standing Committee, to represent the Church in the prosecution of Presentments against Priests
- 32 and Deacons and to represent the Church in an appeal to the Court of Review of a Trial of a Priest
- 33 or Deacon; (ii) as to proceedings concerning bishops *Bishops*, a duly licensed attorney, appointed
- 34 to investigate matters of ecclesiastical discipline on behalf of a ~~Board of Inquiry~~ *the Review*
- 35 *Committee*, to represent the Church in the prosecution of Presentments against Bishops and to
- 36 represent the Church in an appeal to the Court of Review of a Trial of a Bishop. ~~The Church~~
- 37 ~~Attorney shall not be from the same law firm as a Chancellor or to the Chancellor to the Presiding~~
- 38 ~~Bishop or to a Lay Assessor. pursuant to Canon IV.5.9, and appointed by the Presenters pursuant~~
- 39 ~~to Canon IV.5.13.~~
- 40 “Citation” shall mean a written direction from an Ecclesiastical Court to a member of this Church
- 41 or person subject to the jurisdiction of this Church to appear and give testimony before that
- 42 Ecclesiastical Court.
- 43 “Clear and Convincing” shall mean proof sufficient to convince ordinarily prudent people that
- 44 there is a high probability that what is claimed actually happened. More than a preponderance of
- 45 the evidence is required but not proof beyond a reasonable doubt.
- 46 “Clerk of the Court” shall mean that person appointed by an Ecclesiastical Court to keep the
- 47 account of proceedings of the Court.
- 48 “Complainant” shall mean the person or body by whom a Charge is made.
- 49 “Conduct Unbecoming a Member of the Clergy” shall mean any disorder or neglect that
- 50 prejudices the reputation, good order and discipline of the Church, or any conduct of a nature to
- 51 bring material discredit upon the Church or the Holy Orders conferred by the Church.
- 52 ~~“Contumacy” shall mean the refusal or intentional omission of a Member of the Clergy who has~~
- 53 ~~been duly cited to appear and defend a Presentment issued against the Member of the Clergy, or,~~
- 54 ~~if the Member of the Clergy is duly before the Court, to obey some lawful order or direction made~~
- 55 ~~by the Court in the matter.~~
- 56 “Convention” shall mean the governing body or assembly of a diocese *Diocese* by whatever name
- 57 it is styled in that diocese *Diocese*.
- 58 “Court of Record” shall mean a secular civil or criminal court of the national government, a state,
- 59 territory or other jurisdiction wherein the Diocese is located which keeps a separate record of a
- 60 trial or issues its ~~Verdict or judgment~~ *Judgment* in writing sufficient on its face to state an

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61 Offense under this Title and as to be able to be certified or duly authenticated by the judge,
62 justice, clerk or other appropriate officer of that court.

63 “Crime” shall mean a positive or negative act in violation of a penal law which embraces acts
64 immoral or wrong in and of themselves. As used in this Title, “Crime” does not embrace acts or
65 conduct prohibited by statute to which no moral turpitude attaches and constituting Crimes only
66 because they are so prohibited.

67 “Deposition” shall mean a Sentence by which a Member of the Clergy is deprived of the right to
68 exercise the gifts and spiritual authority of ~~God~~ *God’s* word and sacraments conferred at
69 ordination.

70 “Ecclesiastical Authority” shall mean the Bishop of the diocese *Diocese* or, if there be none, the
71 Standing Committee or such other ecclesiastical authority established by the Constitution and
72 Canons of the diocese *Diocese*.

73 “Ecclesiastical Court” shall mean a court established under this Title.

74 “Ecclesiastical Trial Court” shall mean a Diocesan Court for the Trial of a Priest or Deacon
75 established pursuant to Canon IV.4(a) *and The Court for the Trial of a Bishop pursuant to Canon*
76 *IV.5.1.*

77 “Federal Rules of Appellate Procedure” shall mean *the Federal Rules of Appellate Procedure for*
78 *the United States District Courts, Title 28 United States Code, as amended from time to time and*
79 *as further set out in Appendix A, except as otherwise modified by express provisions of this Title.*

80 “Federal Rules of Evidence” shall mean ~~The~~ *the* Federal Rules of Evidence for United States
81 District Courts and Magistrates, *Title 28 United States Code*, as amended from time to time.

82 “Federal Rules of Civil Procedure” shall mean ~~The~~ *the* Federal Rules of Civil Procedure for the
83 United States District Courts, Title 28 ~~U.S.~~ *United States* Code, as amended from time to time
84 and as further set out in Appendix A ~~to these Canons~~, except as otherwise modified by express
85 provisions of this Title.

86 “Godly Admonition”: see Pastoral Direction.

87 “Inhibition” shall mean a written command from a Bishop that a Priest or Deacon shall cease
88 from exercising the gifts of ordination in the sacred *ordained* ministry as specified in the
89 Inhibition. When an Inhibition is issued to a ~~bishop~~ *Bishop* it may also command the ~~bishop~~
90 *Bishop* to cease all episcopal, *ministerial or canonical* acts.

91 “Judgment” shall mean the determination by an Ecclesiastical Trial Court that a Respondent has
92 or has not committed the Offense for which presented.

93 “Lay Assessor” shall mean a duly licensed attorney to advise in matters of law, *procedure and*
94 *evidence* affecting a Court or ~~Board of Inquiry in their~~ *Review Committee in its* proceedings.

95 “Limitations of Actions” shall mean the time within which a Charge must be filed with a
96 Standing Committee in a matter concerning a Priest or Deacon or filed with the Presiding Bishop
97 in a matter concerning a ~~bishop~~ *Bishop* as provided for in Canon IV.14.4.

98 “Member of the Clergy” shall mean Bishops, Priests and Deacons of this Church unless the
99 context shall exclude a Bishop.

100 “Minor” shall mean a person under the age of twenty-one years of age.

101 “Offense” shall mean any conduct or acts proscribed in Canon IV.1.1.

102 “Pastoral Direction” shall mean a written solemn warning from a Bishop to a Priest or Deacon
103 setting forth clearly the reasons for the Pastoral Direction given in the capacity of pastor, teacher
104 and canonical overseer, which is neither capricious or arbitrary in nature nor in any way contrary
105 to the Constitution and Canons of the Church, national or diocesan, and directed to some matter
106 which concerns the Doctrine, Discipline or worship of this Church or manner of life and behavior

107 of the Priest or Deacon addressed, and shall be deemed to include without limitation
108 “Admonition” and “Godly Admonition”.

109 “Presentment” shall mean the writing *under Canon IV.3.21(c) or* of a Standing Committee or a
110 ~~Board of Inquiry Review Committee~~ to an Ecclesiastical Trial Court that ~~an offense there are~~
111 ~~reasonable grounds to believe (i) an Offense~~ has been committed which is triable ~~and that there~~
112 ~~are reasonable grounds to believe that, and (ii) the person named therein has committed it.~~

113 “Presiding Bishop” shall mean the Presiding Bishop of this Church or, if there be none or the then
114 Presiding Bishop be absent or disabled, the presiding officer of the House of Bishops.

115 “Privileged Communications” shall mean (i) disclosures in confidence made by a person to a
116 Member of the Clergy with the purpose of seeking religious counsel, advice, solace, absolution or
117 ministration wherein the Member of the Clergy is acting in the capacity of spiritual advisor to the
118 person, and where the person making the disclosures has a reasonable expectation that the
119 communication will be kept in confidence, (ii) communications *privileged* under the law of the
120 state ~~and or~~ applicable federal law, and (iii) such other *privileged* communications as *are* defined
121 under ~~The the~~ Federal Rules of Evidence.

122 “Reasonable Cause” shall mean grounds sufficiently strong to warrant reasonable persons to
123 believe that the Charge is true.

124 “Record on Appeal” shall mean *such part of* the Presentment, original papers and exhibits filed in
125 the Trial Court, the transcript of proceedings, the Decision of the Trial Court and the Sentence
126 adjudged and to be imposed, *as may be designated by the parties pursuant to Rule 10 of the*
127 *Federal Rules of Appellate Procedure.*

128 “Remission” shall mean the forgiveness and termination of a Sentence imposed.

129 “Reporter” shall mean that person charged with the responsibility of taking the recording of the
130 proceedings.

131 “Respondent” shall mean a Member of the Clergy charged with an Offense.

132 “Restored” or “Restoration” shall mean the act of a Bishop or the Presiding Bishop remitting and
133 terminating a Sentence imposed and returning a Member of the Clergy to good standing in the
134 order to which the Member of the Clergy was ordained.

135 “Sentence” shall mean the sentence adjudged by an Ecclesiastical Court after a finding of *guilty a*
136 *commission of an Offense* or the lesser Sentence to be pronounced by a Bishop or the Presiding
137 Bishop, as the case may be.

138 “Standard of Proof” shall mean that nature of proof required for a Judgment by an Ecclesiastical
139 Court.

140 “Suspension” shall mean a Sentence by which the Member of the Clergy is directed to refrain
141 temporarily from the exercise of the gifts of ministry conferred by ordination.

142 “Temporary Inhibition” shall mean that Inhibition authorized by Canon IV.1.

143 “Trial” shall mean an evidentiary proceeding before an Ecclesiastical Court pursuant to this Title.

144 ~~“Verdict” shall mean the determination of an Ecclesiastical Court.~~

145 “Verification” shall mean a signature before a notary public or similar person authorized to take
146 acknowledgments of signatures on a document that states that the signer has personal knowledge
147 or has investigated the matters set forth in the document and that they are true to the best of the
148 signer’s knowledge and belief.

149 “Verified” shall mean that an instrument contains a Verification.

150 “Victim” shall mean a person who has been, or is, or is alleged to be the object of acts of the
151 Respondent.

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152 “Waiver and Voluntary Submission” shall mean a written instrument containing the information
153 required by this Title and Acknowledged by the person executing the same in accordance with
154 Canon IV.2.

1 APPENDIX A.

Although the text of the Federal Rules of Civil Procedure adopted in 1994 as Appendix A to Title IV are printed in italics in the Constitution & Canons book, for clarity and consistency with the rest of the Commission’s proposal on Title IV, only proposed changes are printed in italics.

2 [Federal Rules of Civil Procedure as modified and adopted for use in the administration of Title
3 IV, The Canons of the Protestant Episcopal Church in the United States.]

4 RULE 4. Summons

5 (a) Form. The summons shall be signed by the clerk, identify the court and the parties, be directed
6 to the accused *Respondent* and state the name and address of the Church *Advocate Attorney*. It
7 shall state the time within which the accused *Respondent* must appear and defend, and notify the
8 accused *Respondent* that failure to do so will result in a judgment of ~~of~~ *guilt* that the *Respondent*
9 committed the Offense and place the accused *Respondent* at risk for a ~~sentene~~ *Sentence* to be
10 pronounced at a later date. The ~~court~~ *Court* may allow a summons to be amended.

11 (c) Service with Complaint (Presentment); by Whom Made.

12 (1) A summons shall be served together with a copy of the Presentment.

13 (2) Service may be made by any person who is not a direct party and who is at least 18 years of
14 age.

15 (d) Waiver of Service; Duty to Save Costs of Service; Request to Waive.

16 [The provisions of FRCP 4(d) shall apply noting that the “Plaintiff” shall be the Church as
17 represented by the Church *Advocate Attorney*; the “Defendant” shall be the accused *Respondent*;
18 and, the “Complaint” shall be the Presentment.]

19 (e) Service Upon Individuals Within a Judicial District of the United States.

20 [The provisions of FRCP 4(e) shall apply noting that service may be made upon individuals in any
21 territorial area wherein episcopal jurisdiction of this Church is recognized.]

22 (1) Proof of Service. If service is not waived, the person effecting service shall make proof
23 thereof by affidavit or sworn
24 statement to the court.

25 RULE 5. Service and filing of Pleadings and Other Papers. [FRCP 5, as written.]

26 RULE 6. Time. [FRCP 6, as written.]

27 RULE 8. General Rule of Pleading. [FRCP 8, as written.]

28 RULE 10. Form of Pleadings. [FRCP 10, as written, deleting the file number and its designation.]

29 RULE 11. Signing of Pleadings, Motions and Other Papers; Sanctions [FRCP 11, as written
30 deleting all references to sanctions.]

31 RULE 12. Defenses and Objections - When and How Presented - By Pleading or Motion - Motion
32 for Judgment on the Pleadings.

33 (a) When presented. Unless a different time is prescribed, a accused *Respondent* shall serve and
34 answer.

35 (A) within 20 days after being served a Summons and Presentment, or

36 (B) if service of the summons has been timely waived on request under Rule 4(d), within 60
37 days after the date when the request for waiver was sent.

38 (b) How presented. [as written.]

39 (d) Preliminary Hearings. [as written.]

40 (e) Motion for More Definite Statement. [as written.]

41 RULE 15. Amended and Supplemental Pleadings. [FRCP 15, as written, deleting all reference to
42 the "United States" as a party.]

43 RULE 29. Stipulations Regarding Discovery. [FRCP 29, as written, adding the following:]

44 The court, upon application, may order Discovery in all or any forms to take place, under such
45 terms and conditions as the court may prescribe.

46 RULE 32. Use of Depositions in Court Proceedings. [FRCP 32, as written.]

47 RULE 33. Interrogatories to Parties. [FRCP 33, as written.]

48 RULE 34. Production of Document, etc. [FRCP 34, as written.]

49 RULE 36. Requests for Admissions. [FRCP 36, as written.]

50 RULE 43. Taking of Testimony. [FRCP 43, as written.]

51 RULE 56. Summary Judgment [FRCP 56]

52 RULE 61. Harmless Error. [FRCP 61, as written.]

53 *[Federal Rules of Civil Appellate Procedure as modified and adopted for use in the*
54 *administration of Title IV, The Canons of the Protestant Episcopal Church in the United States.]*

55 *Rule 1. Scope of Rules. These rules govern procedure in appeals to Courts of Review as provided*
56 *in Title IV, Canon 4.46 and Title IV, Canon 6.12.*

57 *Rule 2. Suspension of Rules. [FRAP 2 as written.]*

58 *Rule 10. The Record of Appeal.*

59 *(d) Agreed Statement as the Record on Appeal. In lieu of the Record on Appeal as defined in*
60 *subdivision (a) of this rule, the parties may prepare and sign a statement of the case showing how*
61 *the issues presented by the appeal arose and were decided by the Trial Court and setting forth*
62 *only so many of the facts averred and proved or sought to be proved as are essential to a decision*

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63 of the issues presented. If the statement conforms to the truth, it, together with such additions as
64 the Court may consider necessary fully to present the issues raised by the appeal, shall be
65 approved by the Trial Court and shall be transmitted to the Court of Review as the Record on
66 Appeal.

67 (e) *Correction or Modification of the Record on Appeal.* Any dispute as to whether the Record on
68 Appeal truly discloses what occurred in the Trial Court shall be addressed to and resolved by the
69 Trial Court.

70 *Rule 25. Filing and Service.*

71 (a) *Filing.* A paper required or permitted to be filed in the Court of Review must be filed with the
72 Clerk of the Court of Review. Filing may be accomplished by mail addressed to the Clerk. Filing
73 is not timely unless the Clerk receives the papers within the time fixed for filing, except that briefs
74 and appendices are treated as filed when mailed. A Court of Review may permit filing by
75 facsimile or other electronic means.

76 (b) *Service of All Papers Required.* [FRAP 25(b) as written.]

77 (c) *Manner of Service.* [FRAP 25(c) as written.]

78 (d) *Proof of Service.* [FRAP 25(c) as written, substituting "Rule 25(a)" for "Rule 25(a)(2)(B)"]

79 *Rule 26. Computation and Extension of Time.* [FRAP 26 as written, substituting "Court of
80 Review" for "Court of Appeals" and deleting the second sentence of subdivision (b)]

81 *Rule 28. Briefs.*

82 (a) *Appellant's Brief.* The brief of the appellant must contain, under appropriate headings and in
83 the order here indicated:

84 (1) A table of contents with page references, and a table of cases, canons or authorities with
85 page references.

86 (2) A statement of the issues presented for review.

87 (3) A statement of the case, including a description of the course of proceedings and a
88 statement of the facts relevant to the issues presented for review, with appropriate references to
89 the record.

90 (4) A brief summary of the argument.

91 (5) An argument. The argument must contain the contentions of the appellant on the issues
92 presented and the reasons therefor, with citations to the authorities and parts of the record
93 relied on.

94 (6) A short conclusion stating the precise relief sought.

95 (b) *Appellee's Brief.* The brief of appellee must conform to the requirements of paragraphs (a)(1),
96 (4), (5), and (6)

97 (c) *Reply Brief.* Appellant may file a brief in reply to the brief of appellee, and if the appellee has
98 cross-appealed, the appellee may file a brief in reply to the response of the appellant to the issues
99 presented in the cross-appeal. All reply briefs shall contain a table of contents and a table of
100 authorities cited with page references.

101 (g) *Length of Briefs.* Except by permission of the Court of Review, principal briefs shall not
102 exceed fifty (50) pages and reply briefs must not exceed twenty-five (25) pages exclusive of pages
103 containing the table of contents, table of authorities, proof of service and any addendum.

104 *Rule 29. Brief of an Amicus Curiae. A brief of an amicus curiae may be filed only by leave of the*
105 *Court of Review granted on motion or at the request of the Court. A motion of an amicus curiae*
106 *to participate in the oral argument will be granted only for extraordinary reasons.*

107 *Rule 30. Appendix to the Briefs. The appellant must prepare and file an appendix to the briefs*
108 *containing (1) any relevant portions of the pleadings or presentment; (2) the decision or opinion*
109 *in question; and (3) any other parts of the record to which the parties wish to direct the*
110 *particular attention of the Court of Review. The appendix must be filed with the brief, unless an*
111 *extension is granted by the Court of Review.*

112 *Rule 32. Forms of Briefs, the Appendix and Other Papers. Briefs, appendices and other papers*
113 *filed with the Court of Review may be produced by standard typographic printing or by any*
114 *duplicating or copying process which produces a clear black image on white paper. All printed*
115 *matter must appear in at least 11 point type on unglazed, white paper, and shall be bound in*
116 *volumes having pages not exceeding 8 1/2 by 11 inches, typed matter must be double spaced, with*
117 *numbered pages. The front cover shall contain (1) the name of the court; (2) caption of the case;*
118 *(3) nature of the proceedings in the court; (4) title of the document; and (5) the names and*
119 *addresses of counsel representing the party on whose behalf the document is filed.*

120 *Rule 34. Oral Argument.*

121 *(a) In General. Oral argument, if requested, shall be allowed in all appeals.*

122 *(b) Notice of Argument. The Presiding Judge of the Court of Review shall provide at least thirty*
123 *(3) day's written notice of the time and place of oral argument to all parties to the appeal.*

124 *(c) Order and Content of Argument. The hearing of oral argument shall proceed with the*
125 *argument of appellant, argument of appellee, and rebuttal by appellant. Additional opportunities*
126 *to present argument may be afforded by the Court so long as the appellant receives the final*
127 *opportunity to speak. During the oral argument, the Court may address questions to any*
128 *participant in the oral argument, but shall not receive any evidence not contained in the Record*
129 *of Appeal.*

The Board for Church Deployment

MEMBERSHIP

The Rt. Rev. Robert H. Johnson (Western North Carolina) 1997, *Chair*
The Rt. Rev. William E. Smalley (Kansas) 2000
The Rt. Rev. Vincent W. Warner, Jr. (Olympia) 2000
The Ven. Richard I. Cluett (Bethlehem) 2000
The Rev. Canon Carlson Gerda (Chicago) 2000
The Very Rev. Joel A. Gibson (Minnesota) 1997
The Rev. Fran Toy (California) 2000
Mr. John R. Harris (Iowa) 1997
Ms. Jean Mulligan (New Hampshire) 2000
Canon Barbara J. Price (Western New York) 1997
The Rt. Rev. Creighton Robertson (South Dakota) 1997 replaced
The Rt. Jane Holmes Dixon (Washington)
Professor Joseph H. Smith (Springfield) 1997

Commission representatives at General Convention

Bishop Robert H. Johnson and Deputy Richard I. Cluett are authorized to receive non-substantive amendments to the report.

SUMMARY OF THE BOARD'S WORK

Once again the Board for Church Deployment has a booth in the in the exhibition hall of this Convention, staffed by Board members and CDO personnel. There will be a modem hook-up with the CDO computer so that registrants can update their Personal Profiles right in the booth. Order forms for CDO materials and copies of the Positions Open Bulletin will also be available.

The Board for Church Deployment meets six times during the triennium. Additional meetings of various Board committees are held as needed. The objectives established for the 1994-97 triennium have been addressed as outlined below.

I. The development of a comprehensive communications strategy and program for the Church Deployment Board and the Church Deployment Office.

Much of the communications strategy for this triennium has revolved around greater use of the rapidly evolving computer and networking technology. The Church Deployment Office was put on the Quest Network in 1995. Two Quest meetings involving Diocesan Deployment Officers have been helpful in maintaining communication with that constituency. As the word gets out, we are receiving more inquiries and orders for CDO goods and services through Quest and the Internet. In late 1996 plans were made to make the CDO Positions Open Bulletin available on the Web. This will enable subscribers to the Positions Open Bulletin to receive updates throughout each month. Plans are also being made for greater use of the national publications of the Episcopal Church.

II. Work with diocesan deployment officers to strengthen their ministries through:**A. Facilitating a second National Deployment Officers' Conference.**

A National Deployment Officers Conference was held in San Antonio in May of 1995, attended by 70 persons from 60 dioceses and two seminaries. Programs and workshops were featured on:

- bishops and deployment
- diversity in deployment
- outplacement
- addiction/recovery and deployment
- HIV/AIDS in the workplace
- clergy wellness
- background checks
- deployment for "part time" ministries
- deployment of clergy couples

B. Addressing the issue of outplacement.

This was the subject of a major workshop at the National Deployment Officers Conference. The Church Deployment Board and the Office have also been in communication with the Church Pension Group regarding this issue with respect to their Clergy Wellness Initiative.

C. Finding ways to shorten length of the normal vacancy, search period.

This has been addressed primarily in the training of diocesan deployment officers and in sharing of models in regional and provincial gatherings of deployment officers.

D. Orientation, networking and training of deployment officers.

Training sessions are held semi-annually, with an average attendance of 12-15. The syllabus includes an introduction to CDO and the Church Deployment Board, Bible study, theology, the personal profile, registration, updating, profile workshops, vacancy consultation, parish profiles, CDO computer searches, position profiles, auxiliary systems, other CDO services, and diocesan policy issues, including confidentiality and security, background checks, and roles in the deployment process. Shorter refresher courses and special training programs are offered as requested and needed.

The Church Deployment Office has worked with the Board to develop a comprehensive set of diocesan resources for deployment, entitled *Choosing to Serve*.

The Executive Director of CDO, and on occasion other members of the CDO staff, meet with each provincial and regional gathering of diocesan deployment officers. Each province meets at least once a year, and most meet twice a year. CDO is represented at all of these gatherings for networking, support, training, etc.

The Executive Director of CDO issues a monthly Deployment Letter that is sent to all bishops and diocesan deployment officers. This letter facilitates communication between the office and dioceses, and enables CDO to share news of developments in the field of deployment, new publications, training opportunities, forthcoming meetings, and networking opportunities, etc.

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III. Greater utilization of the CDO system by and for lay professionals in the Church.

CDO is in regular communication with the National Network of Lay Professionals, which continues to encourage its constituents to register with CDO. This provides an opportunity for networking, education, support, and encouragement of lay professionals to make greater use of the CDO system.

CDO helped to facilitate the first Colloquium of Church Workers in May 1996. This provided an opportunity for sharing of lay deployment concerns with such organizations of lay professionals as the NNLP, Bishop's Executive Secretaries Together, the Association of Anglican Musicians, Episcopal Communicators, and others. The Colloquium is making plans to continue meeting, and is planning a coordinated presence in the exhibition area of the General Convention in Philadelphia. The Church Deployment Board and Office will continue to be part of that initiative.

Much work remains to be done in this area, but slow, steady progress is being made. It is important that the church at large recognize the lay professionals in its midst, and that dioceses, parishes, and other organizations make greater use of the Church Deployment Office to list lay professional positions and to conduct searches to fill such positions.

IV. Continue to work for the fair and equitable deployment of women and ethnic minorities.

This is, and has been, an ongoing issue for the Church Deployment Board at the Church Deployment Office since their inception. The Board has been considering the development of printed resources, video tapes, etc. to help the church to address issues of diversity and inclusivity in its deployment practices, particularly at the parish level. This work goes on.

Since the 1970's CDO has been guided by the consistent policy of the Church Deployment Board:

- that the Church Deployment Office make use of every opportunity to lead the church into providing at all levels of opportunity for employment regardless of race, marital status, age, or sex, and
- that to that end the Church Deployment Office establish and make known to the church a policy of not using such categories in searching its files for the purpose of deployment, except to further positive action the deployment of women and minorities.

Until 1992 CDO, in implementing this policy, conducted affirmative action searches for women and/or minorities at the request of the dioceses. Since 1992 CDO has conducted such affirmative action searches at its own initiative, and now ensures that all lists that are sent from CDO will include representative numbers of women and minorities.

One of the above-mentioned success stories provided the subject matter for a case study presentation at the National Deployment Officers Conference in May 1995. This presentation demonstrated the importance of the convergence of Church Deployment Board policy, Church Deployment Office searching procedures, diocesan policy, good consulting procedures, prayerfulness on the part of search communities and vestries, and the openness of potential candidates to the process, so the church may successfully reflect its diversity in its placement of clergy.

In October 1996 the Church Deployment Office met with ethnic network representatives at the Episcopal Church Center to try to find ways that the various groups can work together to improve the Episcopal Church's personnel procedures.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

1. Continue to expand the use of technology to make CDO services and information more readily available to bishops, diocesan deployment officers, clergy, lay professionals, and congregations through both electronic and print media.
2. Continue to work with diocesan deployment officers to strengthen their ministries through:
 - facilitating a triennial National Deployment Officers' Conference;
 - orientations, networking, and training of deployment officers;
 - making computerized deployment data available in a work table format;
 - facilitating the establishment of principles and standards for role and operations of deployment officers.
3. Continue to work toward greater use of the CDO system by and for lay professionals in the church.
4. Continue to work for the fair and equitable deployment of women and ethnic minorities.
5. Work with other professional ministry development bodies (i.e. Board for Theological Education, Council for the Development of Ministry) to identify and address areas of common concern, especially:
 - support and development of intentional ministries that are bi-vocational by choice;
 - specialized ministry needs and the supply of clergy for specialized ministries;
 - innovative methods of training and formation and new ways of doing ministry;
 - education of the church regarding attitudes about specialized and innovative ministries.
6. In the event that the proposed Concordat of Agreement is adopted by both the Episcopal Church and the Evangelical Lutheran Church in America, explore ways to work with the ELCA on deployment issues.

RESOLUTIONS

Resolution A016 Church Deployment Board Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Assessment
- 2 Budget of the General Convention the sum of \$60,000 during the triennium 1998-2000 for the
- 3 expenses of Board for Church Deployment.

Resolution A017 Amend Canons IV.12.9 and IV.13.5: Church Deployment Office Notification

- 1 *Resolved*, the House of _____ concurring, That Canons IV.12.9 and IV.13.5 be amended as
- 2 follows:
- 3 Sec. 9. When the Sentence is pronounced, the Bishop who pronounces it shall give notice thereof
- 4 without delay in writing to every Member of the Clergy, each Vestry and the Secretary of the
- 5 Convention and the Standing Committee of the Diocese in which the person so sentenced was
- 6 canonically resident and in which the Sentence is pronounced, which shall be added to the official
- 7 records of each Diocese; to the Presiding Bishop, to all other bishops of this Church, and where
- 8 there is no Bishop, to the Ecclesiastical Authority of each Diocese of this Church; to the Recorder;

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9 *to the Church Deployment Office*; and to the Secretary of the House of Bishops, who shall deposit
10 and preserve such notice among the archives of the House. The notice shall specify under what
11 Canon the Priest or Deacon has been suspended or deposed.

12 Sec. 5.

13 A Bishop who shall grant Remission for any Sentence of Removal or Deposition shall, without
14 delay, give due notice thereof under the Bishop's own hand sending the notice in a sealed
15 envelope to every Member of the Clergy, each Vestry, the Secretary of the Convention and the
16 Standing Committee of the Diocese, which shall be added to the official records of the Diocese; to
17 the Presiding Bishop, to all other Bishops of this Church, and where there is no Bishop, to the
18 Ecclesiastical Authority of each Diocese of this Church; to the Recorder; *to the Church*
19 *Deployment Office*; and to the Secretary of the House of Bishops and Secretary of the House of
20 Deputies, who shall deposit and preserve the notice among the archives of those Houses giving,
21 with the full name of the person restored, the date of the Removal or Deposition, and the Order of
22 the Ministry to which that person is restored.

Explanation

This proposal would add the Church Deployment Office to the list of officers and agencies to be notified in case of deposition, etc. The Church Deployment Office is responsible for maintaining a personnel file on clergy and distributing information from that file to dioceses and congregations. Since deposition would automatically render a member of the clergy unqualified for clergy deployment, CDO should be on the canonical notification lists. This will enable CDO to ensure that only profiles of clergy in good standing will be circulated.

The Standing Commission on Ecumenical Relations

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ECUMENICAL RELATIONS

A. MEMBERSHIP

Bishops

- The Rt. Rev. William G. Burrill (Rochester) 2000
- The Rt. Rev. C. Christopher Epting (Iowa) 1997, *Executive Council Liaison*
- The Rt. Rev. Edwin F. Gulick (Kentucky) 2000
- The Rt. Rev. David B. Joslin (Central New York) 2000
- The Rt. Rev. Rustin Kimsey (Eastern Oregon) 2000, *Chair*
- The Rt. Rev. Harry W. Shipps (Georgia) 1997

Presbyters

- The Rev. Dr. Rena Karefa-Smart (Washington) 1997
- The Rev. S. Albert Kennington (Central Gulf Coast) 2000
- The Rev. Lucinda Laird (Newark) 2000 replaced
 - The Rt. Rev. Leo Alard (Texas)
- The Rev. Dr. Alfred Moss (Virginia) 2000
- The Rev. Canon David Seger (Northern Indiana) 2000 replaced
 - The Rev. Elizabeth Z. Turner (Connecticut)
- The Rev. Canon David Veal (Northwest Texas) 2000

Lay Persons

- Dr. Marsha L. Dutton (Indianapolis) 1997
- Dr. R. William Franklin (New York) 1997
- The Hon. Paul Game (Southwest Florida) 2000
- Mrs. Marge Gross (South Dakota) 2000, *Vice Chair*
- Dr. Alda Marsh Morgan (California) 2000
- Ms. Dorothy Rose (Central New York) 1997

Adjunct

- Ms. Midge Roof, President EDEO

Consultants

- The Rev. Canon Ashton Brooks
- The Rt. Rev. Leopoldo Alard (1995)

Staff

- The Rev. Canon David W. Perry, Ecumenical Officer
- The Rev. Dr. William A. Norgren, consultant to the Ecumenical Office
- The Rev. Dr. J. Robert Wright, consultant to the Ecumenical Office

B. INTRODUCTION

The responsibilities of the Standing Commission on Ecumenical Relations (SCER) are described as follows in Canon I.1.2(n)(3):

- 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;
- to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention; and
- to nominate for appointment by the Presiding Bishop, with the advice and consent of the Executive Council, persons to serve on the governing bodies of ecumenical organizations to which this church

belongs by action of the General Convention and to participate in major conferences as convened by such organizations.

The formal responses to the Commission's mandates are described in the following pages. We are privileged to present this work to you for your consideration and we wish to say a word about the community we have been in this process.

We are diverse though we share a common Christian faith as members of the Episcopal Church. We come from different places. Our theological persuasions and our different roles in the church and the world depict a varied collage of Christian faith and witness. Our personal faith journeys are distinctive and our professional capacities span a wide and useful spectrum. And through God's call to us to plunge into ecumenical issues we have come to know a unity in Christ which we advocate for others.

In our immersion in ecumenism we have experienced keen scholarship, respect for other faith traditions, spirited debate, moments of transformation, and a deepening of our commitment to Jesus Christ. Such renewal has opened for us new signs of unity and stirring opportunities for pursuing our mission.

The primary focus of our commission's work has been on the Concordat of Agreement proposal between the Evangelical Lutheran Church in America and the Episcopal Church. We are grateful to the Lutheran-Episcopal Joint Coordinating Committee and to all those of both our constituencies who have labored to bring us to this historic moment in ecumenical relations.

C. CHURCHES IN FULL COMMUNION

Old Catholic Churches

Since 1934 and 1940, on the basis of the Bonn Concordat of 1931, the Episcopal Church has been in communion with the Old Catholic Churches of the Union of Utrecht. This ecclesial relationship is a very important one and continues to enrich our sense of Christian unity. During this triennium, the International Anglican - Old Catholic Theological Conference, chaired by the Right Rev. Henry Richmond, Bishop of Repton in England, has not met.

During this triennium the Rt. Rev. Jeffery Rowthorn has represented our church in maintaining communion with the Old Catholic Churches in Europe. The Diocese of Eau Claire has entered a "Joint Agreement" with the Old Catholic Diocese of Germany to enhance communion, fellowship, and mutual spiritual support.

SCER Goals for the Triennium

1. To maintain and enhance friendships between our two churches by supporting the efforts of the Rt. Rev. Jeffery Rowthorn, Suffragan Bishop for the Convocation of American Churches in Europe.
2. To increase contact between representatives of the Episcopal Church and Old Catholic Churches in Europe.

Philippine Independent Church

The Philippine Independent Church and the Episcopal Church share full communion. Of particular on-going concern is the relationship of the Episcopal Church to lay and clergy members of the Philippine Independent Church living in the United States. In some instances, members of

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the Philippine Independent Church worship in Episcopal parishes. In other instances, there are PIC congregations served by the Philippine Independent Church or Episcopal clergy and they often share facilities with Episcopal churches. The Rt. Rev. Vic Esclamado serves as the Philippine Independent Church Bishop of the Diocese of the United States and Canada.

The Joint Council of the Philippine Independent Church and the Episcopal Church work to facilitate mutual mission and ministry and communication between the two churches and is especially dedicated to addressing challenges and opportunities that emerge in the relationship of the two churches in the United States. Resolution A027 of the 1994 General Convention directed the Joint Council to propose a common Statement of Mission (based on the 1931 Concordat) to advance the interests and mutual responsibility between the two churches in the USA. The Joint Council began that work in the fall of 1996 and shall complete that Joint Statement of Mission in the Spring of 1997.

D. OFFICIAL DIALOGUES

Anglican - Methodist

The current Anglican-Methodist dialogue is at a crucial stage. The Anglican-Methodist International Commission created by the Anglican Consultative Council and the World Methodist Council in 1991, held its third, and perhaps final, meeting at Kanuga in North Carolina in January, 1996. Previous meetings in Jerusalem (1992) and Dublin (1993) had produced an Interim Report which was widely circulated for study and comment. At Kanuga, the Commission, co-chaired by Bishop William B. Oden, United Methodist Bishop of Louisiana, and the Very Rev. Justus Marcus, Anglican Dean of Kimberly Cathedral, South Africa, considered twenty-one responses to the Interim Report from around the world, as well as further thinking by members of the Commission itself. The result was *Sharing in the Apostolic Communion* (London/Lake Junaleska, 1996), a report to the World Methodist Council (1996) and the Lambeth Conference (1998). After extensive discussion of the historical, theological, mission, and polity issues, the final proposals were as follows.

Proposals To Enable Our Two Communion To Grow In Worship, Mutual Care And Mission Together

The Commission requests the two responsible bodies to adopt the following two resolutions:

- I. As the basis for growth into fuller communion between Anglicans and Methodists in faith, mission and sacramental life, we the Lambeth Conference/the World Methodist Council, together with the World Methodist Council/the Lambeth Conference, affirm and recognize that:
 - Both Anglicans and Methodists belong to the one, holy, catholic, and apostolic church of Jesus Christ and participate in the apostolic mission of the whole people of God.
 - In the churches of our two Communion the Word of God is authentically preached and the sacraments instituted by Christ are duly administered.
 - Our churches share in the common confession and heritage of the apostolic faith.
- II. In virtue of this recognition of each other's apostolicity as churches, we the Lambeth Conference/the World Methodist Council agree to establish a joint working group:
 - to prepare a way of celebrating this mutual recognition;

- to prepare, in full accordance with the principles agreed in the report of the Anglican-Methodist International Commission, guidelines for procedures whereby the competent authorities at appropriate geographical levels would be enabled to implement:
 - the mutual recognition of members;
 - Eucharistic communion going beyond mutual hospitality;
 - mutual recognition and inter-changeability of ministries and rites;
 - structures of common decision-making.

In August 1996, the World Methodist Council, meeting in Rio de Janeiro, adopted these proposals. The proposals now go to the Lambeth Conference next year and, if accepted, subsequently to the Anglican and Methodist national church bodies for consideration and further implementation.

Episcopal representatives on the Anglican Methodist International Commission were the Rev. Dr. Patricia Wilson-Kastner, formerly professor at the General Theological Seminary; and the Very Rev. Dr. Guy F. Lytle, III., Dean of the School of Theology of the University of the South, Sewanee, Tennessee. During this triennium, several presentations about the work of this Commission were made to a joint clergy conference in Louisiana (Bishop Oden and Dean Lytle); to a forum at Duke Divinity School (Geoffrey Wainwright, Lytle), and at Sewanee (Lytle and Don Armentrout).

The dialogue between the Methodist Episcopal churches (African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Christian Methodist Episcopal Church) and the Episcopal Church, which had its first meeting in 1992, has not reconvened.

A more positive note is the example of grassroots Episcopal - United Methodist ecumenical work going on for several years now in North Carolina led by a commission chaired by Dr. Patricia Page of Durham. This group met with the International Commission at Kanuga and engaged in useful conversation.

The Church of England is planning to reopen the discussions that foundered in that country in the late 1960's. The future of these discussions could have wide-ranging impact.

Preliminary conversations regarding the start up of a dialogue between the United Methodist Church and the Episcopal Church have occurred. It is hoped that such a dialogue will focus on and connect with local ecumenical activities throughout the United States.

In 1998, conversations between the Episcopal Church and the historic black Methodist Episcopal Churches (AME, AMEZ, CME) already begun under the initiative of Presiding Bishop Browning, should resume again with the goal of establishing a formal and regular dialogue.

Anglican - Oriental Orthodox

During the past triennium there was no meeting of the Anglican-Oriental Orthodox Consultation in the USA or of the international Anglican Forum with the same churches.

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The major ecumenical event involving these churches in the USA during the same period, the first pontifical visit to this country of the new Supreme Patriarch and Catholicos of All Armenians, His Holiness Karekin I, was warmly saluted by the Episcopal Church in a luncheon given in his honor by the Presiding Bishop in New York on January 12, 1996. In remarks prepared for this occasion recalling the many past contacts of the Catholicos with Anglicans, Bishop Browning saluted him for his "heroic and timely witness in the land of Lebanon" and said: "Now you face a new challenge in another troubled land as Supreme Patriarch and Catholicos of All Armenians. In humility and admiration, the Episcopal Church wishes to support you in this apostolic task, and it rejects the proselytizing of those churches from outside who would take unfair advantage of a difficult situation. It is our prayer that in this new role your enlightened leadership will flourish, even as it looks to the enlightenment of Armenia itself under your first predecessor Saint Gregory the Illuminator, whom the Episcopal Church now commemorates in its own calendar of saints."

The Episcopal Church and the Presiding Bishop were also represented at two other events of great importance in the life of another of these churches, the Syrian Orthodox Church. Heralding the accession of His Eminence Metropolitan Mor Kyrillos Ephraim Karim as the new Patriarchal Vicar of the Archdiocese of the Syrian Orthodox Church for the Eastern United States on March 3, 1996, the Presiding Bishop said: "You now represent, in this country, an indigenous Orthodox church from the Middle East, a troubled part of the world that is especially prominent in our concern and prayers. The Episcopal Church has had long and friendly relations with your church, and His Holiness, your Patriarch in Damascus, is held in the highest regard among us." Once again the Episcopal Church was represented at the consecration of the new St. Mark's Syrian Orthodox Cathedral in Teaneck, New Jersey, as the cathedral church for the Eastern Diocese, on December 8, 1996.

Anglican - Orthodox

During the last triennium there were no new developments regarding the Anglican-Orthodox Theological Consultation. The dialogue was suspended in 1991 by our Orthodox partners. Several attempts have been made to get the dialogue organized and moving again, and while the situation now looks promising, no official meetings of the consultation have been held since its suspension. Most recently, the retirement of Archbishop Iakovos in the Summer of 1996 precluded the possibility of any meetings. The new primate of the Greek Orthodox Archdiocese, Archbishop Spyridon, was enthroned in September.

While the official dialogue has been dormant, a number of unofficial contacts to maintain good relationships with our oldest ecumenical partner have occurred. On-going contacts with the Ecumenical Patriarchate have been cordial and helpful. At the present time, the situation looks promising for a resumption of the dialogue.

Anglican - Roman Catholic

The Anglican-Roman Catholic Dialogue in the United States has met four times during the last triennium. Having passed through a season of easy enthusiasm and hope, the dialogue has moved to a deeper and more demanding level.

A joint pilgrimage of Roman Catholic and Episcopal bishops to Rome and Canterbury in November 1994 functioned as an important sign of the commitment of our two churches to our

ongoing dialogue toward full communion between us. In the course of these bishops' meetings, both with the Archbishop and Pope John Paul II, the commitments of the Anglican Communion and the Roman Catholic Church to overcoming the remaining barriers to our full communion with one another were reaffirmed.

We have been further encouraged by the Vatican's acceptance of the elucidations to the Final Report of the Anglican-Roman Catholic International Commission II with the declaration "no further clarification is needed at this time."

The Archbishop of Canterbury's visit to the Pope in December 1996 and the joint statement that issued from that visit affirm the work of ARCIC I and II, stating that the agreed statements that have issued from our international dialogue deserve to be more widely known and require analysis, reflection, and response. It further states, "It may be opportune at this stage in our journey to consult further about how the relationship between the Anglican Communion and the Catholic Church is to progress. At the same time, we encourage ARCIC to continue and deepen our theological dialogue."

In the Encyclical *Ut Unum Sint*, the Pope calls for "fraternal dialogue" on the ministry of the Bishop of Rome in the service of unity. This invitation to reflect upon the exercise of the Petrine office in the life of the larger church was renewed during the Archbishop's visit: "Without renouncing in any way what is essential to this ministry in accordance with Christ's will, may we together discover the forms in which it will be accepted by all Christians as a service of love."

The joint declaration of the Pope and the Archbishop that we must "continue and deepen our theological dialogue" and seek further convergence on authority in the church provided a renewed impetus for our work in the U.S. and our commitment over the next three years to explore the questions of ecclesiology, the sources and exercise of authority in our two ecclesial communities, the relationship between the local and universal church, ways of discerning the movement of the Spirit in the life of the household of faith, and the nature of catholicity and the degree of agreement and communion we as Anglicans and Roman Catholics already share.

In this work ahead of us, we hope to be working in close collaboration with the ecumenical officers of our several dioceses and drawing upon the rich experience of our two churches at the local level.

In this regard, we call upon dioceses that have covenant relationships with Roman Catholic dioceses to accept the request of the Pope and the Archbishop to analyze, reflect upon, and respond to the agreed statements produced by ARCIC II "on salvation and the Church, the understanding of Church as communion, and on the kind of life and fidelity to Christ we seek to share."

We note the new direction of the Anglican Centre in Rome, which will soon be moving into larger quarters, and its important role as a visible presence as well as a place of meeting and study. Cardinal Edward Cassidy, President of the Pontifical Council for Christian Unity, has stressed the importance of the Centre and its work, and the Archbishop of Canterbury has pledged the support

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of the Anglican Communion through the year 2000. At present, the Presiding Bishop, and Episcopal dioceses, parishes, and individuals contribute only \$20,000 in annual support.

SCER Goals for the Triennium

1. In the United States, determine with Roman Catholic leadership realistic goals and methods of dialogue in light of the impasse on reconciliation of ministries given recent statements on “infallibility” of the ban on the ordination of women. Face honestly what the Vatican is calling “the new situation.”
2. Determine an Anglican policy toward Rome if there is continued Roman silence on the issue of Anglican orders.
3. Determine a long term strategy for dealing with transfers of ecclesiastical obedience in both directions.
4. Continue to participate in, and develop financial support for, the Anglican Centre in Rome.
5. Encourage dioceses which have covenant relationships with Roman Catholic dioceses to study and respond to the agreed statements of ARCIC II, EDEO, and NADEO to coordinate this process.

Consultation On Church Union

After more than thirty years of conversations, the Consultation on Church Union (COCU) presented two documents for study and action to the nine participating churches: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, The Episcopal Church, International Council of Community Churches, Presbyterian Church (U.S.A.), United Church of Christ, and United Methodist Church. Eight of these churches have taken legislative action at the national level. All eight have affirmed the plan for “covenant communion” although some have done so with questions or reservations.

At the 1994 General Convention, the Episcopal Church said that it is “not ready” to enter into covenant communion and has expressed a number of “reservations” about the two documents *THE COCU CONSENSUS* and *CHURCHES IN COVENANT COMMUNION*. Past General Conventions have also affirmed the Episcopal Church’s intent to remain a part of the continuing dialogue with the other eight churches.

A plenary meeting of the delegates from the nine churches is scheduled for December 9-13, 1998 in St. Louis, Missouri, to consider and act upon the official responses of the nine churches.

SCER Goals for the Triennium

1. Continue to receive responses to the COCU documents from the Inter-Anglican Office of the Anglican Consultative Council.
2. Send a delegation representing the theological spectrum of the Episcopal Church to the 1998 COCU plenary meeting.
3. Request the new Presiding Bishop and the President of the House of Deputies, in consultation with SCER to appoint a committee representing the theological spectrum of the church to study the COCU documents in light of the Chicago-Lambeth Quadrilateral, identifying in the documents convergence with and divergence from the Quadrilateral, and advise the SCER on appropriate actions the church might take.

4. Request the new Lutheran-Episcopal Joint Commission to place on the agenda the development of a joint Lutheran-Episcopal approach to COCU.
5. Continue to explore the possibilities of bilateral conversations with the United Methodist Church and the historic black Methodist Episcopal churches while informing the COCU Executive Committee that the SCER regards these conversations as enhancing our participation in the COCU process.

Lutheran - Episcopal Joint Coordinating Committee

When the *Concordat of Agreement*, whereby it is proposed that The Episcopal Church and the Evangelical Lutheran Church in America enter into full communion, was first presented to the 1991 General Convention, a Lutheran-Episcopal Joint Coordinating Committee was appointed. That committee was charged with responsibility for implementing the following goals:

1. to assist the two churches in understanding and in moving towards full communion, and in the reception of the *Concordat of Agreement* and its accompanying theological document, *Toward Full Communion*;
2. to continue to explore and to recommend ways of implementing the 1982 Joint Agreement, including reception of *Implications of the Gospel*;
3. to assist in developing processes and resources for a study of the above-mentioned documents;
4. to interpret the relationship between full communion and mission, as set forth in the above mentioned documents;
5. to facilitate communication among all expressions of the two churches (national, synodical, diocesan, local) regarding proposals put forth by Lutheran-Episcopal Dialogue III, responses to the proposals, and implications of the proposals; and
6. to interpret the proposals put forth by Lutheran-Episcopal Dialogue III within the wider ecumenical context, seeking comments and response from other ecumenical partners and comments and response from inter-Anglican bodies (e.g., Anglican Consultative Council) and inter-Lutheran bodies (e.g., Lutheran World Federation); and to be sensitive to areas of dissent and concern within our two churches.

During the six years since 1991, the Lutheran-Episcopal Joint Coordinating Committee has met ten times and at each meeting has sought to give due attention to each of the six goals. The committee could not have done so, without the generous and whole-hearted support of the network of Episcopal Diocesan Ecumenical Officers and of those other people who have so well served the church through its Ecumenical Office.

As the following three resolutions indicate, our two churches come now to a point of historic and consequential decision. It is fair to say that we would not be at this point of decision were it not that Anglicans and Lutherans, though dissimilar in important respects, have long recognized something of themselves in each other, perhaps because worship has always figured largely in the identity and character of each tradition. Perhaps it is also because the architects of our two churches' reformations, in England and on the continent, were concerned to uphold the catholic faith. Thus it is no accident that official ecumenical conversations between Lutherans and Anglicans date back to the late nineteenth century.

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The following narrative describes a number of important events in the discussions that have resulted in the proposal for full communion between The Episcopal Church and the Evangelical Lutheran Church in America:

- a. *Lutheran-Episcopal Dialogue I (1969-1972)* The Lutheran-Episcopal Dialogue I began in the U.S. in 1969, before the Anglican-Lutheran International Conversations. It resulted in *Lutheran-Episcopal Dialogue: A Progress Report*, which recommended “continuing joint theological study and conversations” and offered specific proposals for limited inter-communion and mutual ecclesial recognition.
- b. *Lutheran-Episcopal Dialogue II (1976-1980)* The Lutheran and Episcopal churches then authorized Lutheran-Episcopal Dialogue II. This dialogue issued *Lutheran-Episcopal Dialogue: Reports and Recommendations* and joint statements on justification, the Gospel, eucharistic presence, the authority of Scripture, and apostolicity.
- c. *The Lutheran-Episcopal Agreement* In 1982, The Episcopal Church, The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America took official action to enter into an agreement on “Interim Sharing of the Eucharist.” This meant, among other things, that the churches recognized each other as churches “in which the Gospel is preached and taught” and encouraged the development of common Christian life throughout their respective churches. The churches also called for a third series of dialogues to resolve other outstanding questions before they could enter into full communion (*communio in sacris* or pulpit and altar fellowship), which was the goal of the 1982 agreement. The topics for the third series were the implications of the Gospel; the historic episcopate; and ordering of ministry (bishops, priests, and deacons) in the total context of apostolicity. The Episcopal participants wanted greater agreement on the ordering of the church as the community of faith. The Lutheran participants wanted greater clarity on the claim that the churches shared sufficient agreement on the Gospel to enter into eucharistic fellowship.
- d. *Lutheran-Episcopal Dialogue III (1983-1991)* The Lutheran-Episcopal Dialogue III produced two major reports. (1) *Implications of the Gospel* (with a study guide) discusses the implications of the Gospel for the faith, contemporary life, and mission of the two churches. It describes how Lutherans and Episcopalians can faithfully articulate the Gospel together in contemporary society. Recommendations for action in the areas of worship, ecumenism, evangelism, and ethics were offered to the churches. (2) *Toward Full Communion and Concordat of Agreement* addresses the implications of the proposal for full communion. The preface to the Concordat defines full communion as it appeared in the report of the international Anglican-Lutheran Joint Working Group in 1983. This definition is in accord with *Ecumenism: The Vision of the Evangelical Lutheran Church in America (1991)* and the *Declaration on Unity* of the Episcopal Church (1979).
- e. *Episcopal Church Study of the Lutheran-Episcopal Proposals (1988-1996)* The 1988 General Convention directed the Standing Commission on Ecumenical Relations to devise a process of study and evaluation of the agreed statement *Implications of the Gospel*. The 1991 General Convention affirmed the text as “a faithful witness to the Gospel and as a step beyond the Lutheran-Episcopal Agreement of 1982 toward the goal of full communion. The same General Convention directed the Standing Commission to develop a study of “the Theological soundness and ecumenical appropriateness” of *Toward Full Communion and Concordat of Agreement*, asked Episcopal Diocesan Ecumenical Officers to give special attention to the training of diocesan leaders of the study, referred the text to the Anglican

Consultative Council (which sent it to all Provinces of the Communion with a request for an advisory response), and called upon the Standing Commission to appoint representatives for a Lutheran-Episcopal Joint Coordinating Committee. The Coordinating Committee and the two ecumenical offices prepared various resources for study, numerous conferences took place, and the two churches sponsored two consultations. The first consultation dealt with the implications for the Evangelical Lutheran Church in America of possible action on the two proposals for full communion, the *Concordat of Agreement*, and *A Common Calling*, between the ELCA and three Reformed Churches, in the context of wider involvements of the churches in Baptism, Eucharist and Ministry and the Consultation on Church Union. The second consultation focused on ecumenical relations of the Lutheran and Episcopal churches with the Orthodox and Roman Catholic churches and included Methodist and Reformed participants. In addition, extensive discussions have taken place with key leadership groups, such as the House of Bishops and the seminaries.

f. *Joint meeting of the House of Bishops and the Conference of Bishops* In October 1996, the House of Bishops met jointly with the ELCA's Conference of Bishops to discuss the proposal for full communion. During the course of in-depth discussion of issues and opportunities related to this decision, the Conference of Bishops developed a list of issues that it requested the Coordinating Committee to address at its October 31 - November 3, 1996, meeting. A positive response to this communication from the ELCA bishops was prepared by the Lutheran- Episcopal Joint Coordinating Committee. The final text of the Concordat takes account of the widespread discussions in both churches.

British and Irish Anglican churches, together with Nordic and Baltic Lutheran churches, have been engaged in a parallel journey toward communion. That journey has now borne fruit in what is known as the Porvoo Common Statement, named for the cathedral town in Finland where agreement was reached between representatives of the twelve churches, ten of which have adopted it and are now in communion.

Full Communion Defined

Full communion as defined by the Concordat of Agreement is not merger, but communion. It conforms to the 1979 General Convention *Declaration on Unity* and to the Cold Ash Declaration of 1983; communion should be understood to mean a sharing of gifts and a commitment to sharing the challenge of mission at every level of the church's life.

The gifts we share are ones that have shaped the identity of our two churches for more than four hundred years. For Episcopalians, the gift to be shared is the historic episcopate, a means whereby the faith and ministry of the church catholic has been handed on from generation to generation. For Lutherans, the gift to be shared is their church's historic emphasis on catechesis and apostolic doctrine, as represented in the Augsburg Confession. The two churches are of one mind in recognizing the pivotal importance of apostolic succession, even though this commitment to keeping faith with the teaching and practice of the apostles has heretofore been expressed in different ways.

Both the Anglican emphasis on the historic episcopate and an ordered ministry and the Lutheran emphasis on a full understanding of Gospel, of doctrine, and of justification by faith need to be

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understood as gifts, given by God with the intention that the gifts be shared with one another and in order that the good news of God in Christ may be more truly proclaimed by word and example.

Full communion as proposed in the Concordat of Agreement conforms to the Quadrilateral of Articles set forth in Resolution Eleven of the Lambeth Conference of 1888 as “a basis on which approach may be by God’s blessing made towards Home Reunion.” The fourth of the Quadrilateral’s four Articles, “The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church” (Book of Common Prayer, p. 877), is related to the second of the three resolutions below. It is the phrase “locally adapted in the methods of its administration to the varying needs of the nations and peoples” that will help to explain the differences between the aforementioned Porvoo Common Statement and the full communion that is proposed in the Concordat of Agreement. While the European and American contexts are noticeably different, the goal of communion has guided each of the proposals.

Three resolutions are presented to this 72nd General Convention. The first is to accept “as a matter of verbal content as well as in principle” the Concordat of Agreement and to agree “to make those legislative, canonical, constitutional, and liturgical changes necessary to implement full communion between the two churches, as envisioned in the Concordat of Agreement.” This first resolution is a common resolution; that is, the same resolution is put before both the General Convention and the Churchwide Assembly of the Evangelical Lutheran Church in America.

The second resolution enacts a temporary suspension, in this case only, of the seventeenth-century restriction as to who may exercise ordained ministries in this church. It implements the commitment set forth in the first resolution to make the changes necessary for entering into full communion. The suspension is directly linked to the acceptance of the authenticity of existing ordained Lutheran ministries and to the agreement on the historic episcopate and the threefold ministry that has been reached in the Concordat of Agreement.

Because temporary suspension of a portion of the Preface to the Ordination Rites--or for that matter, anything having to do with the Book of Common Prayer--is a constitutional matter, the action of two successive General Conventions (1997 and 2000) is required.

The third resolution provides that no additional declaration be required of ELCA pastors who officiate temporarily in the Episcopal Church; that is, the Episcopal Church will respect the ordination vow made by Lutheran pastors, though pastors who wish to transfer permanently would be expected to subscribe to the declaration required of Episcopal priests. The text of the vow required of Lutheran pastors at ordination states:

The Church in which you are to be ordained confesses that the Holy Scriptures are the Word of God and are the norm of its faith and life. We accept, teach, and confess the Apostles’, the Nicene, and the Athanasian Creeds. We also acknowledge the Lutheran Confessions as true witnesses and faithful expositions of the Holy Scriptures. Will you therefore preach and teach in accordance with the Holy Scripture and these creeds and confessions? (*Occasional Services, A Companion to the Lutheran Book of Worship*, page 194)

It is of utmost importance that deputies and bishops understand that the first and common resolution is the decisive one. If it is not the will of the General Convention that the Episcopal Church enter into full communion with the Evangelical Lutheran Church in America, then the time for saying “no” is in 1997. For if both the Episcopal and Lutheran Churches say “yes” in 1997 and then the Episcopal Church were to reverse its decision on suspending a portion of the Preface to the Ordination Rites in 2000, the result would be an ecumenical tragedy with long standing consequences.

In the five years since the Concordat of Agreement was first published and referred to each church for study, a recurring question has been, “How will full communion enhance the mission of the Church?” The prayer of Jesus answers the question: “As you, Father, are in me and I in you, may they also be in us, so that the world may believe that you have sent me” (John 17:21). Urgings that the Church be one appropriately exist within the context of its mission.

Three reflections on the connection between unity and mission are worth pondering:

1. full communion has the potential for opening up a wide range of avenues for joint strategy and action, locally, regionally, and nationally;
2. a fragmented and fragmenting world needs signs of encouragement that communities that have lived alongside but separated from each other can actually be reconciled (Eph. 2: 13-16); and
3. full communion will lend new energy and vision to other ecumenical dialogues, with Roman Catholics, with the Orthodox churches, and with still other churches whose roots lie in the Protestant Reformation.

The full text of the Concordat of Agreement together with an introduction prepared by the Lutheran-Episcopal Joint Coordinating Committee follows the resolutions. Published originally in 1991, the Concordat has been slightly amended to address concerns raised during the October 1996 joint meeting of Episcopal and Lutheran bishops and in the process of study in both churches.

Resolution A018 Concordat of Agreement

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention of the Episcopal
- 2 Church accepts, as a matter of verbal content as well as in principle, the *Concordat of Agreement*,
- 3 as set forth below; and be it further
- 4 *Resolved*, That this 72nd General Convention of the Episcopal Church agrees to make those
- 5 legislative, canonical, constitutional, and liturgical changes necessary to implement full
- 6 communion between the two churches, as envisioned in the *Concordat of Agreement*.

Resolution A019 Enact Temporary Suspension

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention of the Episcopal
- 2 Church, having affirmed in the Concordat of Agreement the full authenticity of existing ordained
- 3 ministries in the Evangelical Lutheran Church in America, having reached fundamental
- 4 agreement in faith with the same church, and having agreed that the threefold ministry of bishops,
- 5 presbyters, and deacons in historic succession will be the future pattern of the one ordained
- 6 ministry shared corporately within the two churches in full communion, hereby enacts a temporary
- 7 suspension, in this case only, of the seventeenth-century restriction that “no persons are allowed

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8 to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or
9 have already received such ordination with the laying on of hands by bishops who are themselves
10 duly qualified to confer Holy Orders,” as set forth in the Preface to the Ordination Rites (Book of
11 Common Prayer 510).

Resolution A020 Amend Constitution, Article VIII: Requisites for Ordination, First Reading

1 *Resolved*, the House of _____ concurring, That this 72nd General Convention of the Episcopal
2 Church add a paragraph to the Constitution, Article VIII, as follows:

3 *A bishop may permit a minister ordained in the Evangelical Lutheran Church in America who*
4 *has made the promise of conformity required by that Church in place of the foregoing declaration*
5 *to officiate on a temporary basis as a minister of this church.*

INTRODUCTION AND CONCORDAT OF AGREEMENT

The purpose of this *Concordat of Agreement* is to achieve full communion between the Evangelical Lutheran Church in America and The Episcopal Church. Our churches have set this goal in response to our Lord’s prayer that all may be one. Our growing unity is urgently required so that our churches will be empowered to engage more fully and more faithfully the mission of God in the world.

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me (John 17:20-21).

The Concordat is the latest stage in a long history of ecumenical dialogue between the two churches. Although the issues that gave rise to the Protestant Reformation, in England and on the European continent, were dissimilar in some respects, Anglicans and Lutherans have long recognized something of themselves in each other, and our churches have never issued condemnations against one another. Liturgical and sacramental worship has always figured largely in the identity and character of each tradition. Moreover, the architects of reformation, both in England and on the continent, were concerned to uphold the catholic faith. Thus it is no surprise that official ecumenical conversations between Lutherans and Anglicans date back to the late nineteenth century.

The first official conversation in this century involving Anglicans and Lutherans in the U.S.A. took place in December, 1935, between The Episcopal Church and The Augustana Evangelical Lutheran Church, a church with its roots in Sweden. In 1969, the first of three rounds of Lutheran-Episcopal Dialogue began.* Periodic reports were submitted to the Evangelical Lutheran Church in America and its predecessor bodies and to The Episcopal Church. Two final reports, *Implications of the Gospel* and “*Toward Full Communion*” and “*Concordat of Agreement*,” were submitted in 1988 and 1991 respectively.

Lutheran-Episcopal Dialogue was coordinated through the Lutheran World Federation and the Anglican Consultative Council with the Anglican-Lutheran International Conversations, the European Regional Commission, and other national and local dialogues. Consultations were held

as well with other churches and traditions in dialogue with Lutherans and Anglicans. *The Niagara Report* of 1988 was an important step along the way.

In 1996, the Nordic and Baltic Lutheran and the British and Irish Anglican churches entered communion on the basis of agreement in The Porvoo Common Statement. Earlier, in 1988, the Evangelical Church in Germany and the Church of England agreed on steps to closer relations on the basis of The Meissen Declaration. Anglican and Lutheran churches in Canada, in Southern and Eastern Africa, and in Asia have initiated dialogue and begun to share in mission. These actions help to prepare us and, indeed, other churches committed to the ecumenical movement, to go beyond present separatism and division.

This *Concordat of Agreement* describes the actions of the two churches that will bring them into full communion: agreement in the doctrine of the faith, which opens the way to mutual recognition of churches and sacraments, to affirming the full authenticity of existing ordained ministers, to sharing in the ordination installation of future bishops with recognized means of collegial and conciliar consultation to express and strengthen *koinonia* (communion) and enable common witness, life, and service. The purpose of full communion is that visible unity in mission which Christ wills for his people.

The conviction that underlies this endeavor is that each of the two churches has received a gift, not of its own deserving and certainly not for its own possession, but as the free gift of God's grace. What each of the churches must now ask, as it considers this Concordat, is how it can receive the gift freely given the other for the good of Christ's church. Both the Anglican emphasis on the historic episcopate and an ordered ministry, and the Lutheran emphasis on a full understanding of the doctrine of the faith, need to be appreciated as gifts, given by God with the intention that the gift be shared with one another, and in order that the good news of God in Christ may be more truly proclaimed by word and example.

Our churches have discovered afresh our unity in the gospel and our commitment to the mission to which God calls the church of Jesus Christ in every generation. Unity and mission are organically linked in the Body of Christ, the church. All baptized people are called to lives of faithful witness and service in the name of Jesus. Indeed, the baptized are nourished and sustained by Christ as encountered in Word and Sacrament. Our search for a fuller expression of visible unity is for the sake of living and sharing the gospel. Unity and mission are at the heart of the church's life, reflecting thereby an obedient response to the call of our Lord Jesus Christ.

Many years of thorough and conscientious dialogue have brought our churches to this moment. The history of how far our churches have already traveled together is significant. It guides us on a common path toward the unity for which Christ prayed.

Lutheran-Episcopal Joint Coordinating Committee

The Episcopal Church

The Rt. Rev. Edward Jones (*co-chair*)

Indianapolis, Indiana

The Rev. Dr. O. C. Edwards, Jr.

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The Rev. Dr. Rena Karefa-Smart
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The Rev. Canon David W. Perry (*staff*)
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Ms. Midge Roof
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Evangelical Lutheran Church in America

The Rev. Dr. Richard L. Jeske (*co-chair*)
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The Rev. Paul J. Blom, Bishop
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The Rev. Susan L. Gamelin
Atlanta, Georgia
The Rev. Dr. Daniel F. Martensen (*staff*)
Chicago, Illinois, participating after November 1, 1995
The Rev. Dr. William G. Rusch (*staff*)
New York, New York, participating prior to November 1, 1995
The Rev. Dr. Merlyn E. Satrom
St. Paul, Minnesota
Dr. Darlis J. Swan (*staff*)
Chicago, Illinois
Sister Cecilia R. Wilson
New York, New York
Dr. Sarah W. Wing
Bellevue, Washington

November 2, 1996
Waycross
Morgantown, Indiana

*The churches participating in the first two rounds of dialogue are identified in "*Toward Full Communion*" and "*Concordat of Agreement*," p. 11, and the participants are identified in the same publication on p. 82, Notes 1 and 2.

CONCORDAT OF AGREEMENT
BETWEEN THE EPISCOPAL CHURCH AND THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA
(OFFICIAL TEXT)

Preface

The Standing Commission on Ecumenical Relations of The Episcopal Church and the Church Council of the Evangelical Lutheran Church in America propose this *Concordat of Agreement* to their respective churches for consideration and action by the General Convention of The Episcopal Church and the Churchwide Assembly of the Evangelical Lutheran Church in America, in implementation of the goal mandated by The Lutheran-Episcopal Agreement of 1982. That agreement identified the goal as “full communion (*communio in sacris*/altar and pulpit fellowship).”¹ As the meaning of full communion for purposes of this Concordat of Agreement, both churches endorse in principle the definitions agreed to by the (international) Anglican-Lutheran Joint Working Group at Cold Ash, Berkshire, England, in 1983,² which they deem to be in full accord with their own definitions given in the Evangelical Lutheran Church in America’s document, “Ecumenism: The Vision of the ELCA” (1991), and given in the “Declaration on Unity” of The Episcopal Church (1979).³

Text

1. The Episcopal Church hereby agrees that in its General Convention, and the Evangelical Lutheran Church in America hereby agrees that in its Churchwide Assembly, there shall be one binding vote to accept or reject, as a matter of verbal content as well as in principle, and without separate amendment, the full set of agreements to follow. If they are adopted by both churches, each church agrees to make those legislative, canonical, constitutional, and liturgical changes that are necessary and appropriate for the full communion between the churches which these agreements are designed to implement without further vote on the *Concordat of Agreement* by either the General Convention or the Churchwide Assembly.

As churches consisting of baptized Christians who are diverse but one in Christ, The Episcopal Church and the Evangelical Lutheran Church in America are committed to increasing partnership in the mission of witness and service through all their members. Toward that end, these churches declare their intent to continue in sacramental sharing and to move toward the realization of full communion through the following actions.

A. Actions of Both Churches

Agreement in the Doctrine of the Faith

2. The Evangelical Lutheran Church in America and The Episcopal Church hereby recognize in each other the essentials of the one catholic and apostolic faith as it is witnessed in the unaltered Augsburg Confession, the Small Catechism, and The Book of Common Prayer of 1979 (including “Ordination Rites” and “An Outline of the Faith”), and also as it is summarized in part in *Implications of the Gospel* and *Toward Full Communion between the Episcopal Church and the Evangelical Lutheran Church in America*, the reports of Lutheran-Episcopal Dialogue III, and as it has been examined in the papers and fourteen official conversations of Series III.⁴ Each church also promises to require its ordination candidates to study each other’s basic documents.

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We hereby endorse the international Anglican-Lutheran doctrinal consensus which has been summarized as follows:

We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the church's year.

We accept the Niceno-Constantinopolitan and Apostles' Creeds and confess the basic Trinitarian and Christological Dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is authentically identified as Father, Son, and Holy Spirit.

Anglicans and Lutherans use very similar orders of service for the Eucharist, for the Prayer Offices, for the administration of Baptism, for the rites of Marriage, Burial, and Confession and Absolution. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium*. We have many hymns, canticles, and collects in common.

We believe that baptism with water in the name of the Triune God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the one, holy, catholic and apostolic church, and confers the gracious gift of new life.

We believe that the Body and Blood of Christ are truly present, distributed, and received under the forms of bread and wine in the Lord's Supper. We also believe that the grace of divine forgiveness offered in the sacrament is received with the thankful offering of ourselves for God's service.

We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merit. Both our traditions affirm that justification leads and must lead to "good works"; authentic faith issues in love.

Anglicans and Lutherans believe that the church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God's saving action in Word and Sacraments. We believe that the church is sent into the world as sign, instrument, and foretaste of the kingdom of God. But we also recognize that the church stands in constant need of reform and renewal.

We believe that all members of the church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his church and therefore an office of divine institution.

We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial, and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the church.

We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace. The obligations of the kingdom are to govern our life in the church and our concern for the world.

The Christian faith is that God has made peace through Jesus “by the blood of his cross” (Col. 1:20) so establishing the one valid center for the unity of the whole human family.⁵

Joint Participation in the Ordination/Installation of Bishops with Prayer and the Laying-on-of-Hands⁶

3. We acknowledge that one another’s ordained ministries are given by God to be instruments of God’s grace, and possess not only the inward call of the Spirit, but also Christ’s commission through his body, the church. We agree that the threefold ministry of bishops, presbyters, and deacons in historic succession will be the future pattern of the one ordained ministry of Word and Sacrament shared corporately within the two churches as they begin to live in full communion.⁷

In the course of history many and various terms have been used to describe the rite by which a person becomes a bishop. In the English language these terms include: ordaining, consecrating, ordering, making, confecting, constituting, installing. What is involved is a setting apart with prayer and the laying-on-of-hands by other bishops of a person for life service of the gospel in the distinct ministry of bishop within the one ministry of Word and Sacrament. As a result of their agreement in faith, both churches hereby pledge themselves, beginning at the time that this agreement is accepted by the General Convention of The Episcopal Church and the Churchwide Assembly of the Evangelical Lutheran Church in America, to the common joint ordinations/installations of all future bishops as apostolic missionaries in the historic episcopate for the sake of common mission.⁸

Each church hereby promises to invite and include on an invariable basis at least three bishops of the other church, as well as three of its own, to participate in the laying-on-of-hands at the ordinations/installations of its own bishops as a sign of the unity and apostolic continuity of the whole church.⁹ Such participation is the liturgical form by which the church recognizes that the bishop serves the local or regional church through ties of collegiality and consultation, the purpose of which is to provide links with the universal church.¹⁰ Inasmuch as both churches agree that a ministry of *episkope* is necessary to witness to, promote, and safeguard the unity and apostolicity of the church and its continuity in doctrine and mission across time and space,¹¹ this participation is understood as a call in each place for mutual planning, consultation, and interaction in *episkope*, mission, teaching, and pastoral care as well as a liturgical expression of the full communion that is being initiated by this *Concordat of Agreement*. Each church understands that the bishops in this action are representatives of their own churches in fidelity to the teaching and mission of the apostles. Their participation in this way embodies the historical continuity of each bishop and the diocese or synod with the apostolic church and ministry through the ages.¹²

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B. Actions of The Episcopal Church

4. The Episcopal Church hereby recognizes now the full authenticity of the ordained ministries presently existing within the Evangelical Lutheran Church in America. The Episcopal Church acknowledges the pastors and bishops of the Evangelical Lutheran Church in America as priests within the Evangelical Lutheran Church in America and the bishops of the Evangelical Lutheran Church in America as chief pastors exercising a ministry of *episkope* over the jurisdictional areas of the Evangelical Lutheran Church in America in which they preside.¹³
5. To enable the full communion that is coming into being by means of this *Concordat of Agreement*, The Episcopal Church hereby pledges, at the same time that this *Concordat of Agreement* is accepted by its General Convention and by the Churchwide Assembly of the Evangelical Lutheran Church in America, to begin the process for enacting a temporary suspension, in this case only, of the seventeenth century restriction that “no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying-on- of-hands by bishops who are themselves duly qualified to confer Holy Orders.”¹⁴ The purpose of this action, to declare this restriction inapplicable to the Evangelical Lutheran Church in America, will be to permit the full interchangeability and reciprocity of all its pastors as priests or presbyters, and all its deacons as may be determined, without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation (see Pars. 14, 15 and 16 below). The purpose of temporarily suspending this restriction, which has been a constant requirement in Anglican polity since the Ordinal of 1662,¹⁵ is precisely in order to secure the future implementation of the ordinals' same principle within the eventually fully integrated ministries. It is for this reason that The Episcopal Church can feel confident in taking this unprecedented step with regard to the Evangelical Lutheran Church in America.
6. The Episcopal Church hereby endorses the Lutheran affirmation that the historic catholic episcopate under the Word of God must always serve the gospel,¹⁶ and that the ultimate authority under which bishops preach and teach is the gospel itself.¹⁷ In testimony and implementation thereof, The Episcopal Church agrees to establish and welcome, either by itself or jointly with the Evangelical Lutheran Church in America, structures for collegial and periodic review of its episcopal ministry, as well as that of the Evangelical Lutheran Church in America, with a view to evaluation, adaptation, improvement, and continual reform in the service of the gospel.¹⁸

C. Actions of the Evangelical Lutheran Church in America

7. The Evangelical Lutheran Church in America agrees that all its bishops will be understood as ordained, like other pastors, for life service of the gospel in the pastoral ministry of the historic episcopate,¹⁹ even though tenure in office of the Presiding Bishop²⁰ and synodical bishops may be terminated by retirement, resignation, or conclusion of term however constitutionally ordered. The Evangelical Lutheran Church in America further agrees to revise its rite for the “Installation of a Bishop”²¹ to reflect this understanding. In keeping with these principles the Evangelical Lutheran Church in America also agrees to revise its constitution so that all bishops, including those no longer active, may attend the meetings of the Conference of Bishops.

8. As regards ordained ministry, the Evangelical Lutheran Church in America affirms, in the context of its confessional heritage, the teaching of the Augsburg Confession that Lutherans do not intend to depart from the historic faith and practice of catholic Christianity.²² The Evangelical Lutheran Church in America agrees to revise its rite for the “Installation of a Bishop” to incorporate the participation of Lutheran and Episcopal bishops in prayer and the laying-on-of-hands. The Evangelical Lutheran Church in America also agrees to make constitutional and liturgical provision that only bishops shall ordain all clergy. Pastors/Priests shall continue to participate in the laying-on-of-hands at all ordinations of pastors/priests. It is further understood that episcopal and pastoral/priestly office in the church is to be understood and exercised as servant ministry, and not for domination or arbitrary control.²³ Appropriate liturgical expression of these understandings will be made.²⁴ Both churches acknowledge that the diaconate, including its place within the threefold ministerial office and its relationship with other ministries, is in need of continued study and reform, which they pledge themselves to undertake in consultation with one another.²⁵
9. The Evangelical Lutheran Church in America hereby recognizes now the full authenticity of the ordained ministries presently existing within The Episcopal Church, acknowledging the bishops, priests, and deacons of The Episcopal Church all as pastors in their respective orders within The Episcopal Church and the bishops of The Episcopal Church as chief pastors in the historic succession exercising a ministry of *episkope* over the jurisdictional areas of The Episcopal Church in which they preside. In preparation for the full communion that is coming into being by means of this *Concordat of Agreement*, the Evangelical Lutheran Church in America also pledges, at the time that this *Concordat of Agreement* is accepted by the Churchwide Assembly of the Evangelical Lutheran Church in America and the General Convention of The Episcopal Church, to begin the process for enacting a dispensation for ordained ministers of The Episcopal Church from its ordination requirement of acceptance of the unaltered Augsburg Confession and the other confessional writings in the *Book of Concord (Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America 2.05., 2.06., 2.07., and 7.22.)* in order to permit the full interchangeability and reciprocity of all Episcopal Church bishops as bishops, of all Episcopal Church priests as pastors, and of all Episcopal Church deacons as may be determined (see Par. 8 above), within the Evangelical Lutheran Church in America without any supplemental vow or declaration, subject always to canonically or constitutionally approved invitation (see Pars. 14, 15 and 16 below). The purpose of this dispensation, which heretofore has not been made by the Evangelical Lutheran Church in America for the clergy of any other church, is precisely in order to serve the future implementation, in the full communion that will follow, of the agreement in the doctrine of the faith identified in Paragraph 2 (above) of this *Concordat of Agreement*.²⁶

D. Actions of Both Churches

Joint Commission

10. To assist in joint planning for mission, both churches hereby authorize the establishment of a joint ecumenical/doctrinal/liturgical commission, accountable to the two churches in a manner to be determined by each church. Its purpose will also be to moderate the details of these changes, to facilitate consultation and common decision making through appropriate channels in fundamental matters that the churches may face together in the future, to enable the process of new ordinations/installations of bishops in both churches as they occur, and to issue guidelines as requested and as may seem appropriate. It will prepare a national service that will celebrate the

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inauguration of this *Concordat of Agreement* as a common obedience to Christ in mission. At this service the mutual recognition of faith will be celebrated and, if possible, new bishops from each church will be ordained/installed for the dioceses or synods that have elected them, initiating the provisions hereby agreed upon.

Wider Context

11. In thus moving to establish, in geographically overlapping episcopates in collegial consultation, one ordained ministry open to women as well as to men, to married persons as well as to single persons, both churches agree that the historic catholic episcopate, which they have embraced, either by historical practice or confessional writings, can be locally adapted and reformed in the service of the gospel. In this spirit they offer this *Concordat of Agreement* and growth toward full communion for serious consideration among the churches of the Reformation as well as among the Orthodox and Roman Catholic churches. They pledge widespread consultation during the process at all stages. Each church promises to issue no official commentary on this text that has not been approved by the Joint Commission as a legitimate interpretation thereof.

Existing Relationships

12. Each church agrees that the other church will continue to live in communion with all the churches with whom the latter is now in communion. Each church also pledges continuing consultation about this *Concordat of Agreement* with those churches. The Evangelical Lutheran Church in America continues to be in full communion (pulpit and altar fellowship) with all member churches of the Lutheran World Federation. This *Concordat of Agreement* with The Episcopal Church does not imply or inaugurate any automatic communion between The Episcopal Church and the other member churches of the Lutheran World Federation. The Episcopal Church continues to be in full communion with all of the Provinces of the Anglican Communion, and with Old Catholic Churches of Europe, with the united churches of the Indian sub-continent, with the Mar Thoma Church, and with the Philippine Independent Church. This *Concordat of Agreement* with the Evangelical Lutheran Church in America does not imply or inaugurate any automatic communion between the Evangelical Lutheran Church in America and the other Provinces of the Anglican Communion or any other churches with whom The Episcopal Church is in full communion.

Other Dialogues

13. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both churches agree to take each other and this *Concordat of Agreement* into account at every stage in their dialogues with other churches and traditions. Where appropriate, both churches will seek to engage in joint dialogues. On the basis of this *Concordat of Agreement*, both churches pledge that they will not enter into formal agreements with other churches and traditions without prior consultation with each other. At the same time both churches pledge that they will not impede the development of relationships and agreements with other churches and traditions with whom they have been in dialogue.

E. Full Communion

14. Of all the historical processes involved in realizing full communion between The Episcopal Church and the Evangelical Lutheran Church in America, the achieving of full interchangeability of ordained episcopal ministries will probably take longest. While the two churches will fully acknowledge the

authenticity of each other's ordained ministries from the beginning of the process, the creation of a common, and therefore fully interchangeable, episcopal ministry will occur with the full incorporation of all active bishops in the historic episcopate by common joint ordinations/installations and the continuing process of collegial consultation in matters of Christian faith and life. Full communion will also include the activities of the Joint Commission (Par. 10 above), as well as the establishment locally and nationally of "recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service."²⁷ Thereby the churches are permanently committed to common mission and ministry on the basis of agreement in faith, recognizing each other fully as churches in which the gospel is preached and the holy sacraments administered. All provisions specified above will continue in effect.

15. On the basis of this *Concordat of Agreement*, at a given date recommended by the Joint Commission, the Evangelical Lutheran Church in America and The Episcopal Church will announce the completion of the process by which they enjoy full communion with each other. They will share one ordained ministry in two churches that are in full communion, still autonomous in structure yet interdependent in doctrine, mission and ministry.
16. Consequent to the acknowledgment of full communion and respecting always the internal discipline of each church, both churches now accept in principle the full interchangeability and reciprocity of their ordained ministries, recognizing bishops as bishops, pastors as priests and presbyters and *vice versa*, and deacons as may be determined. In consequence of our mutual pledge to a future already anticipated in Christ and the church of the early centuries,²⁸ each church will make such necessary revisions of canons and constitutions so that all ordained clergy in good standing can, upon canonically or constitutionally approved invitation, function as clergy in corresponding situations within either church. The churches will authorize such celebrations of the Eucharist as will accord full recognition to each other's episcopal ministries and sacramental services. All further necessary legislative, canonical, constitutional, and liturgical changes will be coordinated by the joint ecumenical/doctrinal/liturgical commission hereby established.

CONCLUSION

We receive with thanksgiving the gift of unity which is already given in Christ.

He is the image of the invisible God, the first-born of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers, all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Col. 1:15-20).

Repeatedly Christians have confessed that the unity of the church is given, not achieved. The church can only be one because it is constituted by the gospel in Word and Sacrament, and there is but one gospel. What Christians are seeking when they engage in the tasks and efforts associated with ecumenism is to

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discover how the unity they have already been given by the gospel can be manifested faithfully in terms of the church's mission.²⁹

We do not know to what new, recovered, or continuing tasks of mission this *Concordat of Agreement* will lead our churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the future, confident that our full communion will be a witness to the gift and goal already present in Christ, "so that God may be all in all" (1 Cor. 15:28). It is the gift of Christ that we are sent as he has been sent (John 17:17-26), that our unity will be received and perceived as we participate together in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.³⁰

Now to him who by the power at work within us is able to accomplish abundantly far more than all that we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen (Eph. 3:20-21).

ENDNOTES

¹ Cf., the complete text of the 1982 Agreement in paragraph 1 of the report, "*Toward Full Communion*" and "*Concordat of Agreement*" (Minneapolis: Augsburg, and Cincinnati: Forward Movement Publications, 1991).

² *Anglican-Lutheran Relations: Report of the Anglican-Lutheran Joint Working Group, Cold Ash, Berkshire, England--1983*, in William A. Norgren, editor, *What Can We Share?* (Cincinnati: Forward Movement Publications, 1985), pp. 90-92. The relevant portion of the report reads as follows:

By full communion we here understand a relationship between two distinct churches or communions. Each maintains its own autonomy and recognizes the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith:

- a) subject to such safeguards as ecclesial discipline may properly require, members of one body may receive the sacraments of the other;
- b) subject to local invitation, bishops of one church may take part in the consecration of the bishops of the other, thus acknowledging the duty of mutual care and concern;
- c) subject to church regulation, a bishop, pastor/priest or deacon of one ecclesial body may exercise liturgical functions in a congregation of the other body if invited to do so and also, when requested, pastoral care of the other's members;
- d) it is also a necessary addition and complement that there should be recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service.

To be in full communion means that churches become interdependent while remaining autonomous. One is not elevated to be the judge of the other nor can it remain insensitive to the other; neither is each body committed to every secondary feature of the tradition of the other. Thus the corporate strength of the churches is enhanced in love, and an isolated independence is restrained. Full communion . . . should not imply the suppressing of

ethnic, cultural or ecclesial characteristics of traditions which may in fact be maintained and developed by diverse institutions within one communion.

- ³ “A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America” in “Ecumenism: The Vision of the Evangelical Lutheran Church in America,” adopted by the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America; and the “Declaration on Unity” adopted by the 1979 General Convention of The Episcopal Church.
- ⁴ Lutheran-Episcopal Dialogue III held fourteen meetings between 1983 and 1991 at which some 43 papers were presented and discussed. A full list is found in “*Toward Full Communion*” and “*Concordat of Agreement*,” pp. 107-109. Many papers appear in Daniel F. Martensen, *Concordat of Agreement: Supporting Essays* (Minneapolis: Augsburg, and Cincinnati: Forward Movement Publications, 1995). Also see James E. Griffiss, and Daniel F. Martensen, editors, *A Commentary on “Concordat of Agreement”* (Minneapolis: Augsburg, and Cincinnati: Forward Movement Publications, 1994).
- ⁵ “*Toward Full Communion*” and “*Concordat of Agreement*,” pp. 26-27. Cf. The Niagara Report (London: Church House Publishing, 1988), Pars. 61-70; The Meissen Common Statement. On the Way to Visible Unity. Meissen, 18 March 1988 (in *The Meissen Agreement: Texts - CCU Occasional Paper No. 2, 1992*), pp. 16-19; and *The Porvoo Common Statement - 1993* -- CCU Occasional Paper No. 3, 1993), p. 18-21.
- ⁶ This Concordat employs the term “installation of bishops” from the usage of the Evangelical Lutheran Church in America as having the same meaning as the term “ordination of bishops” from the usage of The Episcopal Church. In both cases the ministry of bishop is conferred in a liturgical rite that includes the setting apart with prayer and the laying-on-of-hands by other bishops.
- ⁷ Cf. Apology, Article 14, 1, which reads: “On this matter we have given frequent testimony in the assembly to our deep desire to maintain the church polity and various ranks of the ecclesiastical hierarchy, although they were created by human authority. We know that the Fathers had good and useful reasons for instituting ecclesiastical discipline in the manner described by the ancient canons.” Also cf. Chicago-Lambeth Quadrilateral 4, and “*Toward Full Communion*” and “*Concordat of Agreement*,” Par. 81, p. 78. While the Evangelical Lutheran Church in America recognizes the ministries of ordained deacons in The Episcopal Church, the Concordat does not require the Evangelical Lutheran Church in America to ordain its diaconal ministers.
- ⁸ Cf. Richard Grein, “The Bishop as Chief Missionary,” in Charles R. Henery, editor, *Beyond the Horizon: Frontiers for Mission* (Cincinnati: Forward Movement Publications, 1986), pp. 64-80.
- ⁹ *The Niagara Report* (London: Church House Publishing, 1988), Pars. 91 and 96; The Council of Nicaea, Canon 4. The Concordat’s intention here is to express liturgically the full communion between the neighboring churches and their mutual recognition as catholic and apostolic. Its Constitution and Book of Common Prayer require The Episcopal Church to have three bishops participate in the laying-on-of-hands. Simple parity and the recognition of the authenticity of the presently ordained ministries of the Evangelical Lutheran Church in America means that it too will agree to have three of its bishops participate in the laying-on-of-hands, in conformity with its own confessional commitment

to the historic polity of the Church, Apology, Article 14, 1-5 and Treatise on the Power and the Primacy of the Pope, Par. 13.

- ¹⁰ Michael Root, "Full Communion Between Episcopalians and Lutherans in North America: What Would It Look Like?" in *Concordat of Agreement: Supporting Essays*, pp. 165-190. Cf. Michael Root, "Bishops as Points of Unity and Continuity," in *Episcopacy: Lutheran-United Methodist Dialogue II*, edited by Jack M. Tuell and Roger W. Fjeld (Minneapolis: Augsburg, 1991), pp. 118-125.
- ¹¹ The description of *episkope* as "necessary" is taken from The Lutheran-United Methodist Common Statement on Episcopacy, Par. 28, and from *The Niagara Report*, Par. 69, cited earlier in this Concordat in Par. 2. Cf. Titus 1:7-9, 1 Tim. 3:1, 4:14-16, John 21:15-17, 2 Cor. 11:28, and Phil. 1:1. Cf. also "*Toward Full Communion*" and "*Concordat of Agreement*," Par. 25, pp. 32-33.
- ¹² Cf. Resolutions of the 1979 and 1985 General Conventions of The Episcopal Church; The Canterbury Statement, Par. 16, of the Anglican-Roman Catholic International Commission; and the Evangelical Lutheran Church in America's statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," 1991.
- ¹³ *The Niagara Report*, Par. 94. Cf. Raymond E. Brown, *Priest and Bishop: Biblical Reflections* (New York: Paulist Press, 1970), pp. 83-85. Cf. "*Toward Full Communion*" and "*Concordat of Agreement*," Par. 78, pp. 76-77: "Both churches agree to recognize the full authenticity of existing ministries. Nothing will be done which calls into question the authenticity of present ordinations and ministries and sacraments. Lutherans also need to understand that the future joint consecrations do not mean that Lutheran bishops will have greater authority, for the gospel of God's promise confers all the authority which the church and its ministers have or need. Nor will future Lutheran bishops have powers which they do not now have. They will continue to exercise *episkope* on the basis of the framework of constitutional accountability which currently obtains in the Evangelical Lutheran Church in America. Canon law in The Episcopal Church and synodical constitutions in the Evangelical Lutheran Church in America will continue to set terms of office and procedures for the election of bishops."
- ¹⁴ "Preface to the Ordination Rites," The Book of Common Prayer, p. 510.
- ¹⁵ Cf. *The Study of Anglicanism*, edited by Stephen Sykes and John Booty (London: SPCK, and Philadelphia: Fortress, 1988), pp. 149, 151, 238, 290, 304-305; Paul F. Bradshaw, *The Anglican Ordinal* (London: SPCK, 1971), Chapter 6.
- ¹⁶ *The Niagara Report*, Par. 91; Augsburg Confession Article 7, Article 28.
- ¹⁷ Cf. Joseph A. Burgess, "An Evangelical Episcopate," in Todd Nichol and Marc Kolden, editors, *Called and Ordained* (Minneapolis: Augsburg Fortress Press, 1990), p. 147.
- ¹⁸ Cf. *The Niagara Report*, Pars. 90, 95, and especially 100-110 as examples of the questions and concerns involved in such evaluation. Cf. also *Baptism, Eucharist and Ministry*, Ministry Par. 38.
- ¹⁹ Cf. *The Niagara Report*, Par. 90.
- ²⁰ The term "Presiding Bishop" here in reference to the churchwide bishop of the Evangelical Lutheran Church in America is contingent upon approval by the 1997 Churchwide Assembly.
- ²¹ *Occasional Services* (Minneapolis: Augsburg Publishing House, 1982), pp. 218-223.

- ²² Augsburg Confession, Article 21, 1; cf. Treatise on the Power and Primacy of the Pope, Par. 66.
- ²³ Cf. 2 Cor. 10:8; also *Anglican-Orthodox Dialogue: The Dublin Agreed Statement 1984* (New York: St. Vladimir's Seminary Press, 1985), pp. 13-14; and Anglican-Roman Catholic International Commission, *The Final Report* (London: SPCK and Catholic Truth Society, 1982), pp. 83 and 89.
- ²⁴ Cf. *The Niagara Report*, Par. 92.
- ²⁵ *Baptism, Eucharist and Ministry*, Ministry Par. 24; and *The Diaconate as Ecumenical Opportunity*, report of the Anglican-Lutheran International Commission, 1996. Cf. James M. Barnett, *The Diaconate: A Full and Equal Order* (New York: The Seabury Press, 1981), pp. 133-197; John E. Booty, *The Servant Church: Diaconal Ministry and the Episcopal Church* (Wilton, CT: Morehouse-Barlow, 1982); and J. Robert Wright, "The Emergence of the Diaconate: Biblical and Patristic Sources," *Liturgy*, Vol. 2, No. 4 (Fall, 1982), pp. 17-23, 67-71. Cf. also "Together for Ministry: Final Report and Recommendations," Task Force on the Study of Ministry, 1988-1993, and subsequent actions of the 1993 and 1995 ELCA Churchwide Assemblies.
- ²⁶ A member of the clergy serving temporarily in the ministry of the other church would be expected to undergo the acceptance procedures of that church, "respecting always the internal discipline of each church" (Par. 16). A member of the clergy seeking long-term ministry with primary responsibility in the other church would be expected to apply for clergy transfer and would agree to the ordination vow or declaration in the church to which she or he would be applying to minister permanently.
- ²⁷ The Cold Ash report, paragraph d. See footnote 2, above.
- ²⁸ Cf. John D. Zizioulas, *Being as Communion* (New York: St. Vladimir's Seminary Press, 1985), pp. 171-208.
- ²⁹ *Implications of the Gospel* (Minneapolis: Augsburg, and Cincinnati: Forward Movement Publications, 1988), edited by William A. Norgren and William G. Rusch, with a Study Guide by Darlis J. Swan and Elizabeth Z. Turner, Par. 98, p.74.
- ³⁰ *The Niagara Report*, Pars. 25-26.

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OFFICIAL DIALOGUES continued

North American Anglican - Old Catholic Working Group Of The International Anglican - Old Catholic Theological Conference

The Polish National Catholic Church in the United States and in Poland is part of the Union of Utrecht and considers itself among the Old Catholic Churches. In 1979, in response to the ordination of women in the Episcopal Church, the PNCC declared that it was no longer in communion with the Episcopal Church. In 1990 and 1993 and in each year since, there have been dialogues between our two churches, conducted by the North American Anglican - Old Catholic Working Group of the International Anglican - Old Catholic Theological Conference. These conversations have clarified that our two churches share doctrinal and sacramental congruence in all areas other than the ordination of women.

The question of the ordination of women is under considerable discussion among Old Catholics. Women have been ordained to the priesthood in Germany, and the matter is scheduled for major discussion by Old Catholics in July 1997. Included in future discussion in the North American Old Catholic Working Group of the International Anglican - Old Catholic Theological Conference will be the following topics: Old Catholic decisions relative to the ordination of women, study of our respective liturgical traditions, and discussions regarding the mutual relationship of the Philippine Independent Church, the Polish National Catholic Church, and the Episcopal Church in the United States.

Episcopal - Reformed Episcopal

In the past triennium the Reformed Episcopal Church, which became a separate denomination in the 1870's, and the Episcopal Church took the first steps toward establishing a theological dialogue. In 1996 the Episcopal Church's Ecumenical Officer, the Rev. Canon David Perry, and Bishop Gregory Hotchkiss of the Reformed Episcopal Church met with a small group to explore means of realizing the dialogue. A March 1997 meeting further developed the structure for the projected Reformed Episcopal - Episcopal Church Dialogue which will begin to meet in the 1997-2000 triennium.

SCER Goals for the Triennium

1. Establish a new committee for dialogue, including at least one SCER member.
2. Establishing a basis for mutual recognition of our ordained ministries (as per a 1994 General Convention resolution A031).
3. Exploring areas of mutual ministry.

Episcopal - Moravian Proposed

A group of four Episcopalians and four Moravians met in November 1996 in Winston-Salem, NC, at the request of the Rt. Rev. Robert H. Johnson, the Episcopal Bishop of Western North Carolina, and the Rt. Rev. Graham H. Rights, a Bishop of the Moravian Church, to discuss the possibility of an Episcopal-Moravian Dialogue. The American provinces of the Moravian Church and the Evangelical Lutheran Church in America have just concluded a dialogue that has led to a proposal entitled "Following our Shepherd to Full Communion," which recommends full communion between those two bodies. Anglicans have long-standing cordial relationships with the Moravian Church in those places where the Moravians have been present and active. But the Episcopal Church has not engaged in formal dialogue with them, and we are not in communion with them.

The Moravian Church, officially the *Unitas Fratrum*, is an international ecclesial body of some 720,000 souls in twenty-four provinces throughout the world. They have a long and complicated history, which began with the pre-Reformation movement in the Roman Catholic Church led by John Hus, Master of the University of Prague. Hus was burned at the stake by the Council of Constance in 1415, but the Catholic reforms he proposed were eventually accepted: the translation of the liturgy and the scriptures into the vernacular and the restoration of the common cup to the laity. The Hussite movement grew strong in Bohemia and Moravia, and the Reformation was firmly established in those lands until the Thirty Years War 1618-1648. With the conclusion of that war the Roman Catholic Church was reestablished with a pogrom that decimated the Czech population and sent countless thousands of Bohemian and Moravian Hussites into exile. Most of these exiles ended up in the German states of Saxony and Silesia. In the eighteenth century they experienced a remarkable renewal and were influenced by German Pietism. They claim loyalty to the canonical Scriptures, the Nicene and Apostles' creeds, the apostolic episcopacy, and the dominical sacraments, which they consider to be means of grace, not mere signs.

We propose the establishment of an official dialogue with the Moravian Church.

Resolution A021 Dialogue with Moravian Church

- 1 *Resolved*, the House of _____ concurring, That the Standing Commission on Ecumenical Relations,
- 2 in consultation with the Evangelical Lutheran Church in America's Department for Ecumenical Affairs,
- 3 establish a dialogue with the Moravian Church in America in order to reaffirm those things we hold in
- 4 common, to explore the possibilities of full communion, mutual recognition of ministries, and shared
- 5 mission and evangelism.

Explanation

The roots of the Moravian Church, *Unitas Fratrum*, are deep in pre-Reformation Bohemia and Moravia; Anglicans have been in relationship with them since the sixteenth century. Two of their most famous bishops visited England and enjoyed the support of the Church of England, Comenius in the seventeenth century and Zinzendorf in the eighteenth century. They were recognized by Parliament as "an ancient Protestant Episcopal Church with doctrines not essentially different from those of the Church of England." In Colonial America their churches functioned as parishes of the Church of England. But we have had almost no contact with them since the American Revolution and the organization of our churches as separate denominations. They are a small and broadly scattered worldwide body. A recovery of our relationship in the form of a dialogue at this time may be invigorating and useful to them and to us.

E. PARTICIPATION IN COUNCILS OF CHURCHES

National Council Of The Churches Of Christ In The U.S.A.

In November 1997, the Rt. Rev. Craig B. Anderson will take office as President of the NCCC. Episcopalians serve in a number of capacities on the NCCC staff and represent the church on committees and commissions throughout the NCCC structure. This participation is in support of the Episcopal Church's historic commitment to the unity of the church, which is foundational to NCCC and its ecumenical agenda.

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The “transformation” process begun under the leadership of the Rev. Dr. Joan Brown-Campbell, General Secretary of the NCCC, is still in an active phase. A number of new executive staff appointments have been made which have the potential for bringing significant new leadership to NCCC management.

A major accomplishment of the NCCC in 1996 has been the establishment of the Burned Churches Fund, in response to an epidemic of church burnings primarily of African-American churches. In addition to re-building the churches, the tremendous national response enabled NCCC, with permission of major donors, to use some of the funds to get at the root cause of the burnings by mounting a major anti-racism effort.

The Church World Service arm of NCCC has done major work in 1995, 1996, and in early 1997, in responding to the natural disasters which struck in various parts of the U.S., and also in responding to the needs of refugees in Somalia, Bosnia, Iraq, and in other areas experiencing social and political upheaval.

SCER urges the full support of the church for Bishop Craig Anderson as he assumes his new responsibility as NCCC President. We look forward to his leadership as the “transformation” process continues.

SCER Goals for the Triennium

1. To have in place a well-defined procedure for on-going two way communication between SCER and Episcopal members of the Governing Board and of NCCC commissions and committees.
2. To play a more active role in fulfilling the “nominating for appointment” responsibilities assigned to the SCER in Canon 1.1.2 (n) (3).

World Council Of Churches

During this triennium, at the request of the WCC, the Episcopal Church, through the SCER, transmitted its vision for the future of the World Council of Churches in a written document responding to a series of questions. This report, together with that of other member churches, contributed toward the November 1996 document issued by the WCC “Towards a Common Understanding and Vision of the World Council of Churches.” This document, designed as a “Working Draft for a Policy Statement,” has been submitted to member churches by the WCC for response. This is the immediate task before the SCER.

The Episcopal Church will have delegates at the 1998 WCC Assembly in Harare who will be prepared to represent the Episcopal Church and to share their experience upon returning.

The 50th Anniversary of the founding of the WCC will be celebrated in 1997. The number of member churches has more than doubled since the first Amsterdam Assembly.

The ecumenical movement has taken root in the life of our churches and a common tradition of faith, life, and witness has begun to emerge as the churches have acted together worldwide through the WCC.

The WCC is in a transition period facing a severe reduction in funds as have many of the member churches. The 50th Anniversary is a celebration, but also the occasion for establishing guidelines for reworking the WCC structures and relationships.

The Presiding Bishop of the Episcopal Church, the Most Rev. Edmond L. Browning, is a member of the Central Committee. The Rev. Canon David W. Perry, Ecumenical Officer of the Episcopal Church, is a member of the Unit II Commission. The Rev. Robert Massie is a member of Unit IV Commission.

Conference On World Mission And Evangelism

The Episcopal Church sent two delegates to the WCC Conference on World Mission and Evangelism in Salvador, Bahia, Brazil, from November 24 through December 3, 1996. They were Margaret S. Larom, the World Mission Interpretation and Networks Officer at the Episcopal Church Center, and Keith A. Yamamoto of the Diocese of Los Angeles, a young student at The General Theological Seminary who spent his middler year at the ecumenical seminary in Matanzas, Cuba. Nearly 640 participants represented Protestant and Orthodox churches from around the globe. In addition, 11 Roman Catholic delegates and a number of evangelicals from non-member churches attended.

The theme of the conference, "Called to One Hope--the Gospel in Diverse Cultures," was addressed in plenary sessions and in four sections focusing on "1) authentic witness within each culture, 2) gospel and identity in community, 3) local congregation in pluralist societies, and 4) one gospel-diverse expressions." The conference was the culmination of a world-wide study process that led to the publication of 15 WCC "Gospel and Culture" pamphlets as well as other significant resources. A series of seven bible studies on the Acts of the Apostles, specially prepared for the conference, was published in a fine booklet called "Spirit, Gospel, Cultures."

Awareness of the WCC's financial fragility and impending restructuring raised concern about the future of the Conference on World Mission and Evangelism. (The CWME is mandated to take place every eight years or so, between WCC Assemblies; the last was in San Antonio, Texas, in 1989.) This concern led to the approval of detailed proposals for the WCC Central Committee, regarding the future of the CWME, and the tasks of mission and evangelism within the WCC staffing and structure.

SCER Goals for the Triennium

1. To formulate concrete plans with a timeline for developing an interface between the SCER and the Episcopal delegates to the 1998 Assembly in Harare, concerning preparation beforehand and a report back afterwards.
2. To examine, analyze, and write a response to the document "Towards a Common Understanding of the World Council of Churches."

F. REPORTS RECEIVED BY THE STANDING COMMISSION

Episcopal Diocesan Ecumenical Officers

Episcopal Diocesan Ecumenical Officers (EDEO) is a network of episcopally appointed persons, ordained and lay, the mission of which is to provide support and training for diocesan ecumenical officers, encourage ecumenical activity within parishes and dioceses, enhance communication throughout the Episcopal Church about ecumenism, and encourage liaison among all those whose ministries have, or should have, an ecumenical dimension. EDEO was established in 1974 at the initiation of diocesan officers and with the direction of the Ecumenical Office of the Episcopal Church. Working with the bishop and frequently with a diocesan commission, each ecumenical officer serves as a means of communication, education and resourcing between the SCER, the

ECUMENICAL RELATIONS

Ecumenical Office, and the local church. EDEO renews the request of the 1991 General Convention that in each diocese, an ecumenical officer and associate officers be appointed.

EDEO meets annually in the spring within the context of the National Workshop on Christian Unity. Besides attending to specific EDEO business, participants meet jointly with the Roman Catholic counterpart network, the National Association of Diocesan Ecumenical Officers (NADEO); the Lutheran counterpart, the Lutheran Ecumenical Representatives Network (LERN); and the network of other Protestant denominations, Ecumenical Colleagues (ECCO). The executive committees and officers of the networks meet together regularly, and the Executive Director of the Consultation on Church Union also meets with the EDEO Executive Committee. Representatives from EDEO help provide leadership for the National Workshop.

During this triennium, EDEO has focused on the proposal for full communion between the Episcopal Church and the Evangelical Lutheran Church in America. An important thrust has been the distribution of documents and resources, there being no other vehicle in the absence of the *Ecumenical Bulletin*. Three times a year EDEO publishes a newsletter that is sent to officers and associates, SCER members, the Lutheran-Episcopal Joint Coordinating Committee, Episcopalians on ecumenical agency staffs, and other friends. EDEO held an introductory Ecumenical Institute in May 1996, at The General Theological Seminary and offered each Episcopal seminary one student scholarship to the Institute.

Episcopal - Russian Orthodox Joint Coordinating Committee

The Joint Coordinating Committee appointed by His Holiness Alexy II, Patriarch of Moscow and All Russia and by the Most Rev. Edmond L. Browning, Presiding Bishop and Primate of the Episcopal Church, has continued to develop warm and multi-faceted relationships during this triennium.

In preparing practical proposals for cooperation between the two churches, the Joint Coordinating Committee has worked to develop some Russian Orthodox - Episcopal diocesan links and many parish to parish relationships. Much of the coordination and continued development of practical proposals has been facilitated through "The Russian Ministry Network." There has continued to be exchanges between seminarians and seminary faculty involved in the development of relationships, as well as exchange visits of the Presiding Bishop's staff members. On an even more practical level has been the collection of computer hardware, books, and other goods to be shipped for use in parishes and institutions of the Russian Orthodox Church.

Assistance has also been offered to work with the education department of the Patriarchate to develop ways to provide suitable Christian education in public schools, as requested by the Russian government. Work has continued in the St. Petersburg area to enable the diocese to become trained and involved in weekly religious broadcasting.

At the request of His Holiness Patriarch Alexy II, the Suffragan Bishop of the Armed Forces, the Rt. Rev. Charles Keyser, has worked earnestly with Bishop Savva, appointed Bishop to the Armed Forces of Russia, to develop a close relationship and provide much needed expertise in the area of chaplaincy to the armed forces. This strong relationship was manifested in a joint visit of the two bishops to chaplains and troops stationed in Bosnia.

The Diocese of New York has been very active in its relationship with the Russian Orthodox Church through the dioceses of the Moscow region. This continued enhancement of relationships has been led by the Rt. Rev. Richard Grein, Bishop of New York.

In 1994, a most fruitful dialogue on "Evangelism and Christian Formation" was held in Delray Beach, Florida, to assist the Russian Orthodox Church in understanding, from an American point of view, the many Christian groups that have become evangelists in Russia. The Russian Orthodox Church has had, and still has, grave concern over what they perceive to be the proselytization of its members.

A formal visit by the Presiding Bishop to the Patriarch of Moscow and All Russia is scheduled to take place in May, 1997. The Joint Coordinating Committee was proposed by our Presiding Bishop during an earlier visit to the Patriarchate in 1989. The growth of the relationship in recent years will be celebrated during the visit prior to our Primate's retirement. A theological dialogue on the subject of "Ecclesiology" is scheduled to coincide with this historic visit.

Thanks should be expressed to people and parishes of both churches who have reached out in friendship and Christian love, and to the many individuals and organizations whose varied contributions have brought into being a network to facilitate this cooperation. We also thank the organizations, dioceses, and parishes who pursue the implementation of understanding and caring between our two churches. Finally our gratitude to our ecumenical officers, the Rev. Dr. William A. Norgren and the Rev. Canon David Perry, and members of the Coordinating Committees: Valery Chukalov; Ms. Elena Speranskaya; the Rev. Canon J. Robert Wright; Ms. Suzanne Massie; and our co-chairs, Archbishop Clement; and the Rt. Rev. Roger J. White, Bishop of Milwaukee.

**PRESIDING BISHOP'S ADVISORY COMMITTEE ON
INTERFAITH RELATIONS
(1994-1997)**

MEMBERSHIP

The Rt. Rev. David B. Reed (Kentucky) *Chair*
The Rt. Rev. R. Stewart Wood, Jr. (Michigan)
The Rev. Malcolm David Eckel (Massachusetts)
The Rev. Wadi Haddad (Connecticut)
Ms. Colleen Mitchell (Southern Ohio)
Mrs. Jane Wolf (Arkansas)
Ms. Midge Roof, Liaison to Episcopal Diocesan Ecumenical Officers (EDEO)

SUMMARY OF THE COMMITTEE'S WORK

In specific relationship to its title, the principal activity of the committee was to bring together significant leaders of both Jewish and Muslim communities to meet together with the Presiding Bishop. It has also addressed some sensitive issues with and for the Presiding Bishop.

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The Interfaith Committee is committed to working closely with the Interfaith Commission of the National Council of Churches, providing experienced leaders, participating in dialogues, and coordinating activities through both the Christian-Jewish and the Christian-Muslim Committees.

As the only organization in the Episcopal Church with an Interfaith focus, this committee has been broadening its own knowledge of and contact with other religious traditions. This has included an orientation into Buddhism as a world religion, and participation by committee members in national gatherings that provided for encounters with primarily Jewish and Buddhist participants. The Islamic community is more difficult to meet at the national level. It has also looked into resource materials that might be available to help in interfaith contacts at the local, parish level. Looking to the future, the committee prepared the following projections for its life:

THE INTERFAITH AGENDA OF THE EPISCOPAL CHURCH 1996 - 2001

Thesis

By the year 2001 Interfaith relations will be far more important to the Episcopal Church than they appear to be today. In both the pluralistic society of the United States and on the international scene, the Interfaith dimension is rapidly growing with major Peace and Justice implications as well as the spiritual level of apparent religions in conflict. With due recognition of the significance of this changing scene, this church can take relatively simple steps during the next triennium to be better prepared for this development than it will be if the present approach continues unchanged.

The Present Status of Interfaith Relations

The Presiding Bishop appointed an Advisory Committee to assist him with Interfaith Relations at the beginning of the 1992-1994 triennium. There are currently seven members of that committee. It serves as the successor to a previous committee on Christian-Jewish relations which was disbanded when the Advisory Committee was formed. Two "Relational Committees" have been set up to deal with Episcopal-Jewish and Episcopal-Muslim relations, each of which includes some members of the Advisory Committee and additional persons with special experience with their respective faith communities. There is an implicit connection between the Interfaith Relations Committee and the Standing Commission on Ecumenical Relations, which allowed for the inclusion of *Guidelines for Interfaith Relations* in a Blue Book report in 1994 as an appendix to the SCER report. Accomplishments of the Interfaith Committee so far have included two meetings per year, the preparation of "Principles for Interfaith Dialogue", two lunch meetings that introduced the Presiding Bishop to significant leadership in first the Jewish and then the Muslim communities, and occasional meetings of the Relational Committees. The committee believes that to be truly interfaith, it must extend beyond the two monotheistic religions having common roots in the Abrahamic covenant. In terms of new relationships, those with Buddhist and Hindu religious groups seem the most obvious.

Interfaith Relations Contrasted With Ecumenical Dialogue

The Presiding Bishop's Advisory Committee on Interfaith Relations understands that dialogue with members of other religions should be carried on at the national level through that body where Christians cooperate to work together - The National Council of the Churches of Christ in

the USA. The Episcopal Church is well represented in the Christian Jewish and Christian Muslim Committees for the NCCC, including the support for a seconded director for Muslim relations, the Rev. Bert Breiner, an Episcopal priest. The major work of our Interfaith Relations Committee is understood to be that of supporting the NCCC process and facilitating appropriate relations at the local level between the Episcopal Church and other faith communities.

Considerations for the Future

If the committee is to expand its scope to include Buddhist and Hindu relationships, it will need to create the corresponding relational committees and will need additional members on the Interfaith Relations Committee to work with them.

Declining budgetary support for the national program of the Episcopal Church could mean that this work will suffer along with program units unless recognition is given to the growing importance of interfaith work.

A new Presiding Bishop will be coming into office at the beginning of the next triennium and a significant part of the role of this committee will be to help him in his relation with national leadership of other faith groups.

Some new means must be devised for communicating with local churches where there is an opportunity for interfaith work. Dependence on the network of Ecumenical Officers may be unrealistic, since they are already expected to do so much. The use of a Web page suggests real possibilities for relating the resources of this committee to local communities.

The Episcopal Church contains remarkable resources for national Interfaith dialogues, in both the academic and professional communities, who will only be available to the NCCC programs if this church is prepared to support their participation in conferences, dialogues and meetings.

Resolution A022 Dioceses to Promote Interfaith Dialogues

- 1 *Resolved*, the House of _____ concurring, That every diocese be encouraged to identify
- 2 existing faith groups within its boundaries and to open channels for dialogue, in accordance with
- 3 the Guidelines previously adopted by General Convention and in ecumenical partnerships
- 4 wherever possible, and be it further
- 5 *Resolved*, That Interfaith Liaisons with the Interfaith Committee be designated in each diocese, to
- 6 be drawn from interested persons with ECUNET or INTERNET communications capability.

Resolution A023 Seminaries to Prepare Graduates on Interfaith Issues

- 1 *Resolved*, the House of _____ concurring, That the seminaries of this Church be encouraged to
- 2 prepare their graduates on what it means theologically to live in a permanently interfaith and
- 3 religiously pluralistic world.

ECUMENICAL RELATIONS

G. BUDGET APPROPRIATION FOR STANDING COMMISSION ON ECUMENICAL RELATIONS

| | 1998 | 1999 | 2000 |
|--------------------------------------|----------|----------|----------|
| SCER Meetings/Plenary | \$32,000 | \$32,000 | \$16,000 |
| Miscellaneous Preparations | 2,000 | 2,000 | 2,000 |
| Anglican | | | |
| - Oriental Orthodox | \$2,500 | \$2,500 | \$2,500 |
| - Orthodox | 3,000 | 3,000 | 3,000 |
| - Roman Catholic | 12,000 | 12,000 | 12,000 |
| Consultation on Church Union | | | |
| - Executive Committee | \$3,200 | \$3,200 | \$3,200 |
| - Unity/Justice | 1,600 | 1,600 | 1,600 |
| Consultation on Church Union Plenary | | \$8,000 | |
| Methodist Episcopal - Episcopal | \$3,200 | \$3,200 | \$3,200 |
| Episcopal - Moravian | 2,400 | 2,400 | 2,400 |
| Polish National Catholic - Epis. | 2,400 | 2,400 | 2,400 |
| Episcopal - Reformed Episcopal | 2,400 | 2,400 | 2,400 |
| United Methodist - Episcopal | 4,000 | 4,000 | 4,000 |
| Miscellaneous meeting preparation: | | | |
| Joint Commission | | | |
| - ELCA-EC | \$16,000 | \$16,000 | \$16,000 |
| - Miscellaneous | 2,000 | 2,000 | 2,000 |
| | ----- | ----- | ----- |
| | \$88,700 | \$96,700 | \$72,700 |

Resolution A024 Standing Commission on Ecumenical Relations Budget Appropriation

- 1 Resolved, the House of _____ concurring, That there be appropriated from the Budget of
- 2 General Convention, the sum of \$258,100 for the Triennium for expenses of the Standing
- 3 Commission on Ecumenical Relations.

H. RESPONSE OF SCER TO STRUCTURE COMMITTEE

Our initiation and participation in ecumenical dialogues are responses to our canonical mandate to develop policy, not programmatic activities. Our experience in the Lutheran - Episcopal dialogue helps us to see that, when we function efficiently, our policy leads to resolutions that enable the goal of Christian unity and can be translated into programmatic activity. It is imperative for our accountability to the General Convention that SCER be represented on each ecumenical dialogue. SCER membership should continue to strike a balance among theological, academic, and practical expertise afforded by the present membership of six bishops, six priests or deacons, and six lay persons. This balance of orders has proven necessary to deal with the complexity of ecumenical issues. The current number of members enables the SCER to maintain connection with and

accountability for the numerous on-going dialogues, the myriad of dialogue possibilities with others, and our relationship with ecumenical agencies. In order to clarify SCER's responsibilities, we propose an amendment to Canon I.1.2(n)(3) as follows:

Resolution A025 Amend Canon I.1.2 (n)(3): Standing Commission on Ecumenical Relations

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n)(3) is hereby amended to read
2 as follows (p.16):

3 (3) A Standing Commission on Ecumenical Relations consisting of 18 members (6 Bishops, 6
4 Priests or Deacons, 6 Lay Persons). Its duties shall be to develop, *through ecumenical dialogues*
5 *and other means, and to recommend to the General Convention* a comprehensive and coordinated
6 policy, *priorities*, and strategies on relations between this Church and other Churches: ~~in~~
7 ~~furthurance of such policy to assign and delegate ecumenical endeavors and programs to~~
8 ~~appropriate persons and bodies~~; to make recommendations to General Convention concerning
9 inter-church cooperation and unity; and to carry out such instructions on ecumenical matters as
10 may be given it from time to time by the General Convention. *This commission shall be informed*
11 *as to all ecumenical matters undertaken by this church in order to develop a comprehensive and*
12 *coordinated ecumenical policy*. It shall also nominate for appointment by the Presiding Bishop,
13 with the advice and consent of the Executive Council, persons to *serve represent this Church in*
14 *ecumenical matters and on the governing bodies of ecumenical organizations to which this Church*
15 *belongs by action of the General Convention and to participate in major conferences as convened*
16 ~~by such organizations.~~

I. GOALS FOR THE COMING TRIENNIUM

With the understanding that the SCER has responsibility for setting policy in ecumenism and administering the enabling of that policy, the SCER sets forth these policy goals which it has voted for the next triennium:

1. to develop a prayer cycle for our ecumenical dialogues;
2. to create an index of ecumenical partners and locations for purposes of advocacy and education;
3. to cooperate with the ELCA in formal dialogues with our joint ecumenical partners;
4. to produce ecumenical study guides in concert with the ELCA;
5. to resume, in 1998, conversations between the Episcopal Church and the historic black Methodist Episcopal Churches (AME, AMEZ and CME) with the goal of establishing formal and regular dialogue;
6. to continue to meet in dialogue with each of our ecumenical partners, to the end that we may be able to recognize doctrinal agreement and be ready in each case to move ever closer to the communion we seek;
7. to pursue the possibility of ecumenical dialogue with Christian communities from which we are estranged;
8. to establish ecumenical dialogues with such groups as the United Methodist Church and the Moravian Church;
9. to create sufficient churchwide awareness of our relationship with ecumenical partners to prepare the way for shared appreciation and activity in all areas of the Episcopal Church and other churches;

ECUMENICAL RELATIONS

10. to create, through EDEO and LERN, parish ecumenical groups for shared study, prayer, and mission, for regular joint activity;
11. to consult with the Anglican Consultative Council and other members of the Communion concerning all our ecumenical projects; and
12. to conduct a comprehensive review of all ecumenical dialogues of the Episcopal Church in light of our experience and learning from the Concordat of Agreement. Cf. Paragraph 13 of the Concordat: "Both churches agree to take each other and this Concordat of Agreement into account at every stage in their dialogues with other churches and traditions."

APPENDIX

Episcopal Church Representatives

The Central Committee of the World Council of Churches

The Presiding Bishop

The General Assembly of the National Council of Churches of Christ, 1995-1996

The Most Edmond L. Browning

Dr. Pamela P. Chinnis

The Rt. Rev. Craig Anderson

The Rt. Rev. Henry Louttit

The Rev. Abigail Hamilton

The Rev. Canon John Kitagawa

The Rev. Canon David W. Perry

Dr. Alda Marsh Morgan

Ms. Cheryl Parris

Dr. Diane Porter

Ms. Gladys Rodrigues

Ms. Erma Jean Vizenor

Anglican - Oriental Orthodox Consultation

The Rt. Rev. Harry Shipps, *Chair*

Anglican - Orthodox Consultation

The Rt. Rev. Richard Grein, *Chair*

Anglican - Roman Catholic Consultation

The Rt. Rev. Frank Griswold, III *Co Chair*

The Rt. Rev. Frank J. Terry (1996)

The Rt. Rev. Edwin F. Gulick

The Rev. Paula D. Barker (1995)

The Rev. Canon Ashton Brooks

The Rev. Dr. Charles P. Price

The Rev. Dr. Ellen Wondra

Dr. Marsha Dutton

Dr. R. William Franklin

The Rev. Canon J. Robert Wright, theological consultant

Consultation on Church Union Executive Committee

The Rt. Rev. William G. Burrill

The Rev. Dr. Rena Karefa Smart

Episcopal - Russian Orthodox Joint Coordinating Committee

The Rt. Rev. Roger J. White

The Rev. Canon J. Robert Wright

Ms. Suzanne Massie

Lutheran - Episcopal Joint Coordinating Committee

The Rt. Rev. Edward Jones

The Rev. Dr. Rena Karefa-Smart

The Rev. Dr. Alfred Moss

The Rev. Dr. O.C. Edwards, Jr.

Ms. Midge Roof

The Rev. Canon J. Robert Wright

The Rev. Dr. William A. Norgren, consultant to the Ecumenical Office

North American Anglican - Old Catholic Working Group

The Rt. Rev. David Joslin, *Chair*

The Rev. Robert Anthony

Dr. Betty Jo McGrade

The Standing Commission on Evangelism

MEMBERSHIP

Dr. Hobart Banks (California) 1997, *Executive Council Liaison*
The Rt. Rev. James Coleman (West Tennessee) 2000
The Rev. Julia Easley (Iowa) 2000, *Representative of Ministry in Higher Education*
The Rev. Ann Jones (North Carolina) 1997, *Secretary*
The Very Rev. Stephen McWhorter (Virginia) 2000 replaced
The Rev. Michael B. Curry (Maryland)
Dr. Francisco Navarro (Delaware) 2000, *Vice-Chair*
The Rev. David Norgard (California) 1997, *Chair*
Ms. Celia Vasco (Texas) 1997
Ms. Natalie Weir (Indianapolis) 2000
The Rt. Rev. Stewart Zabriskie (Nevada) 1997
The Rev. Hugh Magers, *Episcopal Church Center Staff Liaison*

Commission representatives at General Convention

Bishop Stewart Zabriskie and Deputy Hobart Banks are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMITTEE'S WORK

The Standing Commission on Evangelism (SCE) was created by action of General Convention in 1988 (A059s) "to hold up before the Church the needs and opportunities of the Church's ministry of evangelism." In 1994 its mandate was amended to include support and encouragement of "ministry in higher education throughout this Church." The Commission is charged with developing policy and recommending action to General Convention, Executive Council, and the several dioceses.

Objectives, 1994-1997

At its organizational meeting at the beginning of the last triennium, the Commission established for itself the following objectives:

- to encourage ways of renewing the public face of the church, centered in the Good News;
- to continue to affirm, enjoy, and hold up for celebration the rich texture of our church as good news;
- to continue to explore, learn from, and share specific local efforts, experiences, and successful programs in this apostolic fellowship;
- to work to expand the horizon beyond a "Decade of Evangelism" in order to acknowledge evangelism as normative in the church's life, and to assist congregations and dioceses in owning and contributing to that momentum; and
- to cultivate and honor a spirit of welcome and invitation as a proactive offering of the church to the lapsed and unchurched, as a primary characteristic of the Good News of God in Christ

Response to 1994 Resolutions

In addition to the objectives stated above, the Commission also responded to several resolutions referred to it by the 1994 General Convention. A summary of the disposition of these various resolutions follows.

A034a expanded the membership of the Commission to include a representative from Ministry in Higher Education. As a result, the President of the House of Deputies appointed the Rev. Julia Easley to serve on the Commission. The Rev. Easley presently serves as chaplain at the University of Iowa in Iowa City and is president of the Episcopal Society for Ministry in Higher Education (ESMHE). The Commission met at this site in the spring of 1997. (Due to the early deadline of this report, however, details have been deferred until the next report.)

D044s directed the House of Deputies State of the Church Committee to provide an analysis of long-term church growth trends, a task for which our Commission served in a consulting role. Recognizing the increasing importance of services held on days other than Sunday, we recommend that annual parochial reports begin to take account of all services and total attendance at them.

A048 encouraged all elected and appointed church bodies to establish as a priority overcoming the sin of racism. In response, Commission members worked with the Rev. Canon Ed Rodman of the Diocese of Massachusetts to gain a deeper awareness of the scope and nature of racism in the church's life. Recognizing that overcoming racism is in itself good news and, furthermore, is critical to evangelistic outreach, we recommend that all the congregations of our church engage in anti-racism training on the local level.

D052a directed this Commission to identify and recommend resources and courses available for making disciples who are equipped to lead others to faith in Jesus Christ. A set of such recommendations is available through the office of the Evangelism Coordinator.

D054a asked this Commission to report on the planting of new congregations since 1990. Of the 119 dioceses polled, 75 responded to our inquiry. As of the writing of this report, 133 congregations had been planted since 1990 with 48 more in process. The methods most frequently used were:

- a combination of financial and professional support from an established local parish and diocese;
- continuing financial support from a diocesan department of missions or equivalent;
- demographic surveys; and
- identification of people within a certain area who state an interest in Episcopal worship.

D110a established the Plant-a-Church Fund. To date no allocations have been received by the Fund. The Treasurer of the Domestic & Foreign Missionary Society is able to receive gifts from outside sources but the \$30,000 approved by General Convention in 1994 has not been available from the operating budget due to shortfalls in income. Nonetheless, recognizing the potential of such a fund, and assuming future gifts and allocations to it, we recommend that the following criteria be used by the designated administrator of the fund, in making future grants from it:

EVANGELISM

- give priority to training ethnic leaders, particularly clergy and seminarians, who show evidence of a special vocation and gift for planting new churches;
- give second priority to training of lay and clergy leaders in (second) language skills and cross-cultural sensitivity;
- support only those projects which include local demographic studies in their planning;
- support projects only in their first and/or second year; and
- give preference to projects which are taking innovative approaches as to method or are reaching constituencies not previously reached by the Episcopal Church in the given area.

Moreover, understanding that an appropriation of \$30,000 is woefully inadequate to the task of funding a national church planting program, we further recommend the appointment of a staff officer who has as his/her primary responsibility the development of this fund. We note the value of substantial national initiatives undertaken by other denominations and support the development of the same for the Episcopal Church.

D112a appropriated \$50,000 to this Commission and the Ministries with Young People Cluster to gather and develop training materials for evangelism among high school and college students. This funding permitted the production of the following materials:

- a book of theological and practical essays on the evangelization of youth, students, and non-student young adults and the Episcopal Church (to be published by Cowley Publications);
- a resource of over eight models of effective evangelistic ministries with youth, students, and non-student young adults compiled and written by Dr. Anne Rowthorn;
- a "student" version of the NRSV that is suitable for use on campuses;
- a participatory needs assessment of youth and young adults using various media (including the internet and a web page); and
- the promotion of a new Episcopal edition of the magazine *Orientation* '97.

Special acknowledgment is made to the Rev. Sheryl Kujawa for her contribution to this project.

Site Visits

Site visits were made to four locations during the triennium. The schedule of one meeting did not permit local observation as it was part of the Conference of (all) Interim Bodies of General Convention held in Minneapolis, October 1995.

Houston, TX

Our visit to Houston in March 1995 provided Commission members with the opportunity to learn about ministry among Hispanic communities. Leading our discussions there were the now Rt. Rev. Leo Alard, Bishop Suffragan of Texas, the Rev. Alejandro Montes, Vicar of Iglesia Episcopal de San Mateo in Bellaire, and the Rev. Michael Baker, Chair of the Diocesan Commission on Evangelism. Insights highlighted by these discussions are:

- The need for bilingual and bicultural clergy is currently increasing faster than the supply.
- People are attracted to a church which is seen to be engaging in social advocacy relevant to the community to which they belong, i.e., a church which is seen to be helping people.
- For churches to grow, they must be founded/located in the midst of the areas they are intended to serve.

Boulder City, NV

Staying at the Wellspring Retreat Center of the Sisters of Charity in March 1996, we were afforded the privilege of learning about “total ministry” as it is lived out in the Diocese of Nevada. Leading us in our discussions there were the Rt. Rev. Stewart Zabriskie, Bishop of Nevada, the Rev. Michael Garrison, diocesan Vicar for Ministry Development, and several deacons serving in Las Vegas: Shirley Putz, Virginia Ferguson, Bonnie Polley, and Lionel Starkes. Among the insights gained that have direct implications for evangelism are:

- It is better to let structure come out of what the Spirit is doing than to expect the Spirit to come out of our structures.
- Parishes will be more effective in evangelism by seeing themselves as ministering communities than as communities gathered around ministers.
- The role of priests in such communities is to maintain their communities' core strength and health through the ministry of the sacraments while the role of deacons is to establish connections beyond the faith-community and make and share good news.
- It is always better to engage in ministry in a manner that is organic to the local situation as opposed to fitting ministry into imported models.
- Trust indigenization.

Atlanta, GA

The Episcopal Radio-TV Foundation hosted this meeting which focused on the topic of effective communication of the Good News of Jesus Christ and good news from and about the Episcopal Church. Participating in the discussions there were the Rev. Canon Louis Schueddig, Executive Director of the Foundation, and James Solheim, Director of the Episcopal News Service. Among the helpful learnings gathered there:

- In this highly technical “age of information,” it is essential that church leaders gain a better understanding of how mass media work in our culture.
- It is equally important that church leaders develop working relationships with media industry contacts in their areas.
- While the church recognizes the need and spends money and time on internal communications, it tends to be reluctant about investing adequate amounts of the same in order to reach outside audiences.
- Advertising, particularly on television, does increase the level of recognition of the Episcopal Church on the part of the general public and, furthermore, increases the numbers of people inclined to visit.
- It is to the church's own detriment that it refrains from evangelism strategies which include both advertising and public relations efforts.

Iowa City, IA

The Commission meeting was hosted by the Episcopal Chaplaincy at the University of Iowa. Due to “Blue Book” deadlines, this report must be deferred.

Summary

Our site visits around the country continue to confirm our understanding that evangelistic outreach is happening all across the country. Making and proclaiming good news -- as defined by the life and witness of Jesus Christ -- is the business of the church in many locales. People who do not know about the love God has for them are being invited into communities of faith where the

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celebration and return of that love abounds. Those who accept the invitation are being cordially welcomed as honored visitors and those who stay are being incorporated as members of these households. Thus the threefold ministry of evangelism -- inviting, welcoming, incorporating -- is taking place in many locales and the Episcopal Church is discovering that evangelism is none other than the joy of extending hospitality and neighborliness as a household of faith.

Still, our potential for evangelistic outreach continues to be limited by two entirely avoidable counter-productive influences. First, there exists a tendency to focus on internal differences and discord when speaking about our church to others. Secondly, precious little has been done to raise the level of positive visibility of the Episcopal Church on a national basis. This is most painfully apparent on college and university campuses where, in many places of late, the only exposure to our church has come via media references to the misfortune of financial scandal and the anachronism of a heresy trial.

As a church which is rich in faith, faith that is evident in word and deed across this land, we can do better. It is within our power and ability to stop succumbing to the temptation of advertising division and discord. Empowered by the one Spirit who makes us one, we do have the means and the reason to focus instead on good news, news which attracts rather than repels the outsider and inspires participation in our faith-community. To be most effective, however, we cannot abandon the national level of communication. There is a role that the national structure of our church can and must play with regard to evangelism if we are going to be as effective as we can be in sharing the Good News. Specifically, that role is to raise the level of positive visibility of our communion whenever and wherever possible. In an era when, in the minds of many, the word "Christian" has become identified with politics of extremism and exclusion, our country now more than ever needs and deserves a Christian witness of reasoned faith coming from a church with a heritage of comprehensive inclusion.

To that end, then, we urge the national leadership of our church to support local evangelistic efforts with a national strategy aimed at raising the positive recognition of the Episcopal Church. In particular, being keenly aware of the key role college chaplaincies have played in the spiritual lives of so many of our church's leaders, we stress the critical importance of increasing our witness on the campuses of higher learning across this nation. We have been blessed by God with a very rich heritage of faith and a strong portion of the Holy Spirit. Being a community of people gathered around One who is synonymous with Good News, we have much to offer a society continuously racked by awful news rooted in racism, sexism, homophobia, and poverty -- if only we will.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

In light of the learning from our several site visits during the current and previous trienniums, the Commission commits itself to pursuing the following objectives during the next triennium:

- to affirm changing and emerging church structures as appropriate vehicles for witnessing to the Good News of God in Christ;
- to raise the visibility of the Episcopal Church nationally and locally as bearers of that Good News, and in that regard, to recommend to local church communities means for developing

effective communications strategies for sharing the riches of their continuing experience of Good News;

- to reaffirm the central importance of healing and reconciliation in the face of the sinful biases which divide us: racism, sexism, elitism, ageism, homophobia, and other means of exclusion;
- to encourage engagement in anti-racism training as an integral part of effective evangelism and specifically to support the dialogues on racism taking place on Martin Luther King Day;
- to identify evangelism materials currently available for use from Episcopal and other denominational resources, and in that regard, to avoid unnecessary duplication and expense;
- to participate with Evangelism Connections (Disciples of Christ, Evangelical Lutheran Church in America, Reformed Church, Presbyterian Church -- U.S.A., United Church of Christ, United Methodist Church, and Net Results) in presenting a series of conferences through the year 2000 on evangelism, renewal, church growth and church planting; and
- to assure that the gifts and ministries of youth and young adults are included in the exploration and exercise of all the above priorities.

BUDGET APPROPRIATION

| | <i>1998</i> | <i>1999</i> | <i>2000</i> | <i>Total</i> |
|---------------|-------------|-------------|-------------|--------------|
| <i>Income</i> | \$20,000 | \$30,000 | \$10,000 | \$60,000 |

RESOLUTIONS

Resolution A026 Standing Commission on Evangelism Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the following amounts be appropriated from
- 2 the General Convention Budget for the Standing Commission on Evangelism: \$20,000 for 1998;
- 3 \$30,000 for 1999; \$10,000 for 2000; totaling \$60,000 for the triennium.

Resolution A027 Modify Parochial Report Form

- 1 *Resolved*, the House of _____ concurring, That the Episcopal Church Center be directed to
- 2 request in annual parochial reports the total number of all services held each year and the total
- 3 attendance figure for all services; and be it further
- 4 *Resolved*, That the Episcopal Church Center be directed to provide annually to the Standing
- 5 Commission on Evangelism a list of churches which report a year-to-year increase in total
- 6 attendance of more than 10%.

Explanation

In various places today, it appears that church growth may be attributed in part to the provision and appeal of services held at times other than Sunday morning. Information gathered by the Standing Commission on Evangelism as a result of this action will help identify those places where such growth is occurring so that others may learn from their experience. Furthermore, this information will provide a more comprehensive picture to dioceses and the national church of the general vitality of congregations.

EVANGELISM

Resolution A028 Plant-A-Church Fund Development

- 1 *Resolved*, the House of _____ concurring, That the Presiding Bishop be asked to designate a
2 staff officer who will have as his/her responsibility the development of the Plant-A-Church Fund.

Explanation

Previous action by General Convention appropriated \$30,000 per triennium to the Fund. Funding at this level is inadequate. Authority and responsibility for the increase of the Fund needs to be placed in the hands of competent development personnel so that the Fund may grow to become the valuable resource for church growth it is intended to be.

Resolution A029 Create a Public Relations Commission

- 1 *Resolved*, the House of _____ concurring, That the Executive Council be directed to create a
2 permanent Public Relations Commission which shall be charged with designing and
3 implementing an institutional strategy for sharing good news in a consistent and stable manner to
4 the public at large.

Explanation

Local and regional evangelistic efforts will be helped by increased positive name recognition of the Episcopal Church nationally. Such increased positive visibility on a national level will best occur as a result of a centrally coordinated, proactive approach undertaken by national leadership.

The Executive Council

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EXECUTIVE COUNCIL

A. MEMBERSHIP

Ex-Officio Members

The Most Rev. Edmond L. Browning, D.D., Presiding Bishop, DFMS Pres. and *Chair*

Dr. Pamela P. Chinnis (Washington) *Vice Chair*

Elected until General Convention 1997

The Rt. Rev. Sam B. Hulsey (Northwest Texas)

The Rt. Rev. Calvin O. Schofield Jr. (Southeast Florida)

The Very Rev. J. Earl Cavanaugh (West Missouri)

The Rev. Dr. Fran Toy (California)

Mrs. Margaret Anderson (Arizona)

Joyce Phillips Austin, Esq. (New York)

Ms. Sally M. Bucklee (Washington)

John D. McCann, Esq. (Lexington)

The Hon. George T. Shields (Spokane)

Timothy D. Wittlinger, Esq. (Michigan)

Elected by Province until General Convention 1997

Mrs. Judith G. Conley (Connecticut, I)

Mr. Peter Ng (New York, II)

John L. Harrison, Jr. (Pennsylvania, III)

The Rt. Rev. Don A. Wimberly (Lexington, IV)

Canon Nancy L. Moody (Northern Indiana, V)

Mrs. Sherry Maule (South Dakota, VI)

Mr. Harry L. Denman (Kansas, VII)

Dr. Hobart Banks (California, VIII)

The Rev. Geoffrey Reeson (Ecuador, IX)

Elected until General Convention 2000

Mr. Richard Bowden, Sr. (Atlanta)

Ms. Virginia Doctor (Alaska)

Mrs. Diana Frade (Honduras)

Mrs. Virginia Paul (Western Louisiana)

Ms. Hatsune Sekimura (Hawaii)

Mr. Ralph Spence, Jr. (Montana)

The Rev. Reynolds S. Cheney II (West Tennessee)

The Rev. Carmen Guerrero (Los Angeles)

The Rt. Rev. Christopher Epting (Iowa)

The Rt. Rev. Franklin Turner (Pennsylvania)

Elected by Province until General Convention 2000

The Rev. Randall Chase, Jr. (Massachusetts, I)

The Rev. Dr. Virginia Sheay (New Jersey, II)

The Rev. John D. Lane (Southwestern Virginia, III)

Ms. Toni H. Gilbert (East Tennessee, IV)

The Rev. Canon Margaret Sue Reid (Indianapolis, V)

The Very Rev. Sandra A. Wilson (Colorado, VI)

The Very Rev. M. L. Agnew, Jr. (Western Louisiana, VII)

The Rev. Bavi Edna Rivera (California, VIII)

Ms. Virginia A. Norman (Dominican Republic, IX)
Officers of the Domestic and Foreign Missionary Society
Dr. Diane M. Porter, Vice-President
The Rev. Canon Donald A. Nickerson, Jr., *Secretary*
Mr. Stephen C. Duggan, Treasurer

B. CALENDAR OF MEETING DATES AND SITES

The Executive Council met on the following dates during the 1994-97 triennium.

1994 New York, NY, October 31 - November 4
1995 Providence, RI, February 13-17
 Seattle, WA, June 12-16
 Birmingham, AL, October 30 - November 3
1996 Miami, FL, February 8-12
 Charleston, WV, June 10-14
 Toronto, Ontario, November 7-12
1997 Cincinnati, OH, January 27-31
 Honolulu, HI, April 25-29

C. INTRODUCTION

“In 1997, when the 72nd General Convention meets in Philadelphia, this Executive Council will be called to give an accounting of our stewardship, of our faithfulness.” With these words, in November of 1994, our Presiding Bishop, The Most Rev. Edmond L. Browning, Chair and President of the Executive Council, summoned us to take up the work of the 1994-1997 Triennium. He gave clear voice to the mandate in the Canons. “There shall be an Executive Council of the General Convention (which council shall generally be called simply the Executive Council) whose duty it shall be to carry out the program and policies adopted by the General Convention. The Executive Council shall have charge of the unification, development, and prosecution of the Missionary, Educational and Social Work of the Church, and of such other work as may be committed to it by the General Convention.” Section (b) of that Canon states that the Council shall be accountable and shall render a full published report concerning the work with which it is charged to each meeting of said Convention. Canon I.4.2(e) further states “The Council shall exercise the powers conferred upon it by Canon, and such further powers as may be designated by the General Convention, and between sessions of the General Convention may initiate and develop such new works as it may deem necessary”.

We on the Council are also the Board of Directors of the Domestic and Foreign Missionary Society, our legal entity, which is empowered by the Canons to direct the disposition of the moneys and other property of the Society. Ex officio members, the Presiding Bishop as Chair and the President of the House of Deputies, Dr. Pamela P. Chinnis, as Vice-Chair, preside over the Council of 38 members, 20 of whom are elected from the General Convention and 18 of whom are elected by the nine provinces, one half of the membership being elected every three years to serve six year terms each. In addition, the Secretary of the General Convention is ex officio the Secretary of the Council, while the Executive Council elects a Vice-President and a Treasurer

EXECUTIVE COUNCIL

upon the nomination of the Chair. Also sitting at the table this triennium with voice but no vote is the Vice -President of the House of Deputies.

Meeting three times annually during the triennium, once in each of the nine provinces, our work is built upon the "firm foundation of Jesus Christ, our Lord". Daily worship, Bible study and reflection, personal trust and sharing provide the framework in which inquiry, debate, deliberation, and decision making can occur with honesty and validity.

Each Council person serves on one of the three Standing Committees of Council. The committees, supported by Church Center staff are: Planning and Evaluation (with eight members), Administration and Finance (with 10 members), and Program (with twenty one members). Program has three subcommittees which are: Diocesan/Congregational/Partnerships; Anglican/Global/Covenants and Ministry/Support.

It is primarily from this committee structure and the plenary sessions which follow their meetings that the final conclusions and actions of the Council emerge. It is with the foregoing background information, then, that the Executive Council offers its report to the 72nd General Convention. We do so, every man and woman of us, grateful and honored to have had this opportunity to serve our Lord, Jesus Christ, and you, in His Beloved Body, the Church.

D. SUMMARY OF COUNCIL'S WORK

Throughout the triennium, we forty members of council maintained our commitment to helping the church realize new ways of doing mission, building the model of shared responsibility into the whole life of the church, and giving new vigor and purpose to the total church structure. We addressed legislation and programs that redefined the cooperative role at all levels - international, national, provincial, diocesan, and congregational. Listening to the voice of the church through the Long Range Planning process that continued to evolve in the triennium, we grew in our ability to hear the needs and aspirations that were expressed during our diocesan consultations and ministry site visits. We pray that we have grown in our ability to coordinate resourceful and challenging responses.

As you will read in this Executive Council Report to the 72nd General Convention, strong new programs have emerged from the work of the Council in this triennium. The Justice, Peace and the Integrity of Creation configuration, for instance, offers powerful incentives and opportunities for important work in mission and ministry. JPIC's embracing of the Jubilee model for their work has made its impact on the life of the church in mission all the more effective. Council, through the work of the Committee on the Status of Women, has continued to support and ratify the full and equal role of women in the total life of the church at all levels.

Council's vision of wholeness for the church is also expressed in our continued and unequivocal support and empowerment of the church's growing chorus of ethnic voices.

We are grateful to our youth for their valued contributions to the life of the Episcopal Church. Since the Partners in Mission consultation and the first round of diocesan visits, both in 1993, and the second series of diocesan visits in 1996, all named our youth as the number one priority, the

Executive Council has intentionally invited and involved the young people of our host dioceses to participate in Council meetings, to act as consultants to the Standing Committee on Program, and to share their perspectives on the issues before us.

We work and have responsibilities far beyond the geographical limits of PECUSA. Our commitments extend to our Covenant Relationships with Liberia, the Philippines, and Mexico, Central America and The Covenant Committees, to the world-wide Anglican Communion of 70 million souls, to our ecumenical dialogues, to the National Council of Churches and the World Council of Churches, and to the Anglican Consultative Council, whose meeting, held in October, 1996, elected PECUSA's lay representative, Judy Conley, as a member of that body's Standing Committee. Our partners are global, and so must be our concerns.

Just as we monitor the development and disbursement of PECUSA's \$40,527,088 1997 Budget, over \$8.8 million of which is earmarked for the previously mentioned overseas, ecumenical and domestic covenants and commitments, we also monitor the companies and corporations in which the Society's moneys are invested. For this triennium, as of January 31, 1997, Executive Council's Social Responsibility in Investments Committee (SRI) has filed 29 resolutions with corporations, in which we hold shares, whose policies are at odds with those of the Episcopal Church and the Society. We will not hold stocks in any company engaged in the tobacco business. Our goals, upheld by our proxy votes, are to "strive for justice and peace among all people, and to respect the dignity of every human being." Joining with other churches and non-profits, we have much more influence than anyone would have imagined possible.

Other important work is being accomplished in many diverse areas of the church. The Standing Commission on the Structure of the Church reported to Executive Council in late January, 1997 with the final draft of their proposals, which will be presented to General Convention 1997 for consideration and action. We have heard from the Chair of the Board of Directors of Episcopal Life, from the United Thank Offering, and from the Director of the Presiding Bishop's Fund for World Relief, all reporting increased participation and giving.

Jubilee Ministry is certainly one of our most exciting stories. There is now a total of 659 Jubilee Centers; eight years ago there were but 17. The dioceses of Bethlehem, North Dakota, and South Dakota have been designated Jubilee Dioceses, with every congregation enrolled. Executive Council has affirmed 253 new Jubilee Centers in the triennium.

Brimming with new life, the church's missionary program is another success story. Executive Council, to date in this triennium, has received with gratitude Bishop Browning's appointment of 38 Volunteers For Mission and 22 Appointed Missionaries. We have commended and given thanks to the 15 Appointed Missionaries completing their assignments, and to the 57 Volunteers for Mission who have faithfully completed their services. Executive Council expressed its appreciation to the Rt. Rev. Jose G. Saucedo, Diocese of Mexico, who served as missionary bishop of the Diocese of Mexico from January 14, 1958 to December 5, 1996.

Council approved the establishment of eighteen Companion Diocese Relationships: The Diocese of East Carolina with the Diocese of Puerto Rico, the Diocese of Missouri with the Diocese of Puerto Rico, the Diocese of Georgia with the Diocese of Belize in the Church of the Province of

EXECUTIVE COUNCIL

the West Indies; also from the Province of the West Indies, Southern Virginia with North Eastern Caribbean and Aruba, Springfield with Barbados, and Pennsylvania with Guatemala. Also approved were Companion Relationships between the Dioceses of Olympia and Jerusalem, Eau Claire and the Old Catholic Diocese of Germany, California and the Beijing Christian Council of China, and a four-way relationship among the Dioceses of Los Angeles, North Central Philippines, Belize of the Province of the West Indies, and the Church of the Province of West Africa. We also approved Companion Relationships between the Diocese of Fort Worth and the Anglican Diocese of Northern Malawi in the Church in the Province of Central Africa; and between Fort Worth and the Diocese of Northern Mexico in the Anglican Church of Mexico; and the Diocese of Southern Ohio with the Diocese of the Windward Islands in the Church in the Province of the West Indies, and the Diocese of Aotearoa in the Church in the Province of Aotearoa, New Zealand and Polynesia.

This triennium has also seen the realization of some long-cherished hopes and plans. Council's joint meeting in Toronto, Ontario, in November, 1996, with the Council of General Synod of the Anglican Church of Canada was a symbol and a result of our true inter-Anglican solidarity and a crowning moment in a tradition that has involved sending observers to each other's council meetings since March, 1990. In June of 1995 we resolved that we also invite observers from the Evangelical Lutheran Church in America to have seat and voice at Council's table in order that we each might know the other better as the two bodies move toward their 1997 votes on the proposed "Lutheran Episcopal Concordat of Agreement."

Council's custom, of recent years, of holding our meetings across the length and breadth of the nation, and in the Ninth Province, has provided blessing upon blessing. We have been thrilled by the love and the ministries that we have seen and experienced. We have witnessed great strength and vitality. We have affirmed, and we have been affirmed. Our meeting in Charleston, West Virginia, in June, 1996, opened the door to new planning for 1997, a year of celebration of small churches. Our visit to a rural mountain congregation let us enter into the vibrant life of that Christ-filled community, and we will remember the excitement and the outreach we found there, and know that small churches everywhere can be life-giving.

A final note. The spirit of trust and cooperation that has grown between and among Bishop Browning, Dr. Chinnis, and all of us who have been elected to Executive Council was tested and proved sufficiently strong as we were called upon to confront and deal with the defalcation by our former treasurer, with its aftermath and its final resolution. We worked hard to respond to the unfolding tragedy proactively and positively so as to reassure the church of our ultimate guardianship of the church's interests. We took concrete steps in rethinking and restructuring the church's fiscal safeguards, placing responsible new personnel in key positions in the evolving new structures. Ultimately, the church was able to recover all but \$100,000 of the \$2.2 million embezzlement. A highly respected, professional financial team is now in place.

Executive Council's work in the triennium has moved it in many areas and in many ways into a vision of and for the Episcopal Church in the 21st century; a church striving mightily to live into the ideals of the Baptismal Covenant and into an ever new and more fulfilling life in Christ.

Respectfully prepared by Nancy Moody for the Executive Council

E. RESOLUTIONS FOR CONVENTION ACTION

The deliberations of Executive Council have resulted in our offering for action by the General Convention the three resolutions which follow, Each in its own way, we believe, will be beneficial to the life and governance of the church.

Resolution A030 Stipend for President of House of Deputies

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.8 be amended to read as follows:
- 2 The General Convention shall adopt, at each regular meeting, a budget to provide for the
- 3 contingent expenses of the General Convention, the stipend of the Presiding Bishop together with
- 4 the necessary expenses of that office, *the stipend of and* the necessary expenses of the President of
- 5 the House of Deputies.....and be it further
- 6 *Resolved*, That Canon I.4.5 be amended to read as follows:
- 7 With the exception of the salary of the President of *the Council and the President of the House of*
- 8 *Deputies*, the salaries of all officers of the Council and of all agents and employees of the Council
- 9 shall be fixed by the Council and paid by the Treasurer.

Explanation

Acknowledging that the Office of the President of the House of Deputies should be honored and affirmed for its important role in the life of the church and, further, to confer a degree of flexibility for persons who might not otherwise be able to accept the Presidency, it is appropriate that a flexible stipend be established for the position. Since the Treasurer and the Chair of the Executive Council Standing Committee on Administration and Finance and the Chair of General Convention's Joint Standing Committee on Program, Budget and Finance establish the compensation for the Presiding Bishop, it is felt that they are considered the most fitting group to determine a stipend for the President of the House of Deputies.

Resolution A031 Mediation as Alternative for Dispute Resolution

- 1 *Resolved*, the House of _____ concurring, That Title IV, Canon 4, be amended so that present
- 2 IV.4.9 and IV.4.10 be renumbered and be designated IV.4.9(a) and IV.4.9(b) respectively and that
- 3 a new Section 10 (IV.4.10) be added as follows:
- 4 *Sec. 10 The parties may themselves at anytime agree to submit their dispute to mediation, a*
- 5 *process whereby they attempt to reach agreement facilitated by a neutral third party, the*
- 6 *mediator. At any time during the course of any proceeding under this Title IV, upon the motion or*
- 7 *request of any party, the Standing Committee, the Diocesan Bishop, the Bishop then serving as*
- 8 *the President or Vice President of the Province, or the Presiding Bishop, and if a presentment has*
- 9 *been filed, with the approval of the Ecclesiastical Court, any dispute other than a dispute as to*
- 10 *the form or extent of the sentence to be imposed, shall be submitted to mediation and one or two*
- 11 *mediators be selected by the parties or, if the parties be unable to agree on a mediator, be*
- 12 *appointed by the Presiding Bishop from those persons previously designated by the Presiding*
- 13 *Bishop as mediators qualified to act as such for disputes involving issues of canon law. The costs*
- 14 *of mediation shall be assessed as provided by Canon IV.14.20 with the fees and costs of the*
- 15 *mediator to be borne by the Diocese.*

Explanation

The Executive Council offers an alternate means of resolving disputes within the church. Trials before ecclesiastical courts might resolve these disputes, but that litigious means will not lead to peace among us. Mediation does not offer a different result from that mandated by Canon Law. It does offer a different process to reach that result. A mediator has no power, no authority to make a decision for the parties to the dispute. Mediation is, therefore, voluntary so that any resolution of a dispute represents the agreement or consensus reached by the parties. Specifically, the Executive Council hopes that a good percentage of disputes between a member of the clergy and a bishop or vestry can be expected to mediate to consensus. If the priest or deacon and the bishop or vestry find a way through mediation to accomplish the vocation of the priest or deacon without having to resort to an expensive trial before an ecclesiastical court, the result will be to avoid a litigious process that can be expected to be emotionally and spiritually devastating to the parties and to the church.

Resolution A032 Common Beliefs on Relationships

- 1 *Resolved*, the House of _____ concurring, That we recognize recent discussions in the Church
- 2 regarding human sexuality have revealed increased ambiguity and tension; we affirm the
- 3 mysterious nature of human sexuality. these matters are deeply personal, and it is quite difficult to
- 4 arrive at comprehensive and widely accepted statements, and be it further
- 5 *Resolved*, That in honoring the divine gift of free will to all children of God, we cannot and will
- 6 not attempt to control the behavior of others; however, we accept the Church's responsibility to
- 7 offer the values and guidance that enable individuals to avoid or heal relationships which are
- 8 exploitative and hurtful and to seek and create relationships which are life-giving and grace filled;
- 9 and be it further
- 10 *Resolved*, That we foster a greater awareness that, even when using protection, sexual activity can
- 11 result in unwanted pregnancy leading to difficult decisions regarding marriage, adoption or
- 12 abortion, and be it further
- 13 *Resolved*, That the Church continue the discussion of the possible life-determining consequences
- 14 of irresponsible sexual activity which affect the physical, emotional and spiritual well-being of the
- 15 individual; and be it further
- 16 *Resolved*, That we affirm the teaching of the House of Bishops Pastoral Study Document
- 17 "Continuing the Dialogue," (Guideline #7, page 94): "We view as contrary to the Baptismal
- 18 Covenant, and therefore morally unacceptable, sexual behavior which is adulterous, promiscuous,
- 19 abusive, or exploitative in nature, or which involves children or others incapable of informed,
- 20 mutual consent and understanding the consequences of such a relationship."; and be it further
- 21 *Resolved*, That we recognize that all people are children of God and those who fall short in their
- 22 attempt to live by these teachings have a full and equal claim upon the love, pastoral care and
- 23 concern of the Church.

Explanation

Members of Executive Council are called to provide unity and leadership in the Church. We believe a strong statement outlining the aspects of sexuality and relationships where we are united in our beliefs is needed and within our ability to produce. Executive Council may be the only place where this can be accomplished. We have attempted to draft a statement that expresses those common beliefs in this resolution.

F. REPORT ON “DIALOGUE WITH THE CHURCH PENSION GROUP”

MEMBERSHIP

The Very Rev. M.L. Agnew, Jr. (Province VII) *Chair*
Mr. John L. Harrison, Jr. (Province III)
Mr. John D. McCann (Province IV)
Miss Virginia Norman (Province IX)
Mr. Timothy D. Wittlinger (Province V)

At the Providence, Rhode Island meeting of the Executive Council of the Episcopal Church, the Presiding Bishop established a committee from within the Council to study the alleged “extravagant compensation packages for the Church Pension Group Senior Management, irregular accounting principles, risky investments, relocation costs and morale problem among staff and trustees”. The committee spent twelve months examining the allegations through reading the Annual Reports, special presentations of the CPG Executive Committee and individual members of the leadership team, written correspondence and personal conversations with critics of the CPG, and with those charged to manage the Fund and the affiliates. The committee’s goal from the outset was to contribute to the restoration of the trust level between client and management, and to communicate thoroughly and accurately the information that was given to us.

The committee felt that there were two general areas of concern to focus on: 1) the specific questions of management philosophy and the determination of the actual administrative and operating expenses since 1990 (the Blanchard administration); and 2) systemic issues (these dealt primarily with the working method of the CPG Board, its accountability, and the relationship between the trustees and the wider church).

In summary, the committee concluded that the trustees are dedicated, devoted servants of the church and responsible stewards of the assets under their management. The CPG trustees are aware of the issues presented through the numerous meetings and conversation with the EC Committee, and are committed to continued dialogue directed toward a workable, pastoral, compassionate, and responsible resolution of these issues.

(All documentation gathered through this dialogue is available through the Chair, the Very Rev. M.L. Agnew, Jr., 908 Rutherford Street, Shreveport, Louisiana.)

G. COMMITTEES OF COUNCIL

The Executive Council has created eight (8) committees which report to Council through one of its three Standing Committees. Several of these committees are reporting in this 1997 Blue Book because the work they are doing has been of special interest in this triennium.

Other committees created by Executive Council or General Convention report to both Executive Council and General Convention through Council’s Blue Book report. Resolutions that follow have not been considered or approved by Executive Council.

The Audit Committee of the Executive Council

MEMBERSHIP

The Rt. Rev. David C. Bowman
Mr. Vincent Currie, Jr.
Ms. Toni Gilbert, *Chair*
Mr. John F. Keydel
Mr. John D. McCann
Mr. Peter Ng

Recognizing the need for an active, hands-on Audit Committee, it was decided that meetings would be scheduled quarterly each year, and that the committee would work closely with both internal and external auditors, functioning as independently from the church's financial offices as possible. Early in the Triennium, it was deemed appropriate for the Executive Council to establish an official Audit Committee of Executive Council, including a provision for same in its by-laws. Previously, the only such provision existed in the Joint Rules of Order. This having been accomplished, the Audit Committee designed and implemented its own Charter (8/21/95) which outlines committee organization, purpose, and responsibilities, and serves as a guideline for its ongoing work.

In concert with the Standing Committee on Administration & Finance and the staff in the Treasurer's Office of the DFMS, new external auditors, Arthur Andersen and Company, were selected for the Society. The Audit Committee received the audited financial statements for 1994 and 1995, and anticipates receipt in May, 1997, of the 1996 report, which will be referred to the General Convention through the Joint Standing Committee on Program, Budget & Finance, on Audit Committee recommendation.

The Executive Council Racial/Ethnic Ministries Committee

MEMBERSHIP

Asian American Representatives

The Rev. Dr. James T. Codera (Massachusetts)
Mrs. Florence Munoz (Los Angeles)

Black American Representatives

Dr. Kenyon C. Burke (Newark)
The Rev. Nelson Foxx (Massachusetts)
Ms. La'Tonya Johnson (New Jersey)

Hispanic Representatives

Ms. Nitza Milagros Escalera (New York)
Mr. Alejandro Montes (Texas)
The Rev. Uriel Osnaya (Texas)

Native American Representatives

The Rev. Carol Gallagher (Delaware)

Mr. Robert McGhee (Central Gulf)

Mr. Frank Oberly (Oklahoma)

Native Hawaiiin Representatives

Ms. Alberta Pualani Hopkins (Hawaii), *Chair*

Member At Large

Mrs. Jamel Shimpfky (El Camino Real)

Executive Council Liaison

Judy Conley (Iowa)

The Racial/Ethnic Ministries Committee was created by the Executive Council as the Multicultural Ministries Committee to replace the individual racial/ethnic commissions that were dissolved following their final meetings in December 1994. Although funded for the entire 1995-1997 triennium, the committee was not appointed until April 1995 and was unable to meet until September of that year when it had its organizational meeting in New York. Since then the committee has met in Houston in March 1996 and Minneapolis in September 1996, and a fourth meeting is planned for March 1997. At each meeting committee members interact with local racial/ethnic congregations. Three issue-oriented subcommittees - Ordained Ministry Issues; Christian Education, Spiritual Formation and Evangelism; and Lay Leadership Development and Stewardship - carry on the work of the committee between the meetings of the entire group.

The committee's name was selected as a straightforward description of our mission; i.e., to achieve the full and equal participation of all races and ethnicities in the life of the Episcopal Church. Our principal areas of concern include the identification and training of lay and ordained leadership in a manner consistent with our varied cultural heritages. In the area of ministry development, we seek to identify, encourage, and share the use of models and materials that are appropriate to our racial/ethnic identities. The committee's mandate is not programmatic; rather, it is to identify and discuss key issues and to make recommendations to the church through the Executive Council. In this process the committee works collaboratively with other relevant bodies of the church, such as Justice, Peace and Integrity of Creation; the Episcopal Asiamerica Council; the Urban Caucus and the Union of Black Episcopalians; the Episcopal Council on Indian Ministries, and Hispanic congregations. Committee members have attended events sponsored by these bodies as well as the Boot Camp for Angels.

Concrete steps taken so far towards the realization of the committee's mandate include a national consultation around issues of identification, training, and deployment of ordained persons from our racial/ethnic constituencies, and a detailed analysis and response to the draft report on the proposed re-structuring of the church. The committee has also participated in planning the 1997 JPIC Summit and the Presiding Bishop's Ad Hoc Task Force on Racism. In 1997 the committee will convene a larger consultation around ordination issues, and also address concerns about lay leadership development and the nurturing of youth and stewardship, including that of the environment which provides the essential spiritual base for all our people. The committee also plans a systematic analysis and response to the impact of racism on all of the issues that concern us.

EXECUTIVE COUNCIL

The Racial/Ethnic Ministries Committee provides an opportunity for representatives of the Asian, Black, Hispanic, and Native American/Hawaiian constituencies to work together to address common concerns and to strengthen and support the work of our own constituencies. While it was intended to replace the individual racial/ethnic commissions, it cannot replicate their functions, and the committee recognizes the profound impact of the dissolution of the commissions. The racial/ethnic desks of the national church and their constituencies have had to make extraordinary efforts to maintain the networks necessary to keep the national church responsive to the needs of the people.

Although the committee got off to a late start because it was not convened until the last quarter of 1995, much has been accomplished during its first twelve months of life. The committee has earnestly engaged in the struggle to work together in the face of our cultural differences and to respect the diversity that each of us brings to our common table. The committee is beginning to reap the rewards of its efforts. It has identified a common approach to issues that affect its constituencies across the board. This is a unique network that is available nowhere else within the church structure, and it helps to empower those the committee represents.

We therefore recommend strongly a three year continuation of this committee. The committee also urges Executive Council to consider very seriously our concerns regarding the proposed restructuring of the church because of its profound impact on our constituencies and other marginalized populations of the church.

Resolution A033 Racial/Ethnic Ministry Development

- 1 *Resolved*, the House of _____ concurring, That the Episcopal Church of the United States of
- 2 America examine the overall structure of ministry development, especially the entire ordination
- 3 process from discernment through theological education to recommendation for ordination, as to
- 4 its effectiveness in achieving the original intent of the canons (and Articles of Religion) that all
- 5 aspects of ministry be open to everyone; and be it further
- 6 *Resolved*, That the Racial Ethnic Ministries Committee (formerly the Multicultural Commission)
- 7 be requested to monitor actions and progress of this resolution and report to the next General
- 8 Convention.

Explanation

The way of Anglicanism states that everyone has the right and duty to order the catholic faith according to the culture and traditions found within the context of our communities (Articles of Religion XXIV and XXXIV) To this end, current procedures and practices in ministry development and the ordination process should be examined and restructured to insure that:

- entities dealing with these issues reflect proportionally the diversity of the mission field;
- appropriate procedures for support, advocacy, mentoring, and the addressing of grievances be made available;
- alternative training tracks that emphasize educational equivalence and cultural and contextual relevance be encouraged; and that
- racial/ethnic communities be enabled in their search for economical quality theological leadership.

The Executive Council Committee on Trust Funds

MEMBERSHIP

John S. Goldthwait, *Chair*
Mrs. Joyce Philips Austin
Mr. Stephen C. Duggan, DFMS Treasurer
Mr. Dall Forsythe
Mr. Richard H. Gillons
Ms. Elizabeth Hill
Mr. Alfred C. Jones, III
Ms. Catherine A. Lynch, CFA, DFMS Assistant Treasurer
The Rev. Barnum McCarty
Mr. W.B. McKeown
Mr. Timothy D. Wittlinger, A&F Liaison

The Committee on Trust Funds reports to Executive Council annually, recommending appropriate investment objectives, strategies, and policies for the management of the investment portfolio which includes the trust funds of our official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States (DFMS). These trust funds, which number approximately one thousand, are maintained in a common investment portfolio managed by professional money managers and participate in a pro-rata basis in all returns to that portfolio (the 38 charitable remainder trusts are separately invested as required by law).

The regular trust funds are of three types: (1) trust funds which were established for the benefit of DFMS and for which DFMS is Trustee; (2) trust funds which were established for the benefit of other Episcopal and Anglican entities in the United States and abroad, for which the DFMS is trustee; and (3) "custodial" trust funds, which represent moneys placed with the DFMS endowment portfolio for investment management by Episcopal and Anglican entities in the United States and abroad (these funds are carried as liabilities on the DFMS balance sheet).

During 1996, the Committee on Trust Funds undertook an extensive review of the trust funds' investment management process, and determined to seek a new investment consultant to support the committee and the Treasurer's Office in three critical areas: designing and implementing a prudent investment policy to meet the needs of the trust funds' beneficiaries, monitoring the performance of the investment managers for the trust funds portfolio, and seeking out and hiring new investment managers for the portfolio as necessary. A subcommittee of the Committee on Trust Funds undertook an extensive search process and hired Evaluation Associates (EA), of Stamford, Connecticut, in August 1996.

The committee and EA then embarked on an in-depth review of the trust funds' asset allocation policy, to determine what allocation of funds among different types of assets would be most likely to meet the investment objectives with regard to return requirements and acceptable volatility (risk) levels. The existing allocation of 65% to stocks and 35% to bonds was demonstrated to be unlikely to be able consistently to meet those objectives in the future. It was further determined

EXECUTIVE COUNCIL

that it would be difficult to meet the rate of return within acceptable volatility constraints; it was determined that a higher allocation to equity investments would be required to earn close to the targeted rate of return with acceptable volatility, and that the existing money manager roster would require revision. (The decisions regarding asset allocation and the manager roster are expected to be finalized and implemented early in 1997.)

| | <i>Market value of the Trust Funds at December 31</i> | <i>Annualized total return (see note 1)</i> |
|------|---|---|
| 1991 | 139,489,480 | 28.2 |
| 1992 | 149,662,573 | 7.9 |
| 1993 | 165,047,128 | 15.2 |
| 1994 | 154,445,571 | (3.0) |
| 1995 | 181,706,358 | 24.7 |

Note: Annualized return figures calculated by Wellesley Group for 1991 through 1995.

H. BODIES CREATED BY EXECUTIVE COUNCIL, REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION

Presiding Bishop's Fund for World Relief

MEMBERSHIP

Board of Directors

The Most Rev. Edmond L. Browning, *President*
The Rt. Rev. Charlie McNutt, *Vice President*
Mrs. Ann Vest, *Chair* (Southern Virginia) 1996
Mrs. Josephine Appell (Central Pennsylvania) 1999
Canon Francis S. Banks (Los Angeles) 1997
The Ven. Malcolm M. Barnum (Connecticut) 1997
Ms. Virginia Berg Chase (Northwest Texas) 1998
The Rev. Charles E. Chatham (Western North Carolina) 1999
Ms. Linda L. Dameron (Southeast Florida) 1999
Mr. Rodney D. Day III (New York) 1999
The Rt. Rev. Barbara C. Harris (Massachusetts) 1997
Mr. Al Ketzler Jr. (Alaska) 1996
Mrs. Shirley Reeser McNally (Rio Grande) 1997
Mrs. Jane W. Osborne (Long Island) 1997
Dr. Bernard C. Parris M.A.G.D. (Long Island) 1998
Mr. George D. Pennick Jr. (Mississippi) 1997
The Rev. Geoffrey D. Reeson (Ecuador) 1996
The Rt. Rev. Robert G. Tharp (East Tennessee) 1998

Miss Carol E. Thompson (The Virgin Islands) 1996
The Rev. Joy Edemy Walton (Southern Virginia) 1999
The Rev. Nicholson B. White (Ohio) 1998

Administrators

Mrs. Nancy Marvel, Director
Mrs. Katerina K. Whitley, Promotion
Ms. Angela Cappiello, Grants
Ms. Gloria Jones, Donor program
Mr. James Tuff, Clerk
Mrs. Elena VanTreeck, coordinator of volunteers, 1994-1995

SUMMARY OF WORK

Mission Statement

- The Presiding Bishop's Fund for World Relief is a major response by the Episcopal Church to God's call to serve Christ in all persons, to love our neighbors, and to respect the dignity of every human being.
- The Fund raises, receives, and uses funds for the relief of human suffering.
- The Fund provides emergency relief in times of disaster; it assists in the rehabilitation of lives, property, and organizations; and it joins in partnership with those who identify and address root causes of suffering.

Response to 1994 General Convention Legislation

B026s

Resolved, the House of Bishops concurring, That this 71st General Convention of the Episcopal Church indicate its strong support for a capital funds appeal for Cuttington University College and the Diocese of Liberia through the Presiding Bishop's Fund for World Relief when the time is indicated.

Passed. Referred to Board of Directors for action, but because of continuing upheaval in Liberia no action towards an appeal was taken. Grants amounting to \$172,500.00 in the years 1994, 1995, and 1996 were awarded to Liberia by the board. The Fund also paid for the shipment of school supplies to Cuttington College in the summer of 1996.

D129a

Resolved, the House of Deputies concurring, that the Convention urge members of the church to give to the Presiding Bishop's Fund for World Relief, to enter into diocesan companion relationships and to pray for the people of Rwanda.

Passed. Nearly \$1,000,000.00 was granted to the Province of Rwanda, with considerable amounts given to neighboring dioceses to help them with the enormous influx of Rwandan refugees in their areas.

EXECUTIVE COUNCIL

FINANCIAL REPORT FOR THE 1994-96 TRIENNIUM

In the last three years the Fund continued its work of giving relief in times of disaster and awarding grants to places and dioceses that span the globe.

In 1994 the Fund received extra-budgetary contributions amounting to \$4,500,000. It disseminated \$4,247,874 in 193 grants to nearly as many places.

In 1995, contributions dropped because of a general diminishing in church giving. Extra-budgetary contributions received, \$3,803,345, were lower. Granted approximately \$3,000,000, given in 185 grants and in nearly as many places.

In 1996 contributions were up with receipts increased by approximately \$1,000,000. A larger number of grants were awarded, amounting to more than \$3,500,000. In 1996, the number of parish representatives continued to increase as did the overall number of donors.

Staff visited dioceses and parishes to tell the story of the Fund and produced a number of new materials that were sent to all dioceses and the networks of volunteers.

The diocesan volunteers, Diocesan Fund Coordinators, met in each year of the Triennium for three-day training sessions.

The first direct mail appeal went into effect September 1995 and it continues on a regular basis with good results. More and more parishes are showing a great interest in the ministry of the Fund. *Lifeline* now goes to a list of 70,000, in addition to the many copies picked up in the churches. The number of issues reaches 150,000.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The ministry of the Presiding Bishop's Fund for World Relief continues throughout the world with emphasis on enlarging the donor base and increasing the resources (dollars) available for distribution. The increase is necessary because the needs in all places of the world are multiplying and the requests are more urgent and more numerous in each granting season.

The Episcopal Council of Indian Ministries

MEMBERSHIP

The Rev. Carol Gallagher *Cherokee* (Pennsylvania) *Secretary*
Ms. Sherrie LeBeau, *Lakota* (El Camino Real)
Mr. Robert McGhee, *Poarch Band Creek* (Central Gulf Coast)
Mr. Frank Oberly, *Osage/Comanche* (Oklahoma) *Chair*
The Rev. John Robertson, *Dakota* (Minnesota) replaced
Mr. Eli Hunt, *Vice-Chair, Ojibwa* (Minnesota)

Ms. Virginia Doctor, *Mohawk* (Alaska), *Executive Council Liaison*
Dr. Owanah Anderson, *Choctaw*, *Staff Liaison*

SUMMARY OF THE COUNCIL'S WORK (all members concurring)

The Episcopal Council of Indian Ministries, an outgrowth of the National Committee on Indian Work (established in 1969), was instituted by Executive Council in 1989, upon receipt of recommendations of the Presiding Bishop's Blue Ribbon Task Force on Indian Affairs, which had been charged with bringing forth better ways to respond to unique needs of Native Americans, with whom PECUSA has had specialized mission since 1814.

Executive Council voted in 1994 to combine racial/ethnic commissions into a single multi-ethnic advisory committee. However, General Convention, in adopting the triennial budget at the 71st General Convention, accepted the recommendation of the Joint Standing Committee on Program Budget & Finance to designate ECIM as a "discrete identity" with responsibilities for annually allocating \$1.3 million for Indian work.

ECIM has taken quite seriously its assigned responsibility for exercising good stewardship in allocating national church funding. In addition to apportioning funding amounting to more than \$1.2 million annually for base budget support for Indian work for four jurisdictions -- the dioceses of Alaska, North Dakota, and South Dakota, and Navajoland Area Mission -- ECIM has encouraged and nurtured 42 new ministry programs in 17 dioceses between the years 1992 and 1996 (the "New Ministry" program was initiated when the 70th General Convention voted \$125,000 annually for this purpose).

Driven by the drastically diminished number of Indian clergy and trained lay leaders over the past three decades, ECIM prioritized theological training as paramount for survival of Native ministry in the Episcopal Church. Though various training models have been tried -- none netted the needed replacements. During the triennium, a vision of a fundamentally new approach to training leaders evolved. By the end of 1996, ECIM announced establishment of the Indigenous Theological Training Institute, a three-way partnership which includes the Diocese of Minnesota, the Church Center Congregational Ministries Cluster, and the Episcopal Council of Indian Ministries (ECIM). It focuses on culturally relevant training to respond to the unique needs of Indian ministers and proposes a partnership with dioceses to provide multi-track training programs.

ECIM, with the Office of Native Ministries, coordinated multiple activities in dioceses across the nation during the triennium. These activities include an annual gathering of 45 to 75 Native Americans (including Native Hawaiians and Canadians) from 15 to 20 dioceses for January Winter Talk, to chart a direction for the 21st century. Bold major steps have been taken toward shouldering responsibilities, self-determining and covenanting to define for themselves the native place within the Episcopal/Anglican Church.

ECIM was host in 1995 to the Anglican Indigenous Network, a coalition of indigenous peoples (who now are a minority within their own homeland) from Aotearoa (New Zealand), Australia, Canada, and the U.S (including Native Hawaiians). ECIM continues its sponsorship of several networks including the Mountains & Desert Regional Ministry, Paths Crossing (which brings together native and non-native congregation representatives from as many as 26 dioceses to form partnerships for mutual support), a

EXECUTIVE COUNCIL

national native youth event each triennium, an urban Indian coalition which meets annually and draws representatives from 10 dioceses with specialized ministry with Native peoples in the cities.

RESOLUTIONS

Resolution A034 The Indigenous Theological Training Institute

- 1 *Resolved*, the House of _____ concurring, That the Episcopal Church of the United States of
- 2 America support new directions in American Indian leadership training through the Indigenous
- 3 Theological Training Institute in North America; and be it further
- 4 *Resolved*, That \$375,000 be allocated in the Triennium to fully develop the Indigenous Theological
- 5 Training Institute and placed under coordination of Episcopal Council of Indian Ministries and Office of
- 6 Native American Ministry, with report on progress at the next General Convention.

Explanation

- The past three decades have seen a drastically diminished number of Native American clergy, resulting in a critical shortage of ordained and lay leaders in many of our Indian communities, and existing training programs and seminaries have not adequately responded to the unique needs for culturally relevant training.
- The Episcopal Council of Indian Ministries, in partnership with the Diocese of Minnesota, and the Congregational Ministries Cluster of the Episcopal Church Center, has initiated efforts to develop an Indigenous Theological Training Institute to respond to this need.

Resolution A035 The Decade of Remembrance, Recognition, and Reconciliation

- 1 *Resolved*, the House of _____ concurring, That the Episcopal Church of the United States of
- 2 America in its 72nd General Convention of the Episcopal Church, meeting in Philadelphia in July, 1997,
- 3 designates the decade 1997-2007 as the “Decade of Remembrance, Recognition, and Reconciliation”
- 4 during which each diocese will take such steps as necessary to fully recognize and welcome Native
- 5 Peoples into congregational life, and enter into a special intentionality toward developing an outreach
- 6 partnership among urban Native Peoples; and be it further
- 7 *Resolved*, That the 72nd General Convention of the Episcopal Church designate the Episcopal Council of
- 8 Indian Ministries and Office of Native American Ministries with \$30,000 funding for the triennium, and
- 9 with responsibility for planning appropriate celebrations, events, and materials for the Decade of
- 10 Remembrance, Recognition and Reconciliation, and that progress reports be presented at the 73rd
- 11 General Convention.

Explanation

- The Age of Missionary Endeavor for the Churches in Communion with the See of Canterbury began with a mission to American Indians, thereby providing the foundation for creating the Worldwide Anglican Communion.
- The year 2007 marks the 400th anniversary of Jamestown colony, the first permanent English settlement on these shores, which was chartered with King James’ stipulation that the Gospel be shared with indigenous peoples of the “new” world.
- Every domestic diocese of PECUSA, according to the U.S. Bureau of Census, has within its boundaries residents who are bona fide, though often invisible, frequently unchurched, American Indians.

The Executive Council
Justice, Peace, & The Integrity of Creation
(1994-1997)

MEMBERSHIP

The Rt. Rev. Arthur B. Williams, Jr. (Ohio) *Chair*

Mr. Timothy D. Wittlinger, Esq. (Michigan) *Executive Council Liaison*

Anti-Racism Subcommittee

Mr. Max Bell (Delaware)

Mrs. Martha Dunn-Strohecker (Massachusetts) *Co-Convener*

The Rev. Canon Earl Neil (Washington) *Co-Convener*

Ms. Esther Reynosa (Texas)

Ms. Patricia-Simpson-Turner (Chicago)

The Rev. Canon Timoteo Quintero (Hawaii)

Ms. Twilla Two Bulls (South Dakota)

Mr. Keith Yamamoto (Los Angeles)

Economic Justice Subcommittee

The Rev. Canon Arthur Hadley (Southern Ohio)

Ms. Urla Gomez-Price (Los Angeles)

Ms. Denise Reovan (Virgin Islands)

Mr. Eugene Bowens (Atlanta) *Convener*

Environmental Stewardship Subcommittee

Mr. Peter Bergstrom (San Diego)

Ms. Jamie F. Boyll (Western North Carolina)

Dr. Ted George (Olympia)

Ms. Sally Bingham (California)

The Rev. MacDonald Jean (Haiti)

The Rt. Rev. James Jelinek (Minnesota)

The Rev. Earl Kooperkamp (New York)

Dr. Carlos A. Montalvo (El Salvador)

Mrs. Peggy O. Welch, Ph.D. (West Texas) *Chair*

Global Peace and Justice Subcommittee

The Rev. Dr. E. Jess Gaither (New Jersey) *Convener*

Ms. Ann Thompson (North Carolina)

Ms. Peggy Lehrecke (New York)

Jubilee Ministries Subcommittee

The Rt. Rev. David Alvarez (Puerto Rico)

Mrs. Bettye Jo Harris (Hawaii)

The Ven. Michael S. Kendall (New York)

The Rev. Dr. Peter Strimer (California)

The Rev. Colenzo Hubbard (West Tennessee)

The Rev. Gale D. Morris (Milwaukee) *Convener*

The Rev. Janice Robinson (Washington)

Ms. Sharon Schlosser (Indianapolis)

EXECUTIVE COUNCIL

SUMMARY OF THE COMMITTEE'S WORK

History

The Justice, Peace and Integrity of Creation Committee (JPIC), a new entity of the Executive Council, was established in February, 1995. According to the enabling resolution, JPIC's mandate is "to facilitate communication and collaboration between the Executive Council and ministries throughout the Episcopal Church and Church Center units which address issues of peace, social and economic justice and the environment."

That resolution also requires JPIC "regularly to report to the Executive Council through its Standing Committee on Program, on the trends, needs and directions regarding this Church's mission for justice, peace and the integrity of creation."

JPIC was structured by the Executive Committee to continue the work of bodies created by previous General Conventions and/or entities of the Executive Council. These include the Economic Justice Implementation Committee, the Environmental Stewardship Team, Jubilee Ministries, and the Racism Commission.

Some of the members of JPIC were appointed from these bodies, and from the Episcopal Peace and Justice Network. Others have been involved in local or diocesan peace and justice ministries, but are new to national church service. Thus, JPIC is a diverse group, able to continue the necessary work of its predecessor bodies, but also able to bring new insights, experience, and commitment to its deliberations and work. Our members represent all nine provinces and, for the most part, the diversity of this church.

How JPIC Works

The Justice, Peace and Integrity of Creation Committee is divided into five subcommittees: Anti-Racism, Global Peace and Justice, Economic Justice, Environmental Stewardship, and Jubilee Ministries. At each JPIC meeting, these groups meet together in plenary sessions, as well as separately, to address common and specific concerns. JPIC meetings have included bible study, worship, and sharing of case studies. The conveners of each subcommittee, together with the JPIC Chair, have served as a steering committee to develop meeting agendas and review actions between meetings. The steering committee, subcommittees, and ad hoc committees of JPIC accomplish considerable planning and work by telephone conferences between meetings. JPIC has met as a body four times since its inaugural meeting at Camp Allen in the Diocese of Texas.

A Critical Analysis of Church and Society

The first meeting proved to be a launching pad for the directions and agenda to be set by JPIC. It included discussion of the atmosphere of mean-spiritedness, greed, selfishness, and racial scapegoating prevalent in our society (including the church), which was particularly evident in the congressional and public debates on affirmative action in education and employment, and also in debates on welfare reform, immigration, and health care issues. JPIC also observed the degrading impact of global forces on the economic and social life of peoples, on all other living creatures, and on the total environment of Earth. These global forces include some international trade and production policies, arms production, global debt, development strategies, and structural adjustment programs. Such forces can exacerbate conditions of hunger, malnutrition, and disease, infant mortality, unemployment, homelessness, and migration, and they can widen the gap between rich and poor nations and between the "haves" and "have-nots" within nations. These conditions, in turn, spawn armed conflict within and among nations

and peoples, incite violence and crime on the streets and in homes, and justify the structural denial of equal access to resources and services to peoples of color, including women and children.

Participants in the first meeting shared their special concerns about the “faithless fear and worldly anxiety” underlying this destructive climate in society, and unfortunately, also given expression within the Body of Christ, including some of the people and structures of our own communion. The same fears and anxieties which haunt our members in their home and work communities are brought with them to church. Participants also identified the need, in the Episcopal Church and in society in general, for forums and strategies to address these issues creatively, courageously, and in the light of their shared faith. Considerable time in this and subsequent meetings has been spent reviewing JPIC’s mandate from Executive Council in the light of this analysis.

A Statement of Mission

The Word of the Lord:

“Come you blessed of my father, inherit the kingdom prepared for you from the foundation of the world.”

Jesus of Nazareth [Matthew 25:34b].

“What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

Micah the Prophet [Micah 6:8b]

For our salvation and the sanctification of all: JPIC, Justice, Peace and Integrity of Creation, lives out the Baptismal Covenant by:

- ensuring equitable access to available resources, thereby enhancing the well-being of our communities;
- practicing peace and seeking reconciliation in a violent world;
- acting to eradicate the sin of racism in the church and in society;
- standing in partnership with those who are poor and oppressed to build a just society; and
- accepting our responsibility to actively care for God’s good creation.

JPIC: A Celebration of the Way of Jesus

Let us pray:

Grant, O God, that your holy and life-giving spirit may so move every human heart that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. Amen.

The “JPIC Approach”

Based upon our analysis, and biblical and theological reflection, three important insights have emerged which define the “JPIC Approach”:

1. All of the issues under debate in the public arena and being addressed through the ministries we represent are inextricably linked. For example, persons of color experience racism, not only through acts of personal prejudice and discrimination, but also through the systemic and institutional blocking or controlling of their access to economic and social power, and in the environmental degradation of many of their communities. Thus persons engaged in ministries to combat racism must work in an

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integrated fashion with those working on issues of economic justice, environment, and public policy. Similarly, local economic justice issues are linked with global forces and need to be understood and addressed in that light. It is recognized, on the other hand, that there are concerns specific to each of these ministry areas that need to be addressed in a focused manner.

2. The most effective way for JPIC to foster collaboration among these areas of ministry and to report to the Executive Council on trends, directions, and needs is to promote, nurture, and gather information from grassroots networks of Episcopalians who are engaged in these ministries. It is abundantly clear that little is to be gained by a JPIC national program in which the issues for concern and strategies for action are developed centrally. What will be helpful are mechanisms which strengthen the capacity of the church at local levels to develop, implement, and support their own strategies for addressing issues of peace and justice.
3. The organizing principles and theological perspective of Jubilee Ministries will guide the work of JPIC. Thus, it is recognized that peace, justice, and the integrity of creation are central matters in the Gospel and are inherent in the Baptismal Covenant. From this perspective, ministries to achieve national and world peace, a healthy and sustainable environment, and social and economic justice are not simply "extra-curricular activities" of the church, depending upon the availability of financial resources. They are biblically based, bound up in our worship, sacramental, and prayer life, as well as in activities for education and community action. Our theological perspective shapes our action in the community and our action in the community shapes our theological perspective.

JPIC Initial Accomplishments

Three goals were established for completion during the remainder of the first triennium:

1. to sponsor an event, informed by the "JPIC Approach," which would launch an orientation process for JPIC teams and others throughout the church;
2. to promote and support the development of provincial networks of JPIC ministries; and
3. to convene a national summit on Justice, Peace and Integrity of Creation to celebrate these ministries and create a church agenda for the next triennium and beyond.

The first goal was met with a conference, "Visions of Justice: Activating the Church's Voice," which took place in Columbus, Ohio, November 2-4, 1995. The 225 Episcopalians who attended this conference were oriented in the "JPIC Approach" and began collaborative networking. The primary conference participants were five-member teams selected by each province to represent each of the five JPIC ministries. Their participation was essential to the success of the second JPIC goal.

Accomplishment of the second goal began at the "Visions of Justice" conference when the Provincial Teams convened meetings of their provincial representatives in order to begin the collaboration process. Since the conference, each Provincial Team has met, organized, sponsored, and conducted provincial JPIC conferences and training events. They have begun orientation and networking within their own provinces and have encouraged participation in the JPIC Summit. These activities were supported by special grants of up to \$16,000 to enable the provinces to carry out their networking and orientation strategies.

The third goal will be accomplished between February 27 and March 1, 1997, when the national Summit on Justice, Peace and Integrity of Creation is held in Cincinnati, Ohio. The primary aim of the summit is to bring together hundreds of Episcopalians to forge an agenda for future action in all areas of the JPIC ministries. In order to assure broad-based identification of issues and participation, the planning

committee includes representatives of all five JPIC ministries as well as some members of other church bodies and Church Center staff. A key outcome of the conference will be the establishment of visions and goals for the next triennium and beyond for the grassroots networks represented at the conference, and recommendations to the Executive Council for presentation at the 72nd General Convention.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

In addition to the goals which will have been established at the national Summit on Justice, Peace and Integrity of Creation, JPIC envisions the following overall goals:

1. work with the Peace and Justice Ministries Cluster to bring about further synchronicity of peace, justice, and environmental ministries at the Church Center and all levels of the church;
2. provide resources for communication and training in advocacy, organizing, and other areas which nurture and support the networks of JPIC ministries;
3. coordinate a national Summit on Justice, Peace and Integrity of Creation for all networks and persons engaged in JPIC-type ministries for the purpose of gathering data and assessing accomplishment of goals set at the 1997 Summit, and share experiences of living into those goals with the administration of the next Presiding Bishop;
4. support the sponsorship of JPIC Summits in each province; and
5. support and strengthen provincial JPIC Teams by continuing the annual grant for the organizing work in their provinces, coordinating a yearly meeting of the teams for interacting, sharing models and planning; and monitoring the accomplishments of the agenda established by the 1997 JPIC Summit.

RESOLUTIONS

Resolution A036 Continuation and Funding of JPIC

- 1 *Resolved*, the House of _____ concurring, That the Justice, Peace and Integrity of Creation
- 2 Committee of the Executive Council, with its subcommittees for Anti-Racism, Global Peace and Justice,
- 3 Economic Justice, Environmental Stewardship, and Jubilee Ministries continue its mandate to facilitate
- 4 communication and collaboration between the Executive Council and ministries throughout the
- 5 Episcopal Church and Church Center units which address issues of peace, social and economic justice
- 6 and the environment; and be it further
- 7 *Resolved*, That these ministries be funded to organize, plan, and implement strategies to support
- 8 Episcopal regional and local networks corresponding to the work of each of the subcommittees.

Explanation

Under the guidance of the JPIC, the Episcopal Church has accomplished an integrated and well focused set of goals for empowering persons at local levels who are engaged in ministries for justice, peace, and the environment. The JPIC Provincial Teams and other networks of persons working in these areas of ministry facilitate this process. Without support at the national level, these networks would become largely weak and ineffective.

Resolution A037 Commending and Responding to the JPIC Summit

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention commend the Justice,
- 2 Peace and Integrity of Creation Committee and its related networks for convening the National Episcopal
- 3 Summit of members of this Church on Justice, Peace and the Integrity of Creation held in Cincinnati,

EXECUTIVE COUNCIL

- 4 Ohio, February 27-March 1, 1997, and particularly for the recommendations of the Summit for action by
5 this convention and the Episcopal Church at all levels; and be it further
6 *Resolved*, That this 72nd General Convention seriously consider the content of these recommendations,
7 their having been reviewed by the Executive Council prior to this Convention, and commending them for
8 active response by the Church; and be it further
9 *Resolved*, That recommendations for action be referred to the Executive Council for development,
10 funding, and action through its Program Committee and the Justice, Peace and Integrity of Creation
11 Committee.

Explanation

This resolution anticipates recommendations from the Summit for the justice, peace, and environmental stewardship agenda of the Episcopal Church during this Triennium and beyond. However, since these recommendations would have come too late for submission in the Blue Book, this resolution provides an opportunity for recommendations from this significant event in the life of our church to be properly considered by this Convention.

Resolution A038 JPIC Grant Fund

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention create a JPIC Grant
2 Fund to be administered by the Justice Peace and Integrity of Creation Committee of the Executive
3 Council with the support of the Peace and Justice Ministries staff under guidelines established by the
4 Executive Council for the support of local church initiatives for peace, justice, and the environment.

Explanation

- Such grants will provide seed support for local ministries of our church which serve and advocate on behalf of people who are poor, oppressed, victims of racial or economic injustice, and for ministries which promote local efforts for global peace and justice and environmental stewardship.
- Since the elimination of the grants program of the Coalition for Social Witness and Justice, there have been no grants to support such initiatives, thereby seriously curtailing or ending existing ministries and preventing the development of new ministries.

Justice, Peace and the Integrity of Creation Anti-Racism Subcommittee

SUMMARY OF THE SUBCOMMITTEE'S WORK

History

In 1982, the Coalition for Human Needs held the first national Episcopal Conference on Racism. In 1988, the General Convention established the Commission on Racism as a committee of the Executive Council. The Commission's mandate was to help the church look at its own life with respect to racism, including a survey to determine what dioceses were doing to address this issue, and the regular examination of the affirmative action/equal employment record of the Episcopal Church Center.

Since 1988, at least 37 dioceses have consulted with the commission. The commission has:

- published a report on Race and Ethnic Relations in the Episcopal Church;

- conducted a national teleconference training event, "Defining Threads;"
- produced a video as a training resource;
- published and distributed "The Episcopal Church and You,"
- produced a list of materials for anti-racism work;
- established and maintained linkages with ethnic desks and other groups in the church; and
- monitored action on General Convention resolutions on racism.

Theological Statement

Holy Scriptures are clear that brothers and sisters, one to another, are being made in the image of God through the redemption of Jesus Christ. To be brought to Jesus is to be brought to abundant life. On the other hand, racism brings spiritual, psychological, and physical death. Anti-racism work, a mandate for our church, calls us to acknowledge that we are our brother's brother, our sister's sister, and to denounce the forces of death. Our calling is to bring those whose souls are tormented by the sin of racism into the fullness of life. We seek to bring those who are the victims of the sin of racism to the healing power of Jesus. We strive to bring all who are oppressed by racism -- the perpetrators and the victims --- into the presence of the One who is Life.

Accomplishments

During the past triennium, this subcommittee focused on:

- monitoring the recruitment, training, and deployment of clergy of color by working with the Board for Theological Education and the Council for the Development of Ministry;
- providing consultations with dioceses to develop anti-racism programs;
- monitoring General Convention resolutions on racism and response to the House of Bishops Pastoral Letter on Racism;
- challenging the Episcopal Church at all levels to live up to the commitment to make anti-racism efforts a priority;
- developing an evaluation instrument to determine the effectiveness of diocesan consultations;
- initiating a network of anti-racism contact people in several dioceses at the "Visions of Justice" conference;
- serving on the ad-hoc committee appointed by the Presiding Bishop and President of the House of Deputies to plan for the national MLK dialogue on racism, and participating in the design and conducting of the orientation conference for diocesan anti-racism contact persons; and
- developing a survey instrument for the Executive Council to monitor the integration of people of color in the structures of life and power in the church.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

In the coming triennium the subcommittee will:

1. continue diocesan consultations on racism;
2. train people to conduct anti-racism workshops and make a list of these trainers available to the church;
3. meet with the Board for Theological Education and the Council for the Development of Ministry in regard to recruitment, training and deployment of people of color;
4. develop anti-racism materials for junior and senior high school students; and
5. continue to develop a network for sharing anti-racism resources throughout the church.

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RESOLUTIONS

Resolution A039 Monitoring Racism

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention reaffirms Resolution
2 D135a of the 71st General Convention, and further directs the Executive Council to oversee the
3 monitoring progress in dioceses implementing resolutions on racism adopted by previous General
4 Conventions and Executive Councils; and that it report the results of its surveys annually to the Church
5 at large and every three years to the General Convention of this Church, with recommendations for
6 improvement.

Explanation

The church has passed many resolutions decrying racism and commending actions intended to end it. However, currently there is no method to measure success or failure, or to identify the problems which prevent our success or the means which enable it. In light of the House of Bishops Pastoral Letter on Racism, the Dialogue on Racism called for by the Presiding Bishop and the President of the House of Deputies, and the many resolutions already passed to address this sin, this resolution is intended to provide a means whereby we, as a church, may hold ourselves accountable.

Justice, Peace and the Integrity of Creation Economic Justice Subcommittee

SUMMARY OF THE SUBCOMMITTEE'S WORK

History

Eight years ago, the Episcopal Church made a bold commitment to a program of economic justice in response to a House of Bishops statement on Economic Justice and the Christian Conscience. Expressing deep concern for the rising number of persons suffering in our economy, they asked that we all consider the moral obscenity of so many people living in poverty in the midst of the great affluence of the United States in the late 20th century and called for a critical examination of economic structures and a fundamental reordering of human values.

In response to this challenge, the 1988 General Convention in Detroit overwhelmingly approved a proposal of the Michigan Deputation that our church support community-controlled economic development programs for disadvantaged communities, with emphasis on land trusts, housing cooperatives, worker-owned business, community loan funds, and credit unions. The Economic Justice Implementation Committee was established to oversee this activity. It functioned through 1995 when, having set in motion several strategies to assure the planting of economic justice work deeply in the soil of the church at local levels, and igniting the sparks which had given birth to JPIC and subsequently to a new Economic Justice Network, its work was terminated. The Economic Justice Subcommittee builds on this work through JPIC's evolving, interconnected agenda.

Theological Statement

Undergirding this ministry is the conviction that in the pursuit of justice, the church gives testimony to Jesus Christ, who bore and was in his person, the Good News that in Christ, the reign of God is breaking

out all over, a reign in which all people and all creation may be freed from the impact of sin and death and experience the fullness of being.

“The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” (Luke 4:18-19 (NRSV)).

In baptism, we are anointed by that same spirit to bear that Good News in our own person and, by our word and action, in the Body of Christ. Through our concrete ministries among those who are poor and disadvantaged, in our work for economic development, affordable housing, access to capital and gainful employment, we are proclaiming the Good News that “that the time is fulfilled, and the reign of God has come near.” (Mark 1:15)

Accomplishments

- Facilitated awareness, training, support, and development of diocesan and congregation-based economic justice ministries in all regions of the church through conferences, workshops, consultations, and technical assistance.
- Distributed approximately \$300,000 in grants to local congregational, diocesan, and community groups to seed economic justice initiatives.
- Enabled the establishment of diocesan and community based JPIC development loan funds and credit unions through revolving loan investments totalling nearly \$2 million.
- Developed and published -- in English and Spanish -- a comprehensive economic development manual.
- Initiated and provided financial resources for the development of the Episcopal Economic Justice Network.
- Initiated the concept of establishing working linkages with entities engaged in other issues of peace and justice.
- Held an orientation meeting with the economic justice members of the Provincial Teams.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

In the coming triennium the committee will:

1. seek the reinstatement of grant funds for economic justice initiatives;
2. continue to provide consultation and technical assistance to provinces and dioceses in their efforts to organize and develop programs for economic justice;
3. Increase the size of the Economic Justice Revolving Loan Fund;
4. Expand the role of the Economic Justice Revolving Loan Fund Committee to include the capacity to make recommendations for investment of the \$3.5 million allocated for socially responsible investments;
5. Encourage and support the Church Pension Fund, endowed parishes, and dioceses in efforts for socially responsible investments;
6. Provide technical assistance for the ongoing development of Federal Credit Unions and Community Development Loan Funds;
7. Increase communication with JPIC Provincial Teams and encourage their support and assistance for realizing economic justice goals at the provincial level;

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8. Sponsor an annual gathering of economic justice members of Provincial Teams to monitor and encourage their economic activities in the province;
9. Continue to nurture and support the Episcopal Economic Justice Network;
10. Develop a 10-year agenda to insure continued economic justice ministry in the church; and
11. Honor the memory of the late Dr. Gloria Brown for her dedicated work, expertise, and grace as the first Episcopal Church staff officer for economic justice.

Justice, Peace and the Integrity of Creation Environmental Stewardship Subcommittee

SUMMARY OF THE COMMITTEE'S WORK

History

The 1991 General Convention of the Episcopal Church established environmental stewardship as a priority by allocating funds to the Environmental Stewardship Team. This was the first such commission appointed by the Presiding Bishop and the President of the House of Deputies. Its mandate was "to educate, motivate and facilitate congregations, dioceses and provinces toward local and regional plans, advocacy and action." In 1994, the General Convention overwhelmingly reaffirmed the work of the Environmental Stewardship Team, and instructed it to continue its work. Following the Executive Council's organization of the Peace and Justice Ministries Cluster and the Justice, Peace and Integrity of Creation Committee, the Environmental Stewardship Team became one of its five subcommittees.

The curriculum developed by the team for use in small groups in local churches and conferences, *One God, One Family,*

One Earth, became a part of the central theme of the 1995 General Convention: "By Water and the Holy Spirit -- Proclaiming One God, One Family, One Earth." The significance of the integrated concerns of creation, family, and God became inseparable in the Episcopal Church.

Working to enhance communication among the newly expanded network of environmental workers in the church, the subcommittee funded and facilitated a successful, action-oriented gathering of network leaders and promoted the JPIC Provincial Teams. The subcommittee sponsored a national conference that modeled conservation of God's Creation, and it works continually within the church to facilitate a new understanding of stewardship through supporting conservation in church building projects; networking with other desks at the Church Center, and making the church accountable for its resolutions to protect and nurture all of God's Creation.

Theological Statement

For the past two triennia, the Episcopal Church, through the work of the Environmental Stewardship Committee, has become exemplary in moving toward an understanding of the great need to preserve and nurture Creation. As God said to Noah in setting the bow in the clouds: "This is the sign of the covenant that I make between me and you and every living creature that is with you for all future generations."

[Genesis 9:12]

Our church has begun to live into the call of the World Council of Churches 1991 Convocation on Justice, Peace and Integrity of Creation "for building a culture that lives in harmony with Creation's

integrity.” We are deepening our biblical understanding and perspective with regard to Creation and our relationship to the wisdom of the ages. However, the liturgy of the Episcopal Church must come to reflect and teach our interconnection to God through loving relationships with all things. In Romans 1:20, it is declared that the invisible things of God, even in his eternal power and Godhead, can be clearly seen and understood in Creation.

Our church is becoming the light in a great darkness. The earth lies polluted under its inhabitants, for they have transgressed laws, violated the statutes, broken the everlasting covenant. “Therefore a curse devours the earth and its inhabitants suffer for their guilt.” [Isaiah 24:5-6] We are living in a time when the shepherd of today, the church, must guide the blindly following sheep away from running themselves over the cliff.

“If my people which are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from Heaven. I will forgive their sins and heal their land.” [2 Chronicles 7:14]

Greed must be healed. The economics which drive creation’s destruction, the dumping of toxic waste and garbage on minority communities, the devastation of forests and wetlands, the total disregard for every living thing, and the inability to find peace in our lives comes from greed. Violence is as subtle as pollution and as horrific as murder. Pollution of our planet affects the health of every living thing. We must learn that violence is the barometer by which we see the manifestation of our spirituality.

Accomplishments

The Environmental Stewardship Subcommittee has achieved the following during this triennium:

- supported the JPIC Provincial Teams and the JPIC Summit of 1997;
- expanded the environmental network of various Episcopal environmental groups;
- convened a gathering of the new Episcopal Ecological Network (a collaboration of the Episcopal Environmental Coalition, JPIC Provincial Environmental Team members, and the JPIC Environmental Stewardship Subcommittee) for future planning and action;
- supported Provincial Teams in bringing forward the JPIC concept to the provinces and promoted JPIC work in the dioceses;
- established a working relationship with the 9th Province toward enhancing communication for accessing church and network data and identifying educational materials for translation into Spanish;
- initiated communication with the Church Building Fund to work collaboratively for environmentally sensitive church building and remodeling;
- consulted with the Episcopal Public Policy Network to expand membership to the environmental networks and to identify issues that need policy actions by Executive Council;
- hosted a conference for Episcopalians that modeled stewardship and conservation. [At the JPIC “Visions of Justice” conference, there was no styrofoam or plastic disposable wares, paper and cans were recycled, food served was delicious but low on the food chain, and coffee was bought from sustainable coffee growers];
- began communication with Haiti and the Virgin Islands to work with the bishops in implementing environmental education;
- promoted “One God, One Family, One Earth,” our environmental curriculum, by networking with Women’s, Youth, Native American, and Stewardship desks at the Episcopal Church Center; and

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- contacted seminaries to identify education in holistic creation theology and offer assistance to promote environmental stewardship training.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

In the coming triennium the committee will:

1. Call on the Executive Council to implement and promote Resolution A044a passed at the 1994 General Convention calling upon members of our church to use practical, environmentally sound, and energy-efficient behavior in all aspects of our church's life: at the Episcopal Church Center, at church conference centers, and at all church-related events.
2. Coordinate and fund annual meetings of the Episcopal Ecological Network to plan, strategize, and promote JPIC work on the provincial and diocesan levels.
3. Provide information about national, local, and interfaith meetings, educational materials, model liturgies, etc., by coordinating materials and mailing packets to parish workers in congregations throughout the country.
4. Sponsor educational segments on the interconnectedness of God's creation at four clergy conferences a year.
5. Provide educational expertise to at least two seminaries by sending a well-qualified educator in eco-justice to assist in programs of ethics study or field internships.
6. Create a youth curriculum on environmental justice, with the help of the Church Center Youth Ministries office.
7. Provide a world-renowned consultant to spend two days briefing interested church staff on environmentally sensitive construction methodologies.
8. Promote our environmental curriculum "One God, One Family, One Earth," and a new curriculum about creation and lifestyle, "Simplicity As Compassion," through our network, and at church conferences and conference centers.

RESOLUTIONS

Resolution A040 Continuing the Mandate of Environmental Stewardship

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church, recognizing that as a Church we have more work to do to become a Church which honors the
- 3 earth and the created order, continue the mandate of the Church of environmental stewardship through
- 4 the Environmental Stewardship Subcommittee of the Justice, Peace and Integrity of Creation Committee
- 5 of the Executive Council; and be it further
- 6 *Resolved*, That the focus of this subcommittee will be: "to educate, motivate and facilitate congregations,
- 7 dioceses, and provinces toward local and regional plans, advocacy, and action."

Explanation

Resolution A195, adopted by the 70th General Convention in 1991, and reaffirmed by Resolution A041 at the 71st General Convention gave this mandate. During the last Triennium, these efforts were continued through JPIC, including the development of wide and effective networks. This network ministry must continue.

Resolution A041 General Convention and Executive Council to Implement Environmental Stewardship

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
2 Church, reaffirm Resolution A044a, adopted by the 70th General Convention, calling upon the Church to
3 adopt practical, environmentally sound, and energy-efficient lifestyle behaviors that discourage wasteful
4 consumption and encourage the recycling of material resources; and be it further
5 *Resolved*, That the Executive Council implement this resolution in concrete ways that are accountable to
6 the Church at large through annual written reports of accomplishments during the remainder of this
7 Triennium; and be it further
8 *Resolved*, That all future General Conventions and conferences of the Episcopal Church be models of the
9 stewardship of God’s Creation, and that the General Convention Office and Planning and Arrangement
10 Committee be directed to implement the following:
11 - provide recycling centers for newspapers, office paper, computer paper, aluminum cans, glass, and
12 plastic;
13 - use pottery or glassware instead of plastic cups, when possible;
14 - eliminate the use of styrofoam cups and plates due to their toxic by-products;
15 - photocopy both sides of paper distributed at conventions and conferences;
16 - use recycled papers, non-toxic dyes, and/or appropriate technologies for printing; and be it further
17 *Resolved*, That, if necessary, registration fees be increased to cover any additional costs incurred to
18 implement these changes, and be it further
19 *Resolved*, That Executive Council be the model for such environmentally responsible behavior, and
20 implement these changes at the Episcopal Church Center, conference centers, and Episcopal Church-
21 sponsored conferences.

Explanation

Resolution A044a, passed by the 71st General Convention, speaks to practical ways to model sound environmental stewardship. The concepts set forth are to be shepherded and implemented by Executive Council. However, to date no significant action appears to have been taken during the 1994-1997 Triennium. It is urgent that these measures be implemented as Episcopal Church policy at General Convention and at all national meetings, conferences, and events, under the guidance and direction of the Executive Council, both in order to reflect our church’s commitment to model stewardship of God’s Creation, and to serve as examples for provinces, dioceses, local congregations, colleges, schools, and other units of the Episcopal Church, of how to implement this policy of the church.

**Justice, Peace and Integrity of Creation
Global Peace and Justice Subcommittee**

SUMMARY OF THE COMMITTEE’S WORK

History

This subcommittee is linked through its members to the Episcopal Peace and Justice Network for Global Concerns (EPJN), which was created as a means for dioceses, parishes, and individuals to focus together on systemic and international issues of concern to the Episcopal Church and the entire Anglican

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Communion. This network has been funded by diocesan dues and support from the Peace and Justice Ministries Cluster, to provide for conferences, meetings, and resources and common action.

Accomplishments

- Continued to offer two curricula for educating the church, particularly at the parish level, concerning two key issues:
 - * *White Racial Awareness*, based on a process developed in the Diocese of Los Angeles as a means to bring about consciousness-raising around the issue of white privilege and power;
 - * *Children and Violence*, an educational piece, appropriate for a variety of church settings, to help children learn alternate models for managing conflict and developing a non-violent lifestyle.
- Distributed these resources at the 1994 General Convention and began the process of developing relationships and a mailing list to make sure that the church at the diocesan and parish level had access to them. These contacts received EPISCOFAX, the network's quarterly newsletter, now included in the Episcopal Advocate.

EPJN entered the triennium committed to focusing on peace in the Middle East, especially between Palestinians and Israelis. The committee:

- produced from the trip "Jerusalem, Peace and Justice," a 13- minute video focusing on the issues of settlements and the status of Jerusalem; made available with accompanying Study Guide through Episcopal Parish Services;
- participated in an ecumenical, interfaith conference on "The Significance of Jerusalem," in East Jerusalem that was hosted by the Sabeel Liberation Theology Center. The 1996 meeting brought together delegates from Palestine, Israel, the United States, and other countries;
- brought the voice of Palestinian Christians to the church by helping to form the North American Friends of Sabeel, Palestinian center in Jerusalem for Liberation Theology, developing a teleconference to bring Palestinian faces and voices into our midst and networking with diocesan committees in Washington, Pennsylvania, Maryland, and Olympia on Middle East issues; and
- the Steering Committee journeyed to the Holy Land, with over 40 visits to Arab and Israeli political leaders, as well as Jewish, Christian, and Muslim religious leaders and representatives of NGOs in Jerusalem, the Gaza Strip, and the West Bank, following a preliminary visit to Jordan.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

The network will choose another focus. EPJN recently met with international partners from the Anglican Peace and Justice Network and was moved by their call to the church in this country to "think globally act locally." It is likely that, together with the Anglican Peace and Justice Network, EPJN will focus on the issues of global debt, the survival of the planet at risk, and issues of ethnic violence and nationalistic warfare.

Justice, Peace and the Integrity of Creation Jubilee Ministries Subcommittee

SUMMARY OF THE COMMITTEE'S WORK

History

Conceived by parish-based grassroots social justice workers and created by the General Convention in 1982, the Jubilee Ministries Program has grown to be the largest network of ministries in the church and one of the most powerful expressions of our faith in the wider community.

Theological Statement

Hebrew and New Testament scriptures provide a clear mandate for the theology of standing in partnership with those who are poor and oppressed to build a just society. In Leviticus 25, Jubilee is seen as a time of “new beginning” for all people, encompassing equality, freedom, compassion, justice, empowerment, and community. In Luke 4, Jesus proclaims the Jubilee when he announces:

“The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; To proclaim the Jubilee of the Lord.”

The true spirit of Jubilee was shared at the “Visions of Justice” conference sponsored by JPIC in 1995. There, the Rev. Gale Morris, spoke eloquently of the work of Jubilee:

“When speaking of the future of Jubilee, I am reminded of the parable of the mustard seed. The disciples came to Jesus and asked him to increase their faith. He said that it only took faith the size of a mustard seed to move mountains or uproot a mulberry tree. What Jesus was saying was that faith is not something that can be quantified or measured. A mustard seed is so small it’s hardly noticeable. But faith is an action. Faith is a verb. The doing of faith changes the very cosmological nature of the world. Trees fly; mountains sink; all on the action of faith. Very simply, the future of Jubilee is living out our faith. We intend to do it by lifting up more and more grassroots centers for advocacy ministries including them in the Jubilee network. In short, we believe the future of Jubilee is to make the mustard seed become a full grown bush that cannot be overlooked. We intend to change the landscape of this culture and to right the inverted powers.”

Accomplishments

During the past Triennium, 233 centers (including all parishes in the dioceses of South Dakota and Bethlehem) have been added to make a total of more than 500 centers in 82 dioceses. The Jubilee Program Officer, now working out of the church’s Washington Office, visited most of the new centers. There are now 85 Diocesan Jubilee Officers (DJOs), including 12 new officers recently appointed and oriented to the program. Each year, more persons than can be accurately calculated are served by this program of advocacy, service, and faith.

While the vast majority of the Jubilee Centers address the very basics of human need – shelter, food, literacy, physical and mental health (including treatment for substance abuse, counseling services, ministries to ill and terminally ill persons, and people living with HIV/AIDS) – there are various

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ministries that fall under the umbrella of the areas of concern of the Justice, Peace and Integrity of Creation Committee.

For example, every parish in the Diocese of South Dakota deals with anti-racism issues. Another example is Camp Stevens, a year round facility in the dioceses of Los Angeles and San Diego that educates people concerning the environment. And, St. Margaret's Community Outreach Center in Atlanta, most all parishes in the diocese of Bethlehem, Green Community Services in Connecticut, and Good Samaritan Family Resource Center in the Diocese of California – all deal with issues of economic justice.

In addition, during the last three years Jubilee has created a number of new programs:

- a training program that has designated 13 Training Sites for advocacy ministries in Jubilee Centers;
- the Service/Learning Leadership Internship Program, through a partnership with the Association of Episcopal Colleges, allows students to earn credits by working as interns in Jubilee Centers;
- a Peer Training Exchange;
- training in advocacy skills for new Diocesan Jubilee Officers, developed in conjunction with the Public Policy Network.

Perhaps the most important partnership has been the integration of Jubilee into the Justice, Peace and Integrity of Creation Committee of Executive Council and the Peace and Justice Ministries Cluster at the Church Center. Jubilee has begun to identify ministries for Jubilee certification from the areas of JPIC concern, stressing the interconnection of the member networks.

RESOLUTIONS

To continue the expansion and growth of the Jubilee Program in the coming triennium, the following three resolutions are proposed to the 72nd General Convention of the Episcopal Church:

Resolution A042 Jubilee Grant Program

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church re-institute the Grants Program of Jubilee Ministries in order to adequately support exemplary
- 3 ministries in their continuing efforts to eradicate human need in their communities.

Explanation

Jubilee's national network of advocates work tirelessly and relentlessly in fulfilling the Baptismal Covenant as the "seek to serve Christ in all persons." Jubilee associates are dedicated to the service of humanity. Many, if not most, are working with very limited resources to accomplish their ministry. Funding for Centers would be an added incentive to join the network of advocates, knowing they have the financial support of the church at the national level.

Resolution A043 Support for Jubilee Centers

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church allocate adequate funding for staff, support, supplies, and technical assistance to maintain and
- 3 nurture the ever-increasing number of Jubilee Centers nationwide.

Explanation

Serving the needs of the expanding number of centers, as well as maintaining accurate records and data concerning those centers requires more than the current number of personnel. Funding should be made available for the addition of one additional staff person in the Jubilee Ministries Office.

Resolution A044 Jubilee Practicum for Seminarians

- 1 *Resolved*, the House of _____ concurring, That the Jubilee Ministries Program expand its internships
- 2 and practicums to include the seminaries of the Church such that there is training of seminarians in the
- 3 theology and organizing principles of Jubilee, while working in hands-on ministry.

Explanation

There is a Service/Learning Internship and Practicum available through the Episcopal Colleges across the country. This same type of program should be tailored and instituted as part of the requirements of those attending Episcopal seminaries.

I. BODIES CREATED BY GENERAL CONVENTION, REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION

**The Executive Council
Commission on HIV/AIDS
(1994-1997)**

MEMBERSHIP

Bishops

The Rt. Rev M. Thomas Shaw (Massachusetts) *Chair*

Clergy

The Rev. Lucy Talbott (East Carolina)

The Rev. Jennifer Walters (Michigan)

The Rev. Richard Younge (Olympia)

Lay Persons

Mr. Warren W. Buckingham, III (Washington)

Barbara Cambridge, PhD (Dallas)

Mr. Benneville Strohecker (Massachusetts)

Ms. Esther Walter (Iowa) *Secretary*

Ms. Jane Wilson (Colorado)

Liaisons

Episcopal Church Center: Dr. Diane M. Porter

Executive Council: The Rt. Rev. Frank Turner (Pennsylvania)

National Episcopal AIDS Coalition: The Rev. Ted Karpf (Washington)

EXECUTIVE COUNCIL

SUMMARY OF THE COMMISSION'S WORK

The Continuing Crisis

AIDS is the leading cause of death among men in the United States aged 25 to 44. It is the third leading killer of women in the same age range. The U.S. Centers for Disease Control and Prevention estimate that 40,000 more men, women, and children in the United States are infected each year. By the turn of the millennium, 80,000 children in the United States will have been orphaned by AIDS. World wide, it is estimated that upwards of 10 million people are infected with HIV. **Every single infection is preventable.** The truth, and changed behavior, can stop AIDS. Telling the truth and calling people to changed behavior is the model set for us by Jesus Christ. We dare do no less.

Goals and Objectives

In response to resolutions passed at the 71st General Convention, the Commission on HIV/AIDS at its 1995 meetings adopted the following statement of purpose and broad goals to guide its work.

Purpose: Jesus commands us to love God with our whole heart, soul, mind, and strength and to love our neighbor as ourselves. We insist that the Episcopal Church live out these commandments -- the Gospel Imperative -- in responding to HIV/AIDS. We work to focus the continuing resources, energy, and attention of our church on achieving these imperatives through four explicit goals

Goal 1: *Advise the church on the policies and procedures needed to respond to the epidemic in accordance with the Gospel Imperative.*

Goal 2: *Confront the church and individual Episcopalians with the personal reality of AIDS to provoke action in love.*

Goal 3: *To know AIDS and to make AIDS known to the church.*

Goal 4: *To announce God's love in the HIV/AIDS epidemic and call the church to lead and inspire responsible and effective programs and policies on HIV/AIDS in the world.*

Actions

The commission is pleased to report that the following work was completed:

- presented two sessions of extended anti-racism training for commission members;
- consulted with the AIDS National Interfaith Network, National AIDS Fund, AIDS Action Council, and other secular bodies in our work and deliberations;
- engaged the Union of Black Episcopalians, the Office of Government Affairs and its Public Policy Network, and other church associations in a more complete response to the AIDS/HIV pandemic;
- helped secure national church support of Episcopal leadership of the AIDS National Interfaith Network;
- prepared and updated a report on the "State of the HIV Epidemic" and delivered same to Executive Council on two separate occasions;
- surveyed all Episcopal seminaries on ways they prepare seminarians to engage in HIV/AIDS ministries; prepared and disseminated a report on the survey results;
- participated in the October 1995 meeting on the structure of the church;

- participated in the October 1995 consultation of some 20 Episcopal organizations and agencies who are potential partners in HIV/AIDS ministry;
- provided consultation to program personnel at the Episcopal Church Center; actively promoted use of the Episcopal Guide to Teen AIDS Prevention (TAP); supported National Episcopal AIDS Coalition leadership in conducting Provincial TAP training;
- established partnerships with other church bodies to secure General Convention action on fairness in the church workplace, health care quality and access issues, and others; and
- developed a Theological Reflection describing how our Christian faith, Anglican tradition, and human reason inform the Episcopal response to the AIDS pandemic.

Meetings

The Commission met five times during the Triennium, including a meeting in conjunction with the October 1996 display of the NAMES Project AIDS Memorial Quilt and the *In Returning and Rest Retreat* of the National Episcopal AIDS Coalition (NEAC). Meetings of the full membership and/or the executive committee took place at least once each quarter by teleconference, and a joint meeting with the NEAC Board of Directors was held in January, 1997.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

In celebration of the work of the Joint Commission on AIDS, and that of the National Episcopal AIDS Coalition, and in recognition of the continuing AIDS crisis, this commission calls for sustained action in six broad areas of witness and ministry. In each area, we call the whole church to special intentions and actions with regard to populations more recently ravaged by HIV: women, adolescents, people of color, substance abusers, and the poor. For them, and for all God's people, we must continue to work for **Justice, Care for Bodies and Souls, Prevention Education, Sound Public Policy, Fairness in the Church Workplace, and Collaboration**. Summary statements on each of these areas are as follows:

Justice: The sin of racism directly contributes to the transmission of HIV and to inadequate care of those who are ill. We must address the political, social, and economic injustices which put poor and disenfranchised people at grave risk for HIV. We live in a culture that practices punishment and mean-spiritedness before prevention and socially responsible investment. As Christ's own, and as a Christian church, it is imperative that our response be rooted in the Gospel Imperative to love one another as God loves us.

Care of Bodies and Souls: We must continue our good works with those we have served since the beginning of the epidemic, as we face new challenges as well. Spiritual and practical needs of those newly encountering AIDS require our response. We must also develop new ministries to care for the souls of those who grieve, of those who are challenged to live into the promise of restored health, and of those who care for the sick and dying. We must develop and expand practical and spiritual ministries which respond to the special needs of care givers, and on the emerging and -- with God's help, the growing -- population of long-term survivors of HIV infection and AIDS.

Prevention Education: We must be active and vocal participants -- in the church and in the larger community -- in efforts to stop the transmission of HIV. We must advocate continuing and ever

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greater use of effective prevention education programs that speak candidly, accurately, and with a Christian voice about *all* behaviors that contribute to infection or that reduce risk of infection. We must confront and repent of our participation in any actions or attitudes that increase the vulnerability to HIV infection of women, people of color, children, and the poor in this nation and around the world.

Sound Public Policy: We must advocate, in collaboration with others wherever possible, for public policies at the national, state, and local levels that reduce both the transmission of HIV and the isolation of all people and families affected by HIV/AIDS. We must honor the extensive and positive legislative tradition of past General Conventions of the Episcopal Church, seeking full implementation of prior resolutions which endorse sound public policies in response to the pandemic. We must develop and pursue Christian responses which protect the well-being of people with HIV and AIDS by engaging in emerging public policy debates about managed care, welfare reform, and changes in Medicaid and Medicare.

Fairness in the Church Workplace: Despite resolutions passed at three General Conventions of this church (1988: D020, 1991: A007 and A008, and 1994: A003s and B028a), lay and ordained employees of our church continue to lose jobs or health insurance or both as a result of disclosure of their infection with HIV. ***Every congregation, diocese, province, and agency of the church must repent of this sin and act affirmatively to end it.*** These actions must include adoption and consistent application of policies which prohibit such discrimination, and appropriate training of all individuals responsible for personnel actions at every level of the corporate life of our church.

Collaboration: We must forge creative and productive partnerships with other faith communities, government at all levels, and all people and organizations of good will. We must maintain the network of Episcopal AIDS ministries supported through the National Episcopal AIDS Coalition, and we must also actively support the interfaith and ecumenical ministries in which many individual Episcopalians, congregations, and dioceses are engaged.

RESOLUTIONS

Resolution A045 Continuation of the Commission on HIV/AIDS

- 1 *Resolved*, the House of _____ concurring, That the Commission on HIV/AIDS be continued
- 2 for the 1998-2000 Triennium due to the expanding and changing HIV pandemic and its effects on
- 3 individuals, the Church, and the World, and be it further
- 4 *Resolved*, That the Commission on HIV/AIDS report at least annually to the Executive Council of
- 5 the General Convention on the state of the Church's response to the HIV/AIDS pandemic, with
- 6 particular attention how General Convention resolutions are being implemented, and be it further
- 7 *Resolved*, That the following amounts be included in the budget of the Executive Council for
- 8 support of the Commission on HIV/AIDS: \$12,500 for 1998, \$12,500 for 1999, \$12,500 for 2000.
- 9 this totals \$37,500 for the Triennium

Resolution A046 Program for the National Church: AIDS and Racism

- 1 *Resolved*, the House of _____ concurring, That the Episcopal Church Center, in collaboration
- 2 with the Commission on HIV/AIDS and the National Episcopal AIDS Coalition convene
- 3 consultations during the Triennium to (1) examine in depth the impact of HIV/AIDS in

4 communities of color, (2) clarify the role of racism in AIDS among these communities, and (3)
5 identify specific actions which Episcopalians in communities of color and in the majority
6 community must take in response to HIV/AIDS; and be it further
7 *Resolved*, That the sum of \$40,000 be appropriated for the conduct of these consultations and
8 distribution of the results of their work.

Resolution A047 Program for the National Church: Prevention

1 *Resolved*, the House of _____ concurring, That the life-saving work of prevention education in
2 the Episcopal Church be continued by providing further Provincial training in the use of the
3 *Episcopal Guide to Teens for AIDS Prevention (TAP)*; and that the ministry of prevention be
4 expanded to young adults, a population at especially grave risk for infection, through development
5 or adaptation of existing resources, to include emphasis on abstinence as well as on proven harm
6 and risk reduction strategies; and be it further
7 *Resolved*, That \$15,000 per year be appropriated for further Provincial training in Teens for AIDS
8 Prevention, with such sums to be matched by at least one dollar in funding from other sources for
9 every five dollars from the budget of the Church; and be it further
10 *Resolved*, That the sum of \$25,000 be appropriated for development and publication of a
11 prevention resource for young adults.

Resolution A048 Continuing Witness to God's Love

1 *Resolved*, the House of _____ concurring, That each congregation, diocese, province, and
2 agency of the Episcopal Church reaffirm its continued commitment to a Christian response to the
3 AIDS/HIV pandemic in our nation and world by signing "The Council Call: A Commitment on
4 HIV/AIDS by People of Faith" as endorsed in Resolution B028a of the 71st General Convention;
5 and be it further
6 *Resolved*, That during the 1998-2000 Triennium our Church and its members will with special
7 intention preach, pray for, and pursue Justice, Care for Bodies and Souls, Prevention Education,
8 Sound Public Policy, Fairness in the Church Workplace, and Collaboration in our individual and
9 corporate responses to HIV/AIDS.

The Executive Council Committee on the Status of Women

MEMBERSHIP

Patricia S. Castillo (West Texas) 1997
Rebecca Crummey (Springfield) 2000 replaced
Linda B. Grona (Dallas) *R.I.P.*
Ginny Doctor (Alaska) *Executive Council Liaison* 1997
Carol Gallagher (Pennsylvania) *Co-Chair* resigned
Thais Gordon (Connecticut) 1997 replaced
Antoinette Daniels (New York)
Jessica A. Hatch (Arizona) 2000

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Edward W. Jones (Indianapolis) 2000
Carole Jan Lee (California) 2000
Bonita Ann Palmer (California) 1997
Ginger Paul (Western Louisiana) *Co-Chair* 1997
Gini Peterson, (Atlanta) 1997
Edward W. Rodman (Massachusetts) 2000
Marge Christie (Newark) *Consultant* 1996-97
Pamela W. Darling (Pennsylvania) *Consultant* 1994-96
Ann Smith, *Staff Liaison, Episcopal Church Center*

Bishop Edward W. Jones and Deputy Marge Christie are authorized to receive nonsubstantive amendments to this report.

In Memoriam: Linda Sue Brooke Grona, 1946-1996

Linda Grona, a leader of excellence, died on April 8, 1996. Her love for justice extended beyond her home in Texas and beyond the Episcopal Church. As a Women of Vision trainer, she exemplified a model for shared leadership and a compassion for God's justice that transforms the old and shapes the new. She served as an international witness for peace and justice for women, participating in Anglican Encounter events in Brazil and Honduras and connecting women of Province VII to stories that bind us together in the Anglican Communion. May she rest in peace.

SUMMARY OF THE COMMITTEE'S WORK

Convention Mandate: The Committee on the Status of Women (CSW) is to investigate and advocate the full participation of women in the life of the Episcopal Church and to advise the church on theological, educational, health, and socio-economic issues that determine the conditions of women's lives.

Theological basis: This mission arises out of our Baptismal Covenant, which binds us to "persevere in resisting evil," to strive for justice and peace among all people, and respect the dignity of every human being," and to "proclaim by word and example the Good News of God in Jesus Christ." One aspect of that Good News is that all are one in Christ Jesus, male and female. We rejoice that we have been called to minister in an age in which new implications of that unity in Christ are being realized.

Accountability, Scope and Goals: The committee is appointed by the Presiding Bishop, to report to the Executive Council in accordance with Resolution A077 of the 1988 General Convention. Based on this charge and the work of its predecessor, the Committee for the Full Participation of Women in the Church, the CSW drafted its mission statement and goals:

- To monitor the status of all women and promote their full participation in the life of the church.
- To monitor the effects of sexism, racism, and other forms of discrimination on the status of women in the United States; and, to advise and recommend to General Convention and to the church, policy and program which will improve the status of women.

Additional Mandate, Resolution A049: As a result of consultations in 1990-93 to end violence against women, the Committee on the Status of Women proposed, and the 71st General Convention concurred resolution A049 authorizing the committee to make the Episcopal Church safe for all in four ways: by encouraging every parish to develop ministries to this end and to continue to raise awareness about the church's role in responding to violence against women; by supporting extensions of the consultation process in every province and diocese; by providing resource people and educational materials for use in regional and local programs; and, by securing outside funds to support training.

FINANCIAL REPORT FOR THE 1995-1997 TRIENNIUM

| | <i>1995</i> | <i>1996</i> | <i>1997</i> | <i>Total</i> |
|----------------------|---------------|---------------|---------------|--------------|
| | <i>Actual</i> | <i>Actual</i> | <i>Budget</i> | |
| <i>Income</i> | | | | |
| Budget | \$21,000 | \$21,500 | \$21,500 | \$64,000 |
| <i>Expenses</i> | | | | |
| Non Staff Consultant | \$1,222 | 0 | 0 | \$1,222 |
| Administrative | 94 | 540 | 5,000 | 5,634 |
| Committee Meetings | 12,615 | 16,210 | 16,500 | 45,325 |
| | ----- | ----- | ----- | ----- |
| Total | \$13,931 | \$16,750 | \$21,500 | \$52,181 |

Note: Expenses were under budget in 1995 in part because the committee had several resignations of members who were not replaced for some time. The committee expects to use unexpended funds from 1996 for preparation for General Convention.

Objectives for 1994-1997: Achievements and Ongoing Work

The committee refined the following objective: to work to assure the full participation of women in our society as a direct benefit of the full participation of women in the church. The primary focus of the 1991-1994 triennium was the issue of violence against women. Attempts were made from 1994 to 1997 to continue this work.

Achievements

1. *Raising Awareness:* At General Convention 1994, CSW first distributed, "STOP Violence Against Women: A Report and Recommendations from the Committee on the Status of Women." This report, prepared by Pamela W. Darling, names the problem of violence against women in society and the complicity of the church. The committee issues a call to transform spiritual violence and lays out an agenda and strategy for individuals, parishes, community groups, and diocesan, provincial, and national church agencies to reflect and act on what has been identified as a national epidemic.

2. *Resources Packet:* To meet the mandate of A049, the committee has included "STOP the Violence Against Women." in a resource packet designed to guide provinces, dioceses, and local groups in organizing consultations to educate about violence against women and build local networks to respond. The packet is now available to the church through Parish Services.

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Episcopal Church Women, the House of Bishops, and the House of Deputies will have access to these materials for the 72nd General Convention and 42nd Triennial Meeting of the Women of the Episcopal Church.

3. *Video and Study Guide:* In keeping with the CSW's 1994-1997 objective to identify the scriptural and traditional sources of sexism, the committee co-sponsored a Joint Session of the 1994 General Convention/Triennial Meeting. Episcopal Church Women produced a 45-minute video of the program entitled, "A Vision of Wholeness: Overcoming Sexism." The video and a study guide has been mailed to the current president of Episcopal Church Women in each diocese.
4. *Workshops:* During the Justice Summit, sponsored by the Justice, Peace and the Integrity of Creation (JPIC) Committee in February-March, 1997, the committee held workshops on violence against women, including strategies for parishes and dioceses to confront violence in its many forms.
5. *Support Women in the Episcopate:* CSW continued conversations with bishops who are women. Bishops Mary Adelia McLeod and Catherine Scimeca Roskam offered insights and suggested ways lay and ordained women could work together to enrich and empower each other's ministries.
6. *Women's Concerns and the Office of Presiding Bishop:* To encourage full consideration of issues affecting women, the committee forwarded a series of questions for candidates to the Joint Nominating Committee for the Election of the Presiding Bishop.

Ongoing Work

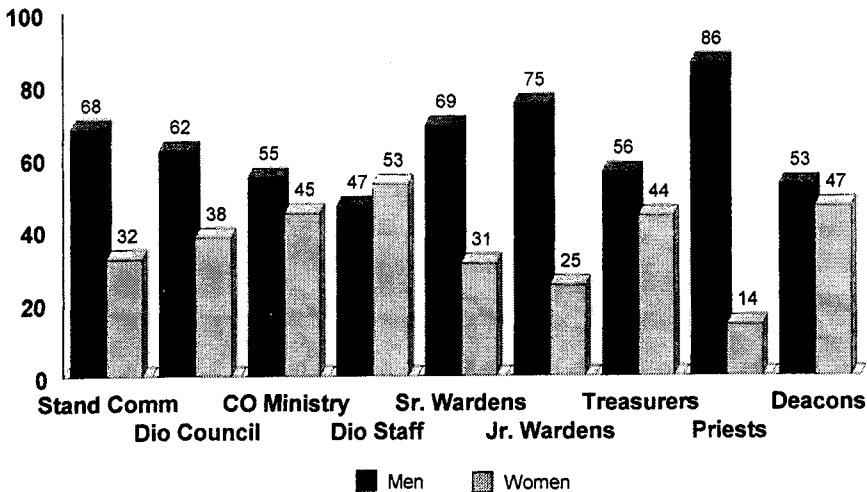
1. *Seek funding to implement Resolution A049.* The committee was frustrated by its inability to find adequate funding to support a major mandate for 1994-1997: to facilitate local consultations on violence against women. As a body established by a resolution of General Convention rather than by canon, the committee is ineligible for special project monies. Individual members and groups found ways to continue some of the work.
2. *Give special attention to violence against youth and young adult women.* The Program Director of Ministries with Young People Cluster briefed the committee on the needs of young women in the church. Members appointed in 1996 from the Young Adult and the Higher Education ministries networks, will assist the committee in this work.
3. *Continue conversations with Church leaders.* CSW continued discussions it initiated during General Convention in 1985. Entitled "Lunch with ...", these conversations have included Paul Tournier, Marie Fortune, Carter Heyward, Byron Rushing, Verna Dozier, Owanah Anderson, and others. During the 72nd General Convention and the 42nd Triennial Meeting, the committee will have lunch with Bishops M. Thomas Shaw and Barbara C. Harris discussing a theology of leadership.
4. *The Office of Women in Mission and Ministry (WIMM):* Since its inception, CSW has sought to assist WIMM's outreach to women. Through this office, the committee's concerns for justice

for all women have been represented internationally at the Anglican Encounters in Brazil and Honduras; at the Non-Governmental Organization (NGO) Forum and the United Nations Fourth World Conference on Women in Beijing. Efforts to network globally and domestically continue with WIMM's Worldwide Web page, Anglican Women, and The Journal of Women's Ministries. The office serves as a clearinghouse for resources, provides leadership training and works as a catalyst with the Council of Women's Ministries to bring together women from all races and social classes. Like "a stone that has been thrown into a pond," WIMM's influence "offers women a vision of what their lives as Episcopal women can be." CSW unanimously reaffirms this ministry and urges the whole church to ensure its support.

5. *Monitoring and Advocacy:* The committee was invited to attend the Interim Bodies Meeting in Minneapolis, MN in October, 1995, to network about its concerns regarding health, the Prayer Book and liturgy, sexual exploitation, and justice. Awareness of the need for women's voices to be included in deliberations of commissions, committees, and boards prompted CSW to ask the Committee on the State of the Church to include in its revision of the parochial report a way to find out the numbers of men and women in each congregation. This is relevant to the committee's search for accurate statistics regarding lay and ordained ministry. CSW also encouraged the Standing Commission on Health to implement A055 and urged the Standing Commission on Human Affairs to be proactive in considering impacts of the Welfare Reform Bill of 1996 on women and children. The idea of a consultation on violence against women as part of the 1997 Justice Summit surfaced during a meeting with the Justice, Peace and Integrity of Creation team.
6. *Identifying the Status of Ordained Women:* Obtaining sex-specific baseline data is prerequisite to any kind of effective monitoring of ordained women's numbers, deployment, and compensation. While Canon requires that the names of all ordinands be submitted to the Recorder for Ordinations, current format does not include the ordinand's sex. The committee will seek to work with the Recorder of Ordinations to derive information about ordained persons who are female. Data from the Church Pension Fund, the Church Deployment Office, and the Council for the Development of Ministry, though piecemeal, has been most helpful.
7. *Leadership Survey Results:* In 1987 the committee asked the Presiding Bishop to request diocesan bishops to report the numbers of women holding selected leadership roles. In that year 90 dioceses responded. Results indicated that women held 22% of selected leadership roles. A similar request in 1990 fielded 40 responses which showed a net gain of 2% over 1987. In 1996, 81 dioceses returned information showing women had made steady gains during the last two trienniums. In the nine-year period between 1987 and 1996, the proportion of women in leadership increased 15%. Roughly one out of every five roles was held by a woman in 1987; by 1996 a woman held one out of every three roles. The largest gain appears to be in service to Commissions on Ministry, from 33% in 1987 to 45% in 1996, and Diocesan Councils, where women's participation increased by 9% during the triennium. Results for the latest update are shown in the graph, "Diocesan and Parochial Leadership Roles".

Diocesan and Parochial Leadership Roles -- 1996

Women - Percent of Total - Men



Though diocesan and parish results are optimistic, parity for women in church leadership is by no means achieved or assured. As members elected or appointed to Interim Bodies charged with carrying on the work of General Convention between triennial meetings, the proportion of women on commissions and select committees declined by two percent. In 1997, there were 12 fewer women serving on commissions than in 1994. On Legislative Committees of General Convention, women's numbers increased due largely to the expansion of the Social and Urban Affairs Committee membership, but percentages remained virtually unchanged when total numbers were adjusted. At the 72nd General Convention, women will constitute 52% in the lay order of the House of Deputies, and clergy women 20%. Women have been eligible to serve in the House of Deputies since 1970 and as priests since 1976. Women continue to gain a larger share of the membership, as they have done steadily since their enfranchisement.¹

PROPOSED BUDGET FOR THE COMING TRIENNIUM

| | 1998 | 1999 | 2000 | Total |
|--------------------|----------|----------|----------|----------|
| <i>Income</i> | | | | |
| Budget | \$21,000 | \$21,500 | \$21,500 | \$64,000 |
| <i>Expenses</i> | | | | |
| Administrative | \$400 | \$400 | \$5,000 | \$5,800 |
| Committee Meetings | 20,600 | 21,100 | 16,500 | 58,200 |
| <i>Total</i> | \$21,000 | \$21,500 | \$21,500 | 64,000 |

RESOLUTIONS

Resolution A049 Committee on the Status of Women Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the following amounts be appropriated from the
2 DFMS Budget for the Committee on the Status of Women: \$21,000 for 1998, \$21,500 for 1999
3 and \$21,500 for 2000 which totals \$64,000 for the triennium.

Resolution A050 Monitoring Effects of Welfare Reform on Women and Children

- 1 *Resolved*, the House of _____ concurring, That the effects of “welfare reform” on the lives of
2 women and children be a priority in diocesan mission outreach planning and action, and be it
3 further
4 *Resolved*, That dioceses enter into dialogue with members of their state legislatures on behalf of
5 responsible welfare reform which would aid poor people rather than penalize them, and be it
6 further
7 *Resolved*, That the Washington Office urge members of Congress to change the priorities which
8 decrease spending for welfare programs and increase it for the military.

Explanation

- In calling upon the church to address the issue of Welfare Reform, the committee realizes its goal “to monitor the effects of sexism, racism, and other forms of discrimination on the status of women in the United States; and to advise and recommend to General Convention and to the Church, policy and program which will improve the status of women.” The committee is concerned that sexism and racism are playing a role in efforts to reform the social welfare system. Young women, women of color, poor women, immigrant and refugee women, and their dependent children are particularly vulnerable to prejudice and scapegoating. The committee believes that compassionate and informed socioeconomic policy cannot be crafted without understanding the prejudice that underlies their treatment.
- The Welfare Reform Bill, officially known as the National Personal Responsibility and Work Opportunity Reconciliation Act of 1996, recently replaced Aid to Families with Dependent Children (AFDC) and the Job Opportunity and Basic Skills programs. This action eliminates federal entitlements, gives block grant funding to states which determine eligibility and benefit levels, cuts the Food Stamp Program and significantly restricts eligibility for Supplementary Security Income for disabled persons. The Welfare Reform Act requires states to meet work participation rates among recipients or have their funding reduced, at a time when educational opportunities, child care, and few entry level jobs paying a living wage are available.
- In “Stop Violence Against Women,” CSW recommended that the church promote appropriate welfare reform, “to humanize the system which robs people of dignity ... and keeps women with dependent children in virtual bondage... .” (p. 21, “Stop the Violence...”) The rhetoric shaping much of the debate excludes the voice of the poor and disenfranchised. Policy makers and the electorate often reference sexist and racist stereotypes which perpetuate the spread of inaccurate information regarding recipients of public assistance.
- For instance, the typical “Welfare Mother,” “is generally viewed as an unwed, inner city, adolescent woman of color who is unwilling to work and who bears children in order to receive support. In reality, studies show the average mother receiving AFDC is white, 29 years old, has two children, has been previously married, is most often a survivor of domestic violence, was born in the United States and has four years of work experience.² Most individuals believe the

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cost of maintaining a safety net for the poor is exorbitant, when in fact AFDC is only 1%, while food stamp and Medicaid for AFDC recipients together make up just 2% of the federal budget.³ As the gap between rich and poor widens, few realize that the United States leads industrialized nations in child poverty with rates not unlike those in Latin America.⁴

- The Committee on the Status of Women applauds and supports the Executive Council in its 1996 resolution urging the church “to bring the Christian message of compassion and empowerment of those who are poor to state policy makers,” the President, Congress, and others charged with welfare reform. The committee also wishes to see the church actively involved in the ongoing debate around this process of reform and alert to its effects on the most poor and vulnerable among us. To this end the Committee on the Status of Women submits the preceding resolution.

Resolution A 051 Confronting Discrimination, Especially Sexism

- 1 *Resolved*, the House of _____ concurring, That the Presiding Bishop and the President of the
- 2 House of Deputies remind the chairs of all boards, agencies, committees, commissions and other
- 3 interim bodies that the 1991 General Convention asked them to be “attentive to issues of
- 4 inclusion affecting their members and the content of their deliberations, to devote meeting time at
- 5 the beginning of each triennium to an exploration of how racism, sexism and other forms of
- 6 discrimination may limit their work.”

Explanation

- This resolution had some slight impact on the deliberations of the interim bodies in 1991 but has not been widely used since then. Much of the emphasis was on racism, very little attention given to sexism. Therefore the CSW urges revisiting the issue with attention to both sexism and racism and every other form of discrimination.
- Sexism may be defined as a systemic abuse of power based on gender. In part, sexism is rooted in the denigration of the feminine and the hatred and fear of female power. Recent studies suggest that such hatred and/or fear stems, in part, from a failure to come to terms with the irreducible fact of the opposite sex as “other,” as “not like me.” Fear-based failure on the part of both men and women spawns efforts to reduce, trivialize, or deny any differences of biology or social conditioning or, at the other extreme, unduly exaggerates them and isolates, disempowers, and pits individuals and groups against each other. Both responses often result in violence. Given sexist power dynamics, the primary victims are women. Sexism has many modes, and unlike racism, seems to be propelled not by difference, but by a denial of difference, a nostalgic, narcissistic desire for same-as-me, for “we are all alike here.” Sexism is a prejudice that admits no Other. Our reactivity to this discovery of difference in its many manifestations, seems to constitute a hidden dynamic in sexism.⁵

GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

The Committee on the Status of Women believes issues of gender, power, and authority contribute in major ways to a disconnection between the parish and provincial and national leadership. Undergirding much of this disconnection are persistent racist and sexist ideologies and behaviors. Unless the church comes to terms with these issues and ideologies, CSW believes the mission and ministry of the church will be further diminished. Therefore, for the next triennium, the committee commends to new and continuing members consideration of the

following objectives:

- to propose a plan to the next Presiding Bishop that would recommend strategies regarding these issues, particularly as they affect women's ministries and ministry with women. To prepare this plan, the committee intends;
- to facilitate expanded conversations on theologies of leadership, authority, power-sharing, and mutual ministry that model alternatives to structures and systems which exclude the full participation of women;
- to advocate for wide scale training to identify, confront, and repent of sexism;
- to call attention to the fact and dynamics of gender oppression and violence against women as a class; to name such oppression in the church and beyond the church and, where appropriate, to hold the church accountable;
- to monitor the impact of changes in federal social service policy affecting the welfare and health of women and children;
- to pursue data that reveals the extent and nature of ordained and lay women's professional deployment and compensation; and
- to commend, support and strengthen efforts of interim commissions, committees, boards, and national church staff to improve the status of women, especially the Office of Women in Mission and Ministry in its efforts to develop outreach to women, to provide leadership training, and to hold before the church the need to develop resources for women in the language of worship, including the prayer book, the lectionary and the hymnal.

Respectfully submitted by Ginger Paul, *Chairperson*

End Notes

- ¹ Crew, Louie "Profile of the Episcopal House of Deputies of the General Convention, 1997." 1997 statistics and narrative for Women Deputies to Convention taken from Dr. Crew's section on Gender.
- ² "Few Welfare Moms Fit the Stereotypes," *Research in Brief*, Institute for Women's Policy Research, Washington, D.C., January 1995.
- ³ Parrot, Sharon. "What Do We Spend on Welfare?" Center on Budget and Policy Priorities, February 13, 1995.
- ⁴ Jones, Rebecca. "The Price of Welfare Dependency: Children Pay," *Social Work*. Vol. 40, No. 4, July 1995.
- ⁵ Young-Bruehl, Elisabeth. *The Anatomy of Prejudices*. Cambridge: Harvard University Press, 1996, pp. 126-131ff.

J. 1994 GENERAL CONVENTION RESOLUTION TRACKING

Diocesan Reporting Compliance for 1994 and 1995

Canon I.6.2 on Annual Diocesan Reports directs: "The report shall include statistical information concerning the parishes and missions of the Diocese, the clergy and other ministries, and the institutions in any way connected with said Diocese; together with the financial information required by Canon I.4.6(e). It shall also include information concerning implementation by the diocese of resolutions from the previous General Convention which have been specifically identified by the Secretary of General Convention under Joint Rule 13 as calling for Diocesan action."

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Responsibility for Parochial and Diocesan Reporting was transferred back to the General Convention Office in November 1995. Each year the Executive Council compiles churchwide vital and financial statistics and publishes them in the "Episcopal Church Annual." Between 1992 and 1995, due to poor diocesan reporting compliance with Canon 1.6.2., it was not possible to provide accurate statistics for our clergy vital statistics for 1994.

Compliance on reports required by the Canon 1.6.2. for report years 1994 and 1995 were reported to A&F in 1996. At the direction of A&F, a concerted effort to improve compliance was made by Mr. Raymond L. Duncan, the new Parochial and Diocesan Reports Coordinator, and Ms. Susan F. Jones. Compliance reporting improved dramatically in 1996. However, some dioceses have not submitted reports.

The following dioceses have not complied with the canonical requirement to submit a diocesan report for the years 1994 and 1995. There is a total of 21 in 1994 (including 5 from Province IX and 3 from other jurisdictions) and 22 in 1995 (including 7 from Province IX and 4 from other jurisdictions).

Domestic Dioceses

| 1994 | 1995 |
|---------------|-----------------------|
| Alabama | Albany |
| Alaska | Connecticut |
| Albany | East Carolina |
| Connecticut | Easton |
| Easton | Maryland |
| Maryland | New Jersey |
| New Jersey | New York |
| New York | Newark |
| Oklahoma | Rio Grande* |
| Oregon | Southern Ohio |
| Rio Grande | Southwestern Virginia |
| Washington | |
| West Virginia | |

Province IX

| 1994 | 1995 |
|--------------------|--------------------|
| Central Ecuador | Central Ecuador |
| Colombia | Colombia |
| Dominican Republic | Dominican Republic |
| El Salvador | El Salvador |
| Litoral (Ecuador) | Honduras |

Other Jurisdictions

| 1994 | 1995 |
|--------------------|--------------------|
| Churches in Europe | Churches in Europe |
| Haiti | Haiti |
| Virgin Islands | Taiwan |
| | Virgin Islands |

* extension requested

Resolution Response Status Report (Referrals from the 71st General Convention)

Canon I.4.1(b) directs: "The Executive Council shall be accountable to the General Convention and shall render a full published report concerning the work with which it is charged to each meeting of the said Convention. The report shall also include information on the implementation of all concurred resolutions of the previous convention calling for action by the Executive Council, by its officers and staff, and by the jurisdictions of the Church."

Executive Council assigned reporting on the implementation of 1994 GC Legislation to Administration & Finance. The Hon. George T. Shields (A&F) and Bruce W. Woodcock (GCO) communicated with the dioceses during the triennium and received their reports in 1996.

In October 1994 all concurred resolutions requiring action were referred by the Secretary (as per Joint Rule 13) to the various Interim Bodies for reporting back to the 72nd General Convention within in their Blue Book reports. Response to 22 resolutions referred to the dioceses for action is recorded in the following chart that presents overall reporting from 59 dioceses out of 113 reporting jurisdictions.

1994 RESOLUTIONS REFERRED TO DIOCESES FOR ACTION

Status: I Completed; II Ongoing; III Considered; IV No Action; and V Total Number of Reporting Dioceses.

| Res. # | Title/Summary | I | II | III | IV | V |
|---------------|--|----------|-----------|------------|-----------|----------|
| A002a | AIDS/HIV: Educational Concerns | 3 | 38 | 5 | 9 | 56 |
| A011a | Disposition of Diocesan Records | 13 | 29 | 11 | 3 | 56 |
| A033 | Principles for Interfaith Dialogue | 2 | 36 | 2 | 15 | 55 |
| A040s | Provincial and Diocesan Support of Programs | 4 | 39 | 7 | 1 | 51 |
| A045a | Foster Ordination of People of Color | 3 | 31 | 9 | 14 | 58 |
| A046 | Foster Lay Leadership by People of Color | 2 | 40 | 6 | 9 | 58 |
| A047 | Address Racism in Parish Programs | 2 | 37 | 8 | 8 | 55 |
| A082 | Outreach: Jubilee Ministry, Violence | 1 | 26 | 15 | 14 | 56 |
| A096 | Resources for Peace with Justice | 2 | 14 | 10 | 28 | 54 |
| A137s | Diocesan/Congregational Study on World Mission | 1 | 27 | 8 | 21 | 57 |
| B016a | Designate "St. Francis Academy Day" | 3 | 4 | 6 | 42 | 55 |
| B017a | Children at Risk | 6 | 27 | 6 | 20 | 57 |
| B028a | HIV/AIDS: "The Council Call" | 3 | 15 | 8 | 30 | 56 |
| B029s | Anti-Racism | 3 | 17 | 4 | 29 | 53 |
| C008a | Hispanics/Under Represented Ethnic Groups | 2 | 26 | 5 | 20 | 54 |
| C024a | United Nations Convention on Rights of Child | 5 | 6 | 12 | 32 | 55 |
| C026a | Educational Materials for Lesbian/Gay Youths | 3 | 10 | 6 | 36 | 55 |
| D067 | Support Year of the Small Church | 4 | 43 | 5 | 6 | 58 |

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| Res. # | Title/Summary | I | II | III | IV | V |
|--------|--|----|----|-----|----|----|
| D087a | One Church, One Inmate | 1 | 13 | 10 | 31 | 55 |
| D115a | Seat, Voice and Vote for Youth | 21 | 19 | 5 | 11 | 57 |
| D132s | Immigrant "Bashing" | 3 | 16 | 5 | 33 | 57 |
| D135a | Monitor Integration of People of Color | 2 | 33 | 4 | 17 | 56 |

The following dioceses have *not* reported their response on twenty-two 1994 Convention resolutions referred to the dioceses for action this triennium:

Domestic Dioceses

Alabama
 Albany
 Atlanta
 Central Gulf Coast
 Central New York
 Central Pennsylvania
 Dallas
 Delaware
 East Carolina
 East Tennessee
 Eastern Michigan
 Eastern Oregon
 El Camino Real
 Hawaii
 Indianapolis
 Kansas
 Louisiana
 Maryland
 Massachusetts
 Missouri
 Montana
 New Jersey
 New York
 Newark
 Northwestern Pennsylvania
 Oklahoma
 Pittsburgh
 Rhode Island
 San Diego
 San Joaquin
 Southeast Florida
 Southern Ohio

Southwest Florida
 Southwestern Virginia
 Spokane
 Springfield
 Texas
 Utah
 Washington
 West Missouri
 Western Louisiana
 Western Massachusetts

Total: 42 (out of 99)

Province IX Dioceses

Central Ecuador
 Colombia
 Dominican Republic
 El Salvador
 Guatemala
 Litoral (Ecuador)
 Nicaragua
 Panama

Total: 8 (out of 9)

Other Dioceses & Jurisdictions

Churches in Europe
 Haiti
 Navajoland
 Virgin Islands
Total: 4 (out of 5)

1994 RESOLUTIONS REFERRED TO EXECUTIVE COUNCIL FOR ACTION

Executive Council Standing Committee on Administration and Finance:

| | | |
|-------|--|-----------|
| A042a | Investing to Reduce Hazardous Waste | ongoing |
| A044a | Environmental Guidelines for National Church | ongoing |
| D002 | Grant to Hispanic Scholarship Trust | completed |

Executive Council Standing Committee on Program:

| | | |
|-------|--|--|
| A007a | AIDS/HIV: Inventory and Evaluation | completed |
| D112a | Assistance to Church in Sudan | completed |
| D029a | Jubilee 2000 | referred to Standing Commission on Stewardship and Development |
| D055 | Coordinate Communications Strategy | completed |
| D135a | Monitor Integration of People of Color | consultation completed, remainder ongoing |

Executive Council Standing Committee on Planning and Evaluation: no resolutions referred

APPENDIX**Committee for Dialogue on Canon III.8.1 (1995)**

Legislation (designated as C004sa) regarding the ordination of women and their ministry after ordination was adopted by the 71st General Convention to require the appointment of a committee to consider the issues and to report. The "Rowley Report" and the Minority Report filed with it (the "Reports") were received by the Executive Council. The Committee was not authorized to file its report with the General Convention. The Executive Council believes Convention should have the opportunity to consider the resolutions offered by the Rowley Committee, attaches the Reports as an appendix, and includes the resolutions.

Created by mandate of the 1994 71st General Convention and appointed by the Presiding Bishop and the President of the House of Deputies acting upon Resolution 1994: C004sa, the Committee consists of the following members:

The Rt. Rev. Robert D. Rowley, Jr. (Northwestern Pennsylvania) *Chair*
The Rt. Rev. Frank K. Allan (Atlanta)
The Hon. James E. Bradberry (Southern Virginia) *Secretary*
The Rev. Canon Gay C. Jennings (Ohio)
Sarah G. McCrory, Esq. (Upper South Carolina)
Mrs. Rita Moyer (Pennsylvania) *Vice Chair*
David W. Rawson, Esq. (Pennsylvania)
The Rev. Anne W. Robbins (Southern Ohio)

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The Rev. Rebecca C. Spanos (Pittsburgh)
The Rt. Rev. William C. Wantland (Eau Claire)
Dr. Pamela P. Chinnis, President of the House of Deputies *member ex officio*

SUMMARY OF THE COMMITTEE'S WORK

Charge to the Committee

The Committee was created by Resolution 1994: C004sa of the 71st General Convention which:

- affirmed the language of Canon III.8.1 guaranteeing both men and women access to the ordination process;
- recognized that women are not now admitted to the ordination process in every diocese of the church;
- acknowledged that those who support and those who oppose the ordination of women each hold a valid theological position; and
- provided for the appointment of a committee, in consultation with bishops from dioceses in which women may not be ordained, to discuss how the Canon "can be implemented in every diocese of this Church."

The Committee was charged to address the following matters:

1. opportunities for full access for women to the Ordination process in this church;
2. opportunities for ordained women to carry out their ministries in every diocese of this church;
3. opportunities for congregations that desire the ministries of ordained women to have access to them in every diocese; and
4. opportunities for those persons who oppose the ordination of women to have access to the ordination process and to carry out their ministries in every diocese.

The committee was directed to report to the interim meeting of the House of Bishops in 1995, and did so at Portland, Oregon, in September, 1995. It was also directed to report to the Executive Council at its November, 1995 meeting, and did so.

The Work of the Committee

The committee began its work in Pittsburgh, Pennsylvania, on April 17, 1995. All members of the committee attended, except Bishop Wantland who was unexpectedly delayed because of the death of a priest in his diocese. The Chair informed the committee that Bishop Wantland would arrive the following morning. In consideration of the substantial task assigned the committee, deliberations opened with prayer.

Between April 17 and April 19, the committee explored the language of Canon III.8.1, focusing specifically on finding a solution that would be acceptable in every diocese, including those in which women are neither presently admitted to ordination, nor permitted to exercise their ordained ministry. At the outset, there was sharp disagreement over the language of Canon III.8.1. Several members of the committee expressed their strong belief that the word, "shall" as in "The provisions of the Canons ...for...ordination ...shall be equally applicable to men and women" made mandatory the right of women to access the process of ordination. Other members of the committee believed the language to be no more than permissive, essentially limited by the views of the bishop. In this context, the search for a middle ground was begun.

The committee considered the Montgomery Plan used in the Diocese of Chicago; the unofficial plan used in the Diocese of Pennsylvania in which candidates opposing the ordination of women pursue ordination in the Diocese of Quincy; and the findings of the Eames Commission. The committee took special note of two elements of the British approach to the ordination of women: first, that women were granted access to ordination in all dioceses in the English church; and second, that the sensitivities of those opposed to the ordination of women were protected by what are known as “flying bishops,” alternate ecclesiastical authorities from dioceses not opposed to the ordination of women.

Bishop Rowley posited four courses of action: (1) do nothing; (2) negotiate, (3) bring a presentment against a bishop thought to be violating Canon III.8.1; or (4) propose canonical changes to General Convention in 1997.

Of the four courses, negotiation was the most favored, premised upon the assumption that no person would be prejudiced by virtue of their support for, or opposition to, the ordination of women. Sarah McCrory strongly urged the committee to negotiate, focused upon the tasks assigned by General Convention in Resolution 1994: C004sa.

After specific consideration of each of the matters the committee was directed to discuss, the committee arrived at a proposed course of action for each of the areas of concern. (As noted later, the proposed course of action was deemed unacceptable by the diocese bishops that do not ordain or license women.)

C004sa

Resolve 1. Opportunities for full access for women to the ordination process in this church.

Recommendation to implement Resolve 1: The committee recommends the adoption of a model now in place in the Diocese of Eau Claire. Candidates for ordination to the priesthood would be considered on their merits, without regard to their gender, and offered in the same manner as candidates presenting themselves for ordination in dioceses that currently ordain women. If they were considered to be suitable candidates for ordination, and gained a favorable recommendation, the recommending diocese would agree to assist the candidate to enter the ordination process in an assisting diocese. However, the candidate would be responsible for meeting the qualifications of the assisting diocese, including residency, if required by the canons of that diocese. This recommendation assumes that vestries will honestly consider women for ordination to the priesthood, setting aside their personal preference in return for retaining the right to decline to ordain women. This recommendation is made with the understanding that the originating diocese bears no responsibility for financial assistance to the candidate recommended for ordination. It is the intention of the committee that the same concept be applied in the case of those denied access to ordination by bishops and/or standing committees who refuse to admit to the ordination process candidates who are opposed to the ordination of women.

Resolve 2. Opportunities for ordained women to carry out their ministries in every diocese of this church.

Recommendation to Implement Resolve 2: The committee recommends the canons be amended to provide that in those dioceses where the bishop is unable or unwilling to license (1) ordained women or (2) those ordained who are opposed to the ordination of women, access to licensure will be provided by an alternative ecclesiastical authority. The committee recommends that the alternative ecclesiastical

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authority be the provincial bishop serving as the president or the vice president of the province, and that licensing be predicated upon the ordained person meeting all requirements for licensure. The committee further recommends that the canon provide for monitoring of the licensure process in those dioceses where women, or those who oppose access to ordination for women, are now denied licensure. Finally, the committee urges the House of Bishops to publicly adopt a stand opposing the imposition of sanctions or discipline upon any member of the clergy who invites either a woman, or those opposed to the ordination of women, to exercise their ministry.

Resolve 3. Opportunities for congregations that desire the ministries of ordained women to have access to them in every diocese.

Recommendation to Implement Resolve 3: The committee recommends that the canons be amended to provide that in those dioceses where women may not be currently called, and where those who oppose the ordination of women will not be called, that letters dimissory be received by an alternate ecclesiastical authority, specifically the provincial bishop serving as the president or vice president of the province. This recommendation is made with the clear understanding that any person to whom this canon applies will be in all respects otherwise qualified. The committee further recommends that the canon provide for monitoring of the issuance of letters dimissory and election of rectors in those dioceses where women or those who oppose access to ordination of women are now denied access. Further, it is implicit in this recommendation that the canon provide, additionally, that the ordained clergy who are subject to this resolution may be called without the consent of their diocesan, but upon the approval of the provincial bishop in consultation with the diocesan, and will be admitted to the full life and activities of the diocese which they are entering.

Resolve 4. Opportunities for those persons who oppose the ordination of women to have access to the ordination process and to carry out their ministries in every diocese.

Recommendation to Implement Resolve 4: The committee recommends that the canons be amended to provide that any congregation within a diocese, unable to avail itself of the sacramental services of its bishop because of the fact that its bishop is a woman, be permitted after consultation with the diocesan bishop to apply to the provincial president or vice president for the appointment of an alternate bishop to provide sacramental services. The express purpose of this canonical proposal is to address the theological concerns of those who oppose the ordination of women and is not addressed to any other theological dispute that may exist between a parish and its diocesan.

The Chair suggested, and the committee agreed, that the appropriateness and merit of the recommendations could not be evaluated in the absence of representatives of affected dioceses. Accordingly, the committee planned a second meeting in July, 1995, for the purpose of airing the recommendations and inviting comments, both from those who would be most affected, and from the church at large.

Prior to the meeting, the committee was informed that specific invitations had been extended to the Bishops of Ft. Worth, Quincy, and San Joaquin. Additionally, the dates and purpose of the meeting were published through the Episcopal News Service. Because the first meeting had been attended by members of the press and representatives of special interest groups within the church, the committee felt there was sufficient dissemination of the proposals for meaningful dialogue.

On July 5, 1995, the committee reconvened in Arlington. All of the members were present, as were Bishops Iker and Schofield of Ft. Worth and San Joaquin respectively. They were joined by Bishop Jacobus of the Diocese of Fond du Lac. Bishop Ackerman, of the Diocese of Quincy, was unable to attend. Bishops Harris, McCloud, and Dixon were also invited, together with their diocesans, where appropriate, but none chose to attend, except Bishop Dixon who appeared as a witness before the committee.

The meeting was purposefully structured to begin with dialogue between the committee and the affected bishops. All parties had been sent copies of the recommendations immediately following the April meeting. A summary of the proposals was given to begin the discussion.

Unfortunately, the dialogue was unhelpful, except to the extent that it revealed that the proposals developed in the April meeting are unworkable in the dioceses at which they were aimed. At least two diocesans said that they would admit women to the ordination process, but the women would have to go to another diocese to be ordained. Mr. Rawson noted that persons opposed to the ordination of women face the same problem in some dioceses. That being the case, the first resolve, if adopted, would address the concerns of people on both sides. However, the second resolve presented what turned out to be an insurmountable problem. Two of the diocesans responded to the proposal for implementation by stating that they would only permit a woman to be called to their diocese if the parish calling them was transferred to another diocese. The majority of the committee was unwilling to support the concept because it would mean the "Balkanization" of the church. The meeting concluded for the day without discussing resolves 3 and 4.

The meeting resumed on July 6, 1996. Scheduled as a public hearing, the committee devoted its attention to testimony from interested members throughout the church. During the course of the day, the committee heard from twenty-five individuals, male and female, lay and ordained, representative of the diversity in the church. After everyone wishing to speak had been given the opportunity to be heard, the speakers, interested parties, and spectators in attendance were given the opportunity to make suggestions about how Canon III.8.1 could be implemented in every diocese in the church. The dialogue was broad and raised as many issues as were addressed. At the conclusion, the Chair thanked those in attendance for their concern and participation.

Following dinner, the committee met in closed session to consider the possibilities. Dr. Chinnis stated that she would not participate in any committee voting.

The possibilities arrived at by the committee were as follows:

1. adopt new canonical language applying the canons equally and mandatorily to men and women, and affirming the traditional role of conscience;
2. do nothing; the committee was charged to engage in dialogue, and had completed its task;
3. modify Canon III.8.1 by the simple expedient of adding "in every diocese of the church" to the end of the canon;
4. adopt the English plan of "flying bishops;"
5. adopt a plan comparable to the one used in the Diocese of Pennsylvania by entering into an agreement with a cooperating diocese for the ordination of individuals denied access in their home diocese;

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6. adopt canons which would permit a church to leave a particular diocese and join one more sympathetic to their positions;
7. vest authority in the Presiding Bishop to appoint bishops to oversee licensing and related matters; and
8. ask the House of Bishops to declare null and void the "conscience clause."

Having labored hard during a long day, at 10:10 p.m. the committee adjourned for the night.

On the final morning, July 7, 1996, deliberations began with admonitions from each side of the issue: a call for a "mind of the House" resolution in the House of Bishops that Canon III.8.1 is mandatory, and a suggestion that language needs to be incorporated in the canons protecting those who oppose ordination of women.

Bishop Allan proposed amending canons III.8, III.16, and III.17 to remove any qualification for ordination, licensure acceptance of letters dimissory, or acceptance as a priest based on gender. He further proposed a non-canonical resolution for consideration by both Houses of General Convention that would provide protection for those who are theologically opposed to the ordination of women but, establishing that persons exercising ministry and leadership in the church are obliged to obey and implement the canons of the church. A motion to table the resolutions was made and defeated on a vote of 5-3. A motion to adopt the proposed canonical changes and the non-canonical resolution was made and approved on a vote of 5-4.

Bishop Wantland asked for permission to read a minority statement and permission was given. On behalf of the members of the committee voting against the proposed course of action, Bishop Wantland expressed concern that the committee's timetable was driven by a special-interest group within the church, causing the committee to devote insufficient time to dialogue on the problem. He further stated that while there was serious concern that women be afforded access in every diocese, insufficient time was devoted to the protection of those opposed to ordination of women. Finally, he expressed concern that the position of the majority effectively denies the validity of the minority's theological position, a position recognized in the resolution establishing the committee.

The committee adjourned on July 7, 1996.

On Wednesday, September 27, 1995, the work of the committee was presented to the interim meeting of the House of Bishops by Bishop Rowley. In the course of presenting the committee's proposed canonical and non-canonical resolutions, he also called upon the House of Bishops to adopt a "mind of the House resolution stating:

Resolved, it is the mind of this House that Canon III.8.1 is mandatory in all dioceses of this church."

Appearing in support of the committee's recommendations were Bishop Allan, Canon Jennings, and Mr. Bradberry. Appearing in opposition were Bishop Wantland, Mr. Rawson, and Mrs. Moyer. Following a vigorous debate, the resolution proposed by Bishop Rowley was adopted on a roll-call vote. A report was also made to the Executive Council in November, 1995, by members of the committee.

RESOLUTIONS

The Committee proposes the following resolutions for consideration by General Convention.

Resolution A052 Amend Canon III.8.1, Canon III.16 and 17: On Ordination Qualifications

- 1 *Resolved*, the House of _____ concurring, That Canon III.8.1 be amended by adding the following
2 sentence at the end thereof: *No one shall be denied access to the ordination process nor postulancy,*
3 *candidacy or ordination in any parish or diocese of this church solely on account of sex;* and be it
4 further
5 *Resolved*, That Canon III.16.1(d) be amended by adding the following sentence at the end thereof: *The*
6 *ecclesiastical Authority shall not deny or refuse to accept Letters Dimissory solely on account of sex;*
7 and be it further
8 *Resolved*, That Canon III.16.2 be amended by adding the following sentence at the end thereof: *No*
9 *member of the clergy shall be denied a license solely on account of sex;* and be it further
10 *Resolved*, That Canon III.17.3 be amended by adding the following as the penultimate sentence thereof:
11 *Sex alone shall not be a factor in the Ecclesiastical Authority's determination of whether such person is*
12 *a duly qualified priest.*

Explanation

General Convention approved the ordination of women in 1976. Twenty years later, women are denied access to ordination and the right to exercise their ordained ministry in a handful of dioceses. The amendments are intended to eliminate any question about whether canons pertaining to ordination, licensure, issuance, or acceptance of letters dimissory, and qualification as a priest, as applied to women, are merely permissive, or are mandatory. The canons are mandatory and applicable in all dioceses.

Resolution A053 Rights of Those Opposing Women's Ordination

- 1 *Resolved*, the House of _____ concurring, That (a) no member of this church shall be denied access
2 to the ordination process, postulancy, candidacy, ordination, license to officiate in a diocese, a call to a
3 cure in a diocese or letters dimissory solely on account of their theological views on the ordination of
4 women; (b) no member of this church shall be denied a place in the life and governance of this church
5 solely on account of their theological views on the ordination of women; and (c) every person who
6 exercises a ministry as a leader and trustee in this church is obliged to obey and implement the canon
7 law of this church.

Explanation

Individuals are free to disagree on matters of theology in the Episcopal Church, and to express their beliefs in the councils of the church and seek change. However, church leaders are not free to disregard the canons of the church in the pursuit of their own theological visions. It is the intention of this resolution to insure that no member of our church will be excluded from the life of the church for theological beliefs, and to also insure that no members of the church will be excluded from vocational opportunities in this church because of beliefs, combined with actions, that are in conflict with the canons.

**Committee for Dialogue on Canon III.8.1
Minority Report**

The Rt. Rev. William C. Wantland, the Rev. Rebecca Spanos, Mr. David Rawson and Mrs. David (Rita) Moyer, make this minority report.

This committee was established pursuant to Resolution 1994: C004sa, adopted by the 71st General Convention of The Episcopal Church, meeting in Indianapolis:

1. "recognizes that women are not ordained to the priesthood in all dioceses";
2. "acknowledges that those who support and those who oppose the ordination of women each hold a recognized theological position in this Church";
3. requests the Presiding Bishop and the President of the House of Deputies, in consultation with two bishops from dioceses where women are not ordained to priesthood to "appoint a committee to promote dialogue and understanding";
4. directs the committee "to discuss how the canon can be implemented";
5. provides that "the following shall be among the matters discussed:
 - a. opportunities for full access for women to the ordination process;
 - b. opportunities for ordained women to carry out their ministries in every diocese;
 - c. opportunities for congregations that desire the ministries of ordained women to have access to them; and
 - d. opportunities for those persons who oppose the ordination of women to have access to the ordination process and to carry out their ministries in every diocese".
6. directs that "this committee shall report to the interim meeting of the House of Bishops in 1995 and subsequently to the Executive Council."

The Presiding Bishop and the President of the House of Deputies then named six members of the committee, all of whom favored the ordination of women. The two bishops from dioceses not ordaining women to priesthood were then asked to name four members of the committee. These bishops (Donald Parsons, Retired, of Quincy and William C. Wantland of Eau Claire) pointed out that a more balanced committee membership might be provided for, by either appointing equal numbers of committee members from each side, or at least by allowing the six appointments to stand, but providing for five members from the minority position. These proposals were not entertained. It should also be noted that the Presiding Bishop and the President of the House of Deputies are additional ex officio members of the committee, although the Presiding Bishop did not attend either meeting, and the President of the House of Deputies attended only the July meeting.

The committee met for three days in April of 1995, and three days in July. The April meeting prepared four suggestions to be considered. They were:

1. in dioceses where women are not currently ordained to priesthood, to provide a means by which women could test vocation to priesthood in an adjacent diocese;
2. a canonical provision to allow the licensing of either women in priesthood or those opposed to women priests by the bishop president of the province if the diocesan could not conscientiously do so;
3. a canonical provision to allow the acceptance of letters dimissory of women in priesthood or of those opposed to women in priesthood if the diocesan could not conscientiously do so; and

4. a canonical provision to allow a congregation in a diocese with a woman bishop to have the sacramental ministrations of a male bishop.

It quickly became obvious that the April suggestions were totally unacceptable to the Episcopal Women's Caucus. On the first day of the July meeting, the committee declared the April proposal "dead." It should be noted that the April suggestions were first made by the minority of the committee which is making this Report. In fact, these suggestions were made after the majority demanded to know how the minority proposed to carry out the provisions of Resolution 1994: C004sa. No suggestions were made by the majority. Eight of the ten committee members had initially supported these suggestions.

The first day of the July meeting was supposed to have been a dialogue with bishops who opposed the ordination of women to priesthood and episcopate, women bishops, and male bishops who favor the ordination of women. However, none of the women bishops appeared that day, and only one pro-ordination male bishop appeared, the Bishop of Fond du Lac. The Bishops of Fort Worth and San Joaquin appeared, along with the Bishop of Eau Claire, who is a member of the committee. The Bishop of Quincy could not appear, but presented a written report. Instead of any dialogue, the majority members of the committee simply quizzed the conservative bishops to see how far they were willing to compromise their beliefs. Those who did not accept women's ordinations were told to join the Roman Catholic Church, if they could not accept the majority view. When the Bishop of Fort Worth described a way of accomplishing the intent of the April proposals without canonical amendment, he was told that he was not willing to go far enough. In fact, the committee chairman, Robert Rowley, Bishop of Northwestern Pennsylvania, indicated that failure to accept women priests in their dioceses as fully in communion with bishops was an indication of unwillingness to live up to the Chairman's perceived view of Resolution 1994: C004sa. Perhaps the statement of Jane Dixon, suffragan of Washington, on the following day, sums up the attitude expressed, "We will not engage in dialogue with those who do not accept women's ordination."

The second day was a series of presentations by members and supporters of the Episcopal Women's Caucus, aided by leaders of Integrity. The thrust of this "testimony" was to show why ordination of women should be made mandatory in the Episcopal Church. One woman priest from Canada even recommended to the committee the so-called Canadian plan of requiring acceptance of women priests as a condition to ordination or placement in the church. While an invitation to testify was sent to the Episcopal Women's Caucus, none was sent to the Episcopal Synod of America. The Synod therefore determined it would obviously serve no purpose to send people to the meeting.

The final day of the meeting was given over to the majority rejecting each and every suggestion of the minority for a way to allow two different recognized theological positions to live together in the church. The Chairman announced that he would vote only in case of a tie, and the President of the House of Deputies announced that she would refrain from voting. This left a majority of five voting committee members. The minority first proposed the suggestion of Bishop Iker to adjust the April proposal. This was voted down five to four. An adaptation of the English plan (adopted by the Church of England following authorization of ordination of women to priesthood), and features of the Pennsylvania plan (informally providing for a visiting bishop to "traditionalist"

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parishes) were likewise voted down by a five to four vote. The majority then proceeded to vote, still by a five to four division, in favor of a canonical amendment along the lines of the 1994 Diocese of Chicago proposal, which would make mandatory the acceptance of women for priesthood in every diocese in the ordination process, the licensing of women priests and the placing of women priests in congregations. While a resolution was then adopted which would allow persons opposed to women's ordination access to ordination process and placement, the resolution also required total obedience to the proposed mandatory canons on ordination, licensing, and placement, with the understanding read into the committee's record that this meant no member of the laity could serve on the vestry of a congregation, no member of laity or clergy could serve on Standing Committees or Commissions on Ministry, and no bishop could serve in a diocese, unless they would refrain from opposing the ordination or placement of women priests.

Disregarding the clear statement of Resolution 1994: C004sa that there are two recognized theological positions in the church, the committee has consistently acted on the premise that there is (or certainly should be) only one recognized theological position. Further, although the committee was to "promote dialogue and understanding" on this matter, absolutely no time was allowed for any meaningful dialogue or even an attempt at understanding. Rather than any discussion as to how the canon might be implemented (or indeed whether it might already be implemented in some form) in every diocese, the majority constantly demanded that the minority come up with an acceptable "solution." Every proposal of the minority was rejected by the majority, and absolutely no proposals were ever made by the majority, other than to demand full acceptance of women priests. Virtually no time was spent at the July meeting in addressing the mandate of General Convention to provide "opportunities for those persons who oppose the ordination of women to have access to the ordination process and to carry out their ministries in every diocese." Written documentation of current persecution of people opposed to women's ordination was given to the committee, but never considered in session. In fact, the majority steadfastly refused to even consider putting some protection against persecution in the canons while they were preparing mandatory canons aimed at forcing this persecuted minority to give in to the majority.

In fine, there was no real dialogue ever allowed or provided for, there was no effort at understanding, there was no willingness to treat the minority as legitimately holding a recognized theological position, while there was an implied, but also voiced, view by the majority that the minority were law breakers, simply refusing to accept the decision of the church; there was only the oft repeated declaration of the majority that "the only task of this Committee is to see women priests in every diocese of the church, and as soon as possible."

The recommendation of the committee is moving toward the "final solution" of compelling conformity to the majority theological position on women's ordination by all, in spite of the fact that the resolution specifically declared the mind of General Convention to be that "those who support and those who oppose the ordination of women . . . each hold a recognized theological position in this Church." As the minority were told on more than one occasion, "You may hold your belief, but you may not exercise it." The majority is adopting the position that there is only one recognized theological position; at the very least, the committee proposal is aimed at extinguishing one of the two recognized theological positions in the church. This is neither dialogue, understanding, nor justice. It is the clear impression of the minority that in the process,

from the appointment of the committee members, to the format of procedure unilaterally imposed by the Chairman on committee operations, to the obviously slanted “hearings” and final proceedings, there was a foregone determination to coerce a minority of the church to either leave the church, deny their theological convictions, or submit to trial and punishment as law breakers.

In short, the minority has experienced the true meaning of the phrase, “tyranny of the majority” in its service on this Committee.

If there is any interest in truly carrying out the intent of General Convention’s resolve, then General Convention should reject the majority proposals as outlined in the Blue Book.

Respectfully submitted by The Rt. Rev. William C. Wantland, The Rev. Rebecca Spanos, Mr. David Rawson, and Mrs. David (Rita) Moyer, minority members of the Committee for Dialogue on Canon III.8.1.

**Forward Movement Publications
(1994-1997)**

MEMBERSHIP

Forward Movement Publications is an agency of the General Convention, under the direction of the Presiding Bishop. An outgrowth of a 1934 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:

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N. Beverley Tucker (Southern Ohio) *Treasurer*
The Rev. Edward Stone Gleason (Southern Ohio) *Secretary*
The Rt. Rev. J. Clark Grew II (Ohio)
Roland S. Homet, Jr. (Washington)
Addison Lanier II (Southern Ohio)
James R. Leid (Lexington)
Naomi Tucker Stoehr (Southern Ohio)
The Ven. Lorentho Wooden (Southern Ohio)

Edward S. Gleason serves as Editor and Director of Forward Movement Publications with general oversight of the editorial and business offices. Jane L. Paraskevopoulos is Business Manager and Assistant Treasurer. Sally B. Sedgwick, Associate Director, is responsible for production and marketing. The Rev. Dr. Robert B. Horine, of Lexington, Kentucky, serves as Senior Editor. An Advisory Board of twelve men and women from different parts of the country with skills in communication and a wide acquaintance with the needs of the church meets once a year.

In 1991 Bishop Jones of Indianapolis became the third Chairman in the 63-year history of the Forward Movement, succeeding the retired Bishop of Southern Ohio, John M. Krumm. Bishop Krumm continued his active involvement with Forward Movement, first as Assistant Chairman and then as Chairman Emeritus, until his death on October 23, 1995. Barron Krody continues his work of over twenty years as designer for Forward Movement but has resigned as a member of the Executive Committee; he has been replaced by the Venerable Lorentho Wooden. Addison Lanier II has been added to the Executive Committee.

SUMMARY OF THE COMMITTEE'S WORK

Forward Movement was established in 1934 "to help reinvigorate the life of the church." It was early determined that this mission would best be furthered by supporting persons in the life of prayer. Our devotional quarterly, based on the lectionary, *Forward Day by Day*, was first published in 1935. Quarterly distribution in this Triennium has moved from 1,220,557 in 1994 to 1,311,156 in 1997, an increase of 7.4%. New orders are received every day for the regular print, English edition. *Day by Day* is also available in Spanish, large print, Braille and on audio cassette.

Forward Movement will publish the *Anglican Cycle of Prayer* in 1998 for the 24th consecutive year with the understanding that the Anglican Communion exists because we pray for one another.

As the mission of Forward Movement has unfolded, it has further been fulfilled through the publication of nearly four hundred publications, varying in length from four to two hundred pages, interpreting, describing, or explicating aspects of the faith and life of Christians and members of the Episcopal Church. The clear traditions of Forward Movement continue to define our publications: brevity, quality, clarity. Publications are described in a new and larger annual catalogue. Each quarter (February, May, August, November) Forward Movement publishes two or more new books and half a dozen new pamphlets, while continually republishing well-used, time-tested, materials that serve the church. Our all-time best-seller, *Prayers New and Old*, has now sold a million and a half copies. The total number of new titles offered during this Triennium is 171. Forward Movement established meetings on Ecunet in November 1995 and has maintained a website in cooperation with the Media Services office at the Episcopal Church Center since July 1996.

The Diocese of Southern Ohio continues to provide office space at a nominal rent for the work of the Forward Movement in the Jane E. Procter Memorial Church House, 412 Sycamore Street, Cincinnati. The Rt. Rev. Herbert Thompson, Jr., and his entire diocesan staff, are genial and supportive hosts and neighbors, and Forward Movement is deeply grateful for this significant support of our work for the Episcopal Church.

Forward Movement is also deeply grateful for the many authors who have contributed work, often anonymously and with small financial reward. Forward Movement has always been a fellowship of Christian writers whose words are offered as a gift for the benefit of the entire church. Work by the following contributors appeared in the past triennium:

Bishops: Edmond L. Browning, Mark Dyer, Richard S. Emrich, Wesley Frensdorff, Edward W. Jones, David Joslin, John M. Krumm, Hayes Rockwell, William Scarlett, Onell Soto, John S. Spong, Desmond M. Tutu, Arthur E. Walmsley.

Clergy: David H. Barnhouse, Ruth Tiffany Barnhouse, David M. Baumann, Rachelle Birnbaum, Richard Bolles, James L. Burns, Edward Chinn, John R. Claypool, Christopher T. Connell, Barbara Crafton, Michael Curry, David L. Edwards, James C. Fenhagen, Lee W. Gibbs, Edward S. Gleason, Linda L. Grenz, Robert H. Grindrod, Bert Hatch, Christopher Herbert, Robert B. Horine, Alanson B. Houghton, Malcomb A. Hughes, Alan Jones, Joel T. Keyes, Russell J. Levenson Jr., Charles H. Long, K. Casey Longwood, William R. Martin, Adam McCoy, L. M. McFerran, Stephen E. Moore, N. Patrick Murray, John Powell, Michael P.G.G. Randolph, Isaias A. Rodrigues, Donna Schaper, John W. Setzer, Carroll E. Simcox, Beaumont Stevenson, William H. Swatos Jr., Barbara Brown Taylor, Ken D. Thompson, John Throop, Beverley D. Tucker, David L. Veal, Gale Webbe, Christopher L. Webber, Edward N. West, Anne Wridler.

FORWARD MOVEMENT

Laity: Hubert J.B. Allen, David Booth Beers, Avery Brooke, Virginia A. Brown-Noland, Edmund D. Campbell, Bo Cox, Peggy Eastman, John Fandel, Julie Gochenour, Terence L. Gutsell, Kevin R. Hackett, J. David Hawkins, Christine Heffner, E. Glenn Hinson, Lovelace Howard, Kristen Johnson Ingram, Ruth Jones, Anne S. Jones, George L. McGonigle, Doris T. Myers, Victor M. Parachin, Christopher C. Reilly, Brenda Saylor, Sally B. Sedgwick, Elizabeth R. Sites, Ilene Smith, Betty Streett, Stokley P. Towles, David Urion, Robert C. Vanderet, Catherine M. Wallace, Corrine Ware, Richard E. Wentz, Ann West, LaDonna Wind, Edgar S. Woolard Jr.

Religious: Fr. Murray Bodo, OFM, Mary Cartwright, ACL, Aiden Kavenaugh, OSB, Thomas Ryan, CSP, Justus Richard VanHouten, SSF.

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

Forward Movement is self-supporting, sustained by the consistently conservative fees set for our literature. The support Forward Movement receives from the church through the purchase of these materials continues to increase. Gross sales at the end of the last fiscal year (June 1996) were \$1,346,537.25 as compared with June 1993 when they were \$954,506, an increase of 41%.

The work of Forward Movement is further sustained by two special funds established by the gifts and bequests of readers throughout the years:

1. *The Braille Fund* provides Braille editions of *Forward Day by Day* free and the Prayer Book (at nominal cost) to any blind person and subsidizes large print editions of *Day by Day* and other works. The FMP Investment Account stands at \$692,694.20, with \$344,575.12 of that amount designated to the Braille Fund.
2. *The Henry Wise Hobson Fund* was established in honor of the founder of Forward Movement, who served as chairman for forty years. The Hobson Fund now totals \$272,921.63. The income is used to provide free literature for use in prisons and hospitals and for others unable to pay. The increase of this Fund would greatly strengthen the work and mission of Forward Movement.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

In the next triennium, the Committee's goals are to:

1. achieve quarterly sales of *Day by Day* of 500,000 and annual sales of 1,000,000 pieces of all other literature by the year 2000;
2. increase the offerings of Forward Movement on our web site;
3. explore and develop materials made available on CD-ROM;
4. establish a Forward Movement presence on the Odyssey Channel;
5. continue to increase the number and quality of materials available in Spanish;
6. create an annual Forward Movement retreat for the readers of *Day by Day*;
7. develop a network of The Friends of Forward Movement throughout the United States; and
8. undertake a concerted effort to increase the size of The Henry Wise Hobson Fund.

Resolution A054 Continue Forward Movement Publications

- 1 *Resolved*, the House of _____ concurring, That the Presiding Bishop be authorized to continue
- 2 Forward Movement publications under his supervision, and to appoint such staff members and
- 3 committees as may be required to maintain its work.

The General Board of Examining Chaplains

MEMBERSHIP

Bishops

- The Rt. Rev. James B. Brown (Louisiana) 1997
- The Rt. Rev. Robert L. Ladehoff (Oregon) 1997, *Vice-Chair*
- The Rt. Rev. Hays H. Rockwell (Missouri) 2000
- The Rt. Rev. Edward L. Lee, Jr. (Western Michigan) replaced
The Rt. Rev. David C. Bowman (Western New York)

Clergy with Pastoral Responsibilities

- The Rev. Anne W. Robbins (Southern Ohio) 1997
- The Rt. Rev. Robert W. Duncan, Jr. (Pittsburgh) 1997
- The Rev. Carole J. McGowan (Rio Grande) 1997
- The Rev. Michael B. Curry (Maryland) 2000
- The Rev. John H. Loving (Northwest Texas) 2000
- The Rev. Harold T. Lewis (Pittsburgh) replaced
The Rev. Edward F. Glusman Jr. (East Tennessee) R.I.P.

Members of Faculties

- The Very Rev. William H. Petersen (Bexley Hall) 1997*
- The Very Rev. Guy F. Lytle (Sewanee) 1997
- The Rev. Ellen K. Wondra (Bexley Hall) 1997
- The Rev. Leonel L. Mitchell (Seabury-Western) 2000
- The Rev. Charles P. Price (VTS) 2000*
- The Rev. Charles W. Taylor (CDSP) 2000

Lay Persons

- Pamela W. Darling (Pennsylvania) 1997
- Warren C. Ramshaw (Central New York) 1997, *Chair**
- John C. Wolf (Northwest Texas) 1997
- Mary S. Donovan (New York) 2000
- Alda M. Morgan (California) 2000
- Joseph H. Smith (Springfield) 2000

Administrator

- The Rev. Locke E. Bowman, Jr. (North Carolina)

Assistant

- The Rev. Thomas N. Rightmyer (North Carolina)

*Completing second term; members of the Board may serve no more than two consecutive terms.

Board representatives at General Convention

Bishop Robert L. Ladehoff and Deputy Warren C. Ramshaw are authorized to receive non-substantive amendments to this report.

GENERAL BOARD OF EXAMINING CHAPLAINS

SUMMARY OF THE BOARD'S WORK

During the triennium 1995-1997, the General Board of Examining Chaplains (GBEC):

1. convened at the College of Preachers in October of each year to prepare the General Ordination Examination (GOE) to be administered the following January, and produced background material for the guidance of readers who would evaluate the candidates' papers;
2. arranged for the administration of the GOE annually in thirty-five to forty locations throughout the United States and abroad;
3. recruited, supervised, and assisted readers in the evaluation process (220-269 candidates per year; 140 to 165 readers; five to seven locations);
4. reported the examination results and recommendations to candidates, their diocesan authorities, and seminary deans;
5. informed seminary deans concerning how their candidates compared with those from other seminaries; In this comparison, seminaries were not identified by name but by an arbitrary alphabetical designation;
6. participated in monitoring the church's entire process of recruitment and training for ordination (of which the GOE is a part), by providing representation to diocesan and provincial meetings to explain and interpret the work of the GBEC and sharing collaborative discussions with organizations such as the Anglican Association of Biblical Scholars, the Board for Theological Education, the Council of Seminary Deans, the Council for the Development of Ministry, and the Presiding Bishop's Select Committee of Bishops and Deans;
7. considered and put into use revisions of the Canons adopted by the 1994 General Convention, under which the GBEC operates, to allow for the addition of outside consultants for assistance with examination areas not fully represented by the GBEC membership;
8. continued the use of test cases in which each reading station received for evaluation from one to three examinations that were also being read in other stations; these multiple evaluations have helped the Board to identify expectations and procedures that may cause differences in judgment among the stations;
9. examined the implications of the increased use of computers to write responses to the GOE;
10. began planning for the twenty-fifth anniversary of the use of the GOE, which will occur in 1997, and be marked by a 1998 issue of the Church Historical Society's journal, *Anglican and Episcopal History*; this project is to be funded, in part, by the Episcopal Church Foundation;
11. noted with sorrow the death of long-time GBEC member, the Rev. Edward F. Giusman, Jr., in May, 1996; he was a person of keen insights and creative ideas, whose many contributions to the Board's work were invaluable;
12. accepted the decision of Bishop Gordon T. Charlton to retire from his duties as Administrator of the GOE and Executive Secretary of the GBEC; Bishop Charlton served the Board with great distinction, devotion, and energy from 1989 to the spring of 1996;
13. appointed the Rev. Locke E. Bowman, Jr., Professor Emeritus of Christian Education and Pastoral Theology, and retired Director of the Center for the Ministry of Teaching, Virginia Theological Seminary, as Bishop Charlton's successor in office;
14. greeted Bishop Edward L. Lee, Jr., and the Rev. Harold T. Lewis as replacement members of the GBEC, elected by the House of Bishops, October, 1996; and
15. reported annually through its vice-chair to the interim meetings of the House of Bishops, as required by Canon.

GENERAL BOARD OF EXAMINING CHAPLAINS

FINANCIAL REPORT FOR THE 1995-1997 TRIENNIUM

| | 1995 <i>Actual</i> | 1996 <i>Projected</i> | 1997 <i>Budget</i> | <i>Total</i> |
|---------------------------|-----------------------|--------------------------|-----------------------|--------------|
| <i>Income</i> | | | | |
| Exam fees (1) | \$80,400 | \$66,000 | \$60,000 | \$206,400 |
| Gen. Conv. Budget (2) | 22,114 | 27,602 | 99,568 | 149,284 |
| <i>Total</i> (3) | \$102,514 | \$93,602 | \$159,568 | \$355,684 |
| <i>Expenses</i> | | | | |
| Salaries and benefits (4) | ----- | ----- | \$54,983 | \$54,983 |
| Board meetings | 19,394 | 16,093 | 19,000 | 54,487 |
| Readers' meetings | 58,536 | 61,965 | 61,965 | 182,466 |
| Office expense; equipment | 24,584 | 15,544 | 23,620 | 63,748 |
| <i>Total</i> | \$102,514 | \$93,602 | \$159,568 | \$355,684 |

Notes:

- (1) These figures represent \$300 x the number of candidates taking the exam.
- (2) Expenses for 1995 and 1996 were under budget by \$2,536 and \$7,893 respectively. Income from exams is likely to be greater than projected in the 1997 budget, and expenses will be considerably under the budget estimate.
- (3) Figures for 1995 and 1996 do not include salaries and benefits. This item has been added in the 1997 budgeting procedure.
- (4) See Note 3.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

Canon III.32 defines the responsibilities of the General Board of Examining Chaplains. The Board is to develop annually a General Ordination Examination; to administer it to certified candidates; and to evaluate the results and report them to the candidates, their diocesan authorities, and their seminary deans. The principal objectives of the Board and its Executive during the next triennium will be to continue accomplishing those tasks in as fair and efficient a manner as possible.

The Board will continue to monitor and evaluate its own procedures for selecting, training, and evaluating readers, in order to minimize errors, judgments, and expressions that may create the appearance, if not the reality, of significant variations in the evaluative work of readers at the several stations. Statistical means of measuring and comparing the examination results will be continued, and strengthened where possible. By employing greater pre-meeting preparation, the Board will make its process for creating examination questions (and background material) more effective and efficient. New procedures, already initiated by the Rev. Locke E. Bowman, will be used to allow the Board more meeting time and energy for the necessary writing and editing steps. The Board seeks to create annual examinations that are both measuring instruments and stimuli for learning.

GENERAL BOARD OF EXAMINING CHAPLAINS

The Board will continue its ongoing effort to help diocesan authorities to make proper and full use of the GOE results. These results ought not to be regarded on a "pass or fail" basis; on the contrary, they provide potentially useful data of a diagnostic or analytical nature. The GOE results should not be the sole or final determinant of a candidate's readiness for ordination, but they do provide a view, not otherwise available, to be given due weight along with seminary reports and other data. The GOE advises diocesan authorities about a candidate's examination results as compared with other candidates seeking ordination at the same time. To make these points clear may be the GBEC's greatest challenge, because the manner in which its products are used is beyond the Board's control except by persuasion. The value of the entire GOE effort depends upon the use of its information by diocesan authorities in the ways intended.

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 | Total |
|---------------------------|-----------|-----------|-----------|-----------|
| <i>Income</i> | | | | |
| Exam fees (1) | \$63,000 | \$65,100 | \$69,000 | \$197,100 |
| General Conv. Budget (2) | 99,623 | 100,588 | 100,143 | 300,354 |
| | ----- | ----- | ----- | ----- |
| <i>Total</i> | \$162,623 | \$165,688 | \$169,143 | \$497,454 |
| <i>Expenses</i> | | | | |
| Salaries and benefits (3) | \$54,983 | \$54,983 | \$54,983 | \$164,949 |
| Board meetings | 22,475 | 23,350 | 23,925 | 69,750 |
| Readers' meetings | 64,300 | 65,900 | 67,600 | 197,800 |
| Office expenses | 19,240 | 19,755 | 20,385 | 59,380 |
| Staff travel (program) | 1,625 | 1,700 | 2,250 | 5,575 |
| | ----- | ----- | ----- | ----- |
| <i>Total</i> | \$162,623 | \$165,688 | \$169,143 | \$497,454 |

Notes:

- (1) This figure represents a fee of \$300 x estimates of 210, 217, and 230 candidates in the respective years.
- (2) This figure represents the amount necessary to balance estimated expenses.
- (3) In contrast to the practice in previous triennia, the salaries and benefits for two part-time clergy employees are now included in the GBEC budget. Benefits include health insurance, pension payments, and 50 per cent of Social Security. The figures do not reflect possible adjustments during the triennium.

RESOLUTIONS

Resolution A055 General Board of Examining Chaplains Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the following amounts be appropriated from the
- 2 General Convention Budget for the General Board of Examining Chaplains: \$99,623 for 1998, \$100,588
- 3 for 1999, and \$100,143 for 2000. This totals \$300,354 for the triennium.

GENERAL BOARD OF EXAMINING CHAPLAINS

Resolution A056 General Ordination Exam Fees

- 1 *Resolved*, the House of _____ concurring, That the authorization for the General Board of Examining
2 Chaplains to charge a fee for the General Ordination Examinations be continued for the next triennium,
3 such fee not to exceed \$300.00 per candidate; this authorization is granted with the proviso that fees
4 shall be reduced or waived, at the Administrator's discretion, for qualified Candidates who are unable to
5 obtain payment of the stated fee.

Resolution A057 On the Twenty-Fifth Anniversary of the General Ordination Examination

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention records its gratitude
2 for the memory of Bishop Stephen Bayne, who conceived and promoted the idea of the General
3 Ordination Examination, and to the more than 3,400 men and women, lay and ordained, who, over the
4 last twenty-five years, have served as members of the General Board of Examining Chaplains or as
5 Readers of the annual General Ordination Examination, and have brought a nationally-acknowledged
6 standard of proficiency to theological education in the Episcopal Church for the use of diocesan
7 authorities as an element in making ordination decisions.

Explanation

On the occasion of the twenty-fifth anniversary of the first offering of the General Ordination Examination in 1972, it is appropriate that the General Convention acknowledge the contributions of Bishop Bayne and the many others who have created and developed a national standard by which candidates can be evaluated by their dioceses. This standard helps to make real the concept that women and men, when they are admitted to Holy Orders, are in fact ordained for the whole church.

Respectfully submitted by Warren C. Ramshaw, *Chairman* and Locke E. Bowman, Jr., *Administrator*

GENERAL THEOLOGICAL SEMINARY

During the past triennium, the General Theological Seminary has made significant progress and measurable improvements in the area of program, enrollment, communications, fund raising, administrative support and strategic planning.

The Master of Divinity program has been strengthened through a revised tutorial component, which aims at greater integration of academic work and ministerial formation. A newly designed field education program is also being inaugurated. The core curriculum has become more cross-disciplinary through intentional efforts at collaborative and interdisciplinary teaching methods.

The Th.D. and Advanced Degree programs (S.T.M., M.A.) have expanded under the leadership of Professor Bill Franklin, who was instrumental in establishing a new faculty, student, and library consortium with Columbia University.

Formation for new bishops through the College for Bishops has added a fourth component, "The Bishop as Episkope: The Bishop as Leader, Manager and Administrator," and will be extended to experienced bishops, Lutheran bishops and other bishops within the Anglican Communion, owing to a generous grant from the Lilly Foundation.

A new collaborative venture with the School of Theology of the University of the South, The Church Development Institute, offers intensive and in-depth education for lay and ordained leaders under the direction of the Reverends Bob Gallagher and Melissa Skelton.

Under the able administration of Professor Thomas Breidenthal, the Center for Jewish/Christian Relations has grown both in terms of student involvement and in the number of programs and worship services it provides.

The Center for Christian Spirituality, under the able leadership of Professor Margaret Guenther, completed its best-subscribed year ever and will continue to expand with the appointment of Philip Sheldrake, who begins his ministry as the Director of the Center.

In support of the various programs for the formation of ordained and lay leadership, the St. Mark's Library, after extensive renovation has now become fully automated with the Burke Library at the Union Theological Seminary. A new position for the special and rare book collection in the person of Isaac Gewirtz rounds out the library staff and should strengthen the support of all the degree programs here. It will also enable the Seminary to provide research support for scholars throughout the Anglican Communion given the extensive Anglicana collection.

In the face of a flat, if not declining enrollment for Episcopal seminaries, it is noteworthy that the General Seminary, under the leadership of Director of Admissions Toni Daniels, experienced the largest M.Div. enrollment in nine years this past fall and the largest enrollment of any Episcopal seminary. In addition, the Th.D. program has grown from seven students in 1993 to nineteen students this year. This past summer, both the Church Development Institute and the Center for Christian Spirituality had all-time high enrollments as well.

GENERAL THEOLOGICAL SEMINARY

Communications have improved markedly with the expansion of *The General Seminary News*, along with two new publications from the Rev. Jessica Hatch, Director of Alumni/ae and Church Relations, and Rick Cosnotti, Director of Development. In addition to an expanded catalogue and view book, Bruce Parker, Director of Communications, has developed a new audio video cassette series.

Several major gifts from individual donors and foundations have been received over the past year in support of new programs and expanded programs. It is anticipated that the Seminary will launch a capital campaign during the next triennium with the goal of increasing scholarships, program, and the development, expansion, and renovation of facilities. A most successful campaign to renovate the Holtkamp Organ was completed with Professor David Hurd performing at the dedicatory recital on Wednesday, February 5, 1997.

After an extensive administrative restructuring to include the appointment of James Dill as the new Chief Financial Officer, long-standing problems in the area of financial reporting have been corrected, along with the development of financial and personnel policies, which were non-existent. Such restructuring has also resulted in significant improvements to the physical plant and the appearance and upgrading of our facilities. Work is currently underway to develop the technology both within the Seminary and even more importantly, outside the Seminary in the preparation and delivery of programs through down-linking and interactive learning.

Foundational to the significant progress that has been made during this past triennium has been the ongoing work of the Strategic Planning Committee under the leadership of Trustee, Richard Pivrotto, and the Rev. Melissa Skelton, Vice President of Administration. The Strategic Planning Committee, building on the vision statement below, which was adopted by the Board of Trustees on 15 May 1996, has developed a strategic plan for the next five years with measurable goals and steps for implementation and procedures for ongoing evaluation. It is anticipated that the strategic plan, growing out of the vision statement, will be adopted by the Board in May 1997. Many of the initiatives outlined in the vision statement and strategic plan are already well underway and producing positive results.

In sharing the following vision statement, it is important to note that this summary version of the vision statement has been a collaborative effort that has included students, faculty, administrative staff, alumni/ae, the bishops and clergy of the Church and Trustees of the Seminary.

**“BUILDING UP THE BODY OF CHRIST UNTIL WE ALL
ATTAIN TO THE UNITY OF THE FAITH”
A VISION FOR THE GENERAL THEOLOGICAL SEMINARY
OF THE EPISCOPAL CHURCH**

The mission of the Church is the basis for the vision of the General Theological Seminary of the Episcopal Church. As such, any vision of the Seminary as merely an educational institution in service to the Church must be rejected because the Seminary is in its very essence the Church, the new life in Christ guided by the Holy Spirit. This new life expresses itself in prayer, study, reflection, service, life in community and hospitality grounded in the authority of scripture, tradition and reason.

In the epistle to the Ephesians, God's eternal purpose in establishing and completing the universal Church of Jesus the Christ is set forth. The epistle provides us with both a contemporary and compelling mission for the Church and The General Theological Seminary today. It exhorts us to maintain the unity of the faith and also issues a call to ministry:

... each of us was given grace according to the measure of Christ's gift ... that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of the ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ ... speaking the truth in love, we must grow up ... into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. (Ephesians 4: 7-16).

The Book of Common Prayer outlines how the Church is to pursue the mission described in Ephesians, "to restore all people to unity with God and each other in Christ ... as it prays and worships, proclaims the Gospel, and promotes justice, peace and love ... through the ministry of all its members." (BCP, An Outline of the Faith, p. 855.)

Such guidance from scripture and tradition has led the Seminary, since its inception, to discern for each succeeding generation how it is called to equip all baptized Christians for the work of ministry. Such discernment also requires the use of reason in understanding and interpreting the cultural context in which we exercise this ministry. Our Anglican credo *lex orandi lex credendi* (first we pray, then we believe) is basic to The General Theological Seminary's tradition of the centrality of the liturgy, spiritual discipline, academic excellence and faithful service to the wider community.

Through prayerful discernment and guidance by the Holy Spirit, a new vision deeply rooted in the Church's and General's tradition has been given to the Seminary: *a theological education for ministry is the birthright of every baptized Christian*. Central to such a vision is empowering and enabling the Church to provide such an education for collaborative leadership among all orders of ministry. Thus, in our secular and pluralistic society in which religion and life have become increasingly individualistic and privatized, formation to foster a secure Christian identity for the ministry of all the baptized is fundamental to the mission of the Church. The need for such formation is foundational for the vision of the General Theological Seminary and includes the following elements:

"Building up of the Body of Christ": Service to the Anglican Communion

- *Formation of Priests*: To strengthen the M.Div. program by addressing the reform needed in theological education in overcoming its present disciplinary fragmentation and theory/practice split. The goal is comprehensive and integrated theological formation for the informed practice of priestly ministry.
- *Formation of Bishops*: Building on our initial success, to extend the College for Bishops to the wider Anglican Communion and our other ecumenical partners as an international program for the formation of new and experienced judicatory leaders.
- *Formation of Deacons*: Given the technology for interactive learning, to explore the development of educational programs for deacons that would include both residential and distance-learning components.
- *The Formation of Teachers and Scholars*: To expand the Th.D. and S.T.M. programs, drawing on our distinguished faculty and exceptional library, for the formation of leaders

GENERAL THEOLOGICAL SEMINARY

and scholars within the Church and for educational institutions. Such expansion of these advanced degrees will provide the “critical mass” of scholars needed in recognition that theology is a collaborative enterprise.

- *Formation of Lay and Clergy Leaders Within Congregations and Dioceses:* To strengthen the Seminary’s Parish Development Institute, Center for Christian Spirituality and Instituto Pastoral Hispano for the formation of lay and clergy leaders as they attempt to revitalize and provide spiritual grounding for congregations, clusters, regional ministries, dioceses, and other organizations. Within this effort we will explore appropriate new degrees for these leaders.
- *The St. Mark’s Library:* Building on the efforts already begun, strengthen the St. Mark’s Library to support all of the Seminary’s current and future educational programs. This will include collaboration with other libraries and the integration of new communication technologies.

“Until we all attain to the unity of the faith”: Engagement with the World

- *To establish new opportunities for multi-cultural and cross-cultural education* growing out of the need for global and cultural understanding and drawing on the rich ethnic and cultural diversity of New York City.
- *To increase our ecumenical collaboration* through continued bilateral conversations, ongoing dialogue with worldwide catholic churches, and continued leadership within the World Council of Churches and the National Council of Churches.
- *To increase our interfaith dialogue and worship*, drawing on the resources of our New York City location and on our own Center for Jewish/Christian Studies and Relations.
- *To embrace New York City* and increase and make more intentional the connection with and the use of the vast and unique cultural, educational, artistic, political, diplomatic and financial resources of the city.

“Speaking the truth in love, we must grow up ... into Christ”: Caring through the Stewardship of our Resources

- *To build on the Seminary’s physical and financial resources* and focus on developing our organizational and community life to renew the Seminary and the city.
- *To restore and renovate our facilities* to serve better the educational, formational and residential needs of the Seminary. This will include exploring the sharing of our facilities with other institutions and upgrading our computer technology.
- *To increase our endowment* significantly while containing our operational costs.
- *To foster an organizational and community life* rooted in our Christian values which is more diverse, empowering, productive, participatory, communicative and trusting.

It is our hope and prayer that such a vision will enable us to be faithful to our past and open to the Spirit’s leading for the future in embodying General’s motto from the Gospel according to John: *Sermo Tuus Veritas Est* (Your Word is Truth).

Submitted by the Rt. Rev. Craig B. Anderson, Dean and President

Standing Commission on Health

MEMBERSHIP

Bishops

Robert W. Ihloff (Maryland) 1997 replaced

William E. Smalley (Kansas)

Thomas C. Ray (Northern Michigan) 2000

Presbyters

Ran Chase (Massachusetts) 1997, *Executive Council Liaison*

Carol Cole Flanagan (Maryland) 1997, *Chair*

Lay Persons

Hope Hendricks Bacon, M.A., CC-SLP (Los Angeles) 1997, *Secretary*

Thomas R. Bates, M.D. (Central Florida) 2000, *Treasurer*

Nancy B. Cummings, M.D. (Washington) 1997, *Vice Chair*

John E. Fryer, M.D. (Pennsylvania) 2000

Richard Ko, Pharm. D., Ph.D. (Northern California) 2000

Robert Brooks, *ECC Staff Liaison*

Commission representatives at General Convention:

Bishop Robert W. Ihloff and Deputy Thomas R. Bates are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on Health is charged "to study and concern itself with the theological, ethical and pastoral questions inherent in the subjects considered by the Commission" (Canon I.1.2(n)(4)). During this triennium, our church and society were challenged by massive changes in the health care system, and new ethical and pastoral questions. In the midst of this transition, health care is still a rapidly "moving target" and difficult to study. The social contract of the past has disintegrated, and a new social contract has yet to emerge with any clarity. Rather than addressing new technological developments, or discrete ethical and pastoral issues, such as physician-assisted dying, the commission undertook to gather information and to prepare the ground for an examination and study of the role of the church in the new order.

It appears that our society is ambivalent about our health care system. While many members of our society have lost confidence in the ability of our institutions, whether public or private, to meet the compelling needs of our communities, polls show that sixty to seventy percent of Americans express a degree of satisfaction with our personal health care. There is a marked disparity in the provision of health care to different groups in our society. It is well known that the United States has the highest quality of medical care in the world, but that many of our people do not even have adequate primary medical care. Evidence of this situation includes:

Limited Governmental Resources - Federal, state and local funds are stretched, and health care needs continue to grow. The shifting of responsibilities from one jurisdiction to another, (i.e.

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from federal to state, or state to local agencies) does not provide a solution to the problems, nor is it possible simply to pass these responsibilities on to the private sector.

Failure of Will for Universal Health Care - Universal health care is one of the principles adopted by the 71st General Convention of the Episcopal Church. While there have been efforts by the federal government to develop a program for universal health care reform in the recent past, the electorate and the health care and insurance industries have supported, and continue to support, only incremental reform.

Undercoverage - The Employee Benefit and Research Institute (EBRI) reported in 1995 that 40.9 million of the civilian nonelderly population under age 65 in 1992 were uninsured for health. It is widely reported that a similar number are inadequately insured. Of those who are uninsured, 55.5% are working adults and 27.2% are children. This number has been increasing substantially in recent years.

The problems given here are only a few of the signs of the challenges facing our church and society. These signs speak to a much deeper and more pervasive issue. That issue is that we, in our society, have come to see health care as a product which is entrepreneurial and employer based. In these latter years of the century and the millennium, health care has moved even further into a for-profit model. Medical treatment and policy are increasingly determined by profit principles rather than by Christian principles, or compassion. Managed care is only the outward and visible sign of a health care system which is perceived as bloated, inefficient, and too expensive. Business has taken major initiatives, with little regard for the necessity to provide health care for the entire population. As a Christian community, we must move to enact the faith imperatives to love our neighbors, to show mercy, to heal the sick, and to seek and serve Christ in all persons.

This mandate is expressed compellingly in many sections of Scripture, but nowhere more so than in the parable of the Good Samaritan. This parable has had a major influence on the compassionate care of the ill, the injured, and those in need of care throughout the history of western civilization. The Royal Hospital of St. Bartholomew, established in London in 1123, has a mural in its Great Hall painted by Hogarth which illustrates this parable. The words of the parable, "Take care of him and I will repay thee" are the motto of Pennsylvania Hospital, the oldest hospital in the United States, founded by Benjamin Franklin in 1751.

In the past, the Episcopal Church, as well as many other religious and charitable organizations, have established hospitals as an expression of their mission and ministry of healing. Many of these hospitals have since been acquired by "for profit" corporations, or have been absorbed into much larger health care systems where profit has become the prime motive for their existence. It is ironic that both St. Bartholomew's in London, and Pennsylvania Hospital in Philadelphia have become part of such conglomerates in recent years. This trend presents a substantial challenge to the church.

The early church had a rich concept of orders within the baptismal community: catechumens, candidates for baptism, penitents, widows, the sick, as well as bishops, priests, and deacons. The Paschal passage of Jesus from life to death to burial to resurrection was embodied in a different way in each of these orders of the baptized. The sick could be seen as a sign of the suffering Christ who, through that suffering, passes to new life. Anointing the sick heightened the

connection to baptismal chrismation and the continuing Christ-presence/passage through those who were sick among the faithful. The sick were given a special place within the worshipping community, which was relinquished upon their restoration to health. Deacons visited the sick as did catechumens, so that those coming to baptism encountered Christ among and through the sick and suffering.

As the catechumenate declined after Constantine's Edict of Toleration in 313 A.D., many Christians desired to maintain the ethos that previously characterized faith communities by founding religious orders. One of the aspects of baptismal ministry they preserved was ministry with the sick. Religious houses soon became centers for the care of the sick, and those centers have evolved through the centuries into what we now know as hospitals.

In our own time, the rite used by lay eucharistic ministers for visiting the sick manifests the insights of the early church's baptismal community. Those who are sick or infirm are seen as embodiments of Jesus' Paschal passage who minister Christ's continuing presence to the local congregation. That is why they are invited to comment on the scripture and to voice their own prayer, thereby proclaiming the gospel and exercising their intercessory priestly office to their congregation through the lay eucharistic minister and others present. Rather than passive recipients of sacraments, those who are sick or infirm are living, active epiphanies of the victorious passage of Jesus through suffering to wholeness and new life.

The Episcopal Church, through the ministry of its members, its congregations and dioceses, and its General Convention, has a vocation to health care. In our nation, standards for health care are developed and refined through constant dialogue, and in some cases established through legislative action and interpreted by the courts. Our church is called to take its place in this dialogue, and to minister to the sick and infirm in the changing health care environment.

Our neighbor, Canada, has approached health care from a perspective which differs from ours. Sociologists have described these differences and noted that whereas we tend to be individualistic, Canadians tend to be more communitarian. This has led Canada to develop a social insurance system which contrasts sharply with the private sector model of the U.S. The Canadian system considers health care as a social good and offers medical care to all citizens regardless of ability to pay. Our system considers health care as a social product to be purchased by those who can afford to pay for it. Like many high income, industrialized countries, both Canada and the United States perceive difficulties with their current systems and search for methods to improve the delivery of health care.

In 1994, the 71st General Convention adopted the following health care principles (A057a):

- that universal access to quality, cost-effective, health care services be considered necessary for everyone in the population;
- that "quality health care" be defined so as to include programs in preventive medicine, where wellness is the first priority;
- that "quality health care" include interdisciplinary and interprofessional components to insure the care of the whole person – physiological, spiritual, psychological, social; and
- that "quality health care" include the balanced distribution of resources so that no region of the country is underserved.

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Among the changes in the character of health care delivery is the increase in the number of persons covered by managed care or health maintenance organizations (HMOs). Enrollees in HMOs increased from 6 million in 1976 to 53.3 million in 1995, and are projected to reach 103.2 million by the year 2000. Managed care is a system which emphasizes social control through organized competition. Managed care encourages providers and hospitals to form networks and requires accountability from health care professionals, doctors, hospitals, pharmaceutical companies, and manufacturers of medical devices. Under managed care, the delivery of health care is not being decided by those with the greatest knowledge of the patients, their illnesses, and their needs, but by administrators whose primary allegiance is to all of the enrollees in the system rather than to the individual patient. Major moral and ethical concerns are that the disenfranchised -- the elderly and the uninsured -- will not receive equal and adequate care through the managed care networks.

In the private sector, the restructuring of the health care system is moving from a fragmented and pluralistic structure to a consolidated one; from payment by fee-for-service to capitation, and from a system dominated by the provider of health care to a system dominated by the buyer, who is frequently a third-party payer. On the one hand, these systems have produced numerous cost-cutting measures. On the other hand, these are achieved by hospital stays that are shortened stringently, by restricting care, such as limiting the number of visits for the treatment of mental illnesses, or by limiting the discussion with patients of treatment options deemed too expensive. A physician under contract may be restricted in the information he or she is permitted to supply to patients. Similarly, patients can no longer depend on physicians to act in the patient's best interest if the physicians' first obligation is to the organization or system with whom they are under contract.

In our society, medical care has focused on the treatment of disease rather than on health, its maintenance, and the prevention of disease. If we are to seek and serve Christ in all persons, and respect the dignity of every human being, then all in our society must have access to primary health care as a minimum standard. Health is only one of the social goods (health, welfare, housing, education, cultural activities, defense, police and fire protection) which compete for funding, both public and private. Primary health care, which is covered in the essential elements of health outlined by the World Health Organization in 1977 includes:

- adequate food and housing;
- protection of houses against insects and rodents;
- water adequate to permit cleanliness and safe drinking;
- suitable waste disposal;
- services for provision of antenatal, natal and postnatal care;
- family planning, infant and childhood care, including nutritional support; and
- immunization against the major infectious diseases of childhood.

To the Rich Young Ruler, Jesus said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and your neighbor as yourself." He offered the parable of the Good Samaritan to indicate who our neighbor is, and said to our ancestors and to us, "Go and do likewise."

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | 1995 | 1996 | 1997 |
|-----------------------|----------|----------|---------|
| <i>Income</i> | \$15,136 | \$14,135 | \$729 |
| <i>Expenses</i> | | | |
| Administrative | \$219 | \$274 | \$200 |
| Commission Meetings | 7,460 | 16,885 | 400 * |
| Subcommittee Meetings | 1,631 | | |
| <i>Totals</i> | \$9,310 | \$17,159 | \$600 * |

* estimated

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

To advance the mission of the church in the health care arena, the Standing Commission on Health recommends that we continue to work with a wide variety of denominations and faith groups, professional societies, health care organizations and networks, labor unions and consumer groups – all of the stakeholders engaged in the ministry of healing. During the next triennium, there will be material published by the National Coalition on Health Care and other partners suitable for study by congregations and dioceses. Our goal for the next triennium is to produce a theological introduction and study guide for use with this material to assist us in an examination of the role of the church in the new health care environment. We are requesting an additional \$5,000 to engage a consultant/educator for this work, which can be made available to all congregations. We believe a re-examination of the role of the church in a time of such transition is a necessary step as we strive to pursue our vocation as the church and secure adequate health care for all in our society.

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 |
|-----------------------|----------|----------|-------|
| <i>Expenses</i> | | | |
| Consultants | \$2,500 | \$2,500 | - |
| Administration | 250 | 250 | 200 |
| Commission Meetings | 15,000 | 15,000 | - |
| Subcommittee Meetings | 1,000 | 1,000 | - |
| <i>Total</i> | \$18,750 | \$18,750 | \$200 |

RESOLUTIONS

Resolution A058 Standing Commission on Health Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$37,700 be appropriated for the
- 2 work of the Standing Commission on Health during the next triennium.

HEALTH

Resolution A059 Standing Commission on Health Study Guide

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church authorize the Standing Commission on Health to produce a theological introduction and
- 3 study guide on the changing role of the church in the new health care environment, which could
- 4 be made available to all congregations; and to seek the services of a consultant/educator for this
- 5 project.

Resolution A060 Commend Governmental Relations Office and the Public Policy Network

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church commend the work of the Governmental Relations Office and the Public Policy Network
- 3 for their direct service to grassroots groups in our congregations and dioceses which equips and
- 4 enables them to advance the mission of the church in the world.

The Historical Society of the Episcopal Church

MEMBERSHIP

Officers

Dr. Mary S. Donovan (New York) *President*
Dr. Thad W. Tate (Southern Virginia) *First Vice-President*
Dr. Eric McKittrick (New York) *Second Vice-President*
Dr. Thomas A. Mason (Indianapolis) *Secretary*
The Rt. Rev. Gordon T. Charlton (North Carolina) *Treasurer*
The Rev. John F. Woolverton (New Hampshire) *Journal Editor*
The Rev. John E. Booty, Historiographer of the Episcopal Church

Board Members

Dr. Winston B. Charles (North Carolina) 1997
The Rev. Dr. Alfred A. Moss, Jr. (Virginia) 1997
Ms. Eleanor Smith (Oklahoma) 1997
Dr. Ruth Alexander, EWHP (South Dakota) 1997
Dr. Robert Bruce Mullin (North Carolina) 1998
Ms. Elizabeth Ring (Maine) 1998
The Rev. Dr. Frank E. Sugeno (Texas) 1998
The Rev. C. Robbins Clark (California) 1999
Dr. Allan Hayes (Toronto, Ontario) 1999
The Rev. Robert W. Prichard (Virginia) 1999
The Rev. Laurence D. Fish (New Jersey) 1999

General Convention Board Members

The Most Rev. Edmond L. Browning, Presiding Bishop
Dr Pamela Chinnis, President, House of Deputies
Mr. Stephen Duggan, Treasurer, General Convention
The Rt. Rev. Herbert A. Donovan, Secretary, House of Bishops
The Rev. Donald Nickerson, Executive Officer, General Convention

Ex-Officio Board Members (special appointments and representatives)

Mr. Mark Duffy, Archivist of the Episcopal Church
Dr. Peter Williams, Editor, Monograph Series

Commission representatives at General Convention

Bishop Herbert A. Donovan and Deputy Winston Charles are authorized to receive non-substantive amendments to the report.

SUMMARY OF THE SOCIETY'S WORK

The Historical Society of the Episcopal Church, by General Convention resolutions, is the designated publisher of the church's historical journal and historiographer of the church. It publishes the journal, *Anglican and Episcopal History* (formerly *Historical Magazine of the Episcopal Church*) under the editorship of the Rev. John F. Woolverton. The Rev. John E. Booty

HISTORICAL SOCIETY

bears the primary historiographical responsibility and has been designated Historiographer of the Episcopal Church by the Presiding Bishop.

During the past triennium the Historical Society Board of Trustees has worked to improve its own internal functions, to develop a broader historical consciousness on the part of the Episcopal Church, and to improve and extend the opportunities for the dissemination of historical research. The annual meetings, held this triennium in New York City, Raleigh, NC, and Berkeley, CA, attracted widespread participation by combining historical presentations with the necessary business sessions. To increase awareness of the Society's work among Episcopalians who teach history in U.S. colleges and universities, the board, with the support of Trinity Church, NYC, invited such professors to a luncheon during the annual meeting of the American Historical Association in New York City in January, 1997.

The journal, *Anglican and Episcopal History*, has continued its effort to serve the Episcopal Church with thoughtful articles on matters of contemporary concern such as the Spring, 1997 issue devoted to the Ecumenical Movement with particular reference to Episcopal-Lutheran relations or Bishop Walter D. Dennis's article, "Electing the Presiding Bishop" in the Fall 1996 issue. A special issue devoted to the history of the Nippon Sei Ko Kai [Episcopal Church in Japan] as well as articles on the Russian Orthodox Church, the Church of England, and the Church of the Holy Sepulchre in Jerusalem have extended our international coverage.

This triennium, four books have been published by the University of Illinois Press for the Historical Society's series, *Studies in Anglican History*. Those published are: John Woolverton, *The Education of Phillips Brooks*; Peter Iver Kaufmann, *Prayer, Despair, and Drama: Elizabethan Introspection*; Jeffrey S. Chamberlain, *Accommodating High Churchmen: The Clergy of Sussex, 1700-1745*; and Robert Prichard, *Theological Consensus in the Episcopal Church, 1801-1873*. Future manuscripts are under consideration.

"Mine Eyes have Seen the Glory: Visions of Apocalypse and of Hope" is the theme for a conference to be held in June, 1997 in Pittsburgh, sponsored by the Historical Society, the National Episcopal Historians and Archivists, and the Episcopal Women's History Project, and open to the public. Historical papers, panel discussions, and a keynote speaker will raise the historical consciousness of those in attendance. Fulfilling a similar function was the Historical Society Dinner at the 1994 General Convention where guest speaker, Dr. Mary Tanner, General Secretary of the Council for Christian Unity of the General Synod of the Church of England, spoke on "The Conflict Over Women's Ordination: A Credible Model for Ecumenical Decision Making?"

REPORT OF THE HISTORIOGRAPHER OF THE EPISCOPAL CHURCH (by John Booty)

As historiographer I have attended and participated in meetings of the Historical Society, the National Episcopal Historiographers and Archivists organization, the Archives of the Episcopal Church, the Conference of Episcopal Church Historians, and the Ecclesiastical History Society of Great Britain (at Norwich and Canterbury). In addition I have been a resource to newspapers, television news organizations (principally NPR), and news magazines on the historical background and contexts of the Righter trial. I have served as a resource and critic for numerous persons engaged in historical pursuits relevant to the Episcopal Church. In October, 1996, I addressed the

joint meeting of the House of Bishops of the Episcopal Church and the Conference of the Evangelical Lutheran Church in America. Finally I have seen into print my history of Virginia Theological Seminary and will soon have published my biography of Stephen Bayne and a book on the theology of Richard Hooker. And thus the role of the historiographer continues to unfold.

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

The Historical Society does not receive any funds from General Convention for its activities. Membership fees and donations have funded its historiographic activities. A successful endowment fund drive has enabled the Society to strengthen its activities so that it needs to rely on the General Convention only for the expenses of the Episcopal Historiographer.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

A major effort to enlarge the Society's membership is projected for the next triennium. In addition, the board of directors is exploring better ways of aiding individual parishes, dioceses, and church organizations in their efforts to preserve, analyze, and publish articles about their own history. An address by the Rev. Dr. Richard Norris will highlight the Society's General Convention dinner in Philadelphia and strengthen the Society's historical vision during the next three years.

BUDGET APPROPRIATION

| | <i>1995</i> | <i>1996</i> | <i>1997</i> | <i>Total</i> |
|-----------------------------------|-------------|-------------|-------------|--------------|
| <i>Historiographer's Expenses</i> | | | | |
| Travel | \$4,500 | \$4,600 | \$4,700 | \$13,800 |
| Office | 500 | 500 | 500 | 1,500 |
| | ----- | ----- | ----- | ----- |
| <i>Total</i> | \$5,000 | \$5,100 | \$5,200 | \$15,300 |

Resolution A061 Episcopal Historiographer Office Budget Appropriation

Whereas, The Rev. Dr. John E. Booty has been appointed Historiographer of the Episcopal Church, be it

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Assessment
- 2 Budget of General Convention, the sum of \$15,300 for the triennium for the expenses of the
- 3 Historiographer.

Standing Commission on Human Affairs

MEMBERSHIP

The Rev. Reynolds S. Cheney, II (West Tennessee) 1997, *Executive Council Liaison*
Dr. Louie Crew (Newark) 2000, *Secretary*
Dr. Scott Evenbeck (Indianapolis) 2000
Ms. Mary Fong (California) 2000
Mr. Bruce Garner (Atlanta) 1997, *Vice-Chair*
Dr. Germaine Hoston (San Diego) 1997
The Rt. Rev. Larry Maze (Arkansas) 2000
The Rev. Daniel J. Riggall (Vermont) 2000
The Rt. Rev. Edward L. Salmon, Jr. (South Carolina) 1997, *Chair*
Mr. Bruce W. Woodcock, *Episcopal Church Center Staff Liaison*
Dr. David E. Crean (North Carolina) *Consultant (assisted with drafting the report)*

Commission representatives at General Convention

Bishop Edward L. Salmon and Deputy Louie Crew are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSIONS WORK

The commission met seven times during the triennium as follows:

- Dallas, Texas
- San Francisco, California
- Minneapolis, Minnesota
- Charleston, South Carolina
- Burlington, Vermont
- Memphis, Tennessee
- New Orleans, Louisiana

During these meetings, the commission made on-site visits to and met with the leaders of the following organizations:

San Francisco, California

- Participated in a joint meeting with the Asian Commission of the Diocese of California, hosted by True Sunshine Episcopal Church, where we met with leaders of Asian ministries, many from NorCalYeast, an empowerment ministry for Asian young people.

Charleston, South Carolina

- Agape Ministries, a non-denominational ministry in an area hard hit by crime, drugs, poverty, homelessness, and other social difficulties.
- Van Arrington, a non-denominational African American minister hired to coordinate youth programs for African Americans on Pawley's Island.

Burlington, Vermont

- 3 Cathedral Square, a housing project for the for elderly and handicapped persons with very low income.
- The Samaritan Project, a group that coordinates volunteer services with those in need in the greater Burlington area of Vermont.

Memphis, Tennessee

- Bridge Builders, a program of leadership training for young people, with participants from all incomes and cultures in Memphis.
- Church Health Center, a medical service for the working poor.
- Emmanuel Center, an Episcopal presence in the middle of the projects, low-rent housing for the poor in Memphis.

These visits did not entirely make up the commission's sources of information. Written materials were received from a variety of other groups which the Commission was unable to visit. These included written descriptions of:

- The Social Responsibility Ministries of All Saints' Parish, Atlanta, Georgia (Covenant Community, Sisters With Pride, and North Avenue/All Saints' Academy);
- Oasis/California, the Gay and Lesbian Ministry of the Diocese of California;
- National Episcopal Coalition on Alcohol and Drugs (NECAD), the Recovery Ministries of the Episcopal Church; and
- A comprehensive packet on homelessness, assembled by Dr. Louie Crew.

I. OUR MANDATE

*Will you seek and serve Christ in all persons, loving your neighbor as yourself?
Will you strive for justice and peace among all people, and respect the dignity of every
human being? (Service of Holy Baptism, Book of Common Prayer, page 305)*

These vows from our Baptismal Covenant contain all the implications of our social responsibilities toward each other. Other vows in the Covenant outline our spiritual responsibilities – being part of the life and worship of the church, resisting evil, proclaiming the Word. These injunctions are clearly directed to how we treat each other as sisters and brothers, as children of God. But our treatment of our fellow human beings comes not out of a sense of obligation, of somehow making ourselves “right” in the eyes of God, less still out of a sense of duty or guilt. Our service to others arises out of a sense that we are a people redeemed, affirmed, and deeply loved by a deeply loving God. Extending love to our neighbors is rooted and grounded in this knowledge of the love of God.

This love is manifested in the Gospel accounts of Jesus's ministry which contain many examples of how our responsibilities toward each other are to be lived out. The parable of the Good Samaritan (*Luke 10:29-37*), for example, illustrates what Jesus expected of so-called ordinary people. Those who, by title or occupation, would have been expected to minister to the stranger in need did not do so. The one who responded to the needs of another was just – and quite literally just – an ordinary person on the street. We do what we are doing therefore out of our relationship to Jesus Christ as our Lord and Savior.

We find more explicit instructions about our ministry in Matthew's Gospel (*Matthew 25:31-46*). Here again, Jesus leaves no doubt about what he expects us to do for each other – feed those who are hungry, provide water for those who thirst, clothe those who have no clothing (with its broader corollary, provide shelter for those who have none), care for those who are sick, visit those who are in prison, welcome the stranger. Jesus is also quite clear in his pronouncement that what we are doing for each other we are also doing for him. Separation and damnation, as in the parable of the rich man and Lazarus (*Luke 16:19-31*), come about because we have failed to do for Jesus what we have signally failed to do for each other, particularly the least of these his sisters and brothers.

One striking, and yet very subtle, aspect of this call to ministry is that we are prohibited from sitting in judgment, which means to say exercising a narrow judgmentalism. The call is universal. There are no exceptions. We are not excused from visiting a prisoner because of the nature of her/his crime. We are not relieved of our responsibility toward the sick because of the reason for their illness. It makes no difference *why* someone is hungry, or homeless, or without clothing. We are not provided with either reason or opportunity to discuss merit, reason, worthiness, or need. When Jesus fed the multitudes, he did not institute a means test.

There may be reasonable arguments for the position that our primary duty as Christians is outlined in the Great Commission:

Jesus came and said to the disciples, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Matthew 28:18-20)

Yet we must also consider the Great Commission in the light of other scriptural injunctions. We are reminded, for example, in the Letter of James, of the folly of trying to minister to the needs of the soul when we have not ministered to the needs of the body:

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead. (James 2:14-17)

This instruction is amplified in the First Letter of John:

Do not be astonished, brothers and sisters, that the world hates you. We know that we have passed from death to life because we love one another. Whoever does not love abides in death. All who hate a brother or sister are murderers, and you know that murderers do not have eternal life abiding in them. We know love by this, that he laid down his life for us — and we ought to lay down our lives for one another. How does

God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. (1 John 3:13-18)

This raises a profound dilemma for Christians: Is someone who has not eaten in three days likely to hear a message concerning the salvation of his or her soul? Abraham Maslow, in his theory of the hierarchy of need, suggests that spiritual needs may be addressed *only* after the material needs are met. Jesus realized fully that the soul cannot be reached until the basic needs of the body are met. "How am I to talk of God to the millions who go without two meals a day?" asked Mahatma Gandhi, who then went on to say, "To them God can only appear as bread and butter."¹ How relevant to the needs of a family living under a highway bridge is a discussion of the necessity of baptism for the salvation of their souls? While we, with all the good intentions in the world, might see our primary responsibilities for the spiritual needs of others, how effective can we be in carrying out those responsibilities? If the basic human requirements for meeting those needs are not met, how can we expect anyone to have an interest in issues far less tangible? If we don't put first things first, we will put lesser things first.

Are we really "seeking and serving Christ in all persons" if we focus only on spiritual needs? Are we "loving our neighbors as ourselves" when we ignore the physical human needs that must be met just to survive in the world? Our ministry, grounded in faith, must address realities of this world, if it is to be of value to anyone. We are called to serve our sisters and brothers simultaneously on two fronts: feeding their souls while we nourish their bodies.

Where are we as the Episcopal Church on these issues? Are we addressing social responsibilities as a part of our ministry to the people of God? Do we even see social responsibility as a part of our calling? It is unfortunate that many people see a choice between only addressing social issues, or proclaiming the good news. All too often they are seen as mutually exclusive. They are not.

The vow from the Baptismal Covenant that precedes those listed above makes it very clear that our mission as Christians is to do both:

Will you proclaim by word and example the Good News of God in Christ?

Faithfulness to our Baptismal Covenant requires us to proclaim the Good News *and* to imitate the actions of our Lord and Savior. There is no contradiction. There are no alternatives. The question becomes simply: Where do we start?

A Church Faithful to the Baptismal Covenant

The consequences of our being born to new life in Jesus Christ begin with baptism. A good starting point, therefore, is to examine the baptism of Jesus:

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." (Mark 1:9-11)

HUMAN AFFAIRS

The phrase in this passage that is particularly striking is, “You are my Son, the Beloved, with you I am well pleased.” This is God’s affirmation of God’s “Yes.” This affirmation, being “well pleased,” finds an echo in two passages, the first servant song of Isaiah and the first creation account in Genesis. In both instances, God is expressing delight: “Here is my servant, whom I uphold, my chosen, in whom my soul delights” (*Isaiah 42:1*), and “God saw everything that he had made, and indeed, it was very good” (*Genesis 1:31*). God finds delight both in God’s servant and in God’s creation.

But, we can go further. By our own baptism we become a new creation in Christ (*2 Corinthians 5:17*). As part of the new creation, God’s grace is working in us. We are in a real sense God’s servants, imitating the pattern given to us by our Lord and Savior:

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. (Philippians 2:5-7)

Moreover, we are called, by adoption as God’s children through our baptism, to redeem the whole creation, the creation which God saw as “very good”:

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. (Romans 8:18-21)

In all this, we see creation, not in the narrow sense of purely environmental concerns, but as the whole created order, of which human beings are an integral part.

Honoring that Covenant for All People

Given that our mandate extends to the whole creation, how do we live out that covenant relationship? How do we, in particular, honor that covenant for those whom we are particularly called to serve in Christ’s name? The answer is once again to be found in our baptismal covenant where we called upon to “seek and serve Christ in all persons . . .”

Our very baptism brings us into a new creation in Christ. This new creation leads us into a blessing relationship with God, and by extension with the whole of the created order. In the first creation account we read that “God blessed [us]” (*Genesis 1:28*). This blessing is further extended in our new life in Jesus Christ as is summed up in the Letter to the Ephesians:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. (Ephesians 1:3-6)

We are one body in Christ and in this relationship we have been blessed “with every spiritual blessing.” The blessing relationship we enjoy with God does not, and indeed cannot, stop there. A blessing does not just come to rest in the recipient. If it does, it is no longer a blessing. Because we have been blessed by God, God calls us to become a blessing to others in precisely the same way that God has become a blessing to us.

How does this blessing become incarnated in our lives? The answer may be found in the General Thanksgiving:

*We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
(Morning Prayer II, Book of Common Prayer, page 101)*

God created us. God loves us. God expects us to share that love which is God’s particular blessing for us with others. God’s love for us is manifested in both the incarnation and in the crucifixion which it prefigured. God’s love for us is manifested in the actions of our Lord on the night before he died.

Seeking and Serving in Christ’s Name

Jesus left two particular memorials of himself on the night before he died. The first was the simple meal of bread and wine which he shared with the disciples and which forms the basis for our Holy Eucharist. It is the simplicity of this meal which reminds us above all else of the ordinariness that is our everyday ministry. We are constantly looking for the great gesture – the magnificent program which will make all other programs redundant, and which will solve the plight of the poor. In many respects we have been searching for such a program for nearly two millennia and still have not found it. Ministry is found in simplicity, in the ordinary gesture – the giving of the cup of water or the bowl of soup or the can of food, the coat that will keep a child warm in the winter, the time spent sitting at the bedside – the multiplication of which gives Christian service and charity the flavor that is peculiar to it. And it is in this multiplication that, in Thomas Merton’s words, “I would grow together with thousands and millions of other freedoms into the gold of one huge field, praising God, loaded with increase, loaded with wheat.”²

The other action that Jesus left us was also to be found on the night before he died when he “got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him (*John 13:4-5*). Again, it is the stunning commonplace nature of this gesture that takes our breath away. This action, even more than Jesus’s other teachings on servant ministry, shows us the nature of what servant ministry ought to be: “I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.” (*John 13:14-17*)

Once again, we find the blessing relationship carried out. Jesus, the ultimate blessing for this world, serves his disciples in the most ordinary ways imaginable. Just so are we called to enter that blessing relationship that Jesus enjoined on the disciples. That is the challenge that we, as the church, have to meet.

The Challenge for the Church

The Standing Commission on Human Affairs seeks to hold up, to mirror, the challenges for ministry we face as a church. In its meetings during the triennium, the commission visited a large number of groups throughout the United States, as indicated in the Introduction. From these meetings and deliberations, the commission has derived certain principles which form the basis for this Report. We identify and hold up these principles for ministry by which the church might more effectively bring good news to parts of the community not now hearing it. We saw models of Episcopalians working together in parishes with mutual love and respect. We saw inclusivity across many boundaries of difference regarding theology and morality. We hold up as models those ministers who know and speak the language of the needy. We identify missionary procedures, not maintenance procedures. Too often we in the church find ourselves with a dynamic system, yet position ourselves for only a static response.

Having noted the adversarial postures in which we often find ourselves as a church, the commission seeks to move beyond these postures, no longer defining ourselves as winners and losers, but as mutually supportive pilgrims. We strive to move beyond the nastiness that has too often characterized discourse from all sides of the issues. We share the conviction that Episcopalians need to talk to each other long enough to join hands and do the work of the Lord. The church needs to unite around what we affirm, not divide over what we oppose. Accordingly, the commission trusts that those who read this report will be able to connect the broad issues which we outline to specific instances of ministry. The commission holds up these instances as a challenge to the church to live out its promises made in the Baptismal Covenant and in so doing imitate Christ.

II. CHURCH AND CULTURE

They exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever! (*Romans 1:25*)

As Jesus sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners." (*Matthew 9:10-13*)

Jesus's parable of the Good Samaritan (*Luke 10:30-37*) is but one of many examples in which our Lord offended the sensibilities of the God-fearing leaders of his community. The problem Jesus faced was not that the scribes and the Pharisees were bad people. They were staunch believers in their God who sought earnestly to do what was right; to follow God's law. They prided themselves that their loyalty to the covenant that God had made with the people of Israel was

above reproach and attempted to prove this by a rigid adherence to the letter of the law. The difficulty they faced, which was relentlessly exposed by Jesus, was that it is possible to be obedient to the letter of the law – rules that had been embellished over the centuries by generations of leaders with the most honorable of intentions – and yet in so doing violate the spirit in which the law is given. This is the church’s story as well. It is replete with examples of suffering, blindly inflicted by some leaders of the church.³

The spirit of the canons that govern the church is the love of God "In response to the lawyer’s question about inheriting eternal life, Jesus quoted the law: ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself,’ ” (*Luke 10:27*). He then showed its practical application in the parable of the Good Samaritan (*Luke 10:30-37*). The leaders of the religious community were conscious and proud of their position among God’s chosen people. However, they violated these fundamental commandments when they sought to avoid ritual contamination by those around them who belonged, not to the chosen, but to the outside community. In this sense, the parable conveys much more than merely the lesson that the individual who helped the victim of the mugging was a good neighbor. It reveals that the members of the chosen people who tried to be righteous by following the complex codes and rituals of their faith community disobeyed the essence of God’s law by failing to act out of love to help their distressed neighbor.

In like manner, the woman at the well was astonished when Jesus asked to drink of the water she had drawn (*John 4:5-26*). Jews were supposed to avoid all contact with people of Samaria, and Jesus was prepared to break that taboo in the *stunningly* intimate act of taking into his body a substance that had been gathered with her “unclean” hands. In the Jewish faith community, a “good Samaritan” was an oxymoron. How could anyone who was not among the chosen possibly be “good” in any meaningful sense?

Throughout the Gospels, Jesus acted consistently in violation and defiance of the social, dietary, and liturgical rules that differentiated the Jewish community from the culture that surrounded it. He and his disciples healed the sick (*Mark 3:1-5*) and gathered grain on the Sabbath (*Mark 2:23-28*); they sat at table to eat without first washing their hands in accordance with the laws of purification (*Mark 7:1-5*); and he consorted with undesirables such as prostitutes, divorcees and tax collectors, sinners all (*Matthew 9:1-11*).⁴

Jesus also expanded the concept of family. When he was told, “Your mother and your brothers and sisters are outside, asking for you.” He replied, “Who are my mother and my brothers?” Then he looked around at those who were with him and said, “Here are my mother and my brothers!” (*Mark 3:32-34*). In another incident he said, “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s foes will be members of one’s own household” (*Matthew 10:34-36*).

Jesus calls the Episcopal Church to be a community that is in direct contrast to the culture which surrounds it. He calls us to behavior that is radically different. Our Lord does not call us to shun the surrounding culture, but rather to seek to change it and bring others into our fold, *even as we look critically at ourselves and recognize that even within the Episcopal Church we ourselves*

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bear the signs of being sinners. Today, our acrimony and hatred toward each other compromise our witness. Who would want to be a member of such a church?

Since our Lord does not call us to shun the surrounding culture, how do we respond when popular movements affirming human dignity in the society at large penetrate our church? Should we respond to these in love, or should we somehow refuse to be contaminated by the outside culture?⁵ Human affairs within the Episcopal Church are just as important as human affairs within the culture. Christians affirm that we are all children of God. It was our baptismal vow that we “seek Christ in all persons” that inspired many of these movements for human rights on the basis of the belief that all persons are created equal (*Genesis 1:27*).

Two broad conclusions follow:

1. The emergence of movements within the church to combat such social ills as racism, sexism, or homophobia do not constitute an invasion of the church by the surrounding secular culture. Rather, they constitute efforts to reclaim the joyous, liberating heritage that was God’s gift to us in Jesus Christ and follow our Lord’s call to look critically within ourselves to see how our nature as sinners afflicts us even within our own faith community. We cannot be an effective contrast community without this critical perspective on ourselves. It is as Christians that we can say in the words of the Jesus Prayer, “Lord Jesus Christ, Son of God, have mercy on me, a sinner.”
2. We cannot fulfill our evangelical mission as a church without taking on the challenge of being prophetic. *We* behave as the church when we reach out to serve others wherever and whoever they are, seek Christ in them beneath the grit and grime of their pain, and to remove the sources of that pain. There could have been no abolition movement among those who waited until liberating a slave no longer violated laws that protected the property rights of *slave owners*. An unjust and unchristian law had to be violated to redeem those enslaved (to say nothing of those doing the enslaving). The marginalized will remain marginalized in our church until we as “the church” embrace them; until we as “the church” begin to see that ministry is always ministry *with*, never ministry *to*; until we violate the new purity codes that *we* have created since our Redeemer rendered the old purity codes useless.

The urgency of these tasks has never been greater than it is as we approach the end of the second millennium. From our local communities to the international arena we witness human misery on an unprecedented scale, culminating in genocide. In no small measure, this misery is the product of the remarkable inventiveness of men and women in inflicting cruelty upon one another. This is not new. Since the time of Cain and Abel, men and women have declined to accept responsibility for the well-being of those who are other than — especially physically or otherwise different from — themselves. What is new, and particularly salient, is the enhanced role that the twin deadly sins of pride and covetousness play in this tragedy. In both sins we have “exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator” (*Romans 1:25*).

The material world dominates our society — not so much the world of God’s creation as the world of our creation. Our worth as human beings is measured, not in terms of one’s worth to society, but in terms of the external attributes associated with financial success — one’s salary,

one's position in the corporate (and the church) hierarchy, and one's social status. These tend to be correlated with the fleeting, superficial attributes of physical beauty – good looks, and “femininity” or “masculinity.” Those in positions of success, as defined above, may even come to believe, as did the Pharisees, that they have achieved these because of some innate merit. Conversely, it is held that those who are jobless or homeless have failed to reap the rewards of material prosperity because of an innate lack of merit. Moral turpitude is equated with poverty and professional failure; success is equated with virtue.

The wondrous natural creation which God deemed “very good” and the stewardship of which God entrusted to us, is mistakenly evaluated in terms of the extent to which it has been “improved” or “developed.” We replace greenery with concrete. We crave instant gratification of temporal wants, which are transformed into false needs generated ceaselessly through advertising in the mass media.

Finally, and most importantly, the legitimate desire to assert one's individuality has been distorted into a rampant individualism so extreme that we now neglect the community. We have developed a mistrust of public institutions which serve the needs of the larger community beyond our own immediate families. We suffer from what John Kenneth Galbraith in his book, *The Affluent Society*, diagnosed in the 1960s as private wealth and public poverty. Thirty years later this malaise has intensified. We prefer private entertainment which we get through our Walkmans, video games, and VCRs. We seek isolation in the ecologically wasteful privacy of our individual automobiles. The sphere of desirable social activity has so narrowed to the shrinking household that we ourselves have become the single greatest producers of the “outsiders” we fear and shun.

Men and women have long drawn distinctions among themselves, more often than not with tragic consequences. In America today, this tendency is coupled with our attachment to material possessions and our desire to accumulate wealth to pass on to our own. Robert Frost reminds us that it is stupid to insist that “Good fences make good neighbors”; instead “Something there is that doesn't love a wall, that wants it down.” The Body of Christ permits no division between *us* and *them*, between rich and poor, citizen and immigrant, white and nonwhite — Asian, African-American, and Latin — however much we wish to draw those lines. We go on to act on the basis of a self-fulfilling prophecy that marginalized groups will never, and can never, become fully integrated into our society. Therefore, society denies them access to quality education and health care and the other basic necessities of human life whose attainment would leave them free to seek spiritual growth in our churches. But any group that denies such access to other groups is not behaving as the Body of Christ.

This denial of access to resources and services is increasing in secular society. California's Proposition 13 expressed the determination of property owners to resist levies on their private wealth. These taxes could have financed public education. Ironically, the resulting erosion of the quality of public education in turn has led the same disgruntled taxpayers to abandon the public education system as hopelessly inadequate and send their own children to private schools! More recently, we have seen the so-called California Civil Rights Initiative which seeks to roll back affirmative action. There are also proposals under the general rubric of “welfare reform” which would seek to deny benefits to illegal aliens, and even certain benefits to legal immigrants.

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These initiatives all share a flawed premise: That immigrants and ethnic minorities are inherently incompatible with “American values.” Going further, there is the implication that these groups represent the primary source of crime and gang activity, as well as being a drain on private and public resources generally. The premise is fallacious. Middle- and upper-class white children are also spiritually lost, widely associated with gangs, use drugs, and engage in antisocial behavior.⁶ Many of them initiate and imitate the racially intolerant and political examples set by their parents’ generation.

Such initiatives are often motivated by greed and racism. They plainly violate the tenet that “all people are worthy of respect and honor, because all are created in the image of God, and all can respond to the love of God,” (*The Catechism, Book of Common Prayer, page 846*). We do not realize that such legislation is ultimately self-defeating. No accumulation of wealth can protect one and one’s children from the systematic marginalization of one sector of our population. Despite our superficial differences, we are the interdependent children of God. If one of us is hurt, we all suffer. As one insightful reader of the *International Herald Tribune* noted recently:

The young people in . . . gangs grew up in America’s cities, were exposed to America’s bigotry, generally dropped out of America’s overcrowded schools, watched American television, were neglected by America’s health-care system, bought guns on the uninhibited market defended by America’s gun lobby, and were for the most part badly fed, clothed and housed by America’s parsimonious welfare system. If they are not America’s children, whose are they? . . . Americans concerned about juvenile violence must assume their responsibilities by attacking its source. This means working to give all the country’s young people a fair chance for a long, productive and fulfilling life.

III. BARRIERS TO MINISTRY

The LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt. (Deuteronomy 10:17-19)

Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” (Matthew 25:34-36)

The white and pale blue signs, with a splash of red, which we see at strategic street corners and which proclaim “The Episcopal Church Welcomes You” are the outward and visible symbols that our church is not a closed community. One hallmark of the Christian community is that it is a welcoming community. Another is that it is a caring community. We care for those in our parish communities – the sick, the disadvantaged, those who mourn and “all those who, in this transitory

life, are in trouble, sorrow, need, sickness, or any other adversity,” (*Holy Eucharist I*, Book of Common Prayer, page 329). But being welcoming and caring for its own members is not enough; plenty of communities which are emphatically not Christian also do that.

The hallmark of the Christian community lies in its caring for those outside its bounds. As Archbishop William Temple noted: “The church exists primarily for those outside its fold.” Our caring ministries must and should reach beyond ourselves. The teaching of Holy Scripture, is very clear on this point. As Archbishop Michael Ramsey once said, “Where men and women are hungry or oppressed, there is Jesus, and to serve them is to serve Jesus and to find him. It is in such encounters with our fellows that we encounter God himself and we find that which transcends in the midst of the human scene.” Therefore, we have to ask ourselves: Who are the strangers in our midst whom we are commanded to love, and are we doing the best possible job of in reaching out to them?

Bishop Paul V. Marshall of the Diocese of Bethlehem writes:⁷

If you want to know what's going on in the Episcopal Church . . . go to an Episcopal church near you. . . . You will find people helping people in need. You will find people welcoming the marginalized and caring for the oppressed. You will find food banks and soup kitchens. You will find creative worship. You will find care givers reaching out to persons and families affected by HIV/AIDS. You will find innovative ministries where parishioners reach out to children at risk in their neighborhoods and communities. . . . You will find us “seeking and serving Christ in all persons.” You will find us “striving for justice and peace among all people, and respecting the dignity of every human being.” That’s the Episcopal Church.

Indeed, Episcopalians feed the hungry through our soup kitchens and food pantries and through the delivery of food to the sick and those unable, as a result of infirmity, to leave their homes. We give something to drink to the thirsty. Through clothing closets, and by extension the provision of shelter to homeless people, we clothe the naked. We conscientiously take care of the sick, especially those of our parish communities. We visit those in prison and lift them up in our prayers. We welcome the stranger in particular through the ministry of refugee resettlement. These are the strangers whom we must love in the name of Jesus.

Do we Episcopalians really welcome the stranger as well as we proclaim? One of the more distressing trends in this country in the past five years has been an emerging xenophobia – fear of the other, the stranger. We see this manifested in all sorts of ways in the world: the initiatives which would cut illegal aliens from any semblance of humanitarian care; the suggestion that even legal immigrants should not have access to certain services; the feeling that immigrants are somehow taking the jobs that should rightfully belong to citizens of these United States. Despite hopes of seeing a new world order emerge, the fear of the stranger persists in increasingly virulent and violent forms throughout the world. The question becomes: Has the Episcopal Church somehow also fallen into this trap? Are there some people whom, by virtue of their “otherness,” we are not serving as well as we ought?

The parable of the rich man and Lazarus (*Luke 16:19-31*) is a chilling parable, for it shows us the only representation in the Gospels of a man actually in hell; and he is in hell precisely because he ignored the poor man at his gate. Most important is the context of the parable. Jesus has just told the parable of the dishonest steward (*Luke 16:1-8*). His comment on that parable has become rightly famous: "No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth," (*Luke 16:13*). Luke's account continues:

The Pharisees, who were lovers of money, heard all this, and they ridiculed him. So he said to them, "You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God. The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force. But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped," (*Luke 16:14-17*).

It is then, and by way of illustration, that Jesus tells the parable.

This passage places our responsibility to our neighbor in the clearest context possible. As Christians, we cannot serve both God and wealth; we must serve both God and neighbor. We cannot live by the values of the secular world while in that world during the week, and by the values of Jesus Christ when we attend church on Sundays. We have to own up to the fact that we are a Christian colony in a secular world.⁸

If we are to live by the values of Jesus Christ, then our calling is to serve those who have been marginalized by society. *The commission asserts that persons become marginalized when we are not intentional in welcoming them.*

Whom Are We Not Welcoming or Serving?

We can come up with an extended list of those who, at one time or another, have not been welcomed, or who have been marginalized, or even rejected outright. These are generally people who have been marginalized and rejected by the dominant culture. As Loren Mead notes: "Christians are divided into the righteous and the unrighteous, and the righteous do most of the dividing." While there are many classes and categories of people who have thus been excluded, among those who are or have been marginalized the commission recognizes four broad categories:

1. **GENDER:** Women, for far too long, have been second class citizens in the church. Not until 1969, fifty years after women's suffrage, were females seated as deputies in the General Convention. Not until 1976 did the Episcopal Church ordain women to the priesthood. The pattern persists. Throughout the Episcopal Church, the recruitment, ordination, and placement of female clergy remains a problem.
2. **RACE OR COLOR:** People of color have long struggled for recognition in a predominantly white church. The insidious, and spiritually corrosive, sin of racism continues to infect both church and society.⁹ Racism affects not only African-Americans, but also Hispanic-Americans, Native Americans, and Asian-Americans. The commission notes with concern the crisis represented by the disproportionate loss of Episcopalians of color.

3. **SEXUAL ORIENTATION:** Homosexual men and women have been systematically barred from full participation in the life of the church or have been shunted into marginal communities even when they have not faced outright ostracization.
4. **AGE:** At both ends of the scale, the church marginalizes people of different ages. We worship youth, and ignore our children when it comes to involving them fully in the life and ministry of the parish. We claim to respect the wisdom of our older members, but again ignore them when it suits us.

The task of the church, if it is to be true to the precepts of its lord and master who was vilified by the dominant culture because he ate and drank with “tax collectors and sinners” (*Luke 5:30*), is to reach out to those at the margins of society. This can only be accomplished if the church truly becomes a compassionate community. A caring community is, by definition, a compassionate community.¹⁰ The compassionate community sees its ministry not simply in the alleviation of pain, but as a means to enlarge its vision and to embrace fully the Great Commission to go out and spread the Gospel to all the world. The theologian Walter Brueggemann speaks eloquently to this point:

*Compassion constitutes a radical form of criticism, for it announces that the hurt [of exclusion and rejection] is to be taken seriously, that the hurt is not to be accepted as normal and natural but is an abnormal and unacceptable condition for humanness.*¹¹

The late Henri Nouwen expands this theme:

*A Christian community is . . . a healing community, not because wounds are cured and pains are alleviated, but because wounds and pains become openings or occasions for a new vision. Mutual confession then becomes a mutual deepening of hope, and sharing weakness becomes a reminder to one and all of the coming strength.*¹²

Jesus Christ leads us to a new vision. The vision is realized not by retreating into some inner spiritual sanctum where we become detached from the cares and occupations of the world, but by entering into the pain and suffering of the world to minister to that hurt.

What Stops Us From Doing This?

There are many reasons why we do not practice this radical ministry of hospitality to which Jesus Christ calls us. We have a deep-seated fear of “the other.” In this we are not unique. The Hebrew community had to be reminded time and again to care for the stranger. So do we. Like them, we find the “we-they” dichotomy all too convenient:

- “They” are not like “us.”
- “They” are not as hardworking, or as dedicated as we are.

We find convenient excuses not to serve “them”:

- They are smelly and obnoxious, and they appear to be “dangerous”;
- It’s their fault – if only they worked harder/weren’t so lazy/didn’t drink/weren’t on drugs . .

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The problem with all these excuses and attitudes is that they run contrary to the vision of human society that Jesus gave us. When he fed the five thousand, he did not institute a means test or ask whether they were somehow “deserving.”¹³ He simply said, “I have compassion for the crowd, because they have been with me now for three days and have nothing to eat,” (*Mark 8:2*) and then he fed them. That was the vision he gave us of the caring, compassionate community. But we are in danger of losing that vision, and because our vision is no longer intact, we have become a community that has forgotten its intended nature. We have developed rather like the community that arose around the great Hasidic rabbi, the Baal Shem Tov.

The Baal Shem Tov would take his disciples to a quiet place in the forest. There they would light a fire and, as they danced around the fire, the rabbi would lead them in the most uplifting prayers, lifting them into a sublime state of ecstasy. After the death of the saint, the disciples continued to go to the spot in the forest, light the fire and dance. But they could not remember the prayers and in time they forgot the dance, and later no longer even lit the fire. Finally, even the spot where he had led them faded from memory.

In like fashion, we have lost our memory. We join the same Pharisees, whom Jesus berated so severely, in their behavior. We have forgotten what it is like to live eucharistically, to set our lives in a context of thanksgiving. We have forgotten “the gift of joy and wonder in all [God’s] works” (*Service of Holy Baptism*, Book of Common Prayer, page 308). As the recently retired Dean of Westminster notes: “Once wonder goes; once mystery is dismissed; once the holy and numinous count for nothing; then human life becomes cheap and it is possible with a single bullet to shatter that most miraculous thing, a human skull, with scarcely a second thought.”¹⁴

Because we have lost this sense of wonder, our community, our coming together, is largely based on fear. As some cynic has suggested, the church is the biggest fire insurance agency in the world. Our fears are manifold:

- We fear the unknown, and because “they” are not like “us,” “they” are different from “us,” we fear “them.” Because we fear “them,” we hold “them” at arms’ length because only then do we feel safe.
- We fear change. We live in a changing world where the pace of change has become so rapid that we look at our community of faith to protect us from change. Intellectually, we assent to change, but at heart we want to stay the same. We do not want to plunge into that world where we encounter change directly and where we might be changed in ways that we would find uncomfortable.
- We fear uncertainty. We like things to be stable and certain. We like our liturgy to have no surprises. We reject the prayer of Dom Helder Camara in which he begs God to “Change our lives, shatter our complacency,” let alone “Take away the quietness of a clear conscience.”¹⁵
- We fear revealing our feelings, and therefore we do not express them. And yet God calls us to “rejoice with those who rejoice, weep with those who weep” (*Romans 12:15*). Because we do not, this leads us into a rejection of that compassionate response to which Jesus calls us.
- We fear loss. Especially do we fear the loss of security. We have lost the ability to say, with Teresa of Avila, “I thank God for all the things I do not have.” We fear losing what we have. When confronted with the “have-nots,” we become afraid because we see in them the mirror of our own potential failure.

We have become a community of self-affirmation, not redemption. We have forgotten how to live eucharistically. Less and less do we come together in a re-membering to be *broken and shared* at the altar and then go out into the world, to give thanks to our gracious Creator and Savior, and to serve in his name. We feel that it is better to be served than to serve and that as long as we service the needs of the members of our congregations, we are serving Christ. We are graciously benign. Our selfishness and self-righteousness have led us to a renunciation of the core values of our baptism. In so doing, we have become practical atheists. All too often we do our works out of a sense of obligation rather than compassion. We take refuge in pious posturings where we prefer hierarchy to relationship, promote stereotypes to defend our positions, and tolerate differences rather than accept them.

Finally, as a church, we have adopted corporate values. Wall Street has come to dominate Jerusalem. We believe, whether implicitly or explicitly, in winning at all costs. We believe that bigger is better, and biggest is best; that success is *the* measure of the person; that money is the measure of all things; and even that might is right. We dress for success (one has only to look at any Episcopal congregation to see the truth of this). We have come to believe that one is what one does, and that one's professional status, and above all one's wealth, are the marks of one's value to the community. As one commission member noted, "Ours is a struggle for the souls of our people vis-a-vis the values of our culture and the values of our church. We are too absorbed by the values of power and being big. We reward people for being successful in the values of the culture. We need the standards of the servant community, not a success community."

These are the parameters that prevent us from truly ministering to the needy. These are the values that have fomented the "we-they" false dichotomy and which prevent us from seeing those who are materially less fortunate than ourselves as our own brothers and sisters. These are the structures which make the poor among us, the strangers at our gates, all but invisible.

IV. PRINCIPLES OF SUCCESS

Jesus and the disciples came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me." (Mark 9:33-37)

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." (Revelation 7:9-12)

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The Episcopal Church has many outreach ministries. We pose the question: *Are there principles or models of success to which we can look for guidance?*¹⁶ The commission, during its three-year tenure, visited a number of agencies throughout the country and learned much from them regarding effective Christian outreach. These learnings gave the commission great insight into the principles undergirding their success. The commission shares these findings in the hope that all the church's ministries will benefit from the principles which we have identified in these models. We divide these principles into four broad categories: Leadership; Mission and Vision; Networking; and Creative Use of Resources.

Leadership

There can be no effective program without effective leadership. "The arrival or departure of a leader," as one commission member put it, "is a direct factor in the success patterns of every ministry in our diocese." This leadership must come both from outside the ministry as well as within. From outside the ministry there must be a clear and well-defined vision that should come from both the national church and the diocese. Our efforts to serve God and our neighbors need to be challenged to "be all that you can be," and then go beyond that.

Leadership often comes from an inspired point person. But herein lies a danger. Frequently, that "inspired point person" (generally the executive director) becomes the program. This leads to "ownership" or "turf" issues. The identification of the program with the leader, who in turn may receive his or her identity from the program, may become destructive to both ministry and leader. As the noted management consultant, Peter Drucker, observes, "The leaders who work most effectively, it seems to me, never say 'I.'"¹⁷ The best way to counteract any sense of "turf" is to have a shared sense of mission and a sense of *shared* ministry. It is also necessary to plan for transition. It is always necessary to prepare for the leader's replacement so that the transition when he or she is no longer there will be eased.

Leadership cannot thrive in a vacuum. The mission should be shared. Dynamic leadership requires training and development and the delegation of tasks suited to the particular gifts of each participant in the ministry. Social outreach ministry is often isolating. If a ministry has a good executive director, the temptation is all too often to leave everything to that single individual with the ultimate result of burning out that person. This means that the governing body must support that person, and this support must go beyond the monthly or bimonthly or quarterly meeting. Boards need to be appropriately involved with the executive director and staff. Particularly in the area of fund raising, board members should assist the executive director. By the same token, boards also need development and education, if not the intensive training that the point person requires.

Leadership should fit the task at hand. Expectations should be realistic. People's gifts *must* be identified and respected. Leadership should be nurtured at all levels in the organization. All involved in the ministry should have both the appropriate authority and the responsibility to act. This means that boundaries and guidelines must be clear should be coupled with high expectations. The leader provides a flexible structure for the organization, a framework for the organization's mission and ministry.

Effective leadership is also exhibited in a variety of other ways:

- the ability to say “no” compassionately;
- relational skills, shown in such personal touches as knowing the clients’ names;
- a system of recognition of tasks well done;
- clarification of needs to be met; and
- an awareness of community trends.

In this last regard, it may be necessary to go out into the community and bring the ministry to the people. One outstanding program which the commission visited actually took its ministry to the people it sought to serve. That ministry recognized basic issues such as people’s work schedules.¹⁸

Regarding leadership, Drucker makes a further point: “Keep your eye on the task, not on yourself. The task matters, and you are a servant.”¹⁹

Mission and Vision

Even more important than leadership is the mission of the organization. “Mission comes first,” says Drucker. “Nonprofit institutions exist for the sake of their mission. They exist to make a difference in society and in the life of the individual. They exist for the sake of their mission, and this must never be forgotten.”²⁰

We have alluded to the vision, the shaping of the mission, that must come from the outside. But it must not come entirely from the outside. An important part must come from within. As one priest ministering in a depressed inner-city area put it: “We are not willing to let drug addicts and gangs set the standards for us; we will set our own standards.”

The organizations that do best have a very clear idea of what they are about and why. They have a sense of being catalysts, agents for change in the community in which they find themselves. “What we try to do,” said the director of one organization, “is to create alternatives.” They have a clear idea that their ministry is ministry *with*, not ministry *to*. This again arises out of the sense of compassion as being shared weakness. Their programs demonstrate an earnest commitment to *quality* service. It is not enough to pour soup in a bowl and place that before the client; the vision should include recognizing the client as a whole person, not simply as a mouth to feed. This extends to listening to the sacredness in the other person, and understanding that person as a vehicle for the divine.²¹ “Next to the Blessed Sacrament,” wrote C.S. Lewis, “your neighbor is the holiest object that presents itself to your senses.” This was brought home in a very striking way by the statement of a former client who had been receiving medical care at a church-based clinic: “I knew that I was really poor, but nobody ever made me feel that way. It seemed they were more concerned with my health and my feelings. . . . I receive good health care now, but I can truthfully say it doesn’t compare to the familiar, nurturing environment I grew so fond of at the Church Health Center.”

The most important part of the mission is a vision for future mission and ministry. Human beings are not static; we live in a dynamic society. Our needs change as society changes. The mission must include these possibilities. The vision must also be large enough to encompass the possibilities of growth. But the growth comes out of the express needs and relationships formed in

the program. For example, a literacy program in one organization grew out of a Bible study group when it was realized that some of the participants could not read.

Vision like this matters. "People with small visions," writes Parker Palmer, "will always win the effectiveness awards, since these projects are so insignificant that they can almost always 'succeed' (never mind the fact that they contribute almost nothing of real merit to the commonweal)." ²² The most successful ministries are also those where the mission is carried out with a sense of real joy.

Reference has been made earlier to the church being a Christian colony in a secular, and sometimes hostile, world. This applies equally to church-based and church-supported outreach programs. We are people of a story, the story of Jesus Christ, the story which we retell each and every Sunday, which shapes us and from which we derive our power and authority. Paul says, "I commend you because you remember me in everything and maintain the traditions just as I handed them on to you," (*1 Corinthians 11:2*). Too often we share this story halfheartedly, if at all. In so doing our programs become indistinguishable from those of secular organizations. The commission formed the distinct impression that those organizations which realized that their identity comes from the story and which share that story boldly and explicitly are those which are the most effective.

Networking

Networking, by which we mean the informal sharing of information and services among individuals or groups linked by a common interest, is carried out at the local, regional, and national level. Productive networking, like support from a board, lets the leader know that he or she is not isolated. With the recent advances in electronic communications, networking has become even easier. The computer allows access to people in the neighboring community, or in the city across the continent. One can be in touch with organizations in the United Kingdom as easily as with organizations in the United States.

But networks go beyond ministering to a real or imagined sense of isolation. Networks are about forming coalitions, forming community. They provide a forum where people can articulate their successes, share their visions, and thereby tell their stories. Networks are tools for community organizing. They are interesting in that, in so doing, they take on a life of their own.

Networks broaden the vision. Effective networking allows one to experience that "we are surrounded by so great a cloud of witnesses" in a real and extraordinary sense. They allow one to develop the concept of church as not just parochial, nor even Episcopal. They provide opportunities to *experience* ministry and diversity and they can act as discernment or "wrestling" groups.

Good networking encourages participation in the ministry. Other leaders, such as rectors of parishes, can "give permission" for people to participate. Thereby they encourage participation and, in consequence, expand the volunteer pool.

Networks facilitate the formation of coalitions. Here one of the most creative we have encountered is *Synagogy*. This is a "community of people who live in, worship in, and work with

small congregations in the Episcopal Church.”²³ This particular coalition centers on a commitment to a shared learning process. It works in several critical areas:

- multi-cultural understanding;
- changing diocesan paradigms and decision making processes;
- “the church’s ability to reclaim its prophetic voice when confronting situations like the farm crisis and the urban crisis”; and
- the concern that “ministry not be just located within church structures.”

Another network which we hold up is the Jubilee network. These networks are non-hierarchical. They operate out of a sense of compassion, of shared weakness, and mutual support.

While dioceses can facilitate networking, it is the national church which, above all, can help in the formation and development of networks to a remarkable degree. Computer networks now provide opportunities which did not really exist prior to 1985. These are tools which should have wider use and greater emphasis. The commission sees the development of these resources as a priority in national church funding in the next triennium. If we are, in an era of apparently straitened financial and human resources, to “work smarter,” this is where we are going to have to see major progress in the future.

Creative Use of Resources

A commission member remarked, “The church is like a barn with a lot of ‘stuff’ in it. The owner doesn’t know what to do with it all. Then along comes an antique dealer, and suddenly all that ‘stuff’ is in lofts all over New York . . . and who knows where else.” The “stuff” which we have is the untapped resources of our church, financial, human, and visionary. The “stuff” is, if you will, the talents which we are called to use to the greater glory of God. That same member also said, “When the church faces the needs of the world, the problem is often not money or resources, but vision. We need to win the hearts of our people to share from the vast bounty with which we have already been blessed.”

Resources are often thought of mainly in terms of financial resources. There is a trap here. “Almost by definition,” writes Drucker, “money is always scarce in a nonprofit institution. Indeed, a good many nonprofit executives seem to believe that all their problems would be solved if only they had more money. In fact, some of them come close to believing that money-raising is really their mission. . . . But a nonprofit institution that becomes a prisoner of money-raising is in serious trouble and in a serious identity crisis.”²⁴

Another danger is the danger of operating out of a scarcity assumption. This has broader implications as illustrated by Palmer, who notes, “Given the sort of action that dominates our world, it is apparent that many of us, and our institutions, have chosen the scarcity assumption. . . . Tragically, every time we act on the scarcity assumption, we help create a world in which scarcity becomes a cruel reality.”²⁵ Scarcity becomes a self-fulfilling prophecy. And yet, Jesus holds before us the miracle of the loaves and fishes to demonstrate that the assumption of abundance must be that which undergirds our ministries.

There are other resources which enter into the equation. Chief among these are the human resources. Nonprofit institutions tend to rely heavily on volunteers. Volunteers need recognition

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and appreciation if they are to be truly effective. Like paid staff, they need opportunities for training and further education. A careful balance between volunteers and staff should be maintained at all times.

Non-financial material resources should also be carefully sought and maintained. For example, the architecture or structure of the working or living environment can be psychologically beneficial to staff, volunteers, and clients. Another psychological factor in a program is the vitality which arises from variety and *number* of ministries; success breeds success. On the other hand, while growth in the number and variety of ministries can be important, there must be a willingness to grow responsibly.

The cultivation of volunteers is an essential element of an effective program. The director of one agency said to the commission, "I would rather have someone volunteer once a month and have that person for twenty years, than once a week and have them burn out in six months." Volunteers need feedback regarding the success of the program. They need to feel part of the program and to know that their talents are needed and respected. The responsibility and authority are shared with the staff. It's not too different from the situation of Jesus when he trained and sent out the seventy (*Luke 10:1-18*), praising them when they returned. They felt that they had made a difference, and the volunteers who make our outreach ministries possible should be made to feel no differently.

The program must be marketed carefully. Returning once more to fund raising, one of the most important learnings was that careful record keeping of time contributed without has dollar value. The documentation of this in grant applications is helpful.

Finally, and most important in the creative use of resources, is the spiritual aspect of outreach ministry. We draw our mandate from Jesus Christ who is the ultimate model for us as Christians. He was able to balance perfectly the material and the spiritual aspects of his ministry. We must do likewise. Worship should thus play an important role in our program. Bible study and prayer should play an integral role in staff development, as well as in shaping the vision for our ministries.

V. THE CHURCH AS ADVOCATE

Someone in the crowd said to Jesus, "Teacher, tell my brother to divide the family inheritance with me." But he said to him, "Friend, who set me to be a judge or arbitrator over you?" And he said to them, "Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions." Then he told them a parable: "The land of a rich man produced abundantly. And he thought to himself, 'What should I do, for I have no place to store my crops?' Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' But God said to him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' So it is with those who store up treasures for themselves but are not rich toward God." (Luke 12:13-21)

Jesus said to the disciples: "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

What an embarrassment poor people are . . . not unlike the days when Amos prophesied in Israel. Perhaps there should be a sentence added to the Ash Wednesday Litany of Penitence (Book of Common Prayer, page 268). It could follow "Our self-indulgent appetites, and our exploitation of other people," and would read, "Our embarrassment at the poor in our midst." This would then be followed by, "We confess to you, Lord."

Consider the following vignettes:

According to the Census Bureau, in 1965 14.7 million children, 21 percent of everyone under the age of 18, were poor. In less than a decade that number fell to 10 million. Last year, the figures were right back to square one — 14.7 million children were poor. "Unfortunately," said a Florida member of the United States House of Representatives, serving on the committee that wrote much of the welfare reform law, "the children are very often just the victims of poverty."²⁶ How sad.

In Kentucky, the state will no longer pay for welfare recipients to earn bachelors' degrees in order to lift themselves out of poverty. Instead, they are pressured to accept minimum wage jobs at \$4.75 an hour. To refuse any such job may result in penalties.

The director of a homeless shelter in Georgia had this to say about his ministry: "This ministry was not without controversy — homeowners' associations, members of the parish, etc. After two successful years, the shelter moved to a permanent location nearer to Marietta — the urban part of the county. The shelter was eventually moved because a chunk of the congregation felt that the growth of the parish was harmed by the shelter's presence. We're in the middle of a lot of upwardly mobile folk with lots of kids, etc. . . . Two interesting points: This is the first year that our pledged budget is back to where it was during the shelter years, and two, attendance is only now back to where it was during those years. In spite of the smell, the grunge, etc., it seemed we did better when we had a real outreach program that wasn't so nice and tidy. Sure we got more members, but they didn't attend as much as the 'old' group, and their average pledge was \$10 a week!"²⁷

These vignettes encapsulate perfectly the need for the church to not only serve the poor, but to be advocates on their behalf. Poor people are, generally speaking, poor because they lack access to resources — financial, material, political, and intellectual. How is a poor person helped to get a job when that job is located, say, in a shopping mall five miles from the center of town and that person cannot afford the transportation to get there? Or, in the information age, how can a poor person get a job in, say, computer data entry if that person cannot read?

Enabling poor people to have access to these resources in order to break the poverty cycle is advocacy in its broadest sense. Our church-based ministries that serve poor people must likewise have access to these resources in order to serve those whom we are called to serve. This also requires advocacy.

The Nature of Power

Poor people are poor because they lack power. They lack the power to make decisions regarding their own lives. The powerful have access to resources, and it is a distressing feature of this nation at the present time that power, certainly economic power and wealth, is increasingly concentrated in the hands of fewer and fewer people.

Power is seductive. The second temptation of Jesus in the desert, where the devil offers Jesus power (*Luke 4:5-7*), is witness to this reality. Pilate understood the nature of power. We read that he “entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin,’” (*John 19:9-11*).

Power is never neutral. The temptation to wield power often comes cloaked in righteous rationalizations. The temptation when one wields political or economic power is, ultimately, to use that power to serve oneself instead of using it to serve others. Servant ministry thus becomes the antidote to this particular temptation: “whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all.” (*Mark 10:43-44*)

Power and its control in our society arise out of a scarcity assumption. “The scarcity assumption,” writes Parker Palmer, pervades our institutional life by putting power in the hands of a few, and keeping it there. Hierarchies are always rooted in the belief that power itself is, or ought to be, a scarce commodity, rooted in the belief that few people are qualified to hold power, or that few should be allowed to hold it, lest the threatening abundance of power known as ‘democracy’ come to pass.”²⁸

The Advocacy Role of the Church

Advocacy is the antidote to power. Advocacy consists of being the voice of the powerless before the powerful. In this context, the church has *always* had an advocacy role to play in the larger society. However, it is this very aspect of the Episcopal Church’s witness that is the least popular of all its many ministries, in large part because many of its members are themselves those who wield power, either political or economic. The church stands, in their opinion, ready to bless their positions of power and their use of it. But we, as Christians, must take for granted the fact that, in Thomas Jefferson’s words, “The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government.”

We should also understand that advocacy, in the light of our mission, is not just directed toward those areas with which we agree. Advocacy is directed toward what we know to be right and just, toward what we know is the call of the Gospel, in meeting the needs of the widow or the widower, the orphan, or the stranger at the gate — even when we might not personally share a passion for those beliefs. The mission of advocacy which we find in the Gospels doesn’t give us the option of basing our actions on whether we truly believe the hungry need to be fed; it just tells us to feed them.

The Episcopal Church needs to recognize that it has power. This was summed up succinctly by one commission member: “We can enter into existing social ministries and bring our enormous

influences to make a difference. We do not have to start from scratch. We have all kinds of talent to make a difference in existing programs. We have access to networks: Money is there if someone is already there holding up the flag and raising the vision. . . . Often the church can serve best by providing a public blessing and offering the help of people with the getting the material support, as well as board members to provide structure.”

The tools for enabling this to take place have been described in an earlier section — networking, forming coalitions, pooling resources, etc. We need to be more intentional, using the tools we have been given, in making sure that we “work smarter.”

Economic Power

But we should see advocacy not simply in addressing the wrongs wrought by public policy initiatives. What we should also seek to do here is to see in what respects the Episcopal Church can be an advocate for the right use of economic power, especially the economic power of its members. “We need to use the blessings of money in our church,” said a commission member. “Even with all our budgetary problems, the Episcopal Church enjoys enormous material blessings, more so than several other denominations. With these blessings comes responsibility, and we need to be more intentional in accepting that responsibility.”

And yet, a recent research study signals out alarming trends in giving in churches.²⁹ Not only is membership of churches as a percentage of population declining, but the study found that giving to churches as a percentage of income is also declining. The most disturbing finding was that “*benevolence giving*” — which the authors define as “funds earmarked for church activities whose focus lies beyond the congregation, such as support for denominational work at regional and national levels and funding for seminaries and international and domestic mission programs as well as local mission projects” — is declining even faster than giving to “*congregational finances*” (i.e., the core budget of the congregation). It is indeed ironic that these trends are occurring at a time when this nation is the wealthiest in the whole of recorded human history.

This research study should act as a clarion call to the Episcopal Church, and its constituent congregations, to examine their mission. The documentation of the dwindling contribution of our tremendous resources, both human and financial, raises some profound issues for both evangelism and stewardship as well as for our outreach ministries.

The problem also raises profound questions for us as individual Christians. For example:

- Who will provide the care for the victims of war, famine, and natural disaster overseas, especially in this age of dwindling government resources? Historically, the church has always reached out in compassion. Are our ministries in this area to be cut back?
- Who will be able to serve those in our midst who are hungry and needing food, thirsty and needing drink, strangers and needing welcome, naked and needing clothing, sick and needing care, in prison and needing a compassionate hand and voice? Many of the gaps caused by cutbacks in governmental programs to serve these persons have been filled by the religious community. Will this compassionate outreach come to an end? As Jesus Christ defined the mission of the church, it must not.

The two options before us are to go out and enlarge our resource base, both through bringing new members into our midst, as well as retaining those we already have (evangelism), and seeking a greater level of commitment to giving, especially to the outreach ministries (stewardship). We also have to “work smarter.” We have to seek out and learn from those of our programs which are already doing an effective job and “seeking and serving” others in the name of Jesus Christ.

What Are the Consequences of Our Actions?

Our first task as advocates is to help people see the consequences of their actions. In particular, we ask the question: What are the monetary or financial consequences of reduced giving in the church? We would do well to examine the question: What would happen to the poor if the church’s historical benevolence toward them were suddenly to cease? A better way of phrasing the question may be: What would happen *to the church* if it decided that its benevolence to the poor should cease because of lack of funds? The parable of the rich man and Lazarus (*Luke 16:19-31*) should, at the very least, give us pause.

Does not our advocacy role also include finding the means to respond in greater ways to the needs of those we are called to serve — whether within our congregations or outside of them? Whose wealth is it, anyway? God poses the question to the rich fool: “The things you have prepared, whose will they be?” (*Luke 12:20*). If we build the bigger barns for the benefit of others, then we can give an appropriate answer to the question, “Whose will these things be?” They will belong to all.

One of the startling revelations we are facing about our corporate bounty is that, in the next *decade*, 9-13 trillion will change hands through people dying and leaving their estates. To whom will they leave them? Or, rather, who will be the beneficiaries and will those beneficiaries be reflective of donors who understand their (our) roles in the light of the Gospel we proclaim? If so, will they entrust their wealth, or a proportion thereof, to the church so that it can continue its ministries? Never has it been more important to affirm the tithe as the standard of giving.

To illustrate this, we share a vignette that a member of the commission told: A vestry member had a modest income from raising and harvesting pecans, yet gave generously not only of her money but also her compassionate service to anyone in need. She was one of the first women to join the vestry. At one meeting, a retired general complained about giving to the church, especially any money going beyond the parish itself. “The problem is one of control,” the general said. “When we give money beyond our parish, we don’t have any control over how that money is spent!” “No,” the new vestry member replied, gently but firmly. “The problem is not one of control. When I give my money to the church, I give it to God. I don’t need to control what the vestry or the diocese or the national church does with it. I trust that they will do what should be done with the Lord’s money. The problem is not control, but faith. You need more faith that God will take our offerings and do with them far more than we could ever dream.”

This transfer of wealth will be a clear indication of our faith, of how well we have shared and proclaimed and supported our mission. Planned giving will reflect whether we will indeed serve God or serve wealth. The distribution of our estates is a testimony of our intention to serve God, and will continue even after we make our song at the grave, “Alleluia, alleluia, alleluia.”

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | 1995 | 1996 | 1997 |
|---------------------|----------|----------|----------|
| <i>Income</i> | | | |
| Budget | \$17,333 | \$17,333 | \$17,333 |
| <i>Expenses</i> | | | |
| Consultant | | \$750 | \$750 |
| Commission Meetings | \$20,954 | \$24,009 | \$8,513* |

* 1997 estimate

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 |
|--------|----------|----------|----------|
| Budget | \$17,500 | \$28,000 | \$17,500 |

RESOLUTIONS

Resolution A062 Standing Commission on Human Affairs Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of the
- 2 General Convention for the expense of the Standing Commission on Human Affairs the sum of
- 3 \$63,000 for the triennium 1998-2000.

Resolution A063 Dissemination of Standing Commission on Human Affairs Materials

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention request the
- 2 Church Center staff to disseminate the materials and resources that the Standing Commission on
- 3 Human Affairs has assembled and this report to the bishops and to the directors of Christian
- 4 Education or their equivalent in every diocesan office.

Resolution A064 Funding for Study Guide

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention direct the
- 2 Committee on Program, Budget, and Finance to provide \$1,000 to complete the study guide on the
- 3 principles of successful models for ministry to accompany the report.

Resolution A065 Outreach Ministries Network

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention direct the
- 2 Executive Council and the Church Center Staff to develop a network of, and maintain an
- 3 inventory of, outreach ministries in the church.

Explanation

Many parishes and dioceses in our church are engaged in a wide variety of what can be termed "outreach ministries." Their experiences, whether successful or unsuccessful, are a valuable

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resource to other parishes and dioceses exploring ways to be involved in similar endeavors. The maintenance of an inventory of outreach ministries would make those resources readily available to all who wished to use them and would help prevent duplication of effort and repetition of mistakes on the part of those exploring such ministries in their own areas.

Resolution A066 Educational Program on Planned Giving

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention direct the
2 Executive Council and the Church Center staff to develop and implement a comprehensive
3 educational program on planned giving for the Church; and be it further
4 *Resolved*, That this 72nd General Convention direct the Executive Council and the Church Center
5 staff to develop a comprehensive program to encourage our members to see the tithe as the
6 minimum standard in their estate giving.

Explanation

The next decade will witness the largest transfer of wealth between generations in history. We have an obligation to provide our parishioners with the advice, counsel, and resources needed to make decisions regarding the disposition of their estates that will be beneficial to them, to their loved ones, and to the church. The material resources we have are, in effect, on loan from our Creator. We are charged with the stewardship of those resources for both our own generation and subsequent generations.

Resolution A067 Non-United States Clergy Pension Strategy

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention request the
2 Church Pension Fund to develop a domestic missionary strategy to ensure that clergy recruited
3 from elsewhere to do ministry here have pensions adequate for them to live in the United States
4 after retirement; and be it further
5 *Resolved*, That this 72nd General Convention direct the Church Pension Fund to explore
6 reciprocal agreements among retirement funds in other branches of the Anglican Commission.

Explanation

The Church Pension Fund is now considering a strategy to encourage our missionaries elsewhere to have adequate compensation. This resolution seeks to enable a similar strategy to support those from elsewhere who do vital ministries in the United States.

Resolution A068 Domestic Missionary Strategy for the Marginalized

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention request the
2 Evangelism Office at the Church Center to create and implement a domestic missionary strategy
3 to reach out and embrace God's miraculous creation of peoples diverse in ethnicity, economic
4 circumstances, and gender who have hitherto been marginalized in our society and not included in
5 the Episcopal Church. This evangelistic effort should commit itself especially, but not exclusively,
6 to Asian-Americans, Native Americans, African Americans, Latino-Americans, and other ethnic
7 minorities.

Explanation

At the advent of the second millennium since the birth of our Lord, the United States faces an intensified wave of international isolationism and xenophobia, as well as the cumulative decline

of public commitment to support those most vulnerable in our society. In our Baptismal Covenant we pledged ourselves to "seek and serve Christ in all persons" and "strive for justice and peace among all people and respect the dignity of every human being" (BCP 305) and in our corporate membership in His Church are committed "to go out to all the world and proclaim the good news" (Mark 16:15) of God's love for all human beings as children of God. We have fallen short dramatically in this endeavor. The needs of our ethnic ministries are in at crisis proportion.

ENDNOTES

- ¹ Mahatma Gandhi, in *All Men Are Brothers*, New York: Continuum, 1980, page 123. This quotation originally appeared in *Young India*, October 13, 1921.
- ² Thomas Merton, *New Seeds of Contemplation*, New York: New Directions, 1961, page 17.
- ³ In the nineteenth century, Philander Chase (later Presiding Bishop) wrote a book, when Bishop of Illinois, defending American slavery as a part of God's plan, using Holy Scripture to bolster his position.
- ⁴ See also Luke 15:1-2. Jesus follows up this challenge by telling, in rapid succession, the parables of the lost sheep (15:3-7), the lost coin (15:8-10), and the prodigal son (15:11-32).
- ⁵ The obvious examples here are Gandhi's doctrine of nonviolence (*ahimsa*) which influenced modern prophets such as Dr. Martin Luther King, Jr. and Archbishop Desmond Tutu, and some of the tenets included in the general term "liberation theology." Would the great gains in the civil rights movement in the sixties or the overthrow of apartheid have been possible if the Church had been resistant to its "penetration" by these outside influences?
- ⁶ See, for example, George H. Gallup with Wendy Plump, *Scared: Growing Up in America*, Harrisburg, Pennsylvania: Morehouse Publishing, 1995.
- ⁷ Letter to the Editor, *The Morning Call*, Bethlehem, Pennsylvania, November 7, 1996.
- ⁸ For an extended treatment of this important theme, we refer you to Stanley Hauerwas and William H. Willimon, *Resident Aliens: Life in the Christian Colony*, Nashville, Tennessee: Abingdon Press, 1989.
- ⁹ This was brought home to the commission most strikingly in its viewing of the video, *The Color of Fear*. The commission highly recommends this resource which can be ordered through the Episcopal Church Center.
- ¹⁰ By *compassionate* we mean the ability to feel another's pain and to respond to that pain. The Greek word which we translate as compassion, means literally 'to feel in one's guts.' The Latin from which our word, compassion, is derived, *cum patior*, means 'to suffer with.'
- ¹¹ Walter Brueggemann, *The Prophetic Imagination*, Philadelphia: Fortress Press, 1978, page 85.
- ¹² Henri Nouwen, *The Wounded Healer: Ministry in Contemporary Society*, New York: Doubleday & Company, 1972, page 96.
- ¹³ A means test is applied to applicants for such programs as Aid to Families with Dependent Children or Food Stamps and is an assessment of the applicant's net financial status.
- ¹⁴ Michael Mayne, *This Sunrise of Wonder*, London: HarperCollins, 1995, page 235.
- ¹⁵ Dom Helder Camara, 'Come, Lord' from *The Desert Is Fertile*, New York: Orbis, 1982.
- ¹⁶ The commission realizes that success is not the only criterion. As Mother Teresa said, "We are not called to be successful, but to be faithful."

- ¹⁷ Peter F. Drucker, *Managing the Nonprofit Organization*, New York: HarperCollins, 1990, page 18.
- ¹⁸ The ministry in question was True Sunshine Episcopal Church in San Francisco, a multicultural ministry serving the surrounding community which included people of Chinese, Japanese, and Korean extraction.
- ¹⁹ Drucker, page 27.
- ²⁰ Drucker, page 45.
- ²¹ This important principle is consistently violated by one church-based soup kitchen that allows its clients to eat their food only with plastic spoons – the same implements provided to criminals housed in the federal maximum security prison in Marion, Illinois.
- ²² Parker J. Palmer, *The Active Life*, New York: HarperCollins, 1990, page 75.
- ²³ Definition drawn from *Synagogy: A Progress Report*, May 1993. The full text of the report may be obtained from Sandra Majors Elledge, Episcopal Appalachian Ministries (formerly APSO), P.O. Box 18097, Knoxville, TN 37928.
- ²⁴ Drucker, page 56.
- ²⁵ Palmer, page 127.
- ²⁶ Peter T. Kilborn, *The New York Times*, November 30, 1996.
- ²⁷ Gary B. Roberts, personal communication to Commissioner Dr. Louie Crew and reproduced in *Homelessness – A Resource Packet*, page 35.
- ²⁸ Palmer, pages 125-126.
- ²⁹ John and Sylvia Ronsvalle, “The End of Benevolence? Alarming Trends in Church Giving”, *The Christian Century*, October 23, 1996, pages 1010-1014. The authors are directors of empty tomb, inc., in Champaign, Illinois. The article is based on their recently published book, *Behind the Stained Glass Windows: Money Dynamics in the Church* (Baker Books, 1996).

**THE EPISCOPAL SOCIETY FOR MINISTRY ON AGING, INC.
(1994-1997)**

MEMBERSHIP

The Rev. Robert W. Carlson, *President*
The Rev. Mary Martha Solbak, *Vice President*
Carrie Theroux, *Secretary*
The Rev. J. Seymour Flinn, *Treasurer*
Douglas G. Garner, *Immediate Past President*
The Rev. Allan Baldwin
Dr. Emma Lou Benignus
M. Marily Crawford
David D. Dieter
The Rev. Ronald Erlandson
The Rev. Canon Herbert Lazenby
Nancy R. Meyer
The Rev. Miriam Pratt
Brenda Spradling
Peggy M. Thibault
The Rt. Rev. William Wiedrich
Joan E. Luken, *Executive Director*

The following report is submitted by the Commission on Human Affairs on behalf of and as a courtesy to the Episcopal Society for Ministry on Aging, Inc. (ESMA).

One of the critical issues confronting our nation and the Episcopal Church as we face the beginning of a new millennium is the growing percentage of our people who are older. As a nation, the fastest growing segment of our population is that over 85! The 1982 State of the Church Profile reported that approximately 25% of Episcopalians were over 65, and that 50% were between 40 and 65. Dr. Bernard E. Nash, past president of ESMA and former executive director of AARP, now estimates that the 1997 figures are 2% higher, i.e., 27% of Episcopalians are over age 65 and 52% are between 40 and 65.

The Rev. Robert W. Carlson, current president of ESMA, points out that “whereas the secular world tends to speak of our national aging as a social problem, the church, with its unique perspective on life, might see this trend as a gift and an opportunity. The Bible consistently regards long life in this positive way, and perceives death, the end of life, as the culmination of a life-long process and the beginning of a larger life.”

Unfortunately the church has often ignored the good news about aging, and has shared the secular tendency, very prevalent in America, to deny aging and to focus on youth and young adulthood to the exclusion of the fact that aging is a life-long process. ESMA’s continuing task is to remind the Episcopal Church of its mission statement on aging adopted at the 1986 General Convention, “to

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affirm and empower all persons for shared ministry throughout the entire life span, and to be responsive to the special gifts and needs of older persons." ESMA continues its mission despite being weakened by General Convention's 1994 decision to discontinue financial support for its ministry on aging.

Older people not only make up an increasingly large percentage of our church membership. They also contribute greatly to the leadership and financial support of the church and provide a unique gift of wisdom, experience and example for those of other age levels. Where would our churches be without the stewardship of our older members in terms of dollar support? Where would our parishes, dioceses and national church be without the hours of time given by Episcopalians of all ages, but increasingly by those of "riper years?" Many of our elders are willing to step back and let younger people take their place, but there is a constant need for the experience, perspective and discretionary time which older people are able to contribute.

While the secular world continues to see aging as something to be denied, as a problem with no solution, the biblical witness is to the positive contribution of older persons. Rabbi Zolman Schachter-Solomi has pinpointed this in his book *From Age-ing to Sage-ing* in which he calls older people to their unique mission to witness to the truth and wholeness that has been revealed to them in their lives. Older people in the church are called to this same mission and ministry and need to be supported by a church which is sensitive both to their needs and unique gifts. The spirituality of aging is one of the major foci of ESMA, again asking the church and its congregations to call forth and nurture the spiritual gifts of persons of all ages.

Resolution A069 Educational Program Inclusion

- 1 *Resolved*, the House of _____ concurring, That the educational program of the Episcopal
- 2 Church include education throughout the entire life span.

Explanation

The membership of the Episcopal Church includes all of God's children - children of all ages. The educational task of the church is to equip its members to live into the fullness of life and into the transition to eternal life.

Resolution A070 Book of Common Prayer References to Aging

- 1 *Resolved*, the House of _____ concurring, That the Standing Liturgical Commission, in its
- 2 next revision of The Book of Common Prayer, cast all references to aging in a positive light.

Explanation

Aging is a gift and a privilege granted to us by God. Yet in Form II of the Prayers of the People (p. 384), we pray "For the aged and infirm, for the widowed and orphans, and for the sick and the suffering ..." By association, the first phrase implies that aging is an infirmity rather than a normal part of life. The new phrase could read, "For the frail elderly and the infirm, ..."

Committee for Dialogue on Human Sexuality (1994-1997)

MEMBERSHIP

Bishops

The Rt. Rev. Craig B. Anderson (New York) *Co-Chair*
The Rt. Rev. Stephen H. Jecko (Florida) replaced
The Rt. Rev. J. Clark Grew (Ohio)
The Rt. Rev. Mary Adelia R. McLeod (Vermont)
The Rt. Rev. Roger J. White (Milwaukee)

Clergy

The Rev. Jane N. Garrett (Vermont) *Co-Chair*
The Rev. Rayford B. High (Texas)

Lay Persons

Pan Adams (Arkansas)
J. P. Causey, Jr., Esq. (Virginia)
Fred H. Ellis, III (Pittsburgh)
Elisabeth H. Noland (Rio Grande)
Nancy P. Rayfield (Indianapolis) *Treasurer*
Deborah J. Stokes (Southern Ohio)

Committee representatives at General Convention

Bishop Craig B. Anderson and Deputy Jane N. Garrett are authorized to receive non-substantive amendments to this report.

The Rev. Dr. Sheryl Kujawa served as liaison with the Episcopal Church Center staff. Deacon Claudia M. Wilson assisted with the preparation of the committee's report.

SUMMARY OF THE COMMITTEE'S WORK (all members concurring)

What We Did

The committee was appointed by the Presiding Bishop and the President of the House of Deputies in accordance with Resolution B012a of the 1994 General Convention. During the 1994-1997 triennium, the committee met five times:

- once in Columbus OH, where we heard presentations on dialogue from, and had discussions with, Roger Boltz of Episcopalians United and Madeleine Glynn Trichel, Director of the Interfaith Center for Peace in Columbus;
- once in Minneapolis MN, where we conferred with the Presiding Bishop, the President of the House of Deputies, members of the Structure Committee, and other Interim Body colleagues;
- once in Nashville TN; and
- twice in New York NY.

At various points in the triennium the committee was in contact with the Rt. Rev. Richard F. Grein, the Rt. Rev. O'Kelley Whitaker, and the Rev. Canon Gene Robinson, who were instrumental in the work done in the previous triennium.

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The committee defined its task and set priorities on the basis of the charge received from General Convention, the work of the 1991: A104sa Committee in the previous triennium, and the wide experience of committee members with dialogue and education in the church. We discerned our charge to be three-fold: 1) To promote continuing dialogue; 2) To provide resources for continuing dialogue; and 3) To report to the 72nd General Convention on whatever dialogue took place.

While *Continuing the Dialogue* is a study document of the House of Bishops approved at the 71st General Convention and is not, therefore, this committee's document, it was from the beginning a foundation resource for our work. We perceived our task at its most fundamental level to be strategic planning for promoting open, trusting, risk-taking dialogue on human sexuality, including its relationship to our humanity, without promoting any particular view on specific aspects of human sexuality. We were also intentional about keeping the process as uncomplicated and nondirective as possible.

To achieve these goals, we:

1. took steps to finalize arrangements already begun by the Presiding Bishop's Office for the publication of *Continuing the Dialogue* by Forward Movement in the fall of 1995; prepared a simple "Discussion Guide" to be published with it and to enable study at the local level without the need for special training; and arranged for the translation of these materials into Spanish;
2. prepared material in English and Spanish on the process of dialogue, including suggested guidelines for conducting dialogues;
3. collected information from many sources, representing various points of view, about other resources for study (both published and forthcoming), and developed an annotated bibliography of resources reflecting a broad spectrum of views on human sexuality. This list was divided into the following subsections: Basic Introduction to Human Sexuality; Biblical; Theology; Christian Spirituality and Pastoral Care; Sexual Ethics; Christian Marriage; Singleness and The Family; Young People; Gay and Lesbian Christians; Ecumenical Resources; and Videos;
4. prepared a list of persons trained by the Whitaker Committee to lead dialogue on human sexuality who were willing to continue to offer their skills to dioceses and congregations;
5. established a network of provincial and diocesan contact persons (appointed by their bishops), to encourage dialogue, disseminate information, and provide feedback about their activities by means of a questionnaire developed by our committee;
6. established contact with Anglican and ecumenical partners to inform them of our work and to hear from them about their own statements, dialogue processes, and resources;
7. sent our materials to bishops, chairs of diocesan deputations to General Convention, provincial and diocesan contact persons, seminary deans, Interim Body members, all primates and provincial secretaries of the Anglican communion, and ecumenical partners. Used a press release, announcement letters, and a posting on QUEST to notify the church of the availability of materials;
8. made some preliminary inquiries about the possibility of producing a discussion-starter video. As a result, we discovered an apparent general lack of interest in funding and producing such a video. The committee decided, instead, to purchase copies of "What's Religion Got to Do With Sex?" a video produced by EcuFilm as part of its Questions of Faith series, which has already been successfully used in some dioceses, and distribute one to each General Convention deputation in 1997; and
9. assembled the feedback received from ECUSA provinces and provinces of the Anglican Communion and ecumenical partners and considered the implications of this information for the future of dialogue on human sexuality.

What We Learned from Our Respondents

In response to the materials sent out by the committee, fifty-three domestic dioceses and two Province IX dioceses reported they had appointed contact persons. Of the remainder, four domestic dioceses informed the committee they would not be appointing anyone. As of January 6, 1997, thirty-six out of fifty-three domestic dioceses with contact persons had reported back to the committee and nine dioceses who did not inform us of the appointment of a contact persons had also reported. Of the forty-five dioceses reporting:

- sixteen reported that something took place that involved or touched several parishes. Of these, the dioceses of El Camino Real, Florida, and Virginia reported the most widespread involvement;
- six reported involvement by one or two parishes or that one or two workshops were held;
- twenty-three reported that nothing happened; and
- ten reported that they planned to do something more before the 1997 General Convention.

What we learned from studying these numbers and the written reports of activity or lack of activity on the diocesan level may be summarized as follows:

1. Mandated dialogue on human sexuality has run its course, and people are weary of being told they have to discuss this topic. Typical responses included the following:

- | | |
|----------------------------|---|
| South Carolina: | “It was clear that people simply were talked and ‘dialogued’ out on the subject, often feeling that the continuing call for dialogue was another way of saying, ‘Try this often enough and you will get to like it.’” |
| Northwestern Pennsylvania: | “To my knowledge, no congregation of this diocese has participated in a dialogue since Indianapolis. We let each congregation decide whether to proceed and the universal response was that they are dealing with other matters, having engaged in the Human Sexuality Dialogue prior to Indianapolis.” |
| Oregon: | “Unfortunately nothing has happened.” |
| Hawaii: | “Since the original dialogue, nothing has happened in Hawaii on this subject. Our Diocesan Committee stands ready to assist congregations with studies, discussions, etc. We have had no response to date.” |
| Arkansas: | “I have publicized the current publication information in the Bishop’s newsletter <i>The Clericus</i> . I have had only two requests concerning that study and as far as I know nothing has been done, unless they did it individually.” |
| Missouri: | “I think people are tired of the issue. I am.” |

2. Dialogue is often seen as a way of furthering “their” agenda, whoever “they” may be. In addition to fatigue and/or apathy, several respondents indicated a general level of resistance sometimes coupled with suspicion as to the reason why dialogue on human sexuality has been asked for. A few of those responses were:

- | | |
|------------------|---|
| Northwest Texas: | “People are disinterested and think it is part of the agenda of the ‘National Church’ to force homosexual ordination” |
|------------------|---|

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- Alaska: "General apathy and real resistance on the part of some clergy and churches."
- Nebraska: "Some were enlightened, but most were angry at the study because of the way it was slanted. No matter what we did it was not right."
- Virginia: "A national level committee is likely to appear like a top-down, agenda-pushing vehicle driven by the general Church."

3. *People are confused about what they are "dialoguing" about.* Several diocesan responses were concerned not with dialogue on human sexuality but with efforts to address issues related to sexual misconduct by clergy (Title IV of the national Canons) and the Church Insurance Company's new mandates about sexual misconduct awareness education.

4. *In a few dioceses, where local initiative and leadership were recruited and the process was personalized, true dialogue did take place and was perceived as beneficial.* The following examples illustrate the success of these local initiatives:

- Atlanta: Host committees (groups of gay, lesbian, and straight couples and singles who meet monthly for dinner and conversation), have continued to meet for the last six years. "The groups began as the outcome of conversations between Bishop Allan and a gay couple and have been multiplying by cell division ever since."
- El Camino Real: A large majority of congregations used a six-week adult education program designed in the diocese. Results and impact varied, but "there is also a general trend of greater awareness, ability to be more open with one another, greater compassion, ability to talk with one another rather than at one another, willingness to rest in the incomplete/undetermined..."
- Western Michigan: Under the leadership of Bishop Lec, the diocese focused its energies on youth and undertook an intense effort to implement the "Journey to Adulthood" curriculum, which is now being used in twenty-four parishes. This curriculum for youth focuses on sexuality, society, and self. "We are providing resources, leader training, guidance, and oversight, all at diocesan expense. It is creating dialogue and support groups among parents, collaboration between parishes, and opening up issues in a remarkable way."
- Vermont: An evening forum on human sexuality was held at the October 1995 diocesan convention, focusing on "theological foundations and pastoral considerations involved in rites that honor love and commitment between persons of the same sex and ordination of homosexual persons in committed relationships." This forum was attended by approximately one hundred persons.

Chicago:

In 1995, “we held a Clergy Day of Dialogue which included sharing by people on both sides of the sexuality issue, including one priest who courageously took that opportunity to come out. [In September 1996], we sent three priests to the meeting in California about talking respectfully (one gay man, one liberal, one fundamentalist) and they reported to our Clergy day [in October].”

What We Concluded

In addition to these direct learnings from reading answers from our respondents, the committee in its work and its discussions also came to the following conclusions:

1. *“Dialogue” has become, for many people, a code word for “deadlock” or a synonym for “debate.”* Mandating dialogue is now seen by many as a way of pretending to do something when no real agreement can be reached on what to do. In addition, and all too often, dialogue has been misinterpreted as a synonym for debate, with one side “winning” and the other “losing.” As a result, the true value of dialogue as an evolutionary, open-ended process, and an integral part of our Anglican identity, is not appreciated.
2. *True dialogue cannot be mandated, but it can be encouraged by leadership on the national and diocesan levels.* The experience of our respondents shows that true dialogue, which requires emotional intimacy and trust, most often begins in small groups where people feel safe and can be vulnerable. The establishment of such small-group intimacy can in turn inform what happens in larger groups or even legislatively.
3. *Concerns about sexual misconduct and boundary violations (which are problems) have contributed to the idea that human sexuality itself is a “problem.”* As long as human sexuality is considered a “problem,” or merely a synonym for “sex” or “homosexuality,” people will resist or avoid talking about it. We need to emphasize, instead, the need for dialogue on human sexuality within an ongoing dialogue about the totality of our lives as Christians.

What We Learned from the Anglican Communion and Our Ecumenical Partners

With the assistance of the Rev. Dr. Sheryl Kujawa of the Episcopal Church Center staff, the committee was in contact with all the provinces of the Anglican Communion, sending each a copy of *Continuing the Dialogue*, telling them of our dialogue effort, and soliciting their feedback and information about their own activities. Dr. Kujawa and the Rev. Canon David Perry, also of the Church Center staff, facilitated our contact with our ecumenical partners. In brief, here are the responses we received from these sources:

The Primates of the Anglican Communion

A pastoral letter from the March 16, 1995, meeting of the Primates included this statement on sexuality, which we feel bears quoting at length:

Around the world serious questions relating to human sexuality are being faced by the Church. The traditional response to these questions is to affirm the moral precepts which have come down to us through the tradition of the Church. Nevertheless, we are conscious that within the Church itself there are those whose pattern of sexual expression is at variance with the received Christian moral tradition, but whose lives in other respects demonstrate the marks of genuine Christian character. The issues are deep and complex. They do not always admit of easy, instant answers. A careful process of reflecting on contemporary forms of behavior in the light of the scriptures and the Christian moral tradition is required.

We have to recognize that there are different understandings at present among Christians of equal commitment and faith. We invite every part of the Church to face the questions about sexuality with honesty and integrity, avoiding unnecessary confrontation and polarization, in a spirit of faithful seeking to understand more clearly the will of God for our lives as Christians.

The Church of England

We were sent a copy of the 1991 statement of the Bishops of the General Synod titled *Issues in Human Sexuality* (which has been widely distributed and read on this side of the Atlantic), as well as a new (1995) report of a working party of the Board for Social Responsibility, titled *Something to Celebrate: Valuing Families in Church & Society*. The report, based on extensive consultation with groups and individuals, emphasizes that family life is to be celebrated even though contemporary life subjects it to great stresses. It also commends to the church the needs of persons in cohabiting relationships (and says the phrase "living in sin" is too harsh) and the needs of those in the gay and lesbian community trying to maintain a sense of family within their given life style and orientation.

The Anglican Church of Canada

At their Synod of July 4, 1995, Canadian Anglicans condemned bigotry, violence, and hatred against people because of their sexual orientation, urged parishes and dioceses to "continue, deepen, and adapt" the learning identified and begun by a Task Force on Homosexuality, urged the Most Rev. Michael Peers to encourage dialogue on homosexuality throughout the church, and asked the church's bishops to consider reviewing the sexuality guidelines formulated in 1979. Subsequently, Eric Beresford was appointed coordinator for work on continuing the sexuality dialogue. He has been in touch with our committee and hopes to be present at General Convention in 1997 as an observer.

The Province of Central Africa

The Archbishop of Central Africa thanked us for sending him a copy of *Continuing the Dialogue* and said it would be "some time" before his province would be in a position to "come out with documented research." He added, "it is as we learn to use some of our trained theologians as resource people to Episcopal Synod that we can hope for some written statement. I need not remind you that such discussions invariably will take place in a hostile environment."

The Province of Southern Africa

The Church in Southern Africa sent their 1995 report, *The Church and Human Sexuality*, addressing "broad issues of Christian social ethics," taking into consideration "new insights into the interpretation of the Bible, evidence from the biological and human sciences, and the contemporary context."

The Province of the Southern Cone of America

The Presiding Bishop of the Southern Cone sent a letter and enclosed his statement calling for "a careful and balanced inter-cultural study on sexuality in the light of scripture, and then patient and thoroughly orthodox definition and guidance relevant and adequate for the whole communion."

The Province of New Zealand

Bishop David Coles of New Zealand's Tikanga Pakeha Commission on Sexuality contacted us while on sabbatical in the United States. He asked about our process and materials, from

both the last triennium and the current one. Materials were provided to him and further communication took place by fax after his return to New Zealand.

The Evangelical Lutheran Church (ELCA)

ELCA provided us with all their documents and study materials regarding human sexuality, including a video and video study guide. (Many of our own dioceses reported using Lutheran materials with considerable success.) In November 1996, ELCA's Church Council adopted and circulated to congregations "A Message on Sexuality: Some Common Convictions," which discusses sexuality in general as well as making observations about single adults, marriage, responsible procreation and parenting, divorce, and some misuses of sexuality (adultery, abuse, promiscuity, prostitution, practices that spread sexually transmitted diseases, pornography, and sexuality in media and advertising). Homosexuality is not addressed because it is not an area of consensus.

United Methodist Church

The April 1996 General Conference of the United Methodist Church, despite support for change from some bishops, voted to retain a statement in their Book of Discipline that holds that homosexuals are people of "sacred worth," but that the practice of homosexuality is "incompatible with Christian teaching."

The Presbyterian Church

As with the Methodists, Presbyterian dialogue on sexuality has focused on homosexuality. Meeting in early summer 1996, their General Assembly also declined to make changes in their traditional statements.

FINANCIAL REPORT FOR THE 1994-97 TRIENNIUM

| | <i>1995</i> | <i>1996</i> | <i>1997</i> | |
|------------------------------|-------------------|-------------------|-------------------|-------------------|
| | <i>Actual</i> | <i>Actual</i> | <i>Projected</i> | <i>Total</i> |
| <i>Income</i> | | | | |
| General Convention | 0 | \$25,000 | \$25,000 | \$50,000 |
| Prior Triennium | 21,000 | 0 | 0 | 21,000 |
| <i>Total</i> | ----- \$21,000 | ----- \$25,000 | ----- \$25,000 | ----- \$71,000 |
| <i>Expenses</i> | | | | |
| Consultants | \$250 | 0 | \$700 | \$950 |
| Meetings | 9,235 | 8,025 | 500 | 17,760 |
| Resource Distribution | 10,602 | 8,156 | 4,193 | 22,951 |
| <i>Total</i> | ----- \$20,087 | ----- \$16,181 | ----- \$5,393 | ----- \$41,661 |
| <i>Total Income/Expenses</i> | \$913 | \$8,819 | \$19,607 | \$29,339 |

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GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

1. The ongoing dialogue on human sexuality needs to be placed in the context of a broader theological dialogue and sharing regarding our doctrine of humanity within the faith community.
2. Responsibility for facilitating the ongoing dialogue on human sexuality within this church and ecumenically should be vested in a subcommittee of the Standing Commission on Human Affairs or its successor.
3. The ongoing dialogue on human sexuality needs to include reflection on Christian formation issues such as the baptismal covenant and education of our children and young people.
4. The ongoing dialogue on human sexuality must be fostered on the local level through recruitment and training of diocesan and parish leaders and support for local initiatives. Further top-down mandates will not succeed and may, in fact, inhibit true dialogue.
5. The ongoing dialogue on human sexuality needs to be widened to make even greater use of ecumenical materials.
6. The resource list (bibliography and filmography) initially prepared by this committee needs to be updated and circulated regularly.

RESOLUTION

Resolution A071 Promote Voluntary Dialogue on Human Sexuality

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention commend the
- 2 process of voluntary dialogue as an effective and appropriate process for Episcopalians to use in
- 3 facing questions about sexuality “with honesty and integrity, avoiding unnecessary confrontation
- 4 and polarization, in a spirit of faithful seeking to understand more clearly the will of God for our
- 5 lives as Christians”¹; and be it further
- 6 *Resolved*, That the Standing Commission on Human Affairs, or its successor, through a special
- 7 subcommittee, promote the continuing use of dialogue as a process for facing questions about
- 8 human sexuality and provide resources for continuing the dialogue.

¹ Pastoral Letter from the Primates of the Anglican Communion, March 16, 1995.

The Standing Liturgical Commission

MEMBERSHIP

The Rt. Rev. Frank T. Griswold (Chicago) 2000, *Chair*
The Rt. Rev. Orris G. Walker, Jr. (Long Island) 1997
The Rt. Rev. GERALYN WOLF (Rhode Island) 2000 replaced
The Rt. Rev. Keith L. Ackerman (Quincy)
The Very Rev. M.L. Agnew, Jr. (Western Louisiana) 2000, *Executive Council Liaison*
The Rev. Bruce W.B. Jenneker (Washington) 2000
The Rev. Canon Leonel L. Mitchell (Northern Indiana) 2000
The Rev. Joseph P. Russell, III (Ohio) 1997
Mrs. Edna Brown (Southwest Florida) 1997, *Vice-chair*
Mrs. Phoebe Pettingell (Fond du Lac) 2000, *Secretary*
The Rev. Dr. Clayton L. Morris, *ECC Staff Liaison*

Representatives at the General Convention

Bishop Frank Griswold and Deputy M. L. Agnew are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

The Standing Liturgical Commission met four times during the triennium.

A Rationale for the Revision of the Book of Common Prayer

The 71st General Convention affirmed Resolution 1994 A051a:

Resolved, the House of Deputies concurring, That this 71st General Convention direct the Standing Liturgical Commission to prepare a rationale and a pastorally sensitive plan for the next revision of the Book of Common Prayer, and report to the 72nd General Convention

When the Standing Liturgical Commission was set up by the 1928 General Convention it was charged to continue the work of liturgical revision, which they understood to be ongoing. Just as they realized that the 1928 Prayer Book was not to be a permanent and unchanging liturgy for the Episcopal Church, so we must realize that neither is the Book of Common Prayer 1979 perfect and unchangeable. The work of liturgical revision remains ongoing. There are many reasons why this is so.

The first is that, although the gospel does not change, the world in which we live does. What communicates well in one time and place does not necessarily do so at all times and in all places. Languages change. Culture changes. Our worship is conditioned by both, and must change in order to remain the same. It can neglect neither its history nor its future orientation, but it must be accessible to those who live in the present or it ceases to do what Christian worship is meant to

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do, which is to be our encounter with Jesus Christ in the power of his death and resurrection. A second reason for revision is that the church's understanding of itself and its worship is constantly growing and unfolding. In the last twenty-five years, for example, we have grown into a new understanding of the centrality of baptism to Christian life and ministry, and a new awareness of the place of women in the church. This has led to suggestions for changes in our worship.

A third reason for liturgical change is to take advantage of the work that has been done by others since 1976. Most of the other churches of the Anglican Communion and many other denominations have produced new service books which contain much worthwhile material.

It is important to recognize that in a real sense it is the success of what has already been done that produces the demand for more change. It is the changes already made in the 1979 Prayer Book which have brought about the recognition of the centrality of baptism and eucharist in the life of the Christian community, not merely as theological abstractions but as living realities. It is the emphasis which the 1979 Prayer Book places on the prayers of the people and the importance of offering the actual concerns of the worshipping congregation at the Eucharist which causes us to criticize the formality and hierarchical bias of the forms of those prayers we most often use. It is the insistence of the catechism of the 1979 book that "[t]he ministers of the Church are *lay persons*, bishops, priests and deacons" which has sparked the emphasis on total ministry.

In other sections of this report, ongoing projects which are preparing the church for Prayer Book revision are described. These include work on the lectionary, *Lesser Feasts and Fasts*, *The Book of Occasional Services*, *Supplemental Liturgical Materials* and participation in the International Anglican Liturgical Consultation.

It is inevitable, then, that the Prayer Book be revised. The first pastoral question is when should this be done? Prayer Book revision is a complicated and expensive process requiring the action of two General Conventions. What this means practically is that to decide to begin the process is not to suggest that we stop printing 1979 Prayer Books, but to decide to look realistically and systematically at ways to improve the Book of Common Prayer for the church of the twenty-first century.

As a first step in this process, the Standing Liturgical Commission has invited a number of liturgists, both academic and parochial, to suggest in a series of essays what they see as the issues in Prayer Book revision. These have been published by the Church Hymnal Corporation as *Liturgical Studies 3: A Prayer Book for the 21st Century*. These issues may be grouped under four headings.

1. *Things in the present Prayer Book which need to be changed.* This is, of course, the area in which the demand for immediate revision is greatest. Most people agree that these areas exist, such as provision for the transitional diaconate in the "Ordination of Deacons," and a revision of the "Celebration of a New Ministry" to reflect the ministry of all the baptized, but there is no universal list. For some the removal of the *filioque* clause ("and the Son") from the Nicene Creed to correspond to the ecumenical text is crucial. For others the elimination of masculine pronouns to refer to those who are not

- male has the highest priority. Still others find problems in the rubrics or texts of various services which are either unclear or misleading.
2. *Things we would like to see changed in the Prayer Book.* This list includes all of the items on the first list for those people who do not feel that strongly about them, and a great many others: rubrics which are unclear or difficult to follow, things that do not work well in practice, little improvements we have all thought of since we began using the rites in the 1979 book.
 3. *Things we would like to see in the Prayer Book.* These may include additional eucharistic prayers, canticles, prayers of the people, services from other prayer books, etc. In most cases this would simply be a convenience. The material either is or can be authorized for immediate use in other ways.
 4. *Things about which decisions need to be made.* Should we, for example, produce a new book, or a collection of electronic files for congregations to print out? Are there services in the Book of Common Prayer which should be in the *Book of Occasional Services*, and visa versa? When the Prayer Book is revised is the time to decide about such things.

As the balance of this report makes clear, revision is already underway through a process of supplemental and trial use, local development, and inter-Anglican and ecumenical liturgical consultation. It is therefore premature to propose to the church a formal plan to revise the 1979 Book of Common Prayer until the present and proposed provisions for trial and supplemental use have brought us to a place of greater clarity and consensus.

The Lectionary

The Revised Common Lectionary

The Common Lectionary, published by the Consultation on Common Texts in 1983, sought to harmonize and improve upon the lections appointed for Sunday and seasonal reading by those denominations using the three year lectionary adapted from the Roman Catholic *Lectionary for Mass*. Episcopalians and Lutheran were the first to adapt the Roman Catholic model, but other denominations began to use the system as they saw the tremendous advantages inherent in the three year lectionary. Variations to the readings came as denominations made their own adaptations to the *Lectionary for Mass*.

The Revised Common Lectionary was published in 1992 as a response to criticism and evaluation arising out of experimental use in a number of denominations including the Episcopal Church. Improvements were made to the lectionary as a result of that critique. Further, an emphasis was placed on including texts that highlight the role of women in the history that unfolds in the Bible.

The Revised Common Lectionary is becoming the standard for a growing number of denominations around the world. In this country the Presbyterian Church (USA), the United Methodist Church, the United Church of Christ, the Evangelical Lutheran Church in America, the Christian Church (Disciples of Christ), and the Christian Reformed Church in North America are among those who have officially adopted the lectionary. The Anglican Church of Canada, the United Church of Canada, the Evangelical Lutheran Church in Canada, the Church of Scotland, and the Council of Churches in the Netherlands are other examples of a spreading practice.

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The 71st General Convention authorized trial use of the *Revised Common Lectionary*, and the Standing Liturgical Commission has monitored such use in selected congregations. The positive response to the lectionary across the church leads the commission to recommend further trial use. Further information about the *Revised Common Lectionary* will be published by the commission from time to time to help congregations understand the rationale for the differences between the Prayer Book lectionary and the *Revised Common Lectionary*.

Resolution A072 Revised Common Lectionary

- 1 *Resolved*, the House of _____ concurring, That the reading and psalms of the *Revised*
- 2 *Common Lectionary* be authorized by this 72nd General Convention for continued trial use for
- 3 study and evaluation during the triennium, beginning with the First Sunday of Advent 1997, as
- 4 authorized by the Ordinary.

Explanation

This Lectionary, produced by the Consultation on Common Texts, composed of a wide number of church bodies, is a revision of the *Common Lectionary*, which was authorized for trial use by the 67th and 68th General Conventions. This revision reflects the concerns about the *Common Lectionary* communicated to the Consultation on Common Texts through the Standing Liturgical Commission as a result of the trial use. It also reflects issues addressed by Resolution A088a of the 70th General Convention directing the Standing Liturgical Commission to study revision of the Sunday lectionary of the Book of Common Prayer.

The Revised Common Lectionary is becoming the common lectionary among Christian denominations. Positive responses from congregations who have used the lectionary and the growing number of denominations and provinces of the Anglican Communion using the lectionary lead the commission to recommend this further trial use.

Weekday Readings, A Daily Eucharistic Lectionary

Resolution 1991: C025s resolved, That the daily eucharistic lectionary as provided in the Church of England and the Anglican Church of Canada be referred to the Standing Liturgical Commission for consideration.

After a thorough study of the daily eucharistic lectionaries named above, the commission decided to recommend authorization of the Canadian/Church of England lectionary for Advent through the First Sunday after the Epiphany. *Lesser Feasts and Fasts* already included the Canadian/Church of England lectionary for Lent and Easter.

The commission recommended, and the 71st General Convention authorized, trial use for study and evaluation of *Weekday Readings: A Daily Lectionary for the Weekdays following the First Sunday after the Epiphany and the Feast of Pentecost*. This lectionary offers a six-week cycle of short, succinct, thematic lections for weekday Eucharists. These lections can be used daily for six-week segments, but it is more likely that they will be seen as a corpus of suggested texts to be used at random. Two brief readings and a psalm are provided for each day along with recommended Collects from the Book of Common Prayer.

The commission monitored experimental use in selected congregations. Positive responses from congregations leads the commission to recommend adoption of this lectionary for general use.

Resolution A073 Weekday Readings, Daily Eucharistic Lectionary

1 Resolved, the House of _____ concurring, That the following changes be made in *Weekday*
 2 *Readings, A Daily Eucharistic Lectionary for the Weekdays following the first Sunday after*
 3 *Epiphany and the Feast of Pentecost.*

4 *Week One*

- 5 1. Monday Suggested Collect - Proper 9, page 230 or 7 Epiphany, page 164
- 6 2. Tuesday Suggested Collect - Proper 14, page 255
- 7 3. Wednesday Suggested Collect - 6 Epiphany, page 216
- 8 4. Thursday Suggested Collect - Proper 9, page 230
- 9 Psalm 119:1-6 replaces Psalm 119:1-8
- 10 5. Friday Suggested Collect - Of the Holy Cross, page 252
- 11 6. Saturday Suggested Collect - Collect for Saturday, page 99 or 1st Sunday after
- 12 Christmas, page 213.
- 13 Psalm 104:25-32 replaces Psalm 104:25-36

14 *Week Two*

- 15 7. Monday Suggested Collect - Proper 18, page 233
- 16 Psalm 147:5-12 replaces Psalm 147
- 17 8. Tuesday Suggested Collect - Collect #2, Of the Holy Spirit, page 251
- 18 Psalm 147:5-12 replaces Psalm 147
- 19 9. Wednesday Suggested Collect - 1 Advent, page 211
- 20 Ephesians 6:10-18 replaces Ephesians 6:13-18
- 21 10. Thursday Suggested Collect - Collect #10, page 254
- 22 11. Friday Suggested Collect - Collect for Fridays, page 99
- 23 Psalm 66:7-11 replaces Psalm 66:1-11
- 24 12. Saturday Suggested Collect - Proper 3, page 229
- 25 Psalm 33:6-11 replaces Psalm 8

26 *Week Three*

- 27 13. Monday Suggested Collect - 8 Epiphany, page 216
- 28 Psalm 24:1-6 replaces Psalm 24
- 29 14. Tuesday Suggested Collect - Collect #21, For Social Justice, page 260 or #22, For
- 30 Social Service, page 260
- 31 Psalm 22:22-26 replaces Psalm 22:22-30
- 32 15. Wednesday Suggested Collect - Proper 15, page 232
- 33 Psalm 146 replaces Psalm 33:1-11
- 34 16. Thursday Suggested Collect - Easter 6, page 225
- 35 Change heading from *Living for the Kingdom of God to*
- 36 *Living for the Gospel*
- 37 Galatians 6:14-16 replaces Hebrews 13:20-21
- 38 Title for Galatians: *A new creation is everything!*
- 39 Matthew 13:44-46 replaces Matthew 13:44-50
- 40 17. Friday Suggested Collect - Collect for Fridays
- 41 Psalm 13:1-6 replaces Psalm 145:1-9

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|----|------------------|---------------------|--|
| 42 | 18. Saturday | Suggested Collect - | Collect for Saturday, page 99 |
| 43 | <i>Week Four</i> | | |
| 44 | 19. Monday | Suggested Collect - | Tuesday of Holy Week, page 220 |
| 45 | | | Psalm 55:1-7 replaces Psalm 55:1-7, 17-18 |
| 46 | 20. Tuesday | Suggested Collect - | Proper 20, page 234 |
| 47 | | | Psalm 47 replaces Psalm 146 |
| 48 | | | Matthew 11:2-6 replaces Matthew 15:29-31 |
| 49 | | | Title for lection: <i>Jesus performs the works of the coming</i> |
| 50 | | | <i>Messiah</i> |
| 51 | 21. Wednesday | Suggested Collect - | Proper 24, page 235 |
| 52 | 22. Thursday | Suggested Collect - | Proper 17, page 233 |
| 53 | | | Psalm 34:1-6 replaces Psalm 34:1-8 |
| 54 | 23. Friday | Suggested Collect - | Of a Saint (#3), page 250 |
| 55 | 24. Saturday | Suggested Collect - | Collect for Saturdays, page 99 |
| 56 | <i>Week Five</i> | | |
| 57 | 25. Monday | Suggested Collect - | Lent 4, page 219 |
| 58 | | | John 15:4-1 replaces John 17:20-26 |
| 59 | | | New title for the gospel lection: "I am the vine, you are |
| 60 | | | the branches." |
| 61 | 26. Tuesday | Suggested Collect - | #4, page 252 |
| 62 | 27. Wednesday | Suggested Collect - | Proper 2, page 228 |
| 63 | 28. Thursday | Suggested Collect - | #2, page 251 |
| 64 | 29. Friday | Suggested Collect - | Collect for Fridays, page 99 |
| 65 | 30. Saturday | Suggested Collect - | Proper 10, page 231 |
| 66 | | | Psalm 65:9-14 replaces Psalm 32:8-12 |
| 67 | <i>Week Six</i> | | |
| 68 | 31. Monday | Suggested Collect - | #21, page 260 |
| 69 | | | Psalm 50:7-15 replaces Psalm 43 |
| 70 | 32. Tuesday | Suggested Collect - | Proper 17, page 233 |
| 71 | 33. Wednesday | Suggested Collect - | Proper 21, page 234 |
| 72 | | | Psalm 130 replaces Psalm 19:7-14 |
| 73 | 34. Thursday | Suggested Collect - | Collect at the Easter Vigil, page 290 |
| 74 | 35. Friday | Suggested Collect - | Collect for Fridays, page 99 |
| 75 | | | Psalm 126 replaces Psalm 130 |
| 76 | 36. Saturday | Suggested Collect - | Collect for Saturdays, page 99 |

77 *Note:* The page numbers refer to the Book of Common Prayer.

78 ; and be it further

79 *Resolved,* That the *Daily Eucharistic Lectionary* be authorized for use on the weekdays following
80 the First Sunday after the Epiphany and the Feast of Pentecost, and be it further

81 *Resolved,* That the *Daily Eucharistic Lectionary* be printed in the next edition of *Lesser Feasts*
82 *and Fasts.*

Explanation

This action completes the process to fulfill the 70th General Convention's directive to the Standing Liturgical Commission to develop a daily eucharistic lectionary. Evaluation of the lectionary indicates that it is finding a central place in the worship life of congregations which celebrate frequent weekday Eucharists.

Supplemental Liturgical Materials

In 1994 the 71st General Convention directed the Standing Liturgical Commission to continue to study, develop, and evaluate supplemental expansive language texts as previously directed by the 68th, 69th, and 70th General Conventions (Resolution A068).

The Expansive Language Committee has considered responses to the *Supplemental Liturgical Materials* first approved by the 1991 General Convention and subsequently reauthorized by the 1994 General Convention. In addition, the committee has devoted significant time to the development of new liturgical materials.

Expansive liturgical language uses a diversity of images to convey the inexpressible mystery of God. Corporate liturgical prayer presumes that we can express our knowledge and experience of God. Yet the texts of worship must also acknowledge our limits, that is, that human knowledge of God is partial and finite, that God is hidden as well as revealed. The use of many different images and names acknowledges that no single name or image conveys all that is God and thus points to the ultimate incomprehensibility of God.

In developing new texts, the committee drew upon some of the riches of scripture and the Christian tradition, which include an abundance of images of God. The committee sought language and imagery which would speak to the diversity of people who worship in the Episcopal Church today, both those who are well steeped in the tradition and those whose knowledge of scripture and the Christian tradition is fragmentary and to whom much traditional liturgical language is puzzling. The goal was to employ evocative language which would lead worshipers deeper into the mystery of God.

The same criteria were applied to the current *Supplemental Liturgical Materials*. *Supplemental Liturgical Materials*, first published by Church Hymnal Corporation in 1991, was republished in an Expanded Edition in 1996. In addition to the same previously authorized liturgical texts (with the same pagination), the Expanded Edition includes new introductory materials, music for texts for the Holy Eucharist, an explanatory note on the *filioque* clause in the Nicene Creed, and a study guide for adults and children. While few evaluations have been received, the demand for a new edition and informal conversations suggest that the texts are being used around the country. The format of a collection of texts, any one (or several) of which may be incorporated into a Rite II Eucharist, seems to have allowed much wider and ongoing use than the previous supplemental materials, *Prayer Book Studies 30: Supplemental Liturgical Texts* (1989), which were complete liturgies for use in their entirety.

In proposing revisions to *Supplemental Liturgical Materials*, the committee has taken account of evaluations received. Additionally, comments should be collated for consideration at the time of future revisions.

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The committee has also reviewed other recent revisions, particularly *A New Zealand Prayer Book* (1989), *Celebrating Common Prayer* (a version of the Daily Office produced in 1992 by the Society of St. Francis in the Church of England), and the Psalter and canticles produced in 1994 by the Roman Catholic International Consultation on English in the Liturgy (ICEL). In developing an expanded collection of canticles, the committee consulted all three books; many of the canticles proposed in this report are taken directly or adapted from one or more of these sources. The committee also commends these three books for study.

The committee recommends that the revised supplemental liturgical materials and the newly developed materials be authorized for use during the next triennium for the purposes of study, evaluation, and continued development and perfection of expansive language texts (note that copyright permissions must be secured for those materials taken from other sources). In addition, the committee recommends that the ICEL Psalter, *The Liturgical Psalter: Text for Study and Comment* (Liturgy Training Publications, 1994), and *Psalter for the Christian People* by Gail Ramshaw and Gordon Lathrop (Liturgical Press, 1993) be authorized for experimental use as alternatives to the 1979 Prayer Book Psalter.

Resolution A074 Supplemental Liturgical Materials: Texts for Study and Use

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention approve for
- 2 study and occasional use, under the direction of the diocesan bishop or ecclesiastical authority,
- 3 *The Liturgical Psalter: Text for Study and Comment* (Liturgy Training Publications, 1994) and
- 4 *Psalter for the Christian People* by Gail Ramshaw and Gordon Lathrop (Liturgical Press, 1993)

Resolution A075 Supplemental Liturgical Materials: “Enriching our Worship”

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention authorize these
- 2 editorial changes and additions to *Supplemental Liturgical Materials* for use during the next
- 3 triennium; such use always under the direction of the diocesan bishop or ecclesiastical authority;
- 4 and be it further
- 5 *Resolved*, That the Standing Liturgical Commission is directed to publish this material as
- 6 *Enriching Our Worship*.

Proposed changes and additions to *Supplemental Liturgical Materials*

MORNING AND EVENING PRAYER

Opening Sentences

In addition to all texts in *Supplemental Liturgical Materials*, pp. 16-17, add:

Advent

Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also. *Isaiah 45:8*, NRSV

Easter

If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! *2 Corinthians 5:17*, NRSV

Delete all notes, *SLM*, p. 17.

Absolution

Include *SLM* text, p. 17; omit note, p. 18.

Opening Versicle

Include *SLM* text with note, p. 18.

Antiphons

Include all texts in *SLM*, p. 19.

Replace notes, p. 20, with:

The translation of the second half of these antiphons is taken from the Canadian *Book of Alternative Services*. The Latin original, "Venite adoremus," contains no pronoun specifying the object of worship; hence the translation is a more literal translation of the original text while still providing the number of syllables required for Anglican chant.

The alternative Lenten antiphon "Today..." is derived from the text of Psalm 95.

The antiphon for Trinity Sunday is similar to the medieval Latin antiphon, "The true God, One in Trinity and Trinity in Unity, O come let us worship," appointed for Trinity Sunday.

Invitatory Psalms

Add new alternative text of **Venite**:

Come, let us sing to the Lord; *

let us shout for joy to the Rock of our salvation.

Let us come before God's presence with thanksgiving *

and raise to the Lord a shout with psalms.

For you are a great God; *

you are great above all gods.

In your hand are the caverns of the earth, *

and the heights of the hills are yours also.

The sea is yours, for you made it, *

and your hands have molded the dry land.

Come, let us bow down and bend the knee, *

and kneel before the Lord our Maker.

For you are our God,

and we are the people of your pasture and the sheep of your hand. *

Oh, that today we would hearken to your voice!

The following verses are added when Psalm 95 is used as the Invitatory:

Let us listen today to God's voice:

Harden not your hearts,

as your forebears did in the wilderness, *

at Meribah, and on that day at Massah,

when they tempted me.

They put me to the test, *

though they had seen my works.

Forty years long I detested that generation and said, *

"This people are wayward in their hearts;

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they do not know my ways.”
So I swore in my wrath, *
“They shall not enter into my rest.”

Note: This text has been revised to use direct address to God, in a manner similar to The Song of Zechariah and The Song of Mary prepared by the English Language Liturgical Consultation (see below, Canticles 15 and 16).

Include texts and rubrics for Psalm 63 and Psalm 67, *SLM*, pp. 20-21.

Replace notes, pp. 20-21, with:

Psalm 63 is a traditional morning psalm used in many ancient forms of the morning office. It appears as an alternative to *Venite* or *Jubilate* in the Canadian *Book of Alternative Services*.

Psalm 67 is provided as a morning psalm in the new Roman Catholic *Liturgy of the Hours*.

Evening Psalms

Add alternative metrical version of the *Phos hilaron*:

Light of the world, in grace and beauty,
Mirror of God's eternal face,
Transparent flame of love's free duty,
You bring salvation to our race.
Now, as we see the lights of evening,
We raise our voice in hymns of praise;
Worthy are you of endless blessing,
Sun of our night, lamp of our days.

(from *Celebrating Common Prayer*, p. 230)

Include texts and rubrics for Psalm 134 and Psalm 141, *SLM*, p. 22.

Replace notes, p. 22, with:

Psalm 134 is a traditional evening psalm used as an invitatory in the *Alternative Service Book* of the Church of England and in the Canadian *Book of Alternative Services*.

Psalm 141 is the opening psalm in the oldest known forms of the evening office. It occupies this same position in the *Lutheran Book of Worship* and in a number of other modern service books.

Antiphons for Morning and Evening Psalms

Include texts, rubrics and notes in *SLM*, p. 23.

Add alternative antiphon and note on Psalm 67 (the current antiphon is the last verse of the psalm):

On Psalm 67

Day by day we bless you; we praise your name for ever.

Note

The text is from Psalm 145:2.

The Lessons

Cross-reference to alternative response to the lessons provided for The Holy Eucharist.

Canticles

Canticle 12: A Song of Creation (*SLM*, pp. 24-5)

Use the title *Song of the Three* (used in CCP), instead of *Song of the Three Young Men*. Omit note, *SLM*, p. 25.

Canticle 15: The Song of Mary (*SLM*, p. 26)

Include ELLC text in *SLM*, p. 56. Include only second and third paragraphs of notes, i.e., those notes which explain modifications of the ELLC text.

Canticle 16: The Song of Zechariah (*SLM*, p. 26)

Include ELLC text in *SLM*, p. 55. Omit notes.

Canticle 18: A Song to the Lamb (*SLM*, p. 26)

Include text in *SLM*, p. 26. Omit notes.

Canticle 21: We Praise You O God (*SLM*, p. 27)

Include ELLC text in *SLM*, p. 54. Omit notes.

Additional Canticle A: A Song of Wisdom (*SLM*, p. 27)

Include text in *SLM*, p. 27.

Replace note, p. 27 with:

This is a translation from the original Greek of a text which is also included as a canticle in the Canadian *Book of Alternative Services*.

Additional Canticle B: A Song of Pilgrimage (*SLM*, p. 28)

Include text in *SLM*, p. 28.

Replace note, p. 28 with:

This canticle is from the Mozarabic (medieval Spanish) Psalter and is a new translation from the Latin.

Additional Canticle C:

The Song of Hannah

1 Samuel 2:1-8

My heart exults in you, O God; *
my triumph song is lifted in you.

My mouth derides my enemies, *
for I rejoice in your salvation.

There is none holy like you, *
nor any rock to be compared to you, our God.

Do not heap up prideful words or speak in arrogance; *
Only God is knowing and weighs all actions.

The bows of the mighty are broken, *

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but the weak are clothed in strength.
Those once full now labor for bread, *
those who hungered now are well fed.
The childless woman has borne sevenfold, *
while the mother of many is forlorn.
God destroys and brings to life, casts down and raises up; *
gives wealth or takes it away, humbles and dignifies.
God raises the poor from the dust; *
and lifts the needy from the ash heap
To make them sit with the rulers *
and inherit a place of honor.
For the pillars of the earth are God's *
on which the whole earth is founded.

Additional Canticle D:

A Song of the Wilderness

Isaiah 35:1-7,10

The wilderness and the dry land shall be glad, *
the desert shall rejoice and blossom;
It shall blossom abundantly, *
and rejoice with joy and singing.
They shall see the glory of the Lord, *
the majesty of our God.
Strengthen the weary hands, *
and make firm the feeble knees.
Say to the anxious, "Be strong, do not fear! *
Here is your God, coming with judgment to save you."
Then shall the eyes of the blind be opened, *
and the ears of the deaf be unstopped.
Then shall the lame leap like a deer, *
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness *
and streams in the desert;
The burning sand shall become a pool *
and the thirsty ground, springs of water.
The ransomed of God shall return with singing, *
with everlasting joy upon their heads.
Joy and gladness shall be theirs, *
and sorrow and sighing shall flee away.

Additional Canticle E:

A Song of Jerusalem Our Mother

Isaiah 66:10-14

Rejoice with Jerusalem and be glad for her *
all you who love her,
Rejoice, rejoice with her, *

all you who mourn over her,
That you may drink deeply with delight *
from her comforting breast.
For thus says our God, *
“I will extend peace to her like a river,
the wealth of nations like an overflowing stream.
“You shall nurse and be carried on her arm,
and you shall nestle in her lap.
“As a mother comforts her child, so will I comfort you; *
you shall be comforted in Jerusalem.
“You shall see, and your heart shall rejoice, *
you shall flourish like the grass of the fields.”

Additional Canticle F:

A Song of Lamentation

Lamentations 1:12,16; 3:19,22-24,26

Is it nothing to you, all you who pass by? *
Look and see if there is any sorrow like my sorrow,
Which was brought upon me, *
inflicted by God's fierce anger.
For these things I weep; my eyes flow with tears, *
for a comforter is far from me, one to revive my courage.
Remember my affliction and my bitterness, *
wormwood and gall!
The steadfast love of God never ceases, *
God's mercies never end.
They are new every morning; *
great is your faithfulness.
“God is my portion,” says my soul, *
“therefore will I hope in God.”
It is good that we should wait quietly *
for the coming of God's salvation.

Additional Canticle G:

A Song of Ezekiel

Ezekiel 36:24-28

I will take you from among all nations; *
and gather you from all lands to bring you home.
I will sprinkle clean water upon you; *
and purify you from false gods and uncleanness.
A new heart I will give you *
and a new spirit put within you.
I will take the stone heart from your chest *
and give you a heart of flesh.
I will help you walk in my laws *
and cherish my commandments and do them.

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You shall be my people, *
and I will be your God.

Additional Canticle H:

A Song of Hosea

Hosea 6:1-3

Come, let us return to our God, *
who has torn us and will heal us.
God has struck us and will bind up our wounds, *
after two days revive us,
On the third day restore us, *
that in God's presence we may live.
Let us humble ourselves, let us strive to know the Lord, *
whose justice dawns like morning light,
its dawning as sure as the sunrise.
God's justice will come to us like a shower, *
like spring rains that water the earth.

Additional Canticle I:

A Song of Jonah

Jonah 2:2-7,9

I called to you, O God, out of my distress, and you answered me; *
out of the belly of Sheol I cried, and you heard my voice.
You cast me into the deep, into the heart of the seas, *
and the flood surrounded me;
all your waves and billows passed over me.
Then I said, "I am driven away from your sight; *
how shall I ever look again upon your holy temple?"
The waters closed in over me, the deep was round about me; *
weeds were wrapped around my head at the roots of the mountains.
I went down to the land beneath the earth, *
yet you brought up my life from the depths, O God.
As my life was ebbing away, I remembered you, O God, *
and my prayer came to you, into your holy temple.
With the voice of thanksgiving, I will sacrifice to you; *
what I have vowed I will pay, for deliverance belongs to the Lord!

Additional Canticle J:

A Song of Judith

Judith 16:13-16

I will sing a new song to my God, *
for you are great and glorious, wonderful in strength, invincible.
Let the whole creation serve you, *
for you spoke and all things came into being.
You sent your breath and it formed them, *
no one is able to resist your voice.

Mountains and seas are stirred to their depths, *
rocks melt like wax at your presence.
But to those who fear you, *
you continue to show mercy.
No sacrifice, however fragrant, can please you, *
but whoever fears the Lord shall stand in your sight for ever.

**Additional Canticle K:
A Song of Our Adoption**

Ephesians 1:3-10

Blessed are you, the God and Father of our Lord Jesus Christ, *
for you have blessed us in Christ
with every spiritual blessing in the heavenly places.
Before the world was made, you chose us to be yours in Christ, *
that we should be holy and blameless before you.
You destined us for adoption as your children through Jesus Christ, *
according to the good pleasure of your will,
To the praise of your glorious grace, *
that you have freely given us in the Beloved.
In you, we have redemption through the blood of Christ,
the forgiveness of our sins,
According to the riches of your grace *
which you have lavished upon us.
You have made known to us, in all wisdom and insight, *
the mystery of your will,
According to your good pleasure which you set forth in Christ, *
as a plan for the fullness of time,
To gather together all things in Christ, *
things in heaven and things on earth.

**Additional Canticle L:
A Song of Christ's Humility**

Philippians 2:6-11

Though in the form of God, *
Christ Jesus did not cling to equality with God,
But emptied himself, taking the form of a servant, *
and was born in human likeness.
Being found in human form, he humbled himself *
and became obedient to death, even death on a cross.
Therefore, God has highly exalted him *
and given him the name above every name,
That at the name of Jesus, every knee shall bow, *
in heaven and on earth and under the earth,
And every tongue confess that Jesus Christ is Lord, *
to the glory of God the Father.

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Additional Cantic M:

A Song of Faith

1 Peter 1:3-4, 18-21

Blessed be the God and Father of our Lord Jesus Christ, *
by divine mercy we have a new birth into a living hope;
Through the resurrection of Jesus Christ from the dead, *
we have an inheritance that is imperishable in heaven.
The ransom that was paid to free us *
was not paid in silver or gold,
But in the precious blood of Christ, *
the Lamb without spot or stain.
God raised Jesus from the dead and gave him glory *
so that we might have faith and hope in God.

(source: *Celebrating Common Prayer*, p. 222, adapted)

Additional Cantic N:

A Song of God's Love

1 John 4:7-11

Beloved, let us love one another, *
for love is of God.
Whoever does not love does not know God, *
for God is Love.
In this the love of God was revealed among us, *
that God sent his only Son into the world,
so that we might live through Jesus Christ.
In this is love, not that we loved God but that God loved us *
and sent his Son that sins might be forgiven.
Beloved, since God loved us so much, *
we ought also to love one another.
For if we love one another, God abides in us, *
and God's love will be perfected in us.

Additional Cantic O:

A Song of the Heavenly City

Revelation 21:22-26, 22:1-4

I saw no temple in the city, *
for its temple is the God of surpassing strength and the Lamb.
And the city has no need of sun or moon to light it, *
for the glory of God shines on it, and its lamp is the Lamb.
By its light the nations shall walk, *
and the rulers of the world lay their honor and glory there.
Its gates shall never be shut by day, nor shall there be any night; *
into it they will bring the honor and glory of nations.
I saw the clean river of the water of life, bright as crystal, *
flowing from the throne of God and of the Lamb.

The tree of life spanned the river, giving fruit every month, *
and the leaves of the tree were for the healing of nations.

All curses cease where the throne of God and the Lamb stands,
and all servants give worship there; *

there they will see God's face, whose Name shall be on their foreheads.

(source: *Celebrating Common Prayer*, pp. 227-8, adapted)

Additional Cantic P:

A Song of the Spirit

Revelation 22:12-17

"Behold, I am coming soon," says the Lord,

"and bringing my reward with me, *

to give to everyone according to their deeds.

"I am the Alpha and the Omega, the first and the last, *
the beginning and the end."

Blessed are those who do God's commandments,
that they may have the right to the tree of life, *
and may enter the city through the gates.

"I, Jesus, have sent my angel to you, *

with this testimony for all the churches.

"I am the root and the offspring of David, *

I am the bright morning star."

"Come!" say the Spirit and the Bride; *

"Come!" let each hearer reply!

Come forward, you who are thirsty, *

let those who desire take the water of life as a gift.

Additional Cantic Q:

A Song of Christ's Goodness

Anselm of Canterbury

Jesus, as a mother you gather your people to you; *
you are gentle with us as a mother with her children.

Often you weep over our sins and our pride, *
tenderly you draw us from hatred and judgment.

You comfort us in sorrow and bind up our wounds, *
in sickness you nurse us and with pure milk you feed us.

Jesus, by your dying, we are born to new life; *
by your anguish and labor we come forth in joy.

Despair turns to hope through your sweet goodness; *
through your gentleness, we find comfort in fear.

Your warmth gives life to the dead, *
your touch makes sinners righteous.

Lord Jesus, in your mercy, heal us; *

in your love and tenderness, remake us.

In your compassion, bring grace and forgiveness, *

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for the beauty of heaven, may your love prepare us.
(source: *Celebrating Common Prayer*, p. 232)

Additional Cantic R:

A Song of True Motherhood

Julian of Norwich

God chose to be our mother in all things *
and so made the foundation of his work,
most humbly and most pure, in the Virgin's womb.
God, the perfect wisdom of all, *
arrayed himself in this humble place.
Christ came in our poor flesh *
to share a mother's care.
Our mothers bear us for pain and for death; *
our true mother, Jesus, bears us for joy and endless life.
Christ carried us within him in love and travail, *
until the full time of his passion.
And when all was completed and he had carried us so for joy, *
still all this could not satisfy the power of his wonderful love.
All that we owe is redeemed in truly loving God, *
for the love of Christ works in us;
Christ is the one whom we love.

(source: *Celebrating Common Prayer*, p. 235)

Additional Cantic S:

A Song of Our True Nature

Julian of Norwich

Christ revealed our frailty and our falling, *
our trespasses and our humiliations.
Christ also revealed his blessed power, *
his blessed wisdom and love.
He protects us as tenderly and as sweetly when we are in greatest need; *
he raises us in spirit
and turns everything to glory and joy without ending.
God is the ground and the substance, the very essence of nature; *
God is the true father and mother of natures.
We are all bound to God by nature, *
and we are all bound to God by grace.
And this grace is for all the world, *
because it is our precious mother, Christ.
For this fair nature was prepared by Christ
for the honor and nobility of all, *
and for the joy and bliss of salvation.

(source: *Celebrating Common Prayer*, p. 236)

The Apostles' Creed

Include ELLC text in *SLM*, pp. 50 and 51. Omit notes.

Alternative to the Salutation

Add introductory rubric:

The officiant introduces the prayer with one of the following.

Include text in *SLM*, p. 29, printed in parallel column with:

Officiant God be with you.

People And also with you.

Officiant Let us pray.

Include note, *SLM*, p. 29.

Suffrages

Include text in *SLM*, p. 29. Change "Let not the oppressed be shamed and turned away" to "Do not let the oppressed be shamed and turned away."

Use only second sentence of note ("Sources are...").

Concluding Sentence

Include text in *SLM*, p. 30; omit note.

ORDER OF WORSHIP FOR THE EVENING

Opening Acclamations

Revise text, *SLM*, p. 30, as follows:

The Officiant greets the people with these words

Stay with us, Christ, for it is evening.

People Make your Church bright with your radiance.

In place of the above, from Easter Day through the Day of Pentecost

Officiant Christ is risen. Alleluia.

People And has appeared to the disciples. Alleluia.

In Lent and on other penitential occasions

Officiant Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

Omit notes.

Evening Psalms

Include cross-reference to Evening Psalms and alternative to the *Phos hilaron* for Evening Prayer.

Blessings

Include cross-reference to blessings for The Holy Eucharist.

THE GREAT LITANY

Add new text:

It is traditional to use sections I and VI. Other petitions may be added from sections II, III,

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IV and V. The first petition in section III is used as an introductory petition when petitions are included from section III, IV and/or V.

I.

Holy God, Creator of heaven and earth,
Have mercy on us.

Holy and Mighty, Redeemer of the world,
Have mercy on us.

Holy Immortal One, Sanctifier of the faithful,
Have mercy on us.

Holy, blessed and glorious Trinity, One God,
Have mercy on us.

II.

From all evil and mischief; from pride, vanity and hypocrisy; from envy, hatred and malice; and from all evil intent,

Savior deliver us.

From sloth, worldliness and love of money; from hardness of heart and contempt for your word and your laws,

Savior deliver us.

From sins of body and mind; from deceits of the world, flesh and the devil,

Savior deliver us.

From famine and disaster; from violence, murder, and dying unprepared,

Savior deliver us.

In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,

Savior deliver us.

By the mystery of your holy incarnation; by your birth, childhood and obedience; by your baptism, fasting and temptation,

Savior deliver us.

By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,

Savior deliver us.

By your agony and trial; by your cross and passion; by your precious death and burial,

Savior deliver us.

By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,

Savior deliver us.

III.

Hear our prayers, O Christ our God.

Hear us, O Christ.

Govern and direct your holy Church; fill it with love and truth; and grant it that unity which

is your will.

Hear us, O Christ.

Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.

Hear us, O Christ.

Enlighten your bishops, priests and deacons (especially ____) with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

Hear us, O Christ.

Give your people grace to witness to your word and bring forth the fruit of your Spirit.

Hear us, O Christ.

Bring into the way of truth all who have erred and are deceived.

Hear us, O Christ.

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

Hear us, O Christ.

IV.

Guide the leaders of the nations into the ways of peace and justice.

Hear us, O Christ.

Give your wisdom and strength to _____, the President of the United States, ____ the Governor of this state, (and _____, the Mayor of this city) that in all things they may do your will, for your glory and the common good.

Hear us, O Christ.

Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.

Hear us, O Christ.

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

Hear us, O Christ.

Give us the will to use the resources of the earth to your glory and for the good of all.

Hear us, O Christ.

Bless and keep all your people,

Hear us, O Christ.

V.

Comfort and liberate the lonely, the bereaved (especially ____) and the oppressed.

Hear us, O Christ.

Keep in safety those who travel (especially ____) and all who are in peril.

Hear us, O Christ.

Heal the sick in body, mind or spirit (especially ____) and provide for the homeless, the hungry and the destitute.

Hear us, O Christ.

Guard and protect all children who are in danger.

Hear us, O Christ.

Show your compassion on prisoners, hostages and refugees, and all who are in trouble.

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Hear us, O Christ.

Forgive our enemies, persecutors and slanderers, and turn their hearts.

Hear us, O Christ.

Hear us as we remember those who have died (especially _____) and grant us with them a share in your eternal glory.

Hear us, O Christ.

VI.

Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.

Holy God,

Holy and Mighty,

Holy Immortal One

Have mercy on us.

(Adapted from *Celebrating Common Prayer*, pp. 249-52)

THE HOLY EUCHARIST

Opening Acclamations

Include texts in *SLM*, p. 31; omit notes.

Add:

as an alternative to "Blessed be the one..."

Celebrant Blessed be our God.

People For ever and ever. Amen.

during Advent

Celebrant Blessed are you, holy and living One.

People You come to your people and set them free.

Omit notes, *SLM*, p. 32.

Song of Praise

Replace rubric, *SLM*, p. 32, with the following:

The rubrics of the Prayer Book (p. 356) provide that "some other song of praise" may be used in place of the hymn Gloria in excelsis. The supplemental canticles (pages 000-000) or those in the Prayer Book (pp. 85-96) are among the appropriate alternatives.

Salutation

Replace the text, *SLM*, p. 32, with the following:

Celebrant God be with you.

People And also with you.

Celebrant Let us pray.

Omit note, *SLM*, p. 32.

Collect of the Day

Add rubric and texts:

During the season after the Epiphany and the season after Pentecost (except the First Sunday after the Epiphany, the Last Sunday after the Epiphany, Trinity Sunday and the Last Sunday after Pentecost, i.e., Proper 29), one of the following collects may be used instead of the appointed Collect of the Day:

Christ our true and only Light: receive our morning prayers, and illumine the secrets of our hearts with your healing goodness, that no evil desires may possess us who are made new in the light of your heavenly grace. AMEN.

(source: *Gelasian Sacramentary*)

O God our shield and armor of light, whom we adore with all the angelic host: defend us from evil; watch over any who are in danger this night and give your angels charge over them; and grant that we may always rejoice in your heavenly protection and serve you bravely in the world; through Jesus Christ our Savior. AMEN.

Holy Wisdom, in your loving kindness you created and restored us when we were lost: inspire us with your truth, that we may love you with our whole minds and run to you with open hearts, through Christ our Savior. AMEN.

(source: Alcuin of York, Mass of Wisdom)

God our rock and refuge: keep us safe in your care and strengthen us with your grace, that we may pray faithfully to you and love one another boldly, following the example of Jesus, who with you and the Holy Spirit lives for ever and ever. AMEN.

(source: *Veronese Sacramentary*)

Sun of Righteousness, so gloriously risen, shine in our hearts as we celebrate our redemption, that we may see your way to our eternal home, where you reign, one holy and undivided Trinity, now and for ever. AMEN.

Beloved God, as we approach your Presence, guide and stir us with your Holy Spirit, that we may become one body, one spirit in Jesus Christ our Savior. AMEN.

Loving Jesus: Protect and sustain us with your hand. Open the door of your love that, sealed with your wisdom, we may be free to serve you with joy. AMEN.

(a prayer of St. Gertrude)

Jesus, you are the way through the wilderness: show us your truth in which we journey, and by the grace of the Holy Spirit be in us the life that draws us to God. AMEN.

(source: F.B. McNutt, *The Prayer Manual* [London: Mowbray, 1961], p. 29, adapted)

Jesus, the true bread that comes down from heaven: leaven us with your Holy Spirit, that the world may know the abundance of life in your new creation. AMEN.

God of unchangeable power, when you fashioned the world the morning stars sang together and the host of heaven shouted for joy; open our eyes to the wonders of creation and teach us

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to use all things for good, to the honor of your glorious name; through Jesus Christ our Lord.
AMEN.

(source: *A New Zealand Prayer Book*, p. 569)

Lessons

Add rubric and text:

After each Reading, the Reader may say

Hear what the Spirit is saying to the Church.

People Thanks be to God.

(source: *A New Zealand Prayer Book*)

Gospel Announcement

Include *SLM* text, p. 32; omit note.

Nicene Creed

Include ELLC text in *SLM*, pp. 51-2. Omit notes, *SLM*, pp. 51-2; include "An Additional Note on the Nicene Creed," Expanded Edition, pp. 67-8.

Prayers of the People

Include text in *SLM*, pp. 33-4.

Confession of Sin

Add rubrics and text:

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,

we confess that we have sinned against you,

opposing your will in our lives.

We have denied your goodness in each other,

in ourselves, and in the world you have created.

We wholeheartedly repent of the evil we have done

and the evil done on our behalf.

Forgive, restore, and strengthen us

through our Savior Jesus Christ,

that we may abide in your love

and serve only your will. AMEN.

Absolution

Retain cross-reference to text in materials for Morning and Evening Prayer.

The Peace

Include text in *SLM*, p. 34; omit note, *SLM*, p. 35.

Eucharistic Prayer 1

Include text in *SLM*, pp. 35-8.

Replace notes, *SLM*, pp. 38-9, with the following (in reference to all three eucharistic prayers and both Forms for the Eucharistic Prayer):

The use of “all” (“My Blood...poured out for you and for all”) in the institution narrative emphasizes that forgiveness of sins is made available to all through Christ’s sacrifice. While the Greek word is literally translated “many,” biblical scholars have pointed out that in the context of the passage it means that the sacrifice is made not just for a large number of persons, but for all humanity. (A similar use of “many” occurs in Matthew 20:28, where it is written that Jesus would give his life as “a ransom for many.” 1 Timothy 2:6, looking back on the event, says he gave himself as a “ransom for all.”) New eucharistic prayers in both the Roman Catholic Church and the Lutheran Church use “all” rather than “many.”

Eucharistic Prayer 2

Include text in *SLM*, pp. 39-42; on p. 40, omit “male and female,” i.e., “You made us in your image and taught us to walk in your ways.”

Omit notes, *SLM*, p. 42.

Eucharistic Prayer 3

Presider The Lord be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Presider

All thanks and praise
are yours at all times and in all places,
our true, loving and everliving God;
through Jesus Christ, your eternal Word,
the Wisdom from on high by whom you created all things.
You laid the foundations of the world
and enclosed the sea when it burst out from the womb;
You brought forth all creatures of the earth
and gave breath to humankind.

Wondrous are you, Holy One of Blessing,
all that you create stands as a sign of hope for our journey;
And so as the morning stars sing your praises
we join the heavenly beings and all creation
as we shout with joy:

Presider and People

Holy, holy, holy Lord, God of power and might,

or,

Holy, holy, holy Lord, God of
power and might,

heaven and earth are full of your glory.

Hosanna in the highest.
Blessed is the one
who comes in the name of the Lord.

Hosanna in the highest.

The Presider continues

Glory and honor are yours, Creator of all,
your Word has never been silent;
you called a people to yourself, as a light to the nations,
you delivered them from bondage
and led them to a land of promise.
Of your grace, you gave Jesus
to be human, to share our life,
to proclaim the coming of your holy reign
and give himself for us, a fragrant offering.

Through Jesus our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us.

We thank you that on the night before he died for us
Jesus took bread,
and when he had given thanks to you, he broke it,
gave it to his friends and said:
“Take, eat, this is my Body, broken for you.
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,
said the blessing, gave it to his friends and said:
“Drink this, all of you:
this cup is the new Covenant in my Blood,
poured out for you and for all
for the forgiveness of sin.
Do this for the remembrance of me.”

And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ’s coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ:

heaven and earth
are full of your glory.
Hosanna in the highest.
Blessed is the one
who comes in the
name of the Lord.
Hosanna in the highest.

Presider and People

Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!

The Presider continues

Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit's power,
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,
and in the fullness of time gather us
with [blessed _____, and] all your people
into the joy of our true eternal home.

Through Christ and with Christ and in Christ,
by the inspiration of your Holy Spirit,
we worship you our God and Creator
in voices of unending praise.

Presider and People

Blessed are you now and for ever. AMEN.

Notes

The underlying pattern of this eucharistic prayer is thanksgiving and supplication. Thomas Talley, Professor Emeritus of the General Theological Seminary, has argued that this basic structure underlies the diversity of classical eucharistic prayers in both the eastern and western liturgical traditions prior to the Reformation (see Prof. Talley's article, "The Structure of the Eucharistic Prayer," in *A Prayer Book for the Twenty-first Century*, Liturgical Studies 3 [Church Hymnal Corporation, 1996], pp. 76-101; see also the findings of the fifth international Anglican Liturgical Consultation, which met in Dublin, Ireland, in August 1995: David R. Holeton (ed.), *Renewing the Anglican Eucharist* [Grove Books, 1996], pp. 25-27).

In this classic pattern of eucharistic prayer, praise to the Creator leads into the *Sanctus*. This is followed by thanksgiving for redemption, climaxing in the narrative of the institution and leading into a memorial oblation, that is, remembering the passion, death and resurrection of Jesus and offering gifts of bread and wine. Following this oblation, the prayer shifts to supplication, with an invocation of the Holy Spirit upon the bread and wine and upon the gathered community.

To underscore that the institution narrative is part of the thanksgiving for redemption, this eucharistic prayer introduces the institution narrative with the words "We thank you." To strengthen the unity of the thanksgiving for redemption and the memorial oblation, an acclamation by the people follows the oblation and leads into the supplication.

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The text of the opening dialogue (*sursum corda*) is that of the English Language Liturgical Consultation (ELLC), which consists of representatives of major English-speaking churches throughout the world. The final line, “It is right to give our thanks and praise,” renders a Latin and Greek text which is literally translated “It is right and just,” a wording that seems rather curt in English. “To give our thanks” was chosen as a reflection of “Let us give our thanks” in the previous line; the context makes clear that the thanks and praise are being given to God. The ELLC text has been widely adopted by Anglican churches as well as in other denominations.

Two alternatives are provided for the *Sanctus*. “Blessed is the one who comes in the name of the Lord” follows the New Revised Standard Version of the Bible in translating Psalm 118:26 and Matthew 21:9 (and the parallel texts, Mark 11:9 and John 12:13) as “Blessed is the one.” However, in the context of the eucharistic prayer the quotation refers specifically to Jesus our Savior and not to everyone who comes in God’s name. For this reason the ELLC text reads “Blessed is he.”

The language of the preface is derived from Job 38:4-11 and Wisdom of Solomon 9:1-2. The identification of Jesus as eternal Word and Wisdom, while not widely known in the late twentieth century, is evident in the New Testament and the writings of the early Church. During the intertestamental period (the second and first centuries B.C.E.), personified Wisdom came to be understood as a manifestation of God, an agent of creation and salvation. Some New Testament scholars argue that early Christians interpreted Jesus’ life, death and resurrection in light of the already familiar language and ideas of divine Wisdom. The third-century writers Origen and Tertullian identified Jesus as Wisdom, and two centuries later Augustine of Hippo, in a treatise on the Holy Trinity, named Jesus as Word and Wisdom.

The phrase “Holy One of Blessing” originated in a Jewish congregation as a contemporary reformulation of the traditional Jewish invocation “Blessed are you, Lord our God, King of the universe.”

Forms for the Eucharistic Prayer

Include Form A and Form B, *SLM*, pp. 43-6, and notes, p. 47.

Memorial Acclamations

Omit Memorial Acclamation A and B and notes, *SLM*, pp. 47-8.

Fraction Anthems

Add new introductory rubric:

Any of the following, or a Fraction Anthem from The Hymnal 1982, # S167 - # S172, may be said or sung in place of the anthem “Christ our Passover” (BCP, p. 364).

Include anthems in *SLM*, p. 48.

Omit notes, *SLM*, p. 48.

Postcommunion Prayer

Omit text and notes, *SLM*, p. 49.

Add new texts:

God of abundance,

you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a forgiven, healed and renewed people,
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

Blessings

Omit first and second forms, *SLM*, p. 49.

Include third form, *SLM*, p. 49.

Add new forms:

God's Blessing be with you,
Christ's peace be with you,
the Spirit's outpouring be with you,
now and always.

(source: Celtic)

The Wisdom of God
the Love of God
and the Grace of God
strengthen you
to be Christ's hands and heart in this world,
in the name of the Holy Trinity.

(source: Celtic)

Live without fear: your Creator has made you holy, has always protected you, and loves you as a mother. Go in peace to follow the good road and may God's blessing be with you always.

(source: from Saint Clare)

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Resolution A076 Test Local Materials (“Rite III”)

1 *Resolved*, the House of _____ concurring, That the Standing Liturgical Commission urge all
2 congregations, with the permission of their Ordinary, to make use of materials offered in the
3 Report to the 72nd General Convention (Blue Book) as well as local material produced in the
4 context of “An Order for Celebrating the Holy Eucharist” (“Rite III”), and to share experiences
5 and results with the Standing Liturgical Commission.

Resolution A077 Funding for Supplemental Liturgical Materials

1 *Resolved*, the House of _____ concurring, That the Standing Commission on Church Music
2 and the Standing Liturgical Commission be directed to continue to develop, collect an edit
3 supplemental liturgical materials and musical settings; and be it further
4 *Resolved*, That the sum of \$125,000 be appropriated for this triennium toward the expense of
5 preparing these materials.

Explanation

Since the Expansive Language Committee of the Standing Liturgical Commission has produced materials, such as new canticles, which require musical settings, this Resolution encourages the continuing collaboration between these two bodies in providing further materials for the use of the church. Note: this resolution also appears in the Standing Commission on Church Music report.

Structure

The November meeting of the SLC was held concurrent with a meeting of the Standing Commission on Church Music. In the course of that meeting, a joint session to discuss the report of the Committee on the Structure of the Church was held. Two resolutions were affirmed by the combined membership of the two commissions. One, reported below, dealt with the meeting schedules and working structures for the commissions. A second, concerning the development of liturgical resources, is included in the report of the SCCM.

Resolution A078 Study Merger of SLC and Church Music

1 *Resolved*, the House of _____ concurring, That the 72nd General Convention direct the
2 Standing Commission on Church Music and the Standing Liturgical Commission to schedule their
3 meetings concurrently, arrange their agendas to maximize possibilities of collegial consideration
4 of issues, and to investigate the possibilities of the merger of these bodies into a single
5 Commission on Worship; and be it further
6 *Resolved*, That specific questions about the organization of a new Commission on Worship be
7 addressed by a sub-committee representing both commissions, their findings to be reported to the
8 73rd General Convention; and be it further
9 *Resolved*, That programmatic initiatives requiring the appointment of task-forces and funding of
10 projects be proposed jointly by the two commissions.

Explanation

The Report to the 72nd General Convention from the Committee on Structure has wisely recommended that the work of the Standing Liturgical Commission and the Standing Commission on Church Music would be better facilitated by a single commission on worship, to incorporate the current work of the two existing commissions.

Because of the expectation that these bodies continual produce materials for publication and engage in the development of educational resources, a period of transition will be necessary to assure continuity in the delivery of services as the structure is reformed.

While both commissions recognize the significant advantage of a combined commission, they also see the need to move into the new structure with deliberate care.

The joint session concluded with the adoption of *Norms for the Common Life of the SLC and SCCM*

- Spend time at each meeting as a praying community.
- Make it a goal to know and to love each other better by the end of each meeting.
- Try to model and mirror what we should be as the essence of our time together.
- Continually acknowledge that we have a ministry of servanthood.

Filioque

In response to Resolution A028a, concurred at the 71st General Convention, the SLC included in that 1996 edition of *Supplemental Liturgical Materials*, an Appendix C: *An Additional Note on the Nicene Creed*, which outlines the history of the controversy.

International Anglican Liturgical Consultation

The Episcopal Church participates in conversations about the development and revision of Books of Common Prayer with other Provinces of the Anglican Communion every four years. The fourth meeting on this consultation was held in Toronto, Ontario, Canada, in August of 1991 with 23 Provinces of the Communion represented. The Rev. Dr. Leonel Mitchell represented the SLC. The Rev. Dr. Ruth Meyers served as a member of the steering committee for the Consultation, and the SLC was also represented by the Rev. Sr. Jean Campbell. The topic considered at this meeting was Christian Initiation. The 71st General Convention commended to the Church for the purposes of study and discussion the Recommendations of the Fourth International Anglican Liturgical Consultation (Toronto, 1991): *Christian Initiation in the Anglican Communion, the Toronto Statement, "Walk in Newness of Life."* (Published in Grove Worship Series No. 118.)

The fifth meeting of the consultation was held in Dublin, Ireland, in August of 1995, with 19 Provinces represented. Representing the Standing Liturgical Commission was the Rev. Dr. Leonel Mitchell. The Rev. Dr. Ruth Meyers again attended as a member of the steering committee. Liturgical Officer, The Rev. Dr. Clayton L. Morris, was also in attendance. The topic considered at the meeting was the Eucharist. The papers and statement from that gathering are published in *Renewing the Anglican Eucharist, Findings of the Fifth International Anglican Liturgical Consultation*. (Published in Grove Worship Series No. 135.)

Resolution A079 Fifth International Anglican Liturgical Consultation

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention commend to the
- 2 Church for the purposes of study and discussion the Recommendations of the Fifth International
- 3 Anglican Liturgical Consultation (Dublin, 1995): *Renewing the Anglican Eucharist, Findings of*
- 4 *the Fifth International Anglican Liturgical Consultation* (Grove Worship Series No. 135.)

LITURGICAL COMMISSION

Explanation

As the church focuses on the renewal of eucharistic worship, this sampling of views from around the globe provides expressions of both the unity and diversity characterized by Anglican Christians.

Consultation on Common Texts

The commission has been a regular participant in the Consultation on Common Texts (CCT), which is the ecumenical dialogue on liturgical materials in North America. The Revised Common Lectionary has been a major work of this group and is recommended to the Convention. The Rev. Joseph Russell has represented the commission on the CCT. He currently serves as its president. Future work of the CCT includes the development of common eucharistic prayers, Collects for the Revised Common Lectionary, and issues concerned with inculturation.

FINANCIAL REPORT FOR THE 1995-1997 TRIENNIUM

| | 1995 | 1996 | 1997 |
|-------------------------|----------|----------|------------|
| <i>Income</i> | | | |
| Budget | \$18,333 | \$30,961 | \$18,333 |
| <i>Expenses</i> | | | |
| Non-staff/Consultants | \$2,463 | \$2,595 | \$5,000 |
| Administrative | 104 | 542 | 750 |
| Full Committee Meetings | 9,605 | 18,045 | 9,000 |
| Sub-Committee Meetings | 945 | 7,200 | 3,000 |
| <i>Total</i> | \$13,117 | \$28,382 | \$17,750 * |

*estimated

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The Calendar

Resolution A074a, concurred by the 71st General Convention, set out new guidelines for the addition of names to the calendar in *Lesser Feasts and Fasts*. Notably, those guidelines expect that before a person is considered for national recognition only after a strong, lengthy local commemoration has attracted the attention of neighboring dioceses. Thus, except for those names which will be proposed for inclusion in the calendar, having been adopted for trial use during this triennium (Emery, Luther, Bonhoeffer, Macrina, Stanton, Bloomer, Truth, Tubman, Ignatius, Jones, Crummell, Hildegard, and Becket), no new names have come before the commission. During the next triennium, the SLC will systematically review the material in *Lesser Feasts and Fasts*, in order to determine whether biographies, collects, and lections require revision. The current calendar will also be examined to determine whether some commemorations should be deleted.

Resolution A080 Approve Commemorations for Liturgical Calendar

- 1 *Resolved*, the House of _____ concurring, That the commemorations of Julia Chester Emery,
- 2 Martin Luther, Dietrich Bonhoeffer, Macrina, Elizabeth Cady Stanton, Amelia Bloomer,
- 3 Sojourner Truth, Harriet Tubman, Ignatius of Loyola, Paul Jones, Alexander Crummell,
- 4 Hildegard, and Thomas Becket, proposed by the General Convention of 1994 (Journal, page 684)
- 5 and approved for trial use, be now finally approved and entered in the Calendar of the Church
- 6 Year (Book of Common Prayer, pages 15-30).

Resolution A081 Teresa of Avila

- 1 *Resolved*, the House of _____ concurring, That the commemoration of Teresa of Avila, Nun,
- 2 be moved from October 14 to October 15, in order to conform to the calendars of other churches
- 3 and provinces of the Anglican Communion.

The Book of Common Prayer and Supplemental Liturgical Materials

At its final meeting in November, the Standing Liturgical Commission agreed that a major focus for the next triennium will be the question of Prayer Book revision. The commission intends to pursue that question in three distinct projects: One will examine and evaluate the Book of Common Prayer, *Supplemental Liturgical Materials* and *Lesser Feasts and Fasts* in order to determine how the materials contained in these volumes needs to be edited and what additions or deletions are appropriate. The second project will continue to develop a strategy for the production of liturgical materials for the church of the 21st century. The third project will be the continued collection and publication of liturgical materials, including musical setting.

Liturgy and Music

As a result of the enthusiasm expressed at their November joint session by members of the Standing Liturgical Commission and the Standing Commission on Church Music for a collaborative working arrangement, all work in the arena of worship will be pursued in cooperative ventures between the two commissions.

Racial and Cultural Diversity

In response to Resolution A081a, concurred at the 71st General Convention, the SLC has, in its gathering of liturgical texts and right, made note of the need to ... *raise up our racial and cultural diversity...* The ongoing work of gathering, evaluating and encouraging the use of new materials will hold this need in mind.

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 |
|-------------------------|----------|----------|----------|
| Non-staff/Consultants | \$2,000 | \$2,000 | \$2,000 |
| Administrative | 750 | 750 | 750 |
| Full Committee Meetings | 10,000 | 10,000 | 10,000 |
| Sub-Committee Meetings | 5,000 | 5,000 | 5,000 |
| | ----- | ----- | ----- |
| <i>Total</i> | \$17,750 | \$17,750 | \$17,750 |

LITURGICAL COMMISSION

Note: Resolution A077 seeks an appropriation of \$125,000, in addition to the above appropriation, to support the development of supplemental liturgical materials.

Resolution A082 Standing Liturgical Commission Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention appropriate, in
- 2 the Budget of the Convention for the triennium 1998-2000, the sum of \$53,250 for meetings of
- 3 the Standing Liturgical Commission.

Report to the General Convention on the Blessing of Same-Sex Relationships

This report was prepared in a collaborative process between members of the Standing Liturgical Commission and the Theology Committee of the House of Bishops. The membership list of the Standing Liturgical Commission appears in their Blue Book report. The membership list of the Theology Committee follows.

The Rt. Rev. Frederick H. Borsch, *Chair*
The Rt. Rev. William Carl Frey
The Rt. Rev. Joe Morris Doss
The Rt. Rev. Craig Anderson
The Rt. Rev. David Standish Ball
The Rt. Rev. Jane Holmes Dixon
The Rt. Rev. Charles Farmer Duvall
The Rt. Rev. John Shelby Spong
The Rt. Rev. C. Christopher Epting

A minority report submitted by Bishops Ball, Duvall, and Frey and follows the report which was approved by the remaining members of the Theology Committee and the entire membership of the Standing Liturgical Commission

Introduction

The General Convention, meeting in Indianapolis in August of 1994, affirmed Resolution C042s.

Resolved, the House of Deputies concurring, That the 71st General Convention direct the Standing Liturgical Commission and the Theology Committee of the House of Bishops to prepare and present to the 72nd General Convention, as part of the Church's ongoing dialogue on human sexuality, a report addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex; and be it further

Resolved, That no rites for the honoring of love and commitment between persons of the same sex be developed unless and until the preparation of such rites has been authorized by the General Convention; and be it further

Resolved, That the sum of \$8,600 be appropriated to support this work, subject to funding considerations.

Following a meeting of the Standing Liturgical Commission in January of 1995, at which plans for consultation between the SLC and the House of Bishops Theology Committee were discussed, Bishops Borsch and Griswold appointed two members of each body to serve as a committee to produce the report. Bishops Epting and Duvall were appointed from the theology committee. The Rev. Joseph Russell and The Rev. Bruce Jenneker were appointed from the SLC. (Because of scheduling conflicts, Bishop Duvall was forced to resign. He was replaced by Bishop Doss.) The bishops also asked Dr. Timothy Sedgwick of Seabury-Western Seminary and The Very Rev. Philip Turner of Berkeley Divinity School to provide bibliographies of study material for the

committee's use. In November of 1995, the study materials were distributed to the committee, which held its first meeting in March, 1996.

At the committee's first meeting, in March, questions grouped under fifteen topical headings were drafted as a way of eliciting data to form the report's content. Discussion of possible strategies for the production of the report concluded with the decision to ask each of the eleven Episcopal seminaries to name an interdisciplinary team to draft a response to the questions. The committee then decided to engage a consultant to review the seminary responses, and on the basis of that study draft a report for the committee to review, edit and submit to the SLC and the Theology Committee for approval. The Rev. Dr. Charles Winters and Ms. Flower Ross were engaged to draft the report.

Invitations were mailed to the seminaries in April of 1996. The consultants received the seminary responses in September. In October, the committee held its second meeting to review a first draft of the report. An edited version was then sent to members of the SLC and the Theology Committee for their review. At the November meeting of the SLC, editorial suggestions from committee members were considered in the production of a final draft, which was reviewed by the members of both bodies and approved as a final draft. It follows.

ON THE BLESSING OF SAME-SEX RELATIONSHIPS

Is Sacramental Marriage the Issue?

A major issue that some respondents raised is the meaning of the language of the Resolution. Is some vague, non-official, non-sacramental "blessing", such as that given to fishing boats and animals implied? Or does the Resolution envision something approaching – perhaps reaching – the status of full sacramental marriage? Two opposite ends of the spectrum of opinion are in virtual agreement that sacramental marriage is, indeed, what is at stake, while others occupy various positions not willing to interpret the intent of the Resolution so narrowly.

The stance that is opposed to what it perceives to be the intent of the Resolution – sacramental marriage – asserts that the wording of CO42s is euphemistically evasive. The "love" and "commitment" it speaks of are words whose meanings need to be more closely delineated. The "love" implied is not simply friendship or companionship but erotic desire, and "commitment" too easily bespeaks a merely subjective and temporary attitude. And the Resolution speaks of "honoring" without indicating the more precise meaning the word acquires in its context, which is "blessing." When these words are looked at closely, it becomes clear that the Resolution "is aiming to legitimate a new relationship which may include friendship, affection, and compassion, but which is constituted by *erotic love and genital acts.*" (Italics in the original.) And marriage is the only way such acts can be legitimated, whether homosexual or heterosexual."

The view from the other end of the spectrum agrees that marriage is the issue, but from a hopeful stance. Whether or not the Resolution's framers so intended, its wording *should* be seen to refer to marriage – "one sacramental, ecclesial, and covenantal rite of marriage for two women, two men, or a woman and a man." To see the Resolution as referring merely to a "blessing of same-sex unions" different from marriage would be a tortuous attempt to side-step the real issue. Blessing a union without recognizing the vows "is to deny the validity of their relationship and

commitment.” To “honor love and commitment between persons of the same sex” is to honor those persons’ vows of love and commitment. And this is marriage. So, both ends of the spectrum agree that marriage is the issue. The division is over whether or not same-sex marriage is possible and/or desirable within the Christian context.

These polar opposites, however, were not the only views expressed. There is a middle ground occupied by three similar but not identical positions:

- Those who would very much like to see the church authorize same-sex blessing and/or marriage but do not see a consensus that would allow it without unacceptable divisions within the church. For pragmatic reasons they counsel patience and further work to obtain greater awareness and sensitivity to the issues of love and justice involved.
- Those who think same-sex unions are valuable and should in some way be “blessed” but that they are not and cannot properly be seen as “marriage.” They call for some kind of rite that would honor the unions but maintain a difference from official marriage rites.
- Those who, while favorably disposed to honor the integrity of faithful same-sex relationships, are, at least at this time, reluctant to go in any direction that would suggest official sanction. From this stance, any kind of rite that the church, at least at the national level, might compose, would implicitly constitute such sanction.

All five of these locations on the spectrum of views contain understandings of what “marriage” itself is. This report will look more closely at this issue under “Theological Considerations” below.

The Biblical Evidence

The biblical references cited most frequently in the debate about same-sex unions cluster around two issues: heterosexual marriage as the norm for sexual relationships, and condemnation of homosexual relationships.

Regarding the former, the normative status of heterosexual marriage, the primary site is Genesis 2:24: “Therefore a man leaves his father and his mother and clings to his wife, and they became one flesh.”

The primary texts condemning homosexual relations are:

“You shall not lie with a male as with a woman; it is an abomination.” (Leviticus 18:22) “If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them.” (Leviticus 20:13) “... and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.” (Romans 1:27) “Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, ...” (1 Corinthians 6:9)

(References to the Genesis account of “the sin of Sodom” (Genesis 18:5ff) are generally seen as too ambiguous about exactly what constituted the “sin” to merit inclusion in this list.)

The Genesis 2 text, to which Jesus refers in reply to the question about divorce (Matthew 19:4-6) is cited by opponents of same-sex marriage as *the* biblical basis for marriage. And, indeed, scholars on all sides of the question agree that the Bible's norm for marriage is a heterosexual one. The division on this issue, as on the condemnation of homosexual relationships, occurs over how the passages are to be interpreted relative to today's issues.

On the one hand, opponents of any form of liturgy that suggests recognizing the legitimacy of same-sex unions maintain that what is at stake is the authority of the Bible itself. Articles VI and XX of the Articles of Religion, the Chicago/Lambeth Quadrilateral, and the Ordination Vow, all unanimously affirm the Bible to be "the word of God written" which contains inherent authority over the church and its members. It contains doctrinal and ethical norms that can be appealed to as a rule and standard of faith. And its revelational unity applies not only to the Old and New Testaments but extends to the church today in its life and councils. To maintain that the Bible can legitimately be interpreted differently in the light of today's conditions by the guidance of the Holy Spirit opens the door for church leaders to impose their own agenda without need to justify it from the express warrant of Scripture.

Countering this position, proponents of same-sex marriage argue that the Bible must not be used out of its context to resolve present-day issues. Many respected biblical scholars would agree. In spite of the apparent unanimity of the biblical passages, Scripture and tradition do not speak to the question *as it is being posed today*. Certainly marriage in biblical times was seen as exclusively heterosexual. Concern about marriage, however, was much more focused on matters of legitimacy – property inheritance and succession – than about ethics or personal relationships of love and commitment. In the ancient Near East, marriage was a property relationship in which the husband owned the wife; it had little to do with a relationship of partners. Nothing in Scripture deals directly with faithful life partnerships between two people of the same sex. Israel reframed the concept of marriage in successive stages and the Christian Church has continued to do so.

And while biblical material that refers at all to same-sex sexual intercourse is almost always hostile, the texts all presuppose a *heterosexual* person engaging in "unnatural" sexual activity. In none of this is the question of faithful life partnerships between two people of the same sex addressed. The faithful commitment of same-sex partners, *who are by their nature homosexual*, is not at all the same as the promiscuous engagement by heterosexual men in sexual relationships with boys or men. When the Bible does not address the questions being asked today, the only alternative to seeking the *Spirit* of Scripture, which proponents deem most appropriate, is to impose ill-fitting prescriptions and proscriptions that suit the agenda of those who impose them.

Theological Considerations

The church's theology of marriage according to its purpose and nature has been open and evolving historically. In terms of the purpose of marriage, from the time of Augustine until the Reformation, the church taught that marriage had three purposes: *fides* (fidelity), *proles* (offspring), and *sacramentum* (mystery or solemn obligation). But in the Parson's Tale in Chaucer's *Canterbury Tales*, there is introduced the concept that marriage was for three slightly different purposes, – first, for the procreation of children, then for a remedy against sexual frustration, and finally for companionship. In the introduction to the marriage rite in the first Book

of Common Prayer (1549) Cranmer presented the same list which had appeared in Chaucer. But Martin Bucer, commenting on Cranmer's 1549 rite, argued that "three causes for matrimony are enumerated, that is children, a remedy, and mutual help, and I should prefer what is placed third among the causes for marriage might be in the first place, because it is first."

In the introduction to the rite in the 1928 American book this list of three purposes did not appear and, instead, marriage was simply called "an honorable estate, instituted of God, signifying unto us the mystical union betwixt Christ and his Church." It was not until 1949 that, in the face of an increasing rate of divorce, General Convention mandated the signing of a Declaration of Intent at every marriage and in the Declaration listed companionship as the first purpose of marriage. In the Canadian prayer book of 1959, the three reasons were listed in a different order, with procreation in the second place. Then in the 1975 draft of the English book, Cranmer's third reason was put first, thus at last taking up Bucer's suggestion that the companionship aspect of marriage be listed as primary and most important. The 1979 American book followed suit by listing the purposes as the couple's "mutual joy ... the help and comfort given one another ... and, when it is God's will, the procreation of children and their nurture in the knowledge and love of the Lord" (BCP, 423). Thus, while marriage for Cranmer was above all for the procreation of children, our modern rites emphasize the significance of relationship and the joys of sexuality.

There are, thus, an erotic purpose ("mutual joy"), a social purpose ("help and comfort given one another"), and a biological purpose ("procreation of children"). Proponents of same-sex marriage note that in the order of precedence preferred by Bucer and adopted in the present Book of Common Prayer same-sex persons fulfill the first two purposes at least as well as heterosexual couples. Indeed, given the history of subordination and not infrequent abuse of women in heterosexual marriage, homosexual partners have an admirable record of honoring these purposes. In the view of the proponents, only if the third purpose, the procreation of children, is insisted upon as essential to marriage can denial of marriage to same-sex couples be supported. In many people's rethinking, companionship takes precedence over procreation, and fidelity over fertility.

But can the procreative purpose be easily put aside? "So God created humankind in his image, in the image of God he created them, male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the Earth.'" (Genesis 1:27, 28) It would seem, therefore, that the purpose of marriage is, simply, the survival and flourishing of the human race.

But unless – as even the present Prayer Book rite does not maintain – there must be biological offspring from the marriage union, the generativity displayed by many same-sex couples in extending their nurturing and creative care to persons beyond their own exclusive union may well be seen as fulfilling this third, procreative, purpose of marriage.

Appeal is, indeed, made to the Jahwist account (Genesis 2:4b-3:24, earlier chronologically than the Genesis 1 Priestly version) which describes the creation by God of man and woman as being for companionship, instead of being tied to nature or to forming a people. Here is the basis for the emphasis on care for one another.

As for the erotic purpose, when in Genesis 2:24 the man says “This at last is bone of my bones and flesh of my flesh” is his response only a recognition of *another* human being, or is it the longed for *opposite*. Is the erotic level in marriage concerned with the yearning the male senses for the female form, and the female receiving those attentions, as some opponents suggest? Is this solely a sexual-genital attraction, or can it be an expression and a means for its transmutation into a relationship of love that cares for the other for the other’s sake? And, if it can, could also the erotic yearning between persons of the same sex be so elevated? It is in answering these questions that the polar ends of the theological spectrum differ.

A major contention of those scholars opposed to same-sex marriage is that same-sex marriage is so bound up ideologically with “the ethic of intimacy” that it cannot be adapted to the requirements of classical Christian marriage but will further confuse Christians struggling with the allurements of contemporary culture. Citing Tim Stafford, *The Sexual Christian* (Wheaton, IL: Victor Books, 1989) pp. 15-19, “the ethic of intimacy” is characterized by an invariably positive view of sex, personal and repeated consent to sex by autonomous individuals, the search for “compatibility” among partners, sex as a private matter, sex with no necessary consequences, no double standard between men and women, and “maturity” (age 16 and above) as a prerequisite for sex. In marriage, sexual intimacy is one goal of a larger design, whereas, it is maintained, in other relationships sexual intimacy is the instrument of self-realization.

Long-time same-sex partners, not surprisingly, reject this characterization of their relationships. Faithful monogamous relationships between same-sex partners are built on much stronger foundations than mere “self-realization.” The loving care given to AIDS-afflicted partners, enduring with compassion the suffering of the beloved, testifies to the depth of the relationship.

The social purpose, “the help and comfort given one another,” flows out of the “erotic,” which is a physical expression of this greater spiritual reality. While marriage may be preceded by erotic courtship and fulfilled in sexual delight, the union of man and woman brings about a new reality, a society. As Christian circles developed their thinking about marriage and the metaphor of the marriage between Christ and his Church took the fore, the new society created by marriage was seen as a “little church” within the larger Church. Marriage, then, is an ecclesial matter and not one simply between the two persons.

Can same-sex marriages fill this social/ecclesial purpose? Not if, as some maintain, the relationship between the two partners is a merely erotic one. Engaging in physical acts of love is not the same as marital communion because the union would not be of two sexes into one flesh. Homosexual partners, however, regard such an argument as a circular one – the necessity of two sexes is built into the definition, not derived by any kind of logic – and it is a view that shows no awareness of the depth of love, tenderness, and caring that such partnerships contain. To suggest that the kind of intimacy shared by homosexual persons is always to be equated with the “ethics of intimacy” thus defined is insulting. Such generalizations are as unfair to homosexual persons as they would be if similarly applied to heterosexual persons.

Citing Roger Scruton, *Sexual Desire: A Moral Philosophy of the Erotic* (New York: Free Press, 1986, p. 81), some assert that an essential feature of mature sexual desire is “the opening of the self to the mystery of another gender”:

Desire directed toward the other gender elicits not its simulacrum but its complement. Male desire evokes the loyalty which neutralizes its vagrant impulse; female desire evokes the conquering urge which overcomes its hesitations. Often, of course, this complementarity can be re-created, either momentarily, in play, or permanently, by members of the same sex.

. . . but to say that complementary desire can be “recreated,” some point out, admits a fundamental difference between a natural and an artificial impulse.

This argument concentrates on the genital and gender aspects of marriage. *Eros*, love as desire, can, indeed, be directed to the sexual otherness that exists between male and female; it can also be directed toward the more radical otherness that exists between any two persons *as persons*. The Divine Trinity is a relationship of love between *personae* who are distinguished, not by gender, but by their sheer otherness. Is it not more true to the nature of married love at its best that the married partners open themselves to the mystery of another person? And – once again in married love at its best – with the erotic desire is commingled the *agape* in which the other is loved for his or her sheer otherness.

It is this transformation of sexuality that forms the basis of the movement from contract to covenant. And when referring to marriage it is no longer in order to achieve or realize something else, but is a mutual commitment to love one another for better or for worse, regardless of any consequences.

In the 1979 American book, for the first time in the history of the Prayer Book marriage rites, marriage is called a “covenant.” How the Episcopal Church came to this new covenantal understanding of the nature of marriage is not exactly clear. Perhaps the term was attractive because, both biblical and patristic in origin, it seemed to provide a genuine way forward for both Roman Catholics and Protestants trying to find common ecumenical ground in an increasingly alien society. Or perhaps the term – far more than that for a contract, with its individualistic connotation – made sense because seen as a covenant, marriage carried an ecclesial meaning: in the scriptures the *berith* established at Sinai was between God and all the people of Israel.

“Covenant” implies a superior who offers the covenant and a subordinate who accepts it. So God extends the covenant to Israel and Israel is bound to the terms of God’s covenant. As applied to the relationship between God and Israel and between Christ and the Church this implication is foundational. Within marriage, however, the covenant metaphor is two-edged. On the one hand, marriage itself can be seen as a covenant offered by God to the couple who, in accepting it, form a “mini-church.” On the other, as Paul demonstrates, the marriage covenant between Christ and his Church can be extrapolated to the dominance of husband over wife. The latter imagery is being roundly rejected, not only by “liberationists” but by the language of the Prayer Book rites of recent years.

Is marriage a sacrament? A sacrament is an act of committed union between an individual and either another individual or an institution. In antiquity it was by means of a *sacramentum* that by an oath one bound oneself to and became a soldier of the Roman army. A sacrament is also a communal act. Like a covenant, it can never be a merely individual matter, nor can it involve only two or more individuals *as individuals*. Both opponents and proponents of same-sex unions agree

that the issue is an *ecclesial* one. The church implies that the liturgical celebration of a marriage is a public ritual blessing on what has taken place and will continue to unfold, by God's grace, in the lives of the couple. The ritual is the outward sign of the interior grace of the presence and action of God in their lives.

Is "what has taken place and will continue to unfold" the fruit of "the interior grace of the presence and action of God" in the case of same-sex unions? Or is the very fact that these unions are homosexual sufficient grounds for denying their graced nature? If one takes the stance that biblical texts cannot be contextually interpreted – that such "interpretation" is really "revision" – the answer is clear. Homosexual acts are *per se* sinful and cannot be blessed. On the other hand, a significant number of biblical scholars – addressing the hermeneutical question in general, without any particular agenda – insist that the only appropriate way to understand the Bible is to understand it in its context.

Pastoral Considerations

The sinfulness or lack of sinfulness of homosexual acts is an issue that at present is up in the air. Evidence that homosexuality is genetically caused is suggestive but not conclusive. The virtually unanimous testimony of homosexual persons, however, is that homosexuality as they experience it is not a volitional choice. If morality has to do with choice, then, being homosexual cannot be considered sinful. This is the position taken in General Convention resolution commending the homosexual persons to the church's ministrations and pastoral care. But while a person may have no choice about his or her sexual orientation, the same cannot be said about acting out that orientation in genital behavior.

If one allows that the biblical condemnations of homosexual acts are aimed at the promiscuous activities of heterosexual men and the issue of sexual activity on the part of persons whose given state is homosexual is left unaddressed, how is the moral question to be resolved? For some people the immediate answer might seem to be that homosexual acts are "unnatural."

Although there is reference to natural law among those doing theology on the subject of same sex relationships – the Thomist idea of natural law as containing a number of detailed moral prescriptions – there is little precedent in classical Anglicanism for an appeal to natural law as a mode of moral discourse. The Anglican idea of natural theology is not a fixed set of laws but an ability to reason, expressed almost instinctively in the requirement to honor God and all persons made in God's image. The details of how to act this out in specific circumstances are left to our discernment in the company of the Spirit.

To call something "unnatural" in the sense of "contrary to nature" would require, first, that there be a continuing and unchangeable "nature" that uniformly and constantly underlies and defines the reality in question. It is now, however, widely recognized that much if not all of what had in earlier times been assumed to possess this quality is in fact "socially constructed." Something is "unnatural" if it violates the culturally accepted norms of "what ought to be."

In the case of homosexual acts such norms are not to be lightly ignored. On the other hand, they cannot carry the weight of eternally binding moral laws. Seemingly a large number of people in our nation view homosexual acts as not "what ought to be." Over the last few years, however,

there has been a noticeable shift regarding this. Where a majority of the nation as a whole, according to most polls, is opposed to legal regularization of same-sex unions, there is evidence that a sizeable number of members of the Episcopal Church may be favorably disposed to the blessing of same-sex unions. (This information comes from the church's study of human sexuality, reported in the Blue Book for the 71st General Convention, page 338. It does not represent a general sampling of the entire church, but of those who participated in the Church-sponsored dialogues on human sexuality.)

Polls, no matter how carefully crafted, cannot be allowed to dictate moral issues. However, to claim that homosexual acts in all cases, even between faithful, committed, monogamous persons, are immoral is a position that many faithful Christians cannot take. Other equally faithful Christians do take it. Clearly, there is no immediately available alternative that will satisfy all.

What alternatives or options might be considered?

Options the Church Might Consider

A. Continue to emphasize the teaching that the right and proper context for genital sexual relations is within heterosexual marriage.

This position would affirm the traditional teaching of the church and offer a clear message to all persons with regard to the purposes of human sexuality. It is in line with the teaching of most of the other churches and would affirm the understanding of many Christians. Gay and lesbian persons would continue to be given all other pastoral ministries of the church and would be supported in their full civil rights and protections.

B. Have the Standing Liturgical Commission devise a rite or rites of marriage to be authorized for use equally with heterosexual or homosexual couples.

This is an option favored by a number of gay and lesbian persons on the grounds that it affirms the equal and identical nature of unions between any two people who are willing to commit themselves to a faithful and life-long union. Obviously this would not meet with the approval of those who are opposed to any official sanctioning of same-sex unions. Even within the homosexual community there are difficulties with it as expressed here. The primary sticking point is with the commitment to a *life-long* union. The issue is not about unwillingness to *intend* that the relationship be "until death us do part." It is rather the absence, as canon law now stands, of any provision comparable to that offered to heterosexual couples for situations in which the marriage has died. Without such provision, homosexual marriages containing such a vow would force the couple either to living out a relationship that was no longer alive or to violating their vows.

Those who aver, either fearfully or hopefully, that full-blown sacramental marriage for same-sex persons would mean a rethinking of the nature of marriage are clearly correct. The present canonical provisions for remarriage after divorce were arrived at in piecemeal fashion, without due consideration of what they implied for marriage itself. Furthermore, in allowing remarriage after divorce without providing any liturgy for ritualizing the passage from married to single state the church has failed at another level to think through its theology of marriage. More than that, the different imaging that homosexual and heterosexual marriages would hold up for the church

require that marriage as such needs rethinking. This could offer an occasion to reexamine the nature and purpose of human relationships in general and to explore ways in which marriage practices have been oppressive, especially to women. It could allow us to think through afresh the relation of sacramental and civil goals. Clarifying the similarities and differences between marriage and the blessing of same sex unions could result in an improved theology and pastoral care for both groups.

Thus, this alternative, besides being completely unacceptable to a portion of the church's membership, would require more thorough background thought about the nature of marriage than could be hoped for by a simple commissioning of the construction of a new rite.

On a yet more obvious level, until or unless the civil authorities decide to license same-sex marriages, with all the legal and financial implications that would be involved, the question of the church's use of a marriage rite for same-sex couples is moot. It does, however, point up the issue of the close linkage between church and civil authorities and whether it is appropriate for the church to continue being an agent of the state.

C. Have the Standing Liturgical Commission develop a rite or rites that would officially bestow the church's blessing on same-sex unions but would clearly not be the same as sacramental marriage.

Once again, people opposed to the church's sanctioning same-sex unions could not accept this alternative. It is not at all certain that many gay and lesbian couples would accept it either. Gay men and lesbians would probably react in a variety of ways to the provision of such a rite. Some intensely alienated from organized Christianity might be hostile to *any* attempt by the church to pronounce on the legitimacy of their relationship. A half-way measure such as this would certainly not decrease their alienation. Others would find such a blessing of their unions unnecessary. Comfortable in their relationship, they would see no merit to an action that did nothing about their civil and financial rights.

An alternative that would provide official, church-wide blessing of same-sex unions could not be adopted without creating division – possibly schism – to a degree that many Episcopalians would find unacceptable. Doubtless many others would support such a move. Such Christians would be heartened by the church's courage in offering such a rite. They would experience relief at what they would experience as the church's movement toward increased justice for her gay and lesbian members. They would rejoice to see same-sex couples afforded the same, or at least comparable, opportunity for support within the church that is currently offered to heterosexual couples.

D. Accept the ambiguity of the present situation and affirm the duty of local pastors to respond pastorally to the needs of their parishioners.

If it be not possible for the church at this time officially, with the sanction of General Convention, to bless same-sex unions, what is to be done about the consciences of Christian people? People who are asked to act against their consciences are being asked to act against themselves. Their self-understanding and life are then separated. Alienation and loss of identity are the result. For this reason moral theology ranks the honoring of conscience among the most fundamental of obligations, both for individuals and for the community.

In this issue, at least two sets of persons are having their consciences threatened: those who view same-sex unions as contrary to Christian faith and those who are presently required to live in circumstances that refuse to honor their conscientiously adopted relationships. This, as the earlier question of the ordination of women, pushes the church to think more deeply about its own nature. The question of blessing same-sex unions raises more than issues of sexuality. It raises the question of the church itself.

In this regard, theological principles genuinely central to the Christian faith are a profitable place to focus, such as the Trinity and the reign of God. Many theologians have suggested that the Triune community is the model for every human society. The Trinity is a story about how three very different Persons can yet be one God. No matter how intimate the union between the three Divine Persons may be, through the Spirit, in particular, they invite all creation to share in their love. Human communities called into being by the Triune God must learn how to maintain true union in spite of great differences. The church, as the community of the Holy Spirit is preeminently such a community.

Yet the further question remains: how much acceptance and support can the community provide and remain a community? In this sense, the conflict of conscience poses the larger question of the nature of Christian faith that binds the church together as a community of individuals and as a communion of particular communities. As Wayne Meeks (*The Origins of Christian Morality*, New Haven, CT: Yale University Press, 1993, page 216) has asked, restating the question of the early church, “How much unity is achievable? How much diversity is tolerable?”

Within the boundaries of these, as yet, unanswered questions, the “pastoral duty” of local pastors might be approximately delineated in these terms:

- a. Action should be taken with the full knowledge of the bishop.
- b. Action should be taken only when persons known and respected within the congregation present themselves. Deciding an issue in the abstract can be mischief-producing rather than educative.
- c. Action should be taken only after careful airing within the congregation of the issues involved – again, not in the abstract, but in regard to the specific situation at hand. The question of conscience, for all the members of the congregation, should be discussed along with the questions of justice and love.
- d. When the willingness of the congregation to stand with their gay or lesbian couple, not only within the boundaries of congregational life but also in the community at large has been established, the union may be blessed in a public rite.
- e. The rite used should be composed in such a way as to allow the couple to affirm their love and commitment to each other and to their intent that the union be life-long. Prayers asking God’s blessing on them and God’s grace in assisting them to live together in love and fidelity would be appropriate.

Such a more pastoral approach, however, would satisfy no one completely and might cause some to leave the church.

The ambiguity involved in such a position is also both a curse and a blessing. It often feels uncomfortable not to have clear answers and authoritative direction. Some believe the church has a duty to provide guidance by making clear and definitive answers to each of the complex questions of life. In this case the arguments from both opposing ends of the spectrum make it clear that ambiguity prevails. Ambiguity can be seen as sometimes a blessing in that it gives little ground and no support for win-lose decisions. If the church were to decide to condemn homosexual unions, some would have won, but others would have lost.

But this would not reflect the strength of our Anglican heritage. England underwent centuries of experience learning the essential value of compromise and “loyal opposition.” Anglicanism has refused to adopt an authoritative *magisterium* or confessional stance. It has never insisted on deciding for one side of a truly ambiguous question at the expense of the values represented in its opposite.

Anglicanism’s authority has consistently grown from pastoral decisions rather than ideological ones. We have decided what most faithfully cares for the life and unity of the church and its people by prayerfully responding to the concrete problems and concerns of the people as they arise. In the Episcopal Church in the United States, the diocese has historically been the basic unit of the church. Thus, typically, such responses occur at the level of parish and diocese.

A Minority Report in reference to Resolution C042s

The Theology Committee of the House of Bishops has apparently met only once, and briefly, since the 1994 Convention, but a joint sub-committee of the Theology Committee and the Standing Liturgical Committee met and solicited a survey from various scholars who, as the Majority Report indicates, “represent a wide spectrum of opinion on the subject under consideration.” The results of this survey were then given to the sub-committee which was asked to write a first draft of the report. This was circulated and suggestions were solicited from the full membership of both groups late in the Fall of 1996. The time for response was very brief before a second draft was produced and circulated in early December. This second draft is the Majority Report. For various reasons, at least some of them economic, full meetings to address the issue were never held. Understanding the difficulties involved in getting the two groups together to engage in serious dialogue does not remove the sense that the report has not been given the serious attention it deserves. The issue under consideration is admittedly a controversial one. Both sides of the debate would be willing to admit that to recommend the approval of a change in the current policy of the church would be a major departure from the long-standing ecumenical consensus on the subject. It is disappointing to receive a report which deals with so weighty a matter in such summary fashion.

This Minority Report springs from concern about the process by which the Majority Report was produced, from questions about the methodology of the report, and from frank disagreement with the tilt or bias of the report.

A community of faith becomes a community of faith when it agrees to a set of formative or foundational beliefs. A dialectical approach to a theological question in which one of its foundational teachings can be characterized as simply one of the “extremes” can lead in only one direction, and that is the eventual denial of the foundational teaching.

It would be wrong, of course, to place the traditional Christian teaching about marriage and sexual behavior along side the major foundational beliefs of the Christian community, such as the Resurrection and the Incarnation. But since that teaching traces some of its roots to the Seventh Commandment, and to Jesus' teaching about marriage, it is equally irresponsible to place it among the "adiaphora," in such a way as to make it simply optional.

Methodology

The result of such a Hegelian or dialectical approach can be seen in the presentation of a number of "options," theological, moral, and political. They may be categorized in the following way:

Theological and Moral

- Traditional No Same-Sex Marriages or Blessings Ever
- Liberationist Same-Sex Marriage Now
- Mediating # 1 Marriage or Blessings Later
- Mediating # 2 No Marriage but Blessings
- Mediating # 3 Unofficial, local option, perhaps Blessings later

Political

- Traditional Heterosexual Marriage only
- Liberationist Develop Same-Sex Marriage Rites
- Mediating # 1 Develop Same-Sex Blessing Rite
- Mediating # 2 Live with present ambiguity

This approach, as attractive as it may seem to those faced with a very difficult decision, is wrong in that it hides the historic priority of the traditional teaching in a thicket of "options," treating it as one of the "extremes." The result is to make a departure from that teaching appear as the classic Anglican "via media." In fact, just the opposite is true.

The true Anglican *via media* is to seek unity in doctrinal essentials and to respect the historic traditions of the church, requiring the burden of proof to come from those who would make radical alterations. That such a burden of proof has not been forthcoming is admitted by the Majority Report when it says, "The sinfulness or lack of sinfulness of homosexual acts is an issue that at present is up in the air." To a body which must give moral and ethical guidance to its members, such a statement should be a red flag advising extreme caution.

Despite all of the controversy of the past twenty years, official Episcopal Church statements, including those from the 1994 General Convention, have followed such a caution when faced with challenges to the church's traditional teaching. The priority of the this teaching has, of course, been disputed by many bishops supporting the "Koinonia Statement," but their views have not been endorsed by the General Convention. The Righter verdict did not alter the traditional teaching, but only denied that dissenters could not be presented for trial.

The spectrum approach is misleading in that it minimizes the weight of all previous church teaching. The presentation of "mediating positions" is illusory, since they are not mediating at all. All of them are in agreement with the liberationist principle that the male/female criterion of

marriage is optional, and all lead to the eventual authorization of same-sex unions, whether called marriages or not. Local option may sound reasonable, but to permit it is to obligate the whole church. We offer no local option on racism, for example. To use a somewhat flawed analogy, if states were given the option of devaluing the currency to meet their own fiscal needs, the economy of the whole nation would be affected.

Sacramental Marriage is the Issue

There can be little doubt that marriage is the issue. The entire report is couched in terms of marriage, and the language commending those living in committed, monogamous, homosexual relationships is marital language.

The Majority Report points out that both “extremes” agree that Resolution CO42s involves the revising the church’s doctrine of marriage. Traditionalists argue that the nature of the man/woman relationship, and the terms of the marriage covenant are God-given, and that the Church lacks authority to make such a change. Liberationists argue that marriage is culturally relative, and that therefore the church does have such authority.

The need to be clear about the meaning of marriage, or of any rite that looks like marriage, is crucial to the self-understanding of the Christian Church. As the Prayer Book, says, marriage “signifies to us the mystery of the union of Christ and his Church.” It should be evident to all that revision of that powerful symbol is “not to be entered into unadvisedly or lightly.”

The Majority Report, on the other hand, seems to indicate that by experimenting with semi-official same-sex unions, the “experience” of what marriage really is in our day and time will somehow be “clarified.” “...The different imaging that homosexual and heterosexual marriages would hold up for the church *require* (italics added) that marriage as such needs rethinking.”

A theological methodology which recommends, “do it first, then think about it” is hardly a responsible one.

Even more troubling is the paragraph on same-sex marriages where the normative nature of heterosexual marriage is questioned. It states, “the necessity of two sexes is ...not derived by any kind of logic.” Quite apart from the issue of whether it might be derived by revelation, such a line of reasoning would leave little room for the church to question other forms of sexual configurations, such as polygamy and bisexual relationships.

The Biblical Evidence

The report admits that “the Bible’s norm for marriage is a heterosexual one.” However, it goes on to suggest that the biblical norm does not address today’s situation. In one place, it even suggests that conservative scholars fail to see that “the only appropriate way to understand the Bible is to understand it in its context.” This is ingenuous.

The report’s minimal selection of “primary texts condemning homosexual relations” make it appear that they are very few. In fact, if all texts referring to adultery and fornication were to be included, the list would be a great deal longer.

The contention that the texts hostile to homosexual intercourse “all presuppose a heterosexual person engaging in ‘unnatural’ sexual activity” is a highly suspect and debatable interpretation. Besides which, the unspoken assumption that if a particular behavior can be shown to be “natural,” it must be approved, if not encouraged, by the Christian community is a red herring which unnecessarily confuses the issue. In our fallen state, virtue is always “unnatural.”

The only place in the New Testament where the words “natural” and “unnatural” are used with regard to sexual behavior are in Romans 1:26-27, where Paul uses them in reference to the Creation story where unfallen nature is represented by male and female.

Elsewhere, the teaching of the Gospels and of the Pauline letters is univocal in asserting that condemnation is reserved for what, in the fallen creation, has become “natural,” and praise is bestowed on the “unnatural.” “The works of the flesh (“natural” fallen humanity) are obvious: fornication, impurity, licentiousness, etc. (Gal. 5:19-21) And praise is reserved for those who “have crucified the flesh with its passions and desires,” and therefore produce the fruit of the Spirit (not the fruit of “nature”) such as “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.”

The words of Jesus are similar, “out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander.” (Matt. 15:19) And at the Last Judgment, those who have engaged in the “unnatural,” i.e., chosen and Spirit-led, acts of feeding the hungry, clothing the naked, housing the homeless, etc. are the ones to hear, “Come, you that are blessed by my Father.”

The fact that such virtues as courage, integrity, fidelity, and honesty are almost universally applauded is indicative of the value we place on unnatural activity. Courage has no meaning unless our natural tendency is to be cowardly, and fidelity is an empty word unless we are naturally unfaithful.

Pastoral Considerations

The Majority Report inadvertently confuses the issue when it says, “If the church were to decide to condemn homosexual unions, some would have won, but others would have lost.” The language is unnecessarily inflammatory. No question of “condemning” has been raised. To decline to authorize something is far from condemning it. If anything, the Episcopal church has taken great pains in recent years to affirm that, in the words of the Majority Report, “gay and lesbian persons would continue to be given all other pastoral ministries of the Church and supported in their full civil rights and protections.” The phrase also seems to indicate that by failing to authorize same-sex marriages, something would be taken away from gay and lesbian people. That simply is not true. A thing that has not been given cannot be taken away.

The primary pastoral consideration is how the church, as a community of faith, deals with those of its members who experience a discontinuity with the church’s teaching. Needless to say, that includes all of us at one time or another. All people, inside and outside the church are to be treated with great love, humility, and respect. There is no room for self-righteousness on anyone’s part.

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At the present time, and under its current official teaching, this means that the church must struggle to find the most appropriate form of extending the love of Christ to its homosexual members. That this is done well in many individual cases is beyond dispute, and no doubt a heightened awareness of the pain suffered by many such people will lead us to continue and improve such pastoral care.

In T.S. Eliot's play, "Murder in the Cathedral," Thomas a Beckett, wrestling with his conscience, cries, "This is the last and greatest treason, to do the right thing for the wrong reason."

The tilt or bias of the Majority Report offers perhaps an even more dangerous seduction, "to do the wrong thing for the right reasons."

The "right reasons" would be a desire to alleviate the suffering experienced by many people whose sexual behavior has often made them the object of covert ridicule and overt persecution, to correct past injustices perpetrated in the name of religion against homosexual people, and to demonstrate compassion and "inclusivity" toward those so frequently marginalized by both church and society. The "wrong thing" would be for the Christian Church to capitulate to the current pressure to normalize or bless same-sex marriages.

A temporary moratorium might not satisfy any of the parties to the debate, but would appear to be the only responsible way ahead. Given the complexity of the issue, and of the enormous ecumenical implications of attempting to alter unilaterally such a fundamental church teaching, serious conversation with other parts of the Anglican Communion, as well as with our ecumenical partners appears to be urgently required.

Respectfully submitted on January 8, 1997 by the following members of the Theology Committee of the House of Bishops:

David S. Ball, Charles F. Duvall, William C. Frey

The Standing Commission on the Church in Metropolitan Areas

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The Rt. Rev. Bertram Nelson Herlong (Tennessee) 2000
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The Rev. Dr. Winston Ching, *Staff Liaison*

SUMMARY OF THE COMMISSION'S WORK

Introduction

The strength of the Episcopal Church in metropolitan areas depends upon the vitality of its congregations. This was the principle that guided the work of the Standing Commission on the Church in Metropolitan Areas during this past triennium. The Commission built on its previous work in the areas of racism, economic justice, and community development to consider the challenges, development, and effectiveness of metropolitan congregations. We discovered possibilities and hope for congregations and for their presence and effect within the metropolitan communities of which they are a part.

Premises

Certain premises are at the heart of the work of the Commission and this report:

1. God calls the church to a mission of reconciliation and renewal in the world which God has created and redeemed. This mission is carried out by all baptized people within communities of faith.
2. God equips communities of faith with grace and power to do the ministry of reconciliation through service, prayer, and proclamation. Indeed, God is in charge and does not abandon the People of God.
3. Effective and vital congregations are integral and essential for the ministry of the church in metropolitan areas. The presence of the church's mission in metropolitan areas depends largely upon congregations in these communities.
4. The development of congregations in metropolitan areas throughout the nine provinces of the Episcopal Church is of paramount importance to the life and vitality of this church. The

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process of urbanization continues. The majority of American people live in metropolitan areas (77.5% - A. Rothage) with half of the nation's population living in 39 major metropolitan areas within the United States. Effective congregational life and ministry in these areas furthers the mission of the church (as it does in rural areas).

5. There are models and resources for the development of congregations in metropolitan areas (both in the United States and overseas). Vital congregations and organizations for congregational development exist and serve the church in significant ways.
6. This is a critical time for the development of congregations within metropolitan areas. At one and the same time, congregations are stretched in terms of their financial and leadership resources even as they possess real assets and abundance for ministry.
7. The empowerment of local congregations for effective ministry is a major purpose and goal for the church at all levels. It is happening at various levels and in creative ways. Stories need to be told and intentional structures developed.

The Work of the Standing Commission

The Standing Commission sought to learn more about the life of congregations and the resources for their development. To that end it met with experts in the field including: Dr. James Wind of the Alban Institute, Dr. Craig Dykstra and Dr. Fred Hofheinz of the Lilly Endowment, Dr. David Bodenheimer and Dr. Monty Hulse of the POLIS Center of Indiana University, Ms. Katherine Tyler Scott of Trustee Leadership Development and the Rev. Ronald Spann of the Church of the Messiah (Detroit). The Commission learned more about the realities of congregational life in metropolitan areas, the challenges which congregations face, and the possibilities for congregational development.

The Importance of Adaptive or Depth Work

The Standing Commission learned that it is critical for congregations to do adaptive or depth work as a foundation and basis for their development. The adaptive or depth work involves a congregation and its leadership going beyond usual daily issues of congregational management and life to the deeper issues of mission and purpose. This work is a process which involves substantial discernment of the core beliefs and actions of a congregation. It does not become captive to the moment but probes the history, mission, and context of a congregation. Adaptive and depth work is a strategic approach, viewing the larger picture of a congregation's life. It is proactive rather than reactive. The adaptive or depth work has a very beneficial effect for the congregation and its life. It contributes to the transformation of the congregation and results in vision and hope for the future.

The church cannot continue to do "business as usual," seeking and providing occasional and technical assistance to congregations. It needs to seek and provide structures and processes to do this adaptive and depth work. It is also necessary for the church to realize that vital congregations are not a form of parochialism. Instead, vital congregations contribute to the wider church and its capacity for ministry.

Elements of an Adaptive or Depth Approach to Congregational Life

The Standing Commission heard about the same elements of an adaptive or depth approach (although with different emphases) throughout its learning and reflection process. We learned that careful consideration given to these elements by vestry and other leaders assists the

transformation of the congregation and its ministry. For the purposes of this report the four elements will be named (per the work of Trustee Leadership Development) as history, mission, publics, and future.

History

Congregations need to understand their history as an important part of taking the broad view of the congregation's life. A serious review of and engagement with the history of the mission, people, and events of a congregation's life give a broader perspective for present decision making. It helps the congregation to read reality accurately out of a wider historical context, understanding an identity that has been shaped over time. This historical reflection is important for any congregation, but especially for metropolitan congregations, many of which possess long histories with exceptional turning points and changes.

Mission

Congregations need to know why they exist and (as Dr. Craig Dykstra put it) "whom the congregation worships." An important responsibility of congregational leaders is to examine the purpose of the congregation in the context of the wider purpose of the church. Mission definition is the congregation's process of discovering its self-understanding and internal integrity. The effective congregation is one that understands its purpose and is truly mission driven. It has reflected on its identity and is able to manifest this identity in word and in practice. Metropolitan congregations of all sizes and types are doing effective ministries in the rigorous and challenging circumstances of metropolitan settings throughout the nine provinces of the Episcopal Church. Clarity in identity, purpose, and mission strengthens their effectiveness and allows them to be "mission driven."

Publics

Leaders and congregations need to connect with the wider environment in which the congregation finds itself. This means probing and engaging the local context and discovering just where the congregation lives. A congregation cannot serve people whom it does not know, nor can it meet adaptive challenges unless it is aware of changes in its external environment. A congregation needs to identify its publics and reflect on their needs and hopes. There are many community assets for metropolitan congregations. However, congregations are often unaware of those assets for mission, because they have not engaged the wider context in a considered and intentional way. Partnerships are also essential to the mission of congregations in metropolitan areas. To form partnerships, congregations need to know their context, their potential partners, and their fellow sojourners in faith. Metropolitan congregations often exist in communities with considerable diversity. In this setting the congregation needs to understand and relate to that diversity by engaging its publics and context.

Future

A congregation is responsible for the discernment and visioning which enables it to move into the future. Leadership has a special responsibility in this area. A vision for the future is developed out of the leaders' work with history, identity, and context. Congregations that envision a future contribute to the spirit of hope and possibility within the wider community. They are able to articulate the faith that our God is the God of the future who brings people and communities of faith into new hope and new ministry. A congregation with a vision for its future has a positive

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and transforming affect on the community in which it finds itself. This is particularly important in metropolitan areas where congregations can be one of the few entities with vision and hope for a community.

Challenges to the Adaptive or Depth Work

The Standing Commission learned and was able to identify challenges to this adaptive work and to the depth consideration of the elements which have been identified in this report. One challenge is the daily financial and practical stresses faced by congregations in metropolitan areas. The threshold of financial viability for a “traditional” congregation grows higher all the time. This too is part of a wider reality. According to the Lilly Endowment’s extensive research in the funding of American religion, “All institutions of American religion are judged to be in financial trouble” (Dr. Fred Hofheinz). Congregations that live under such financial pressures find it difficult to move to the adaptive work and depth considerations.

However, the financial challenge is not the only one that was discovered, nor is it the most challenging. Anxiety and a lack of the sense of God’s efficacy and power in the world are even greater challenges. Many leaders are dispirited about the vitality and possibilities for congregations. New forms of leadership and deployment have not been utilized. Attention is not given to the diverse context of metropolitan life and the church’s response to that context’s diversity through worship, music, evangelism, and service. Proliferation of program has been attempted as a replacement for the adaptive and depth work of leaders and congregations in defining mission and envisioning the future.

Hope for the Development of Metropolitan Congregations

In spite of the challenges to doing the adaptive and depth work, there is great hope for the development of metropolitan congregations. A wide body of research and reflection in the area of congregational development for churches in metropolitan areas does exist. There are also several resources and organizations that are assisting in this work of congregational development. Several dioceses in the Episcopal Church are making this work a priority (a partial list includes Chicago, New York, Honduras, and Tennessee). In addition, institutions are emerging within the Episcopal Church which focus on congregational development and revitalization (including the Small Church Institute of the Dioceses of Tennessee, the Parish Development Institute of General Seminary, the Seabury Institute, and the Sewanee Congregational Development Institute). National organizations which provide useful resources for the adaptive and depth work also exist (including the Alban Institute and Trustee Leadership Development). Networks for mutual ministry and new leadership approaches in congregational life are to be found within the Episcopal Church. Very importantly, there are many examples of congregations throughout the church which are models of this adaptive and depth work.

All of the congregational development efforts listed here are attempting to contribute to the revitalization of congregations within the Episcopal Church. They have several areas of common focus. All of them are seeking to shape and equip leadership (both lay and ordained) for the church. They realize that well-equipped leadership and new forms of leadership are essential to the development of congregations. In addition, these efforts are pointing to the necessity of moving beyond the technical to the adaptive; beyond the surface of congregational life to issues of

depth. These efforts are not attempting to provide programs for congregations in a “cookie cutter” fashion, but to provide means for comprehensive congregational reflection and deep discernment.

FINANCIAL REPORT FOR THE 1995-97 TRIENNium

| | <i>1995</i> | <i>1996</i> | <i>1997</i> |
|-------------------------|------------------|-------------------|------------------|
| <i>Income</i> | | | |
| Budget | \$16,250 | \$16,250 | \$16,250 |
| <i>Expenses</i> | | | |
| Administrative | 0 | \$114 | 0 |
| Full Committee Meetings | 9,212 | 15,311 | 1,109 |
| Sub-Committee Meetings | 0 | 524 | 0 |
| <i>Total</i> | ----- \$9,212 | ----- \$15,949 | ----- \$1,109 |

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

The Standing Commission holds several conclusions and has prepared recommendations relating to those conclusions.

1. The Episcopal Church needs to recommit itself to congregations in the metropolitan areas of all nine provinces of the church. There is a rich heritage and considerable present vitality in the congregations of metropolitan areas. Congregational stories need to be shared widely and historical reflection on the church’s work in metropolitan areas encouraged.
2. The Episcopal Church should increase its awareness of the challenges that congregations face in metropolitan areas. Careful study of the situations faced by metropolitan congregations should be undertaken by local dioceses to assess trends and circumstances. At the same time, all levels of the Episcopal Church need to become more aware of the strengths, resources, and capacities for leadership and service that exist within these congregations.
3. The church is called to the intentional and specific development of metropolitan congregations through the development and utilization of new and existing leadership and congregational educational programs within dioceses and throughout the church. These programs help people to do the adaptive and depth work described in this report, thereby empowering laity and clergy for ministry.
4. The church must continue to raise up models of effective ministry and mission in metropolitan congregations for reflection and learning by the whole church. The Jubilee Ministries model of the Episcopal Church is an important example of this priority.
5. The church needs to encourage and support educational ministries of this church to utilize and develop a “depth” educational approach, training congregational leadership to do the adaptive work of reshaping congregational life and mission.
6. The church should develop financial and educational resources for metropolitan congregational development at every level. These efforts need to be comprehensive in their nature, building collaborations and networks for congregational development.

METROPOLITAN AREAS

There is a true sense of urgency in these conclusions and recommendations. The time for a focus on congregational life and vitality in metropolitan areas is now. The foundation of the call to do this work is the Baptismal Covenant itself, as it holds a powerful vision of servanthood and faithful ministry within communities of faith before the whole church.

There is substantial hope for the vision and mission of metropolitan congregations. God does empower leaders and provides for the potential transformation of congregations. There are useful structures for the enablement of leaders to undertake the adaptive and depth work regarding the mission and future of the congregations which they serve. The revitalization and renewal of congregations within metropolitan areas enhances the mutuality and cohesiveness which is essential for the church at all levels.

The work of congregational development within metropolitan areas is integral to the future of the Episcopal Church. It will contribute to the strength of the church and to the servanthood within the metropolitan areas where the church does its ministry. It will reflect the power of God at work in the world and will be a witness to "let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made."

Bibliography

- "Leadership Without Easy Answers," Ronald Heifetz
- "The Responsible Self," H. Reinhold Niehbur
- "Upon this Rock," Samuel Freedman
- "Trustee Education and the Congregational Board," James B. Lemler
- "Carries of Faith: Lessons from Congregational Studies," James P. Wind
- "Congregations: Their Power to Form and Transform," C.E. Nelson
- "Reshaping a Congregation for a New Future," Arlin Rothauge
- "Handbook for Congregational Studies," J. W. Carroo, C. S. Dudley, William McKinney

Congregational Development Resources

- The Seabury Institute, Seabury - Western Theological Seminary, Evanston, Dr. Arlin Rothauge
- The Parish Development Institute, The General Theological Seminary, New York City, The Rev. Robert Gallagher
- The Center for Ministries in Small Churches and the Congregational Development Institute, St. Luke's School of Theology, University of the South, Sewanee
- The Alban Institute, Washington D. C., Dr. James Wind
- Trustee Leadership Development, Indianapolis, Ms. Katherine Tyler Scott.
- The Cornerstone Project, New York City, Mr. William Craddock

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 |
|-------------------------|----------|----------|----------|
| <i>Expenses</i> | | | |
| Administrative | \$250 | \$300 | \$200 |
| Full Committee Meetings | 14,900 | 14,900 | 14,900 |
| Sub-Committee Meetings | 600 | 600 | 600 |
| | ----- | ----- | ----- |
| <i>Totals</i> | \$15,750 | \$15,800 | \$15,700 |

RESOLUTIONS

Resolution A083 Standing Commission on the Church in Metropolitan Areas Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of
2 General Convention the sum of \$47,250 for the triennium for the expenses of the Standing
3 Commission on the Church in Metropolitan Areas.

Resolution A084 Congregational Development: Provide Staff and Resources

- 1 *Resolved*, the House of _____ concurring, That the Executive Council assure the funding and
2 staffing of a full-time position in the area of congregational development in the 1998-2000
3 triennium; and be it further
4 *Resolved*, That among the responsibilities to be executed by this position shall be to:
5 - develop, compile, and distribute resources focused on new and imaginative ways of achieving
6 congregational transformation; and
7 - assist the formation and nurture of networks among dioceses, organizations, and congregations.

Resolution A085 Encourage Diocesan Strategies for Congregational Development

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention urges and
2 encourage dioceses with metropolitan areas to prepare overall and intentional strategies for
3 congregational development that:
4 - foster networks with other dioceses to learn, reflect and build on mutual experiences;
5 - utilize effective resources and organization for congregational leadership development;
6 - discover and affirm existing models of faithful and effective congregational ministries,
7 including the Jubilee Ministries model; and
8 - commit to becoming inclusive of the racial and ethnic diversity represented by communities and
9 individuals within metropolitan areas.

**The Council for the
Development of Ministry**

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MEMBERSHIP

Agency Board Representatives (1994-1997)

- Dr. Harold H. Brown, Board for Theological Education
- The Very Rev. Joel A. Gibson, Board for Church Deployment
- The Rev. Noreen P. Suriner, Church Pension Group
- The Very Rev. Guy F. Lytle III, Council of Seminary Deans
- The Rev. Bavi Rivera-Moore, Executive Council
- The Rt. Rev. F. Clayton Matthews, House of Bishops Committee on Pastoral Development,
Vice Chair
- The Rt. Rev. Robert H. Johnson, House of Bishops Committee on Ministry
- The Rev. Carolyn S. Keil, Standing Commission on the Church in Small Communities
- The Very Rev. J. Earl Cavanaugh, Standing Commission on Metropolitan Areas

Provincial Representatives

- Mr. Edward Farrell (Province I) 1998
- The Rev. Jorge M. Gutierrez (Province II) 2001
- The Rev. James C. Ransom (Province III) 1997
- Ms. Karen Keele (Province IV) 2000
- Ms. Mary Ann Miya (Province V) 2000
- Ms. Ellen Bruckner (Province VI) 2000
- The Rev. James E. Liggett (Province VII) 2001
- The Rev. Roberto Arciniega (Province VIII) 1997
- The Rev. Francisco Duque (Province IX) 2000

Members for Triennium (1994-1997)

- The Rev. Paul M. Collins, National Network of Episcopal Clergy Associations
- The Rev. Carol Gallagher, Committee on the Status of Women
- Ms. Ruth L. Schmidt, National Network of Lay Professionals
- Br. Justus Van Houten, SSF, North American Association for the Diaconate
- The Rev. Sandra Holmburg, Cornerstone Project

Chair

The Rev. Randolph K. Dales (New Hampshire) 1997

Staff

The Rev. John T. Docker, Coordinator for Professional Ministry Development, *Staff Officer*
The Rev. Preston T. Kelsey II, Executive Director, Board for Theological Education
The Rt. Rev. Harold Hopkins, Executive Director, Office of Pastoral Development
The Rev. James Wilson, Executive Director, Church Deployment Office
The Rt. Rev. Frank Cerveny, Executive Vice President, Church Pension Group
Dr. Carol Hampton, Congregational Ministries Cluster

All of the members of the Council present at the November 6 - 8, 1996 meeting concurred with this report.

Council representatives at General Convention

Bishop Clayton F. Matthews and Deputies Randolph K. Dales, Sandra Holmburg, Jorge M. Gutierrez, Paul M. Collins, Carolyn S. Keil, and Ellen Bruckner are authorized to receive non-substantive amendments to this report.

STRUCTURE

The Council for the Development of Ministry (CDM, also referred to as “the Council”) was created by General Convention in 1976 to succeed the Ministry Council, established five years before. The Council has three categories of voting membership, totaling twenty-four persons: nine provincial representatives, nine agency representatives, five members for the triennium, and a chairperson. Provincial representatives are recommended by provincial meetings of the Commission on Ministry (COM) representatives to the provincial presidents for appointment to CDM for a six-year term. Agency representatives and members for the triennium are appointed by their bodies for three-year terms. Agency representatives are entitled to bring to each meeting staff persons who sit with voice but not vote. A six-member Executive Committee, chaired by the chairperson of CDM, includes the vice chair, one agency representative, one provincial representative, and one member for the triennium.

During the triennium, CDM met twice yearly; each meeting lasted three days. The CDM budget is part of the Professional Ministry Development Cluster (PMD) of the Office of the Presiding Bishop in the Consolidated Budget. The staff officer of CDM is the Coordinator for Professional Ministry Development of the PMD Cluster, and is accountable to the executive of that cluster.

SUMMARY OF THE COUNCIL’S WORK

The Mission Statement, Goal, and Objectives of CDM follow. Under the objectives are the agenda items for the triennium, an account of what was accomplished, and resolutions.

Mission Statement

The Council for the Development of Ministry [CDM] acts as leaven among the leadership of a changing Episcopal Church to invigorate all the baptized as they fulfill their ministries.

DEVELOPMENT OF MINISTRY

Goal

To provide a forum for representatives from the nine provinces and organizations concerned with ministry development to identify pertinent issues; to respond and initiate actions which address significant challenges and opportunities before the church.

OBJECTIVE A. To gather information and ideas from the church through its constituent bodies, identifying current local, provincial, and national ministry development issues and activities:

Agenda 1. Discuss and review reports from Provincial Representatives, Agency Representatives, and Members for Triennium at biennial meetings of the Council.

This agenda was accomplished at the meetings of CDM. The size and brevity of General Convention does not allow for prolonged theological discussion around the practical issues of lay and ordained ministry. In addition, there is no standing body of priests, deacons, and laity equivalent to the House of Bishops' committees on Ministry and Theology. CDM fills this void.

Agenda 2. Initiate a discussion of the theology of ministry for the future particularly with respect to baptism and ordination.

An essential component of CDM's work is the nine provincial meetings held annually for bishops and members of COMs. A summary of those meetings is part of this report. Provincial representatives to CDM have used these annual gatherings to initiate a discussion of the theology of ministry for the future with respect to baptism and ordination. CDM believed such a discussion of the theology of ministry, baptism, and ordination was essential for bishops, COMs, seminaries, and representatives of others agencies and committees directly involved in the recruitment, training, deployment of people for ministries in the church--both professional and volunteer. Utilizing the Very Rev. Dr. Guy Fitch Lytle's paper "The Recovery of Priestly Identity and the Revival of the Church," (*Sewanee Theological Review*, 38:3 (1995), 227-240) and chapter III, "Rethinking our Theologies of Ordination," from the Rev. James C. Fenhagen's book *Ministry for a New Time* (Bethesda: Alban Institute, 1995), church leaders from the provinces engaged in conversations about the theological underpinnings of ordination and total/shared ministry. Response at provincial meetings has confirmed CDM's belief that the church has spent insufficient time on these theological tasks at all levels.

To enable this discussion, especially at the diocesan level, CDM developed a process that could be replicated in an appropriate and useful way in every diocese. In addition to the papers cited above, Dean Lytle drafted a bibliography of recent books on the theology of ordained ministry and a check-list of novels, plays, and films dealing directly with issues of the ordained ministry. CDM will make these lists available throughout the church.

As a result of this theological work and the widespread discussions during this triennium, CDM is convinced that even more extensive theological conversation is essential in the future. There is a general lack of a theological foundation in the local dioceses for the work of COMs. Most dioceses acknowledge spending little time developing or discussing a theology of ordained ministry as they assess the "present and future needs for ministry in the diocese." The wider church needs to assist this work by moving from an analysis of the problem to holding up

well-articulated theologies of the ministry of all baptized peoples reflected in the ministries of those in Orders. Topics for future discussion must include: the various understandings and implementations of programs of total ministry; issues of direct ordination and the indelibility of orders; the ordinal in the Book of Common Prayer; clergy identity and wellness, and lay-clergy relations; call and election procedures; and other theoretical and practical considerations. In partnership with other relevant groups, CDM plans to initiate various conferences, publications, etc., to enable these essential conversations to progress.

Agenda 3. Undertake a review of diocesan practices in the implementation of Title III Canons.

In the early 1970's, COMs were established in each diocese. These commissions are mandated by canon to assist bishops in the development and affirmation of the ministry of all the baptized and in determining the present and future needs for ministry in the dioceses. During the spring of 1996, CDM circulated a survey questionnaire, to determine the practice of the church in implementing the Title III Canons that lead to ordained ministry. The instrument was professionally designed by the Rev. William S. Stafford, Ph.D. and the Rev. Lawrence Falkowski, Ph.D. and was sent to all active bishops, chairs of COMs and presidents of standing committees. The authors analyzed the data received from 161 responses representing 97 dioceses. The respondents were asked to state their opinions; the resulting data indicate the perspectives of the people responsible for diocesan ordination processes. The complete report is available from the Professional Ministry Development Office at the Episcopal Church Center. The authors and the Council thank the respondents, who took time from demanding ministries to complete the survey. Some observations and a recommendation follow:

- The survey does not reveal any consistent pattern of implementation of the canons throughout the church.
- The number of dioceses that regard postulancy as commitment to ordain are almost equal to those that regard postulancy as merely probationary. This lack of agreement on what step, if any, prior to actual ordination, is definitive, suggests that the categories of "postulancy" and "candidacy" are unclear.
- The number of dioceses that involve the Standing Committee in granting postulancy is almost equal to those that do not.
- The overwhelming majority of respondents believe that their dioceses require an applicant to go through fewer than 25 "steps" from first contact to ordination. In fact, Title III Canons mandate more than 45 steps.
- Under Title III, a congregational process in the local parish gives way to a diocesan process in the Commission on Ministry and (often) Standing Committee, to an academic and communal process in seminary, all of them overlapping and recurring several times, with occasional contacts with a bishop.
- The current Title III process focuses on the credentials and endorsements of the person seeking ordination, not on continuing formation and oversight of the person.
- The canons contain no requirement that dioceses clearly charge anyone with responsibility for shepherding a person through the process in a continuous way, with an eye to the spiritual, academic, and personal formation of a Christian minister.
- Basic steps in the ordination process are defined poorly. Transitions from one stage to the next are unclear and uncertain.

DEVELOPMENT OF MINISTRY

- The examinations leading to certification of candidates' "proficiency" in the seven canonical areas of learning are vexed both by lack of consensus on the meaning of "proficiency," and by disagreement between or within dioceses as to whether the examinations are diagnostic or, rather, must-pass qualifications like the bar exam.
- Respondents are very confident that members of minority groups are not denied access to the discernment process. However, they are much less certain that the process is designed to be "appropriate to the cultural background of the nominees," as the canon requires.
- Few consider their COM to be in the business of *recruiting* clergy as opposed to selecting among those who put themselves forward.

Resolution A086 CDM to Review Title III

- 1 *Resolved*, the House of _____ concurring, That the Council for the Development of Ministry
- 2 continue to develop a clear theology of ministry; and be it further
- 3 *Resolved*, That the Council for the Development of Ministry be requested to undertake a full
- 4 review of Title III Canons in order to propose a complete revision to the 73rd General Convention
- 5 in consultation with the Standing Commission on Constitution and Canons.

Explanation

The review of diocesan practices in implementing Title III Canons indicates a need for a complete review of those canons, keeping in view that the purpose of the ordination process is to identify and form servant leaders in the church. The revision of the Title III Canons must be based on a clear theology of ministry.

Agenda 4. Ask Commissions on Ministry [COMs] to describe how their ministry development work at the diocesan level relates to their diocesan mission strategy.

COMs are charged with assisting the bishop "in determining present and future needs for ministry in the Diocese" (Canon III.2.2.(a)). During the triennium the provincial Representatives asked COMs to describe how their ministry development work relates to their diocesan mission strategy. Collations of responses from 60 dioceses in Provinces II, IV, V, VI, and VII show that Canon III.2.2.(a) is mostly ignored. This study showed there to be little official reflection about the needs of the diocese or the overall role of the COM in a larger vision of diocesan mission and ministry. Few of the dioceses that have mission strategies reported that the strategy aids the COM "in determining present and future needs for ministry in the Diocese." Sixty-five percent of the participating COMs had regular contact with the bishop but these meetings were not concerned with diocesan strategy. There was very little relationship between diocesan mission strategy and recruitment and screening of candidates for ordination, nor was diocesan mission strategy a measurement for the annual review of the work of COMs. These findings will be discussed at future provincial meetings.

OBJECTIVE B. To act on General Convention resolutions and Provincial or Agency initiatives which focus on ministry needs:

Agenda 1. With the Standing Commission on Constitution and Canons, study the role and function of standing committees with regard to the consent process and the selection and certification of candidates for ordination [1994: A131a].

At the direction of the 71st General Convention (1994: A131a), and working with the Standing Commission on Constitution and Canons (SCCC), CDM undertook a study of the role and function of Standing Committees in the consent process for the consecration of bishops and in the selection and certification of candidates for ordination. Two papers were commissioned: "Certification of Candidates for Ordination to the Diaconate and Priesthood," by Ms. Alice M. Ramser, and "Consents in Episcopal Elections," by Robert C. Royce, Esq. The full report, *The Role and Function of Standing Committees in the Selection and Certification of Candidates for Ordination to the Priesthood and Diaconate and in the Consent Process for the Ordination and Consecration of Bishops*, is available from the Professional Ministry Development Office at the Episcopal Church Center.

The report proposes no canonical changes with regard to ordination to the priesthood and diaconate but makes the following recommendations:

- A. that the Standing Committee, the COM, and those responsible for mission strategy and clergy meet annually, under the direction of the bishop, to establish goals, explore diocesan ministry needs, develop standards and criteria for recruitment, and agree upon process and procedures;
- B. that Standing Committees work in partnership with COMs so that Standing Committee members have opportunities to meet new applicants, postulants, and candidates, and, if possible, interview all postulants before certifying them for candidacy, and all candidates before certifying them for ordination; and
- C. that CDM evaluate and rewrite Canons III.9, 10, and 11 to clarify the educational process, simplify the specific steps and include the wording of the appropriate text when other applicable Canons are cited.

In regard to the consent process, the report rejects the idea of a canonical listing of impediments to consent, while affirming the solemn responsibility of Standing Committees to give or withhold consent based on the general reputation of the one to be made bishop. The report offers two canonical changes: a provision for declaring a denial of consent with a time limit for action by the Standing Committees and a provision for the concurrent polling of both Standing Committees and Bishops. The Resolution to amend Canon III.22.4.(a). and III.22.6. is found in the Standing Commission on Constitution and Canons Report.

Agenda 2. With the Church Deployment Board [CDB], the Church Pension Group [CPG], and the Women in Mission and Ministry Office, study the status of women presbyters and monitor Resolution C004sa.

With the Committee on the Status on Women, CDM monitored the outcomes of Resolution 1994: C004sa and shared data on the status of women presbyters.

DEVELOPMENT OF MINISTRY

Agenda 3. Review for the purpose of revision Title III of the Canons and report to the 72nd General Convention.

During the triennium the Province VII Provincial meeting asked CDM to review the requirement that Deacons and Local Priests ordained under Canon III.9 take medical and psychological and psychiatric examinations both at the time of Postulancy and before Ordination. With Deacons and Local Priests this can mean two expensive sets of examinations within about a year of each other. In consultation with the Medical Trust of the Church Pension Group, CDM proposes the following amendments to Title III.

Resolution A087 Amend Canons III.6.3 and III.9.3: Health Examinations for Deacons and Local Priests

- 1 *Resolved*, the House of _____ concurring, That Canon III.6.3. be amended as follows:
- 2 Sec. 3. Before the ordination of a Deacon, the Bishop shall require the applicant to submit to a
- 3 thorough examination, covering both medical and psychological condition, by professionals
- 4 appointed by the Bishop *only if the examinations required under Canon III.4.2.e. indicate an area*
- 5 *of concern*. The forms for medical and psychological and psychiatric reports prepared by The
- 6 Church Pension Fund shall be used for these purposes. These reports shall be kept on file by the
- 7 Bishop and shall be available to the Standing Committee; and be it further
- 8 *Resolved*, That a new section (c) be added to Canon III.9.3. as follows:
- 9 (c). *Canon III.7.4. applies only if the examinations required under Canon III.4.2.e. indicate an*
- 10 *area of concern.*

Explanation

This amendment would revise Canon III.6.3 and Canon III.9.3 to allow that a second medical or psychological/psychiatric examination is not required in the case of deacons (Canon III.6) and local priests (Canon III.9) before ordination. However in these cases there must have been a thorough initial testing as required under Canon III.4.2.e. If concerns are raised in the initial examinations, there must be a follow-up examination.

The Brotherhood of St. Gregory submitted the following resolution.

Resolution A088 Amend Canon III.8.4(f): Ordination Process for Members of Religious Orders

- 1 *Resolved*, the House of _____ concurring, That Canon III.8.4(f) be amended as follows:
- 2 ~~If~~ *When* the applicant is a member of a Religious Order or *Christian Community* officially
- 3 recognized by Canon III.2930, the certificates referred to in Sec.4(d) *and any other requirements*
- 4 *of a Congregation or Member of the Clergy in Charge, may shall* be given by the Superior or
- 5 person in charge, and Chapter, or other comparable body of the Order or Community.

Explanation

This is part of the ordination process for members of religious orders not living in residential communities. The current canon works well for monastic or residential communities, but is not as appropriate for apostolic communities whose major work is parochial. Changing “shall” to “may” sees to it that the canon is applied when needed, but not enforced where the parish is the most appropriate sponsor for ordination. The phrase concerning other requirements takes into account

portions of Canon III.4 not expressly covered by the current canon, which applies only to certificates provided by the vestry and member of the clergy in charge.

Agenda 4. Facilitate conversations between CDM, COMs, the Council of Seminary Deans, and other groups responsible for selection and formation for ordained ministry to enhance clarity of purpose and cooperation.

This dialogue has taken place at Provincial Meetings sponsored by CDM.

Agenda 5. Participate in Church Deployment Board [CDB] work on transitions to appropriate ministries [e.g. outplacement] as people and circumstances change both in crisis and non crisis situations.

The CDB has reported to CDM on this issue.

Agenda 6. Participate fully with the Church Pension Group [CPG] in its wellness initiatives.

Representatives of the Church Pension Group reported to CDM on this process.

Agenda 7. Work with the Board for Theological Education [BTE] on its continuing education project.

The Council discussed this and supports the resolution on continuing education submitted by the BTE.

CDM is a forum for conversation and cooperation among a host of church agencies and commissions concerned with ministry, which are listed at the beginning of this report. In addition to collaboration with the Professional Ministry Development Cluster and Agenda Items listed under this Objective, from time to time conferences involving member organizations are reported through CDM. The following conference was held during the triennium.

Colloquium of Episcopal Professional and Vocational Associations

CDM worked with the National Network of Episcopal Clergy Associations [NNECA], the National Network of Lay Professionals [NNLP], and the North American Association for the Diaconate [NAAD] to coordinate a meeting of professional and vocational ministry support groups to discuss common concerns of just treatment of those who work for the church. Twenty-three leaders gathered at the Bishop Mason Center in the Diocese of Dallas. The conference gave birth to a new association called the Colloquium of Episcopal Professional and Vocational Associations [CEPVA]. CEPVA prepared a statement called "Principles of Justice and Accountability in the Church Workplace," outlining principles and practices of fair employment for clergy and laity in the Episcopal Church. The statement and a resolution calling the church to adopt these principles and practices is found in the Appendix.

DEVELOPMENT OF MINISTRY

Agenda 8. Coordinate study of the role of suffragan bishops.

The Indianapolis Convention called for a study of “the role of Suffragan Bishops within the House of Bishops and the role of the office of suffragan bishops within the dioceses of the church. . .” (B009). The Presiding Bishop asked CDM to coordinate that study and the vice-chair, the Rt. Rev. F. Clayton Matthews, served as chair of the committee. Other members of the committee were the Rt. Rev. Charles L. Keyser, the Rt. Rev. Jack M. McKelvey, the Rt. Rev. Richard F. Grein, the Very Rev. Joel Gibson, and Ms. Judith Carlson. Special thanks is extended to the Rev. Dr. Harold T. Lewis, and Mr. Michael F. Rehill, who contributed material to the study. The report has been distributed to the House of Bishops and may be obtained from the Office for Professional Ministry Development. The following papers form the report of the committee: “History of Bishops Suffragan: Beginnings to the Reformation;” “History of Bishops Suffragan: In the American Episcopal Church;” “Bishops Suffragan and the Problem of Jurisdiction;” and “A Model of *episcopas*; Bishops for the Armed Forces and the Convocation of American Churches in Europe.”

The number of bishops suffragan has grown by 50% in the last ten years. It is unacceptable that a bishop suffragan should be seen within either the diocese or the wider church as an “anomaly born of pastoral or practical necessity.” The Committee agrees that the full sacramental gifts for the exercise of *episkope* are given at ordination; therefore, the full capacity to function as a bishop is also given. Jurisdiction, however, is a canonical status and cannot be delegated. Responsibility for *episkope* (oversight) can be and ought to be delegated in ways that are clearly defined for all.

The committee concludes that there can be no *episcopas* (bishop) without *episkope* (oversight); therefore when responsibility for *episkope* is delegated, it is permissible to use all sacramental gifts of ministry as a bishop within a defined area. The role of a bishop suffragan is essentially trinitarian in nature, substance, and function: the nature of the office is collegial, emphasizing the synodical nature of the office of bishop; the substance of the office is as vicar, emphasizing that the one bishop, the diocesan who presides over the Eucharistic fellowship, constitutes the center and sign of unity; the function of the office is in a defined area of geography and/or program, emphasizing the role of a bishop as pastor and teacher in an apostolic tradition. All three models of episcopacy reside in each suffragan at all times and are experienced just as one experiences the Trinity.

The committee recommends that a suffragan be referred to as a “bishop suffragan” in order to place emphasis on “collegiality” and that all active bishops suffragan be given vote on all matters of an episcopal nature. The committee was charged only to deal with the role of bishops suffragan but recommends that an additional study be made regarding the role of assistant, retired, and resigned bishops who no longer have *episkope* (oversight), addressing such questions as, “What areas of church life are the appropriate responsibilities of retired and active bishops?” and, “Should the Church grant voting privileges according to active *episkope* rather than canonical jurisdiction?”

The diocesan/suffragan relationship is rightly and unavoidably very personal, and depends in some measure on a good working understanding and mutual loyalty. The committee

recommends that each bishop suffragan be given a staff or crozier to carry within the diocese on official occasions when not in the presence of the diocesan. It also recommends that bishops suffragan continue to be elected in accordance with national and diocesan canons. The committee further recommends that national canons reflect the following concerns to be answered prior to an election: (1) the intentions of how *episkope* will be shared with a bishop suffragan; (2) a prescribed or defined period of time for mutual discernment between a potential nominee and the diocesan before the names of the final nominees are announced publicly.

The committee concludes that each bishop suffragan should have a defined territorial and/or programmatic area, a sphere of community life, within the diocese, or as in the case of Suffragans of the Presiding Bishop, who are elected by the House of Bishops, as defined by the Presiding Bishop. A clear definition of the bishop suffragan's vicarial tasks or areas of responsibility is an important element in achieving a harmonious ministry.

Resolution A089 Constitutional Amendments Regarding Bishops Suffragan, First Reading

1 *Resolved*, the House of _____ concurring, That Articles I, II, and IV of the Constitution are
2 hereby amended to read as follows:

3 **ARTICLE I.**

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

11 **ARTICLE II.**

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

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

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

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

44 **ARTICLE IV.**

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

Resolution A090 Canonical Amendments Regarding Bishops Suffragan

1 *Resolved*, the House of _____ concurring, That Canons I.9, I.11, III.3, III.8, III.16, III.22,
2 III.23, III.24, III.26, III. 27, and III.28 are hereby amended to read as follows:

3 **CANON I.9.**

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

8 **CANON I.11.**

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

13 **CANON III.3.**

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

17 **CANON III.8.**

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

23 **CANON III.16.**

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

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

35 **CANON III.22.**

36 Section 1(a). The election of a person to be a Bishop in a Diocese shall be held in accordance with
37 rules prescribed by the Convention of the Diocese and pursuant to the provisions of the
38 Constitution and Canons of this Church. *With respect to the election of a Bishop Suffragan, the*

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39 *Diocese shall establish a nominating process either by Canon or by the adoption of rules and*
40 *procedure for the election of the Bishop Suffragan at a regular or special Diocesan Convention*
41 *with sufficient time preceding the election of the Bishop Suffragan.*

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

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

50 Sec. 4(a).

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

54 Sec. 6.

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

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

70 **CANON III.23.**

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

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

84 **CANON III.24.**

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

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

96 **CANON III.26.**

97 **Of Suffragan Bishops *Suffragan***

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

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

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

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

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

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

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112 **CANON III.27.**

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

114 (a) **Diocesan Bishops** *Diocesan*, **Coadjutor Bishops** *Coadjutor*, or **Suffragan Bishops** *Suffragan*,
115 who under the Constitution and Canons of this Church would be eligible for election in that
116 Diocese, Provided, that at the time of accepting such appointment a **Diocesan Bishop** *Diocesan*,
117 **Bishop Coadjutor** or **Suffragan Bishop** *Suffragan* shall resign that office;

118 **CANON III.28.**

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

Explanation

These amendments to the Constitution and Canons address four areas of concern: (1) the role and duties of the Bishop Suffragan; (2) the manner in which Bishops Suffragan are elected and the role of the Bishop Diocesan in the selection/election process; (3) the role of Bishops Suffragan in the House of Bishops; and (4) the identity of Bishops Suffragan as bishops first and then “Suffragan”.

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

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

2. The second concern recognizes the need for some Canonically-sanctioned role of the Bishop Diocesan in the selection/election process, in that the Diocesan and the Suffragan will have to work closely together for many years.

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

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

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

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

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

OBJECTIVE C. To provide resources and training on Ministry Development to Bishops and Commissions on Ministry.

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Agenda 1. Promote diocesan use of “The Voice of This Calling” and “A Resource on Cultural Sensitivity in the Ordination Process” at provincial meetings. [1994: A045a]

The Council promoted resources developed during the past triennium, developed new ones mentioned in this report, and assisted in the publication of *Ministry in Daily Life, a Guide to Living the Baptismal Covenant*, available from Episcopal Parish Services.

Structural Revision and CDM

Prior to this triennium, CDM worked with the Board for Church Deployment (BCD), the Board for Theological Education (BTE), and a consultant, Mrs. Mary Williams, to consider the structural merging of these three organizations. After considerable study, it was concluded that much would be lost in such a unification. Provincial representatives bring direct contact with dioceses to CDM. A single board would not include the large representation of other agencies concerned with ministry issues, and the forum function of the Council would be eliminated. During this triennium, CDM met with members of the Standing Commission on the Structure of the Church to reiterate its belief that the church would be better served by the continuation of three separate bodies. The Commission did not agree and is considering replacing CDM, BTE, and CDB with a 24 member Standing Commission on Ministry. The membership of CDM, and representatives of COMs at provincial meetings strongly object to this suggestion. The officers and staff of the three bodies have met during the triennium in order to avoid duplication of efforts and to further collaboration. Should a Standing Commission on Ministry be established by the General Convention, the Executive Committee of CDM strongly recommends that it assume the work currently done by BTE and CDM but that a separate BCD be continued.

PROVINCIAL MEETINGS

While much of the work of the Council is accomplished at its meetings, a major part of its work is done on the provincial level through the nine provincial representatives who work directly with COM's. These meetings provide an opportunity for bishops and representatives of COM's, as well as other persons such as Deployment Officers and members of Standing Committees, to communicate with each other, with the PMD Cluster, seminaries, and other agencies of the church involved in issues of concern to COM's. A summary of reports from the Provincial Representatives follows.

Province I

The first meeting of the triennium focused on the importance of connecting diocesan mission strategy with the process of recruiting, selecting, and preparing people for the ministries of the church. The strong consensus was that the greatest needs for ministry in the province would be better answered by lay persons or deacons rather than priests. The second meeting, facilitated by Dr. Fredrica Thompsett of the Episcopal Divinity School, focused on helping lay persons claim or reclaim their ministries in the world. The triennium's final meeting discussed the church's theology of ordination and addressed the proposed changes in structure regarding ministry.

Edward Farrell, Representative

Province II

In October of 1994 representatives from five dioceses met in Rochester NY, concurrently with deployment officers from the province and focused on the report from the BTE, "Recruiting for Leadership: Challenges and Hopes." Information was shared on the various local approaches to recruiting persons for ministry. In May of 1995, efforts were begun to create a partnership between Provinces II and VIII designed to explore, develop, and train lay and ordained leaders in Province II in alternative methods of congregational development and support for those engaged in ministry with multicultural and ethnic specific and/or rural isolated ministries. January of 1996 saw representatives of six dioceses and four seminaries come together at General Theological Seminary in New York for a discussion on the theology of priesthood. In May of 1996 the Provincial Synod at its annual meeting in Rochester, NY approved funding of a conference to be held in 1997.

The Rev. Jorge M. Gutierrez, Representative

Province III

The 1995 meeting was held at Virginia Theological Seminary, with the theme, "Development of Ministry Opportunities and Challenges for the Next Century." Prior to the meeting, participants answered a pilot Title III Survey and the results were reported by Dr. William Stafford, Assistant Dean, and Professor of Church History. This work led to a survey used by CDM in 1996. Several papers were presented on lay and ordained ministry. Presentations were also made by several bishops on new ordination initiatives, including the ordination of transitional deacons prior to their senior year.

The Rev. James C. Ransom, Representative

Province IV

Minority recruitment was highlighted in a keynote speech by the Rev. Reynell Parkens at the 1995 meeting held in Atlanta. Panel and small group discussions enabled participants to better understand the role of minorities in the church today. The 1996 meeting at Honey Creek Conference Center in Georgia entitled "A Seminar on Ministry and Change" featured the Rt. Rev. Henry Louttit and the Very Rev. Guy Lytle, who spoke on about how ministry is changing, and what it will look like in the next century. Dean Lytle led discussions on the relationship between baptism and ordination. The 1997 meeting, held in Memphis, focused on the proposed Episcopal-Lutheran Concordat. The group also reviewed Title III Canons in light of the Concordat and in response to the CDM report "The Implementation of the Title III Canons: A Review of Diocesan Practices."

Karen Keele, Representative

Province V

The Diocese of Chicago was host to the 1994 meeting. The main presentation was entitled "Putting All the Pieces Together" in which each piece of the ordination process was examined from various points of view: the local parish, the COM, the Standing Committee, the bishop, the seminary, and the BTE. Nashotah House was host to the 1995 meeting which included a presentation and discussion led by the Very Rev. Gary Kriss and the faculty of Nashotah House on

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the role of Episcopal seminaries in the formation of priests. The Rt. Rev. Roger White presented a Cornerstone Program, *A Spirituality Consultation*, as a process for spiritual reflection, sharing, and discerning in a small community. The 1996 meeting, hosted by the Diocese of Ohio, discussed issues of priestly identity.

Mary Ann Miya, Representative

Province VI

The topics for the triennium have focused mostly on preparation for ministry. Dialogues about a variety of methods of education and training have identified a tension between maintaining quality education and training, and at the same time recognizing the situations of persons who are called to ordained ministry. The growing use of Canon III.9 has resulted in exploration of the concerns -- as well as the opportunities -- this route provides the church. These discussions have led to the area of discernment, and understanding how discernment applies to all the People of God and their ministries, not just the ordained ministry. These ideas converged at the 1997 gathering where the topic was "Education for Leadership in the Church."

Ellen Bruckner, Representative

Province VII

The Rev. Dr. Roy Oswald, of the Alban Institute spoke at the 1995 meeting on, "Finding Leaders for Tomorrow's Church." Dr. Oswald led reflections on issues of recruitment, recruitment strategies for younger applicants, minority applicants, and specialized ministries. Other issues included dialogue on the proposed Concordant with the Evangelical Lutheran Church in America and concerns over the requirement that psychological/psychiatric examinations be given both at the time of Postulancy and before Ordination for deacons and local priests.

At the 1996 meeting the Very Rev. Guy Lytle led a discussion on "Thinking Theologically about Ordained Ministry," outlining the historical development of several strands of the church's theological perspective on the nature and meaning of ordained ministry. The conference included discussions on what theology of ministry COMs hold and how that theology affects what they do. Participants discussed results of the CDM Title III Survey, the proposal of the Committee on Structure, and better collaboration between COMs and seminaries.

The Rev. James E. Liggett, Representative

Province VIII

The Province of the Pacific met in 1995 to explore "Training Leaders for the Ministering Community." Case studies describing trends in complementary/alternative education for ministry around the province showed that lay ministry and inter-cultural ministry are priorities. The dioceses of Olympia, Hawaii, Minnesota, Los Angeles, Eastern Oregon, and Nevada provided a range of models.

The 1996 conference focused on "The Theology of Ministry of the Future," and featured a dialogue on the theologies of baptism and of the priesthood. The conference discussed the

implications of the disparity between the Baptismal Rite and the Rites of Ordination, especially that of the priesthood.

The Rev. Roberto Arciniega, Representative

Province IX

La Provincia Novena para la facilidad del trabajo, en el desarrollo del ministerio, se ha dividido en regiones tales como ARENSA que incluye a Venezuela que es una diócesis autónoma, Centro América que incluye a Costra Rica que es una diócesis autónoma, y el Caribe que incluye a Cuba y Puerto Rico que son otras diócesis autónomas. ARENSA se ha preocupado por reestructurar sus cánones locales en cuanto hace relación a las ordenes sagradas y a los ministerios laicos, al igual que ha implementado en sus cánones la disciplina eclesiástica, y los perfiles de los aspirantes al Episcopado siguiendo los parámetros de los cánones generales. Una de las mayores preocupaciones en el área es el estudio continuado para el Clero, con el fin de que su mejor preparación sirva como estímulo al desarrollo de sus comunidades locales.

Centro América en su proceso de autonomía ha elaborado su propia estructura, y sus cánones de acuerdo a sus propias necesidades, y cada una de las Diócesis mira hacia su autonomía.

ARENSA tiene como una de sus metas la construcción de un centro de estudio y reflexión teológica que sirva para la provincia y las Iglesias Anglicanas del Cono Sur de América. Todavía en esta área no existe un centro de estudios formal o seminario que avale o acredite los estudios o programas de educación teológica de la provincia. Los estudios de teología para los aspirantes al ministerio ordenado se dan o desarrollan en cada una de las Diócesis, tomando recursos humanos y el material local, o importando, el material de Seminario Bíblico Latinoamericano de Costa Rica o de otros centros de estudios teológicos, de acuerdo a las necesidades y los recursos Diocesanos.

[Province IX divided itself into regions to facilitate the work for developing its ministry. The regions are ARENSA, which includes Venezuela, an autonomous diocese; Central America, which includes Costa Rica, an autonomous diocese; and the Caribbean, which includes Cuba and Puerto Rico, which are autonomous dioceses. ARENSA has been concerned with restructuring its local canons related to the sacred orders and lay ministries. Likewise, by means of its canons, it has implemented the ecclesiastical discipline, and by following the parameters contained in the general canons it has started using the profiles of the candidates to the episcopate. One of the major concerns in the area is the continued education of the clergy, so that their formation may serve as an incentive to the development of local communities.

Central America in its autonomy process has developed its own structure and its canons according to its own needs, and each diocese is looking forward to autonomy.

One of ARENSA's goals is building a center for studies and theological reflection to serve the province as well as the Anglican Churches of the Southern Cone of America. There is no study center in this area that may credit or endorse theological education studies or programs for the province. Studies on theology for the candidates to the ordained ministry occur in each diocese by taking into consideration human resources, local or imported material resources, materials from

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the Latin American Biblical Seminary of Costa Rica or other centers of theological studies; this is done based on the diocesan needs and resources.]

The Rev. Dr. Francisco Duque, Representante

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

Income is from the Consolidated Budget of the Episcopal Church. These figures do not include salaries and other personnel costs which are reported elsewhere in the Consolidated Budget.

| | 1995 | 1996 | 1997 |
|-------------------------------|-----------------|-----------------|------------------|
| Resources | \$1,654 | \$2,589 | \$7,500 |
| Council Meetings | 23,986 | 27,689 | 25,000 |
| Provincial COM Meetings | 1,389 | 815 | 2,000 |
| Committees | 2,594 | 5,924 | 3,500 |
| NCCC, Prof. Church Leadership | 2,000 | 2,000 | 2,000 |
| <i>Total</i> | <i>\$31,623</i> | <i>\$39,017</i> | <i>\$40,000*</i> |

* budgeted

FUTURE CHALLENGES FOR THE COUNCIL

During the next triennium, based on its Mission, Goal, and Objectives, CDM sees the following challenges which need to be addressed:

- follow up on the results and implications of the Title III Survey completed in 1996 and work toward a comprehensive revision of the Title III Canons;
- review Canons III.9 and III.10 as recommended by the study on the role of Standing Committees;
- continue work on the theology of the ministry of the baptized and the ordained by working collaboratively with the Cornerstone Project, the School of Theology of the University of the South, and other interested parties;
- follow up on the results and implications of the Diocesan Mission Strategy Survey conducted in 1996;
- cooperate with CDO to address issues surrounding the outplacement of clergy and lay professionals;
- cooperate with CPG, NNECA, NNLP, and CDO to address issues facing marginal and minority clergy and lay professionals;
- work with the Council of Seminary Deans on issues of the scope and breadth of educational needs of the present and future church;
- continue to work closely with the BTE and the BCD for greater cooperation and efficiency in ministry areas;
- continue to have annual contact with COM's, Standing Committees, and Bishops for better education, support, and exchange of ideas;
- respond to work given to CDM by the General Convention; and
- utilize the network of CDM's Provincial meetings.

Resolution A091 New Members for the Council for the Development of Ministry

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention add the National
- 2 Network of Lay Professionals, the North American Association for the Diaconate, and the
- 3 National Network of Episcopal Clergy Associations to the membership of the Council for the
- 4 Development of Ministry.

Explanation

These three organizations have participated in the Council for the Development of Ministry for a number of years as partners in the discussion of ministry concerns. As a result of this partnership, these bodies applied for membership, and CDM has decided to admit them as member agencies, subject to the approval of the General Convention.

PROPOSED BUDGET FOR THE COMING TRIENNIUM

| | <i>1998</i> | <i>1999</i> | <i>2000</i> |
|------------------------------|-------------|-------------|-------------|
| <i>Expenses</i> | | | |
| Resources | \$7,500 | \$7,500 | \$10,000 |
| Council Meetings | 29,000 | 30,000 | 31,000 |
| Provincial COM Meetings | 3,000 | 3,000 | 3,000 |
| Committees | 16,000 | 22,000 | 8,000 |
| NCCC Prof. Church Leadership | 3,000 | 3,000 | 3,000 |
| | ----- | ----- | ----- |
| <i>Total</i> | \$58,500 | \$65,500 | \$55,000 |

Resolution A092 Continue the Council for the Development of Ministry.

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention continue the
- 2 Council for the Development of Ministry consonant with the mission, goal and objectives as
- 3 reported to this General Convention, that it continue to be funded through the Consolidated
- 4 Budget of the Episcopal Church, and that it report to the next General Convention.

APPENDIX: REPORTS OF CONFERENCES AND TRIENNIUM MEMBERSHIP GROUPS

The following resolution, which has the support of CDM, was developed at the meeting of the Colloquium of Episcopal Professional and Vocational Associations.

Resolution A093 Justice and Accountability in the Church Workplace

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention calls on each
- 2 diocese to present to its convention these principles and practices for discussion and action; and
- 3 be it further
- 4 *Resolved*, That other Episcopal organizations and institution discuss and act on these principles
- 5 and practices; and be it further
- 6 *Resolved*, That the Executive Council report to the 73rd General Convention on the compliance of
- 7 the Episcopal Church with these principles and practices.

DEVELOPMENT OF MINISTRY

JUSTICE AND ACCOUNTABILITY IN THE CHURCH WORKPLACE

PRINCIPLES

If the Episcopal Church is to fulfill its mission to the world to proclaim and to teach gospel values of personal dignity and justice in our common life, it must practice those same values in everyday church working relationships. Workplace issues such as wages, pro-forma resignations, and regular evaluations should not be addressed apart from the principles of our Baptismal Covenant.

People who work in the church – including bishops, kitchen aides, presbyters, headmasters, sextons, deacons, secretaries, musicians, youth workers, teachers, administrators, and others – each, according to assigned responsibilities and personal talents, serve the church's mission.

Therefore, in various church workplaces – parishes, schools, seminaries, camps, institutions, diocesan and national church administrations, and so on – we need to promote the right ordering of relationships by fostering the principles of personal dignity, justice, accountability, and participation. By such principles we seek to promote both the dignity of individuals and the corporate responsibilities of church institutions.

Using such principles, it is imperative that we develop church workplace procedures and policies that honor the rights of individuals while serving faithfully the over-arching common good entrusted to us as the church, that is, the mission of Jesus Christ to the world.

1. Employment policies and practices in the Episcopal Church--recruitment, selection, training, policy development, salary, benefits, due process, termination, and retirement-- must manifest respect for the dignity of every person, in accord with the Baptismal Covenant.
2. Common commitment for the mission, ideals, and structures of the organization is expected of all who work within the church.
3. Respect for the rights and responsibilities of each worker is essential to church workplaces.

EMPLOYMENT PRACTICES FOR LAITY AND CLERGY

The Call

1. The format of the calling process is to be publicly stated in writing.
2. The description of each position and its requirements is to be clearly defined in writing.
3. A definite calendar and sequence of the process is to be publicly stated in writing.
4. Members of the calling community are to be represented in the selection process.

The Covenant between the Person Called and the Calling Community

1. The responsibilities of the person called are to be stated in a clear and definite format within a written covenant.
2. The responsibilities of the calling community to the person called are to be stated in a clear and definite format within a written covenant.
3. Provision for mutual, annual evaluation is to be included in the written covenant.
4. The dates for the inception and expiration of the covenant are to be specified within the written covenant.

5. A complete compensation package, including how and when it will be reviewed, is to be specified within the written covenant.

Continuing the Covenant

1. The spiritual, mental, physical and social health of every employee deserves support through opportunities for professional development, spiritual nurture, personal growth, and personal time.
2. A standard and regular process of mutual reporting by all parties on their covenanted responsibilities is essential to their shared ministry.
3. All parties share responsibility for fostering a wholesome working environment.

Ending the Covenant

1. Sufficient notice is to be given by either party intending not to renew the covenant upon its stated expiration.
2. When a covenant is not renewed, reasons for the decision are to be given.
3. Appropriate assistance for continuing ministry is to be offered by and to each party.
4. The covenant may be ended, by mutual agreement, prior to the expiration of its stated term.
5. If one party believes the provisions of the covenant are not being fulfilled and wishes, therefore, to terminate the covenant prior to the expiration of its stated term:
 - a. when applicable, canonical procedures will be followed.
 - b. written documentation, based on the provisions of the covenant must be presented by the terminating party.
6. The dignity of all parties shall be respected in leave taking. Leave-taking should be marked by the community in a mutually agreed upon manner.

As a Council that provides a forum for representatives of organizations concerned with ministry development, CDM invites members for the triennium to have access to the General Convention through its Blue Book Report. These reports have not been the subject of CDM action and the accompanying resolutions have neither been adopted nor rejected by the Council.

NATIONAL NETWORK OF LAY PROFESSIONALS

The National Network of lay Professionals (NNLP), begun in 1984, exists to develop a national support system for lay people employed in the mission and ministry of the Episcopal Church. Lay professionals are defined as "lay people employed in the mission and ministry of the Episcopal Church who:

1. regard their work as vocation, as their response to God's call in their lives;
2. have acquired appropriate preparation and training for their work;
3. are committed to continuing their education to improve skills and enhance performance; and
4. who hold themselves accountable to the particular institutional structure within which they work, and to the wider community of the faithful, all for the love of Jesus Christ, through the power of the Holy Spirit to the greater glory of God.

DEVELOPMENT OF MINISTRY

Begun as a Task Force at the Episcopal Church Center, the network is now an independent, self-supporting organization. Funding for the NNLP comes from the dues of its membership. During the triennium, issues worked on included:

1. pro forma and other involuntary, without cause resignations;
2. follow-up on the implementation of the 1991 lay pension resolution;
3. parity for lay and clergy pensions;
4. rewriting the NNLP position paper;
5. membership development; and
6. strengthening working relationships of all people employed in the ministry of the Episcopal Church by being a part of the founding of the Colloquium of Episcopal Professionals and Vocational Associations.

The NNLP continues to publish "Callings," a newsletter which is distributed to a wide cross-section of the church. The 6th National Gathering held in New Orleans had the theme, "Spirituality in Lay Vocations." Seminarians with lay vocations were a part of the meeting. The theme of the 7th National Gathering held in January 1997 was, "Follow Me - Lay Professionals Journey into the next Millennium."

Ann Kloeppe, Chair

Resolution A094 Pro Forma Resignations

- 1 *Resolved*, the House of _____ concurring, That the Episcopal Church confirm the Statement
- 2 on Pro Forma Resignations (or other involuntary resignations without cause) as the practice
- 3 within the Episcopal Church.

STATEMENT ON PRO FORMA RESIGNATIONS

During the course of a lay professional's ministry in any given faith community, s/he will welcome the opportunity to contribute to a true partnership in ministry with other leaders, both lay and ordained. The lay professional will honor his/her baptismal vows to "strive for justice and peace among all people and respect the dignity of every human being" and can expect to be respected in return. When it has been determined through mutual ministry review that a partnership is not possible, it is expected that the lay professional will be treated with dignity, and that his/her work will be honored so that leave taking will be fair.

Explanation

In some instances, it has been the practice to require pro forma resignations of lay staff members upon the change of diocesan and parochial clergy in charge. The National Network of Lay Professionals believes that this devalues the work of a loyal employee and is not in keeping with the Baptismal Covenant.

NORTH AMERICAN ASSOCIATION FOR THE DIACONATE

The North American Association for the Diaconate (NAAD), continues to link and serve deacons and diocesan diaconate program leaders while promoting the diaconia of all believers. NAAD publishes a newsletter, *Diakoneo*, monographs, and other papers; hosts biennial conferences (1995) in Des Moines, 1997 in San Francisco); staffed a continuing education program for deacons in conjunction with CDSP, arranged a workshop for those with responsibilities for formation and nurture of deacons; maintained links with Episcopal and ecumenical groups concerned with deacons and Diakonia; and served as a catalyst for the foundation of an association of deacons in New Zealand. Approximately half the deacons and half the dioceses of the Episcopal Church are members of NAAD as well as deacons from the Anglican Church of Canada, the Evangelical Lutheran Church in America, and numerous bishops, presbyters, and laity.

Br. Justus Van Houten, SSF, President

Resolution A095 Review Canons Related to the Diaconate

- 1 *Resolved*, the House of _____ concurring, That the Council for the Development of Ministry
- 2 review the canons relating to the diaconate for the purpose of evaluating the academic and
- 3 practical preparation required for ordination and establishing general guidelines for dioceses to
- 4 work within, and to present any proposed changes to the 73rd General Convention.

Explanation

The growth of the diaconate and the proliferation of diocesan diaconal training programs indicates the need for some degree of consistency of benchmarks for competency across the church.

Resolution A096 Canonical Amendments to Allow Direct Ordination

- 1 *Resolved*, the House of _____ concurring, That the Council for the Development of Ministry
- 2 address canonical changes to allow for ordination *per saltum* (direct ordination) and present them
- 3 to the 73rd General Convention.

Explanation

Through baptism, all Christians share in the eternal priesthood of Christ. Through ordination, the church calls a few of its members to several distinct offices, as focal points and sacraments of Christ in particular ministries of leadership. Acting on this principle, the church in the early centuries ordained baptized persons directly to the diaconate, presbyterate, and episcopate, without requiring them to pass through another order. Gradually, however, culminating in the middle ages, the church introduced a discipline of ordaining persons through a sequence of orders. Because the only sacramental prerequisite for ordaining a bishop, priest, or deacon, is baptism, this resolution asks the church to return to the early tradition of ordaining persons directly to the order to which they have been called. All members of the church should be eligible for ordination directly to any of the three orders. The Lambeth meeting in 1998 allows for the completion of the study, reflection, and dialogue with other Anglican and ecumenical partners called for by the Theology Committee of the House of Bishops in 1993.

DEVELOPMENT OF MINISTRY

NATIONAL NETWORK OF EPISCOPAL CLERGY ASSOCIATIONS

The National Network of Episcopal Clergy Associations' (NNECA) Mission Statement reads: "NNECA seeks, serves and proclaims Christ by leading clergy in the Episcopal Church into collegial relations for education, self-care, and advocacy." NNECA has been providing leadership for clergy for 26 years, primarily through Diocesan Clergy Associations. A highlight of the triennium was a quarter century celebration at the Annual Conference in Sacramento, California in June of 1995. The 1996 Conference was held at St. John's College, the largest Benedictine Abbey in the world, on the theme of "Clergy Wholeness and Holiness."

The NNECA Board, comprised of representatives elected at the annual conference from members of local associations, has worked closely with the Presiding Bishop, the PMD Cluster, and the Church Pension Group, raising issues for all the clergy of the church. An important contribution has been the implementation of the Episcopal Election Project, designed to improve the process of Episcopal Elections and insure a positive relationship between the newly elected bishop and the diocese. NNECA has also worked to improve clergy pensions and medical benefits, including mental health, has engaged in significant dialogue on the Title IV Disciplinary Canons, and initiated the conference out of which developed the newly formed Colloquium of Episcopal Professional and Vocational Associations.

In twenty-six years, NNECA has seen Clergy Associations come and go, some the victim of their own success. Until recently, the only way to become a member of NNECA was to live in a diocese that has a Clergy Association. Since NNECA believes it represents the interest of all clergy, not only those who are NNECA members, it has decided to offer direct, individual membership to clergy in dioceses where there is no association. That way, clergy who wish to support these efforts and become involved in the work of NNECA, can do so, regardless of their diocesan situation.

The Rev. Barbara H. Schlachter, President

Resolution A097 Amend Canon IV.1.2: Salary and Benefits for Clergy Under Temporary Inhibition

- 1 *Resolved*, the House of _____ concurring, That the following clause be added to Canon
- 2 IV.1.2.:
- 3 (h). *A temporary Inhibition shall not deprive the Priest or Deacon of the continuation of salary,*
- 4 *benefits, house, or livelihood from ecclesiastical employment between the time of its imposition,*
- 5 *and either a Voluntary Submission to Discipline, or a Judgement of guilt by the Ecclesiastical*
- 6 *Trial Court.*

Explanation

This provision would guarantee the continuation of salary and benefits for a member of the clergy under a Title IV temporary inhibition until the lifting of the inhibition or a judgement, or voluntary admission of guilt.

The Standing Commission on Church Music

MEMBERSHIP

The Rt. Rev. Gethin B. Hughes (San Diego) 2000
 The Rt. Rev. Henry I. Louttit, Jr. (Georgia) 1997
 The Rev. John L. Hooker (Massachusetts) 2000, *Vice-chair*
 The Rev. Mark MacDonald (Minnesota) 2000
 The Rev. Catherine P. Nichols (Vermont) 1997
 The Rev. M. Sue Reid (Indianapolis) 1997, *Executive Council Liaison*
 Dr. Owen Burdick (New York) 2000
 Dr. Carol Doran (Rochester) 1997
 Ms. Marilyn Haskel (New York) 1997, *Chair*
 Dr. Carl Haywood (Southern Virginia) 2000
 Sr. Bernardo Murray (Panama) 1997
 Ms. Nancy Newman (Texas) 2000
 The Rev. Dr. Clayton L. Morris, *ECC Staff Liaison*

Commission representatives at General Convention

Bishop Henry Louttit and Deputy Catherine Nichols are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

The Standing Liturgical Commission met four times during the triennium.

The Standing Commission on Church Music met four times during this triennium. In addition to the meetings of the full commission, members served on the Supplement Committee or variously as liaisons to the *Comité ecuménico del himnario Español* (Ecumenical Spanish Hymnal Committee), or to the Leadership Program for Musicians Serving Small Congregations, which has been a major focus of this commission over several triennia in an effort to establish and support a partnership between national and local groups. Building on the commitment to respond to the concerns of the small congregation articulated in the last triennium and to continue to respond to the call for supplements to *The Hymnal 1982*, members also collaborated with the Standing Commission on the Church in Small Communities to offer music materials to the smallest congregations in the church.

The diversity of the commission's work this triennium speaks to the changing needs of the church with regard to its music. The full commission meetings served as opportunities for members to study, articulate, and discuss the broad range of musical needs evident throughout the church. From those discussions, members came to develop a commitment to a diversity of style, accessibility, quality, and variety in the music being sung and to be taught in the congregations of the Episcopal Church. This is manifest in the variety of music publications which came to life in

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this triennium. The issues of racism, justice, and diversity in community ministry were held as normative measures in the focus of working policies.

Instigated by the Joint Meeting of Interim Bodies in Minneapolis, Minnesota, early in the triennium and the draft proposal from the Structure Commission, the Music Commission, in dialogue with the Standing Liturgical Commission, began to develop a vision of collaboration and collegiality that could serve as a model to the larger church. It is anticipated that this positive step will continue in the next triennium.

The Supplement Committee

Responding to Resolution A089, concurred by the 71st General Convention, Commission members Owen Burdick, Marilyn Haskell, Carl Haywood, John Hooker, Mark MacDonald, and Bernardo Murray chose to serve on a committee to produce a book of hymns, songs, and service music to supplement *The Hymnal 1982*.

After an organizational meeting, the committee publicized a call for materials to be submitted for the supplement in major church and musical periodicals. It received nearly three thousand pieces of music which it then previewed and categorized for possible inclusion. In addition, committee members sought out and previewed hymnals, songbooks, and collections by hymn writers that have been published since *The Hymnal 1982* to find music which met the categories specified by the enabling resolution. The final search invited selected authors and composers to submit materials and to write for specific needs that remained.

At its November, 1996 meeting, the committee selected the title *Wonder, Love and Praise* taken from the Charles Wesley hymn text "Love divine, all loves excelling" (No. 657 in *The Hymnal 1982*). Choosing that title, the committee wanted to convey the Christian motivation for lifting one's voice in song which rises above the debate over questions of style and taste. Also decided at that time were the various details of publication including format, page layout, and issues of accessibility.

In late January, 1997, the committee finalized its list of music for *Wonder, Love and Praise* and reviewed draft copies of the introduction and information to be included in the Leader's Guide. The production schedule established publication in time for the 1997 General Convention, when the hymnal supplement will be introduced.

Resolution A098 Fund Distribution of Supplement to the Hymnal 1982

- 1 Resolved, the House of _____ concurring, That the Commission on Church Music be directed
- 2 to respond to the needs of the church by disseminating information about the recently completed
- 3 supplement to the Hymnal 1982, *Wonder, Love and Praise*, through the electronic and print
- 4 media, and by developing means to explore and implement its contents; and be it further
- 5 Resolved, That the sum of \$10,000 be appropriated for this triennium toward the expense of this
- 6 project.

Explanation

Wonder, Love and Praise has created a broad body of material which embraces the diversity of music in the church. This resolution seeks to support the use and teaching of that music by

providing ways for local and diocesan musicians to introduce, teach and use the contents of that book.

Fund Supplemental Liturgical Materials Resolution (Resolution A077)

Resolved, the House of _____ concurring, That the Standing Commission on Church Music and the Standing Liturgical Commission be directed to continue to develop, collect and edit supplemental liturgical materials and musical settings; and be it further

Resolved, That the sum of \$125,000 be appropriated for this triennium toward the expense of preparing these materials.

Explanation

Since the Expansive Language Committee of the Standing Liturgical Commission has produced materials, such as new canticles, which require musical settings, this Resolution encourages the continuing collaboration between these two bodies in providing further materials for the use of the church.

Note: This resolution is also contained in the report of the Standing Liturgical Commission, and presented as A077 for consideration by Convention.

El Himmario

Commission members Bernardo Murray, and Clay Morris, Liturgical Officer for the Episcopal Church, met during this triennium with the Ecumenical Spanish Hymnal Committee which completed its work late in 1996 after five years of work. *El Himmario*, which is the title of the Episcopal edition of the hymnal, contains over 500 hymns, traditional and contemporary hymns as well as songs and choruses representative of a large variety of Hispanic cultures. A complete collection of service music is also included. The hymnal is being published in 1997 and featured in the services of the 72nd General Convention.

Leadership Program for Musicians Serving Small Congregations

For many years the Standing Commission on Church Music has discussed and dreamed of developing a program designed to assist musicians who serve small congregations throughout this country and beyond. In January 1992, SCCM' s Committee on Music in Small Churches began to discuss in earnest a program “. . . to help small parishes in their church music endeavors. . .” (Blue Book, 1991, p. 349). The resulting Leadership Program for Musicians Serving Small Congregations is designed to be established in each diocese and taught and administered by gifted and specially prepared local musicians and liturgists. Students participating in the program will be awarded The Presiding Bishop's Diploma in Church Music after completing requirements for a course in each of six areas:

1. Essentials of Good Liturgy
2. Principles of Music Leadership
3. Leadership and Accompaniment of Congregational Song
4. Hymnody of the Christian Church
5. Resources for an Effective Music Ministry
6. Teaching New Music

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The Leadership Program for Musicians Serving Small Congregations is committed to the following principles:

- Clergy as well as musicians are welcome to participate in all courses. Instructors will be attentive to speaking of and to modeling healthy musician-clergy relationships.
- Spiritual development of church musicians is understood to be one goal of this program.
- The program seeks to develop student imagination and encourage creativity in the use of available resources in the local congregation.
- The role of music in evangelism and music's ability to transform liturgy and the life of the congregation will be made explicit.
- Young musicians should be identified and invited to participate in the Leadership Program.
- Worship at program sessions will be planned in ways that will build community and model appropriate and effective liturgy.
- Applied music (singing and playing) as well as verbal instruction and discussion are to be a part of each area of study.

The 71st General Convention appropriated \$27,000 for the continuing development of The Leadership Program for Musicians Serving Small Congregations. The program (known then as the Presiding Bishop's Diploma in Church Music Program) was a clear vision in the minds of the program's Advisory Committee but at that time still in the planning stage. During the past three years, The Leadership Program has prepared representatives from seventy-six dioceses for their work as coordinators of local LPM Programs, has monitored the establishment of 20 diocesan Leadership Programs, established a national LPM office with an available-by-telephone Coordinator/Consultant and is planning for its own future as provider of leadership and support for local programs.

Because local Leadership Programs are established on the competencies of gifted and well-trained musicians and clergy in each diocese, LPM has provided two national Leadership Training Conferences (in July 1995 and July 1996) at the Virginia Theological Seminary to prepare them for their work. During these week-long events, local coordinators, chosen and sponsored by their bishops, were introduced to the program and its curriculum materials. They attended classes, became acquainted with one another and the Advisory Board, planned and participated in worship, and discussed the challenges anticipated in their work to establish the Leadership Program in their own dioceses. These diocesan programs are the means by which leaders of music in small congregations participate in the development of their professional, pastoral and spiritual gifts for music ministry.

The curriculum, which has been developed over several years by LPM's seven faculty members (Marilyn Keiser, Raymond Glover, Mimi Farra, William Bradley Roberts, Marti Rideout, Edward Kryder, and Carol Doran) includes detailed teaching materials for six courses which diocesan instructors use as the basis of their class presentations. As a consequence of two years of diocesan experience with the program, these materials are in the process of being updated and revised for eventual publication.

Diocesan Leadership Programs have been encouraged to tailor meeting times and other details of program organization to meet local needs. Several have organized Friday evening/Saturday

sessions every other month (instead of monthly meetings) in order to accommodate the needs of those who must travel long distances to attend LPM.

Of great value to the Leadership Program have been the many expressions of affirmation and encouragement by clergy and parishioners with whom LPM students work. In addition to increased professional skills for music leadership, program participants are helped to develop an expanded understanding of their role as music ministers and often pass along to choirs and members of their congregations what they have learned in LPM classes about liturgy and *Hymnal 1982*. Many bishops have contributed to the financial support of diocesan programs (which are self-sustaining) and have strongly encouraged diocesan LPM leaders.

Human communication and mutual support among those who lead music in small congregations is at the heart of the Leadership Program. This is expressed at the program's national level by the appointment of Marti Rideout, Minister of Music and Liturgy at Church of the Good Shepherd in Burke, Virginia, as Consultant/Coordinator of the Leadership Program's office. Diocesan LPM Coordinators as well as program students have been invited to call her at the office number, 703/250-6757, for information and counsel. Marti's twenty-two years at Good Shepherd and her experience on LPM faculty and Advisory Board give her an excellent background for this appointment.

In developing plans for future support and service to diocesan leadership programs, the LPM Advisory Board has reorganized itself into a cabinet model, intentionally integrating new board members who are gifted and capable of assuming specific responsibilities required for program functioning. Dr. William Bradley Roberts (an LPM faculty member and Director of Music at St. Philip's in the Hills Episcopal Church in Tucson, Arizona) will serve as Chair of the LPM Advisory Board for the next two-year term. The board has expressed its deep appreciation to Dr. Marilyn Keiser, who is retiring from that position, for her faithful service as Chair since the Program's beginning. The LPM Program Advisory Board consists of the faculty plus the Revs. Catherine Nichols and M. Sue Reid (both of whom serve as liaison to the Standing Commission on Church Music) Barbara Bruns (Philadelphia, Pennsylvania) and Michael Williams (Baton Rouge, Louisiana).

A third Leadership Training Conference at the Virginia Seminary in June, 1997, is intended to prepare LPM Coordinators from dioceses which have not yet participated in the program. The future of the Leadership Program, like its beginning, will be shaped by needs of small congregations throughout the country. The fruits of its ongoing work will be the recognition and the development of gifts for musical leadership of worship in those congregations.

Resolution A099 Fund Continuation of Leadership Project for Musicians

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention authorize the
- 2 continuation of the Leadership Program for Musicians Serving Small Congregations (leading to
- 3 the Presiding Bishop's Diploma in Church Music), to provide musicians who serve small
- 4 Episcopal congregations with continuing education for leadership of music in Episcopal liturgy;
- 5 and be it further
- 6 *Resolved*, That the sum of \$99,000 be granted to the Standing Commission on Church Music by
- 7 the 1997 General Convention for this purpose.

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Explanation

The Standing Commission on Church Music, in cooperation with the Virginia Theological Seminary, has designed and implemented an ongoing program for the development of musical leadership for small congregations which already has proven itself highly successful and has been praised by clergy and lay people in whose dioceses this program has been established.

The Leadership Program for Musicians Serving Small Congregations (leading to the Presiding Bishop's Diploma in Church Music) (hereafter referred to as LPM) was developed in response to the urgent need for "advice and assistance for church musicians in small parishes. . ." recognized by the 68th General Convention (General Convention of 1991, Blue Book, p. 349) and in accordance with the commission's canonical mandate to "assist in the setting up of diocesan and regional courses and conferences on Church music. . ." (Canon II.6.2).

This program has prepared diocesan coordinators from seventy-six dioceses (by means of two national Leadership Training Conferences) to establish local programs. Already, twenty dioceses have instituted local programs involving over two hundred participants and many others will begin classes in the near future.

At the present time we are in the second phase of our program development. With the encouragement of a strong and spirited response from the churches, we have created a budget of \$99,000 for known and essential expenses for the next three years. During this time, in particular, we will intentionally and systematically support the fledgling LPM diocesan programs (through long-distance communication and printed resources provided by the program's national Advisory Board and its Coordinator/Consultant) and will offer periodic Leadership Training Conferences to accommodate dioceses which have not as yet sent a diocesan coordinator to prepare to establish the local program. The funding we request is essential for the establishment of e-mail and internet capabilities necessary to strengthen the internal structure of the Leadership Program. Funding also will allow the training of capable national leaders and local coordinators, and will make possible the production of new educational materials.

LPM Budget: 1998 - 2000

| | |
|--------------------------------|-----------------|
| Leadership Conference Expense | 36,000 |
| Salary, Coordinator/Consultant | 30,000 |
| Administrative/Communication | 33,000 |
| | ----- |
| <i>Total</i> | <i>\$99,000</i> |

This work has been begun in faith, and with the deep desire to address the General Convention's recognition of the need to provide educational resources as well as professional and spiritual formation for musical leadership in small congregations. LPM has been funded to this point primarily by institutions which are willing to make its launching possible but not to provide ongoing support.

Joint Project with the Standing Commission on the Church in Small Congregations

Members of the commission contributed to and supported a joint project with the Standing

Commission on the Church in Small Communities, chaired by the Rt. Rev. John Smith. After extensive dialogue between the two commissions, they agreed to publish *The Music Resource* in three issues: one each for Advent, Lent, and the season of Pentecost in Year A. Approximately fifty very small congregations around the country were selected as test sites for the *Resource*, which provided hymn suggestions, new music selected from materials submitted for the hymnal supplement, teaching instructions, ideas for singing psalms, and a demonstration tape recording to help non-music-reading leaders learn the material. Evaluation of each *Music Resource* packet were requested with the goal being to create a small booklet of the most useful music for small congregations throughout the church to use during the Year of the Small Church (1997).

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | 1995 | 1996 | 1997 |
|-------------------------|----------|----------|-----------|
| <i>Income</i> | | | |
| Budget | \$18,333 | \$44,963 | \$18,333 |
| <i>Expenses</i> | | | |
| Non-Staff/Consultants | 0 | \$2,786 | \$5,000 |
| Administrative | 424 | 319 | 500 |
| Full Committee Meetings | 12,255 | 14,820 | 12,000 |
| Sub-Committee Meetings | 7,265 | 5,922 | 7,000 |
| <i>Total</i> | \$19,944 | \$23,847 | \$24,500* |

* estimated

Note: 1997 expense figures are those budgeted.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The Standing Commission on Church Music is committed to continuing its mission to assist small congregations in music by encouraging participation in the Leadership Program for Musicians Serving Small Congregations (LPM) and supporting this work locally. This program has already proved successful in several dioceses. These local committees will benefit from continuing collegial support from the commission, the LPM faculty, and other dioceses which have instituted the program.

With the publication of *Wonder, Love, and Praise* providing new music to the church, much of it accessible to small congregations, the commission seeks to develop means to explore and implement its contents. This might involve distributing teaching aids and procedures that would enable local musicians to utilize the book to its fullest. Surveys about the usefulness of the book would provide data regarding the continuing musical needs throughout the church.

The commission also desires to assist local congregations in developing collections of music that are designed for their specific needs. To this end we feel it is imperative that we work with the Bishops' Committee on Theology to develop guidelines for such collections and for any collection of hymns, songs, and spiritual songs that is necessary as the church moves toward embracing diversity in musical expression.

MUSIC

The dialogue between the Standing Liturgical Commission and the Commission on Church Music needs to continue with a vision toward a new creation that not only speaks of a more comprehensive view of the church's worship, but also models for the wider church the healthy interaction between clergy and musicians. As the ordained and the laity share more equally in ministry to the world, boundaries of authority change and reform. The opportunity given the two commissions at this time must help provide leadership for such change.

The Music Commission is composed of dedicated musicians, priests, and bishops who volunteer significant amounts of time to this ministry. The presence of the Rev. Dr. Clayton L. Morris, Liturgical Officer, is not only a vital service to the church-at-large, but an invaluable support to the work of the commission. The position is a stabilizing factor in one of the most fluid aspects of the church's life – its liturgy – and is indispensable as an office that freely offers leadership, information, and creativity.

Resolution A100 Fund Task Force on Music Collections

- 1 *Resolved*, the House of _____ concurring, That a task force be convened by the Chair of the
- 2 Standing Commission on Church Music and the Chair of the House of Bishops Theology
- 3 Committee, comprised of members of those bodies, to determine appropriate theological
- 4 parameters to be used in the selection of texts of hymns and spiritual songs for collections of
- 5 music developed for use in the Episcopal Church; and be it further
- 6 *Resolved*, That the sum of \$15,000 be appropriated for this triennium toward the expense of this
- 7 task force.

Explanation

In recent years the Standing Commission on Church Music has received requests for guidelines and procedures to develop local collections of songs from the Standing Commission on the Church in Small Communities. Since the publication of the Hymnal 1982, supplemental materials have been either requested or endorsed by General Convention (*Come Celebrate, LEVAS II, El Himmario, Wonder, Love and Praise*). Given the diversity of material being gathered and produced, this resolution seeks to provide a process by which future materials might be examined in the light of both the integrity and the comprehensiveness of our Anglican identity.

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 |
|-------------------------|-----------------|-----------------|-----------------|
| Administrative | \$750 | \$750 | \$750 |
| Full Committee Meetings | 24,000 | 24,000 | 24,000 |
| <i>Total</i> | <u>\$24,750</u> | <u>\$24,750</u> | <u>\$24,750</u> |

Note: Appropriations for Consultant and Subcommittee meetings are reflected in Resolutions.

Resolution A101 Standing Commission on Church Music Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That this 72nd General Convention appropriate, in
- 2 the Budget of the Convention for the triennium 1998-2000, the sum of \$74,250 for meetings of
- 3 the Standing Commission on Church Music.

The Joint Standing Committee on Nominations (1994-1997)

MEMBERSHIP

Bishops

The Rt. Rev. Frederick H. Borsch (Los Angeles)
 The Rt. Rev. Herbert Thompson, Jr. (Southern Ohio)
 The Rt. Rev. Huntington Williams, Jr. (North Carolina)

Presbyters

The Rev. Richard J. Aguilar (West Texas)
 The Rev. Joel A. Gibson (Minnesota*) *Vice-Chair*
 The Rev. Wayne P. Wright (Louisiana) *Secretary*

Lay Persons

Richard P. M. Bowden (Atlanta)
 Sally M. Bucklee (Washington)
 Kit T. Caffey (Central Gulf Coast) *Chair*
 Deborah Harmon Hines (Western Massachusetts)
 Harold B. Nicrosi (Alabama)
 Elsa Wilson (Nicaragua)

*Joel Gibson moved from the Diocese of New York to the Diocese of Minnesota (Province V) during the triennium.

Committee Representatives at General Convention

Bishop Frederick Borsch and Deputies Richard Aguilar and Harold Nicrosi are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMITTEE'S WORK

"Each of you has been blessed with one of God's many wonderful gifts to be used in the service of others. So use your gift well." 1 Peter 4:10.

Meetings

The committee held three meetings at the Episcopal Church Center, New York: May 22-23, 1995; June 21-22, 1996; September 20-21, 1996. The committee met twice by conference call.

At the first meeting, the officers of the committee were elected, and sub-committees were established. Their goals were to develop realistic descriptions for the various elective offices and to publicize the nomination process with the hope of soliciting potential nominees from across the church. It was agreed that the nominating form and accompanying information would be distributed to all bishops, deputies to the 1994 General Convention, members of all interim bodies, and convenors of networks and other church groups. For the first time a paid advertisement containing similar information was prepared for publication in *Episcopal Life* at a

NOMINATIONS

cost of \$2,250. It was agreed that the committee would be intentional and proactive in seeking a diversity of persons for nomination to all, elective offices, particularly from groups not fully represented in the church's life.

At its second meeting the committee, as a whole, reviewed the credentials of the 164 persons proposed for office. This is about the same number as submitted to the two previous nominating committees. A consensus method was used to adopt a draft slate of nominees. The committee agreed to publish a nominations booklet containing biographies and photos of nominees. This booklet will be distributed to bishops and deputies prior to the General Convention.

At its third meeting the committee adopted a final slate of nominees. There was lengthy discussion about diversity in the church and its leadership. Although this committee committed itself to increasing diversity in the church's leadership, and used a variety of means to do that, the goal is not yet reached.

This committee wishes to thank the General Convention Office staff and especially Bruce W. Woodcock, Susan F. Jones, and Patricia Tees for the invaluable help they have given us in completing our work.

Nominations

The Joint Standing Committee on Nominations places the following names in nomination for balloting at the 72nd General Convention. Further biographical information and a photograph of each nominee will appear in a special nominations booklet to be distributed to bishops, deputies, and alternates prior to the General Convention. The list of nominees and their biographical information may be found on the World Wide Web at www.dfms.org/governance.

Nominees

Secretary of the General Convention (House of Deputies elects for three year term. House of Bishops confirms.)

Donald A. Nickerson, Jr. (priest) Maine, I

Treasurer of the General Convention (House of Deputies elects for three year term. House of Bishops confirms.)

Stephen C. Duggan (lay) Newark, II

Executive Council - Lay Persons (House of Deputies elects six for six year terms. House of Bishops confirms.)

| | |
|--------------------------|----------------------------|
| Francis S. Banks | Los Angeles, VIII |
| Thomas R. Bates | Central Florida, IV |
| Jackie Batjer | Northwest Texas, VII |
| James E. Bradberry | Southern Virginia, III |
| Maggie Alston Claud | Connecticut, I |
| Philip Matthew Dinwiddie | Michigan, V |
| Carol Jan Lee | California, VIII |
| Barbara Mann | Western North Carolina, IV |

| | |
|-------------------|-----------------------|
| Richard E. Miller | Southeast Florida, IV |
| Warren C. Ramshaw | Central New York, II |
| Howard Ross | Dallas, VII |
| Sarah Sartain | Alabama, IV |

Executive Council - Bishops (House of Bishops elects two for six year terms. House of Deputies confirms.)

| | |
|-----------------------|----------------------------|
| Keith L. Ackerman | Quincy, V |
| Robert H. Johnson | Western North Carolina, IV |
| Jack M. McKelvey | Newark, II |
| Mary Adelia R. McLeod | Vermont, I |

Executive Council - Priests/Deacons (House of Deputies elects two for six year terms. House of Bishops confirms.)

| | |
|---------------------|------------------------|
| Carol Cole Flanagan | Maryland, III |
| Monroe Freeman | North Carolina, IV |
| Benjamin Pao | Los Angeles, VIII |
| Richard H. Schmidt | Central Gulf Coast, IV |

Board of Trustees, The Church Pension Fund (House of Deputies elects twelve for six year terms. House of Bishops confirms.)

| | |
|----------------------------------|------------------------|
| M.L. Agnew, Jr. (priest) | Western Louisiana, VII |
| Sheridan C. Biggs (lay) | Albany, II |
| David L. Brigham (lay) | Vermont, I |
| Robert T. Brooks (priest) | Ohio, V |
| Thomas M. Chapell (lay) | Maine, I |
| William Thomas Chumney, Jr (lay) | West Texas, VII |
| Paul M. Collins (priest) | Olympia, VIII |
| Winthrop Conrad (lay) | New York, II |
| Vincent Currie (lay) | Central Gulf Coast, IV |
| Carlson Gerdau (priest) | Chicago, V |
| Gayle E. Harris (priest) | Rochester, II |
| Sally Johnson (lay) | Minnesota, VI |
| Joon Matsumura (lay) | Los Angeles, VIII |
| Clay Myers (lay) | Oregon, VIII |
| Paul Neuhauser (lay) | Iowa, VI |
| Virginia Norman (lay) | Dominican Republic, IX |
| David Pitts (lay) | Louisiana, IV |
| Adrienne Southgate (lay) | Rhode Island, I |
| Noreen P. Suriner (priest) | Central New York, II |
| Herbert Thompson, Jr. (bishop) | Southern Ohio, V |
| William Tully (priest) | New York, II |
| George Herbert Walker, III (lay) | Missouri, V |
| Orris G. Walker, Jr. (bishop) | Long Island, II |
| Timothy Wittlinger (lay) | Michigan, V |

NOMINATIONS

General Board of Examining Chaplains - Lay Persons (House of Bishops elects three for six year terms. House of Deputies confirms.)

| | |
|--|---------------------|
| Mary Chilton Callaway | New York, II |
| Jo Ann Giannini | Indianapolis, V |
| Preston Gilson | Western Kansas, VII |
| Jeanette R. Huey | Missouri, V |
| Leonard W. Johnson | California, VIII |
| Gail C. Jones | Olympia, VIII |
| <i>(Elect one of the following for a three year term.)</i> | |
| Peggy Lee Hombs | Virginia, III |
| Susan Hill Lindley | Minnesota, VI |

General Board of Examining Chaplains - Bishops (House of Bishops elects two for six year terms. House of Deputies confirms.)

| | |
|-----------------------|-------------------|
| Clifton Daniel, III | East Carolina, IV |
| Robert William Duncan | Pittsburgh, III |
| Robert Ladehoff | Oregon, VIII |
| Arthur E. Walmsley | Connecticut, I |

General Board of Examining Chaplains - Priests with pastoral cures or in specialized ministries (House of Bishops elects three for six year terms. House of Deputies confirms.)

| | |
|--------------------------|------------------|
| Mark Taylor Crawford | Texas, VII |
| Philip Menzie Duncan, II | Dallas, VII |
| Kevin B. Matthews | Washington, III |
| Carole J. McGowan | Rio Grande, VII |
| Warren H. Raasch | Springfield, V |
| Anne W. Robbins | Southern Ohio, V |

General Board of Examining Chaplains - Members of accredited seminary faculties or of other educational institutions (House of Bishops elects three for six year terms. House of Deputies confirms.)

| | |
|-----------------------|--------------------|
| Thomas E. Breidenthal | Oregon, VIII |
| Kelly Brown Douglas | Southern Ohio, V |
| Guy F. Lytle | Texas, VII |
| Ann Holmes Redding | Atlanta, IV |
| Harmon L. Smith | North Carolina, IV |
| Ellen K. Wondra | Rochester, II |

General Theological Seminary Board - Lay Persons (House of Deputies elects two for three year terms.)

| | |
|-------------------|--------------------------|
| Sally M. Bucklee | Washington, III |
| Robert C. Clawson | Upper South Carolina, IV |
| Byron Rushing | Massachusetts, I |
| Robert E. Wright | North Carolina, IV |

General Theological Seminary Board - Bishops (House of Bishops elects two for three year terms.)

| | |
|-----------------------|----------------------|
| Leopold Frade | Honduras, IX |
| Sam Byron Hulsey | Northwest Texas, VII |
| Robert G. Tharp | East Tennessee, IV |
| William J. Winterrowd | Colorado, VI |

General Theological Seminary Board - Priests/Deacons (House of Deputies elects two for three year terms.)

| | |
|-----------------------|------------------------|
| Michael L. Barlowe | Iowa, VI |
| Dora Bruguier | South Dakota, VI |
| T. Mark Dunnam | Central Gulf Coast, IV |
| Frederick B. Williams | New York, II |

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | <i>1995</i> | <i>1996</i> | <i>1997</i> |
|------------------------------------|-------------|-------------|-------------|
| <i>Income</i> | | | |
| Budget | \$10,000 | \$10,000 | \$10,000 |
| <i>Expenses</i> | | | |
| Administration (Episcopal Life Ad) | \$2,250 | | |
| Committee Meetings | 8,252 | 18,175* | |
| Committee Conference Calls | 338 | 19 | 381 |
| | ----- | ----- | ----- |
| <i>Total</i> | \$10,840 | \$18,194 | \$381 |

*2 meetings

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

As the statistics that follow indicate, a broader pool of nominees is needed in order to achieve wider representation in elected leadership positions. The committee is convinced that achieving diversity must be an explicit, long term commitment of the General Convention. It requires intentional, ongoing recruitment efforts by the broad membership of this church, by its elected leaders, and by future Joint Standing Committees on Nominations.

| | | |
|-----------------------------------|--------------------------|----|
| Statistics on Nominations: | <i>Total Nominations</i> | 82 |
| | <i>Gender</i> | |
| | Female | 25 |
| | Male | 57 |
| | <i>Ethnicity</i> | |
| | African American | 12 |
| | Asian American | 2 |
| | Black/Hispanic | 1 |
| | Hispanic | 2 |
| | Native American | 1 |
| | White | 64 |

NOMINATIONS

BUDGET APPROPRIATION

| Budget | 1998 | 1999 | 2000 |
|--------|----------|----------|----------|
| | \$12,500 | \$12,500 | \$12,500 |

Resolution A102 Joint Standing Committee on Nominations Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of the
- 2 General Convention the sum of \$37,500 for the triennium for the expenses of the Joint Standing
- 3 Committee on Nominations.

**Joint Nominating Committee for the Election of the
Presiding Bishop
(1994-1997)**

MEMBERSHIP

| | |
|----------------------|--|
| <i>Province I</i> | The Rev. Ann S. Coburn Canon Jean Mulligan The Rt. Rev. Barbara C. Harris |
| <i>Province II</i> | The Very Rev. William H. Petersen Ms. Diane Pollard The Rt. Rev. William G. Burrill |
| <i>Province III</i> | The Very Rev. Rosemari G. Sullivan Mr. Russell V. Palmore, Jr., <i>Secretary</i> The Rt. Rev. A. Heath Light |
| <i>Province IV</i> | The Rev. Barnum McCarty Mrs. Scott T. Evans The Rt. Rev. Calvin O. Schofield, <i>Co-Chair</i> |
| <i>Province V</i> | The Rev. Virginia A. Brown-Nolan Ms. Katherine Tyler Scott, <i>Co-Chair</i> The Rt. Rev. Frank C. Gray |
| <i>Province VI</i> | The Rev. Carolyn Keil replaced The Ven. Philip C. Allen Ms. Sherry Maule The Rt. Rev. Sanford Z. K. Hampton |
| <i>Province VII</i> | The Rev. Rayford B. High, Jr. Ms. Cynthia H. Schwab The Rt. Rev. William E. Smalley |
| <i>Province VIII</i> | The Rev. Caryl A. Marsh Ms. D. Rebecca Snow The Rt. Rev. Robert L. Ladehoff |
| <i>Province IX</i> | The Rev. Julio E. Murray Ms. Thelma Wilson The Rt. Rev. Leopold Frade |
| <i>Youth</i> | Ms. Elizabeth Brians Mr. Jorge Meza |

The members of the Committee were elected by their respective Provinces at the 71st General Convention of the church held at Indianapolis, Indiana in August of 1994.

SUMMARY OF THE COMMITTEE'S WORK

During the triennium the Joint Nominating Committee for the Election of the Presiding Bishop scheduled seven meetings, the first of which was held before the close of the General Convention.

NOMINATING COMMITTEE

Six meetings were held prior to publication of this report. The primary agenda for its final meeting (April 1997) is development of the slate of nominees to be presented to the church immediately following.

At its first meeting after the 1994 General Convention, the Committee organized and elected officers - Ms. Katherine Tyler Scott and The Rt. Rev. Calvin O. Schofield, Co-Chairs, and Mr. Russell V. Palmore, Jr., Secretary. It also established "group norms," including the following: confidentiality (to preserve the integrity of the selection process), but no secrets; an environment of trust that permits a focus on confidentiality; worship and daily prayer for the Committee and its work; and agreement on what can be made public.

The Committee reviewed Appendices A and B of the Blue Book of 1985 for Historical Background and a Description of the Office.

The Committee also met with The Most Rev. Edmond L. Browning, who discussed the role of the Presiding Bishop from his perspective and shared from his experiences in the office over nine years. In addition, members of the Committee met with the President of the House of Deputies, Dr. Pamela Chinnis, to obtain the perspective of that office. Later, broad criteria for the office were established by the Committee, prefaced by a portion of Title 1, Canon 2.4(a):

The Presiding Bishop shall be the Chief Pastor and Primate of the Church, and shall: (1) Be charged with responsibility for leadership in initiating and developing the policy and strategy of the Church and, as Chair of the Executive Council of General Convention, with ultimate responsibility for the implementation of such policy and strategy through the conduct of policies and programs authorized by the General Convention or approved by the Executive Council of the General Convention; (2) Speak God's word to the Church and to the world, as the representative of this Church and its episcopate in its corporate capacity.

The criteria included a person:

- whose life is grounded in scripture and prayer and reflects a depth of spirituality, rooted in grace;
- who nurtures the people of God in servant ministry;
- who receives and articulates the ongoing revelation of God from which the vision of the church can be discerned;
- 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 the empowerment of others;
- who is a capable administrator and delegator;
- who will work for unity in the context of the baptismal covenant;
- who will be a disciplined steward of personal life, taking time for self and family;
- who will exercise leadership with authority and compassion, recognizing its substantive and symbolic nature; and
- whose life celebrates the proclamation: "Christ has died, Christ is risen, Christ will come again."

NOMINATING COMMITTEE

In addition, the Committee agreed that all bishops born after June 30, 1935, and who, by the time of the installation, would have had an episcopate of at least five years, would be eligible for consideration and screening.

The Committee received a total of 29 names in response to an initial mailing of a letter and recommendation form to General Convention deputies, bishops, and other church leaders. Additional names were solicited from throughout the church, resulting in a total of 38 persons recommended. It was determined that 26 persons met the criteria for eligibility established by the Committee.

Based on initial written responses to questions in the areas of personal life, leadership style, and theology, potential nominees to be continued in the selection process were agreed upon. All committee members were assigned to "visitation teams," each of which was comprised of laity, priests, and bishops. Under the direction of an independent consultant, the Committee also engaged in training for the visiting and interviewing process, which was scheduled for January through March of 1997.

In addition to interviews with potential nominees, the teams arranged to meet with a variety of diocesan, ecumenical, and community persons to gather additional information. The Committee also arranged for stringent personal background investigations to be professionally conducted, as well as psychiatric and physical examinations.

The Committee also established a transition team to provide the nominees and their spouses, as well as the retiring Presiding Bishop and his spouse, with as much assistance as possible and to reduce some of the awkward and stressful experiences of past elections.

Adopted for continuing use was a prayer for the work of the Committee: "God of wisdom and truth, your divine Son came among us to serve and to give his life. We pray, so guide our seeking of the next Presiding Bishop of the Episcopal Church that we will find one who will lead by the example of Jesus. Fill us and our whole church with the Holy Spirit. Open our hearts. Enlighten our minds. Help us to find a servant leader for our church. Grant this for the sake of your love. Amen."

The work of the Committee will be completed with the announcement of a slate of nominees to the church on or about April 15, 1997 and the presentation of its final report to a Joint Session of the two Houses of the General Convention on July 20, 1997. A profile of the nominees will be distributed, in printed booklet form, in advance of the General Convention.

FINANCIAL REPORT FOR THE 1994-97 TRIENNIUM

| | 1995 | 1996 | 1997 |
|-----------------|----------|----------|----------|
| <i>Income</i> | \$41,667 | \$52,449 | \$41,667 |
| <i>Expenses</i> | \$54,380 | \$39,795 | * |

* 1997 expenses not available at the filing of this report.

**House of Bishops
Committee on Pastoral Development
(1994-1997)**

MEMBERSHIP

The Rt. Rev. Vincent Warner (Olympia) *Chair*
The Rt. Rev. F. Clayton Matthews (Virginia) *Secretary*
The Rt. Rev. Robert M. Anderson (Los Angeles)
The Rt. Rev. Edward Chalfant (Maine) resigned and was not replaced.
The Rt. Rev. Clarence Coleridge (Connecticut)
The Rt. Rev. Robert H. Johnson (Western North Carolina)
The Rt. Rev. Edward Jones (Indianapolis)
The Rt. Rev. Jack M. McKelvey (Newark)
The Rt. Rev. Mary Adelia McLeod (Vermont)
The Rt. Rev. Chester I. Talton (Los Angeles)
Ms. Ann Vest, Norfolk (Virginia)
Ms. Roberta Walmsley (New Hampshire)
The Rt. Rev. Don A. Wimberly (Lexington)
The Rt. Rev. Harold Hopkins, Executive Director, Office of Pastoral Development

SUMMARY OF THE COMMITTEE'S WORK

The committee met twice a year during the triennium in November and April respectively. The primary function of the committee was to serve as a council of advice to the Office of Pastoral Development, as well as its officers. In November of 1994, it was decided that the most effective manner to assess the value of the work of the Office was through a survey which was distributed to the House of Bishops in March 1995 and evaluated by the committee in April 1995. The cost of the survey and of the consultant was paid for through voluntary contributions from the bishops. Of those responding, 61% indicated a need for retirement planning; in addition, there was a perceived need for ongoing training and development of skills for bishops. High praise was given to the "College for Bishops," being offered through the Office of Pastoral Development and General Seminary. It was decided that a primary focus of the Office of Pastoral Development for the triennium should be in three well-defined areas: congregational development, individual and corporate wellness, and the development of leadership qualities and skills.

In response to the survey, further recommendations were made for the next triennium, including: the development of resources to provide pastoral care through the Office of Pastoral Development on a national level; the continuation of the Office of Pastoral Development with additional funding and staff; and the development of a "statement of norms of behavior" for the House of Bishops, with the next Presiding Bishop.

The primary objectives of the Committee have been met through time at each meeting of the House of Bishops to address issues of wellness and appointment of a member of the committee to

the House of Bishops Planning Committee. The following topics have been addressed: how to cope with stress; how to make the best use of time; how a bishop talks to a complainant; helpful management skills from a servant leadership model; and, in 1997, how to be bridge builders in a conflicted system.

Additional objectives accomplished during the triennium:

- recommended that a Transition Committee be formed to assist the outgoing Presiding Bishop and the new Presiding Bishop to provide for a healthy and smooth transition of authority and that funding be requested from the Executive Council (subsequently, Bob Johnson and Jack McKelvey were asked to serve on the Transition Team);
- formed a task group made up of representatives from Bishops' Executive Secretaries Together, the Lay Professional Network and the Office of Pastoral Development to produce a statement on fair employment practices in response to the question of "pro forma resignations;"
- reviewed the guidelines used for the bishops mentoring program;
- elected Clay Matthews as the representative to the Council on the Development of Ministry;
- asked Bob Witcher to work on a manual for bishops;
- distributed, collated, and published the findings from "A Bishops and Spouses of Bishops Questionnaire," developed by the "Clergy Family Project;"
- encouraged the Spouses Planning Group to create a committee to "follow up" on widows and divorced spouses of bishops;
- asked the Officer of Pastoral Development to create and distribute a list of recommended resources for bishops who seek advice and counsel regarding exceptional stress and anxiety issues;
- responded to the Pension Group's "wellness initiatives" by asking them to address the issue of medical cost for those who take early retirement under the proposed plan requiring 30 years of accredited service and encouraged further thought on an "outplacement and vocational discernment" program for clergy and bishops; and
- requested permission from the Presiding Bishop to ask for voluntary gifts from the bishops to help fund the "Episcopal Leadership Project."

The Committee endorsed the CREDO (Clergy Reflecting on Experience and Development Opportunities) project of the Pension Group's wellness initiative presented by Jim Fenhagen.

The committee wishes to thank Susie Miller for her work with the Office of Pastoral Development's survey, as well as her leadership in discerning how best to function as a committee for maximum productivity. We also wish to thank Roberta Walmsley and Adair Lummis for their leadership on "A Bishops and Spouses of Bishops Questionnaire."

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | <i>1995</i> | <i>1996</i> | <i>1997</i> | <i>Total</i> |
|-----------------|-------------|-------------|-------------|--------------|
| <i>Income</i> | \$7,333 | \$7,333 | \$7,333 | \$22,000 |
| <i>Expenses</i> | \$17,757 | \$13,000 | \$6,500 | \$37,257* |

PASTORAL DEVELOPMENT

* In addition, the Survey of the Office of the House of Bishops and "A Bishops and Spouses of Bishops Questionnaire" were paid for by funds raised outside of the triennium budget.

OBJECTIVES AND GOALS FOR THE COMING TRIENNIUM

In the next triennium, the Committee on Pastoral Development's goals are to:

- have a representative on the Transition Committee for the New Presiding Bishop;
- continue as a council of advice to the Executive Director of the Office of Pastoral Development;
- work with the Executive Director of Pastoral Development in creating and providing resources for providing pastoral care;
- consult with the Presiding Bishop to develop a process for mutual review and evaluation;
- continue to offer the services of the committee to the House of Bishops Planning Committee through the chair;
- assist the new Presiding Bishop with creation of a process to establish "standards of behavior" for bishops;
- assist the church with monitoring its response to issues of abuse of power, sexual misconduct, and domestic violence, especially as they relate to bishops, in cooperation with the Commission on Sexual Exploitation and Commission on the Status of Women;
- continue to sponsor conferences on orderly transitions of bishops and the publication of *Front Row/Back Row*;
- consider other issues, including: congregational development, ethical dialogue, servant leadership, covenant relationships, leadership in conflicted systems;
- "follow up" with nominees not elected in episcopal elections;
- continue to sponsor the College for Bishops, Conference for New Bishops and Conference for Experienced Bishops, and
- have a joint meeting with our counterpart group with the ECLA.

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 | Total |
|---------------|----------|----------|----------|----------|
| <i>Income</i> | \$14,000 | \$14,000 | \$14,000 | \$42,000 |

This budget reflects the true cost of the Committee's work.

Resolution A103 House of Bishops Committee on Pastoral Development Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of
- 2 General Convention, the sum of \$42,000 for the expenses of the Committee on Pastoral
- 3 Development for the triennium.

The Standing Commission on Peace with Justice

MEMBERSHIP

The Rt. Rev. Allen L. Bartlett (Pennsylvania) 1997
Ms. Carolyn H. Carlburg (Los Angeles) 1997, *Vice-Chair*
Ms. Nell B. Gibson (New York) 1997
The Rt. Rev. Armando Guerra Soria (Guatemala) 2000
The Rev. John D. Lane (Southwestern Virginia) 1997, *Executive Council Liaison* replaced
The Rev. Canon Desmond Goonesekera (Colorado)
The Rt. Rev. Edward L. Lee, Jr. (Western Michigan) 1997
Mr. Luther S. Ott (Mississippi) 2000
The Rev. S. Suzanne Peterson (Iowa) 2000
The Rev. Robert L. Sessum (Lexington) 1997, *Chair*
Ms. Madeleine G. Trichel (Ohio) 2000, *Secretary*
Ms. Mary Ann Weiss (Lexington) 2000
Mr. Gregg H. Westigard (Eau Claire) 2000
The Rev. Brian Grieves, *Episcopal Church Center Staff Liaison*
Mr. Thomas H. Hart, *Washington Office Staff Liaison*
Ms. Mary H. Miller, *Consultant*

Commission Representatives at General Convention

Bishops Allen Bartlett, Armando Guerra Soria, Edward Lee, Jr. and Deputy Robert Sessum are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on Peace with Justice met five times during the triennium. In addition, one subcommittee made a fact-finding trip in the summer of 1996 to Guatemala, Nicaragua, and Honduras (Guerra, Sessum, Weiss, Westigard). One member (Bartlett) traveled to Guatemala as part of a Companion Diocese exchange. One member joined a delegation from the Episcopal Church in the USA (ECUSA) to Okinawa/Japan (Trichel). Several attended the Round Table Conference: A Christian Response to the International Debt Crisis, and the meeting of the Anglican Peace and Justice Network (Westigard; Gibson, Peterson, Weiss). One member went to Palestine/Israel (Sessum). Another traveled to Palestine/Israel with the Episcopal Peace and Justice Network and to Cuba with the Diocese of Ohio delegation of the Episcopal Peace Fellowship (Trichel). Five members participated in the JPIC Summit Conference in Cincinnati (Bartlett, Peterson, Sessum, Trichel, Weiss). The Commission met with numerous resource people: the Presiding Bishop and Dr. Chinnis, bishops and other clergy, Episcopal laity, government officials, and ambassadors from other countries.

Introduction

The Standing Commission on Peace with Justice honors that portion of the Baptismal Covenant which compels us to *strive for justice and peace among all people, and respect the dignity of*

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every human being. As in previous trienniums we understood our field to be international peace and justice issues, especially as related to the Anglican Communion, rather than domestic issues addressed by other interim bodies.

In carrying out our work as members of the Commission, we became painfully aware of the desperate needs of many of our Anglican partners and the isolation in which many of them are forced to live. In the face of overwhelming needs in many parts of the world, the Commission began the triennium by developing the following guidelines for discerning areas of concentration:

- a significant Anglican presence to justify our involvement;
- systemic injustice as evidenced by: racism; use of violence as a matter of policy, domination, or control; or human suffering;
- availability of adequate and verifiable information with resources for decision-making, including the possibility for consultation with affected parties;
- significant US involvement: (a) political, (b) economic, or (c) military;
- potential for large-scale impact; and
- an invitation from the concerned parties.

The major focus of the Commission has been to identify and address the root causes of human suffering. We identified and understand some of the major causes to be:

- the international debt;
- systemic inequities in the economic order;
- human rights violations which especially impact women and children;
- historic and chronic racial, ethnic, or religious conflict;
- immigration and emigration policies;
- over-population;
- legal and illegal arms sales and transfers; and
- resistance by developed nations to supporting critically needed sustainable development programs.

Site visits which focused on this work were made by various Commission members or related groups. The purposes of these visits were to discover what is taking place in a given area, to identify problems, to educate ourselves and others about the root causes of suffering, to be in solidarity with those visited, to report our findings to the church, and to bring before the church policy or recommendations.

While not able to address all the needs of which we became aware, we bring the following urgent matters to the attention of the General Convention.

REPORT ON CENTRAL AMERICA

Our Central American neighbors and we in the United States have a symbiotic relationship. Our churches are joined. We are major economic trading partners. The United States has been a major player in Central American politics and conflicts for more than a century. Problems resulting from these conflicts still need to be addressed. For these reasons, a group of four persons from the Standing Commission on Peace with Justice visited Central America in the summer of 1996.

The Episcopal dioceses in Central America have been under the jurisdiction of ECUSA since 1957. However, most of them will join together to ask the 1997 General Convention for autonomy from ECUSA to form an Episcopal Church of Central America. It is our hope, and we believe theirs, that even as they become autonomous of ECUSA, interaction will blossom between the two provinces.

Central America is an area where one may examine the results of “first world” decisions that affect poor countries throughout the world such as economic policies and military intervention. It is also an area struggling to find peace and justice after years of war.

In several Central American countries, a major human rights concern is for those citizens who have “disappeared” without explanation. Often the killers have not been punished. Many of the accused are in the military. In many cases the criminals are known to the people, but judicial systems are not politically ready to prosecute them.

Honduras

The Honduran portion of the visit focused on efforts to improve economic conditions in one of the poorest countries in the hemisphere. The Bishop of Honduras, the Rt. Rev. Leo Frade, accompanied the team and arranged visits to health care facilities, vocational schools, and *maquiladores* (tax-free industrial zones), and with members of the military, families of the “disappeared,” and new congregations.

One hope of the workers in Honduras, and in many other Central American countries, is the rise of *maquiladores*. These locally-owned sites house mostly foreign-owned factories (*maquilas*) which receive tax breaks from the host country and employ local workers. They have become a major source of employment in countries with a history of entrenched high unemployment. There has been controversy in media in the United States and in Congress about *maquilas* since TV host Kathie Lee Gifford was questioned about working conditions in a *maquila* producing her line of clothing.

These *maquilas* concern us because many are American-owned and the products are sold primarily in the United States. What we pay for these goods is considerably less than what they would cost if produced at American wages. There is concern that American jobs have left the United States, causing hardship to large numbers of American workers.

The team visited two *maquiladores* in San Pedro Sula, an industrial city in northwest Honduras, toured two *maquilas*, and spoke (away from the *maquilas*) with both current and former workers. In spite of enlightened regulations, there is ample reason to be concerned about working conditions in *maquilas*. Those visited were well-lit, air-conditioned, high-tech facilities with clean cafeterias and health clinics, but we heard of others where conditions are less than ideal.

As in the United States, areas requiring vigilance are child labor practices; physical and emotional abuse of workers in order to express dissatisfaction with their work or to maintain control; unexpected but mandatory overtime, especially at night; repetitive motion injuries; pay irregularities, particularly severance pay; and negative impact on the environment. There is a concern expressed that young workers tempted by attractive salaries cut short their education.

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These young workers, however, say they have families to support and resent interference by those whom they believe do not understand their plight.

Nicaragua

The Commission's visit to Nicaragua preceded that country's October 1996 election by just a few months. Focusing on the political/economic scene, especially as a follow-up to the site visit of three years ago, seemed to make sense. Jorge Porter of the diocesan staff arranged interviews with political leaders, social activists, and church representatives, and accompanied the group. The Rt. Rev. Sturdie Downs spoke with the Commission at the Diocesan Center in Managua.

Conditions in Nicaragua are troubling. It is difficult to assess the accuracy of data, but it was suggested that 70-75% of the population do not have their basic needs satisfied and live below the poverty line. Employment in the formal sector is below 40%. The population growth rate is the highest of all Central American countries. In rural areas women bear an average of 7.5 children and the corresponding figure in urban areas is 5.5 children. There is little health care assistance and illiteracy is rising. At the present time over 400,000 housing units lack potable water and electricity. All other Central American countries continue to advance faster than Nicaragua. While much of this economic distress is a result of the long civil war fought between the Sandinista government and the United States-backed "Contras," there has been little improvement during the Chamorro administration.

In meetings at the National Assembly, members of the Justice Commission spoke of the need for judicial reform. Members of the Commission for Human Rights and Peace spoke of difficulties in disarming 40,000 combatants when land promised them was not made available.

One hopeful sign was the work of several non-governmental organizations. Among them is CEPAD (Consejo de Iglesias Evangelicas Pro-Alianza Denominacional) in which the Episcopal Church participates. One effort of note was their role as "broker" of funds received from Europe and the United States and lent to Nicaraguan farmers in modest amounts. There seem to be enormous problems in Nicaragua and no systematic approach is in place for improving the situation.

Guatemala

Guatemala, after decades of bloodshed, is a land that could be on the brink of transformation riding on a tide of good will and optimistic leadership. The Rt. Rev. Armando Guerra Soria, a member of the Commission, and the Rev. Miguel Palacios, arranged meetings with government officials, church representatives, and peace activists, and accompanied the team.

The Commission visit to Guatemala focused on the peace process. Optimism about the process is grounded in the systematic approach agreed to by the adversaries in the decades-long civil war, along with invaluable facilitating support from the United Nations, the *Amigos* (senior diplomats of the US, Norway, Spain, Colombia, Venezuela, and Mexico), and the Civil Assembly.

For more than 30 years Guatemala has been the scene of a bitter civil war between the Guatemalan military and para-military groups on the one hand, and several guerrilla groups on the other, until a cease-fire in March 1996. During this time over 100,000 people died; tens of

thousands, mostly Mayans, fled the country; and even more were displaced within Guatemala. The many atrocities included rape, torture, and mass murders in front of whole communities. The worst of the fighting took place in the western highlands, where most of the Mayan people live. Approximately half the population of Guatemala is Mayan. The conflict has been a complex one, but among its root causes is surely the vast inequality of wealth and power that characterizes Guatemalan society, an inequality that is correlated with deeply entrenched racist attitudes.

There are three ways we see the Guatemalan situation as important to the United States and to the Episcopal Church in particular:

1. The process by which an accord was negotiated appears to be a model to be studied by those concerned with resolving conflict in troubled areas of the world.
2. The United States was complicit in the Guatemalan civil war, on the side of a government that oppressed many of its people, particularly its indigenous people; we consider it a Christian obligation to be aware of our involvement in such conflicts and to make amends by supporting peaceful reconstruction.
3. Our Guatemalan brothers and sisters in the Episcopal Church are to be commended for maintaining the faith during this time of trial.

The peace process has progressed in stages. Talks began in 1987, but became more serious in 1991-92 when a strategy was negotiated by the Civil Assembly, an ad hoc group of representatives from various sectors of Guatemalan society. The Rev. Miguel Palacios has represented the Diocese of Guatemala on this committee throughout the process. The Civil Assembly laid out an agenda that would lead to a cessation of the conflict, as well as structural changes in the government and in the social and economic fabric of the country. As each of the five areas of concern have been addressed separately, the Civil Assembly presented a position paper on a specific point; then the government and the guerrilla commanders in exile responded and negotiated a final accord with the help of a United Nations mediator. The *Amigos* nudged the process along at opportune moments. The process was repeated for each area.

The pace of negotiations accelerated in 1996 with the election of the centrist government of President Alvaro Arzú Irigoyen. A total armistice was anticipated by the end of 1996.

The even larger challenge, however, will be the implementation of the various accords. Those with whom the team met spoke of their commitment to rewriting laws, reforming judicial practices, resolving land disputes, limiting the power of government, refocusing classroom instruction, and creating employment opportunities. Indeed, some reforms have already been implemented. Many, both in and out of the government, spoke of the importance of international monitoring and encouragement. However, there is concern that often the focus of international attention is on a few cases of injustice and the broader picture is ignored.

The particular issues explored by the team in Guatemala reflected the central issues in the peace process:

1. *Impunity*. Violence that goes unpunished is one of the thorniest problems facing Guatemala. During the war, horrendous and widespread atrocities took place, many with a large number of witnesses. Previous administrations failed to prosecute the perpetrators, or if cases come to court, witnesses were intimidated or killed, judges removed, and justice generally ignored.

2. *Land Reform.* Much of the land is claimed by two, three or even four persons. For land claimed by peasants, few if any legal papers exist to determine ownership. A land commission is being appointed to review claims and resolve disputes. An even more basic issue is the underlying problem of land inequality where the relatively few have vast holdings and the great majority have little or no access to land.
3. *Indigenous People.* The indigenous people in Chimaltenango spoke of the violence of the recent decades being part of a centuries-old pattern of violence against the Mayans. They spoke of the psychological violence as well as the physical violence against individuals and against their culture and collective people. Ronald Ochaeta, human rights officer for the Roman Catholic Archdiocese, called racism “a barbed wire in our minds.” President Arzú observed that there would not be social justice without structural reform that allowed all persons equal opportunity for participation in society. Rigoberta Menchú, 1992 Nobel Peace laureate, spoke of a need to protect and preserve Mayan traditions.
4. *The Military.* Civilian control of the military is a major issue in Guatemala. President Arzú has already made bold moves to lessen the power of the top-heavy military. Cutting the overall size of the military has begun. The most significant signs to monitor will be the removal of even more officers and the prosecution of those in the military who have abused their authority.
5. *Human Rights and the Economic Restructuring of Society.* The gap between the wealthy and poor in Guatemala is immense. The Ombudsman of Guatemala, Jorge Mario García Laguardia, stated that “poverty is the largest violator of human rights.” One benefit of the peace process is expected to be economic stability. Those who took office in 1996 mostly represent the commercial sector. They recognize that what strengthens the economy will promote the well-being of all the people, and vice versa. However, all must be vigilant to see that the poor are included and protected.

Ronald Ochaeta said that the success of the peace process depends on the international community contributing economic resources. “If the international community ignores Guatemala as it did El Salvador once the fighting stopped, peace will not be sustained.”

Although the process to create a just peacetime society in Guatemala has been deliberate and persistent, the peace is fragile. It behooves us in the developed nations of the world to maintain our vigilance to see that the agreements are carried out; to cheer on those who have risked so much to bring justice and peace to Guatemala; and, most importantly, to find concrete ways to support the people and the economic development of Guatemala.

REPORT ON OKINAWA

At the invitation of the Nippon Sei Ko Kai (NSKK), the Presiding Bishop sent three representatives, including a member of the Commission, to the second of four planned annual pilgrimages from the Province of NSKK to its Diocese of Okinawa. The purpose of these pilgrimages is to look at the deep spiritual, emotional and physical scars of years of Japanese oppression of the Okinawans, especially during World War II. ECUSA was asked to send representatives because the 1996 focus was on the United States military bases in Okinawa.

The program for this site visit included background lectures on the impact of the bases, personal testimonies from a number of Okinawans, a visit to Kadena Air Base, a visit to a museum of the Battle of Okinawa, and an interview with staff of the Governor's Office. One of the most interesting dynamics was the participation by Episcopalians from the United States assigned to the bases, members of All Souls' Episcopal Church, who served as guides for the visit to Kadena. ECUSA participants had overnight home-stays with American military families. These stays provided an opportunity to hear the concerns of such families, who feel and live with the stress of being unwanted guests on the island. Perhaps the most moving experience was the special memorial service at All Souls' Church. All Souls is dedicated to the memory of all who lost their lives in the Battle of Okinawa in 1945, and over the last year parishioners have read aloud every name of the dead - Okinawan, American, Japanese, British - numbering 236,095, with the discovery of 2,000 additional names within the past year.

Okinawa Prefecture is geographically small, comprising only 6% of Japan. It is made up primarily of one large island, the site of the battle; and most of the military bases are located in the densely populated, highly industrialized central region of the island. Okinawa bears the brunt of American military presence in Japan, with 75% of all installations used exclusively by United States Forces Japan. These installations cover approximately 20% of Okinawa's land area; therefore the social, environmental, and psychological impact is huge and mostly adverse.

According to Okinawans, the United States bases obstruct plans for construction of roads and further urban and industrial development. Other problems include daily jet noise, hazardous waste, destruction of the environment, aircraft accidents, closure of a major highway to allow live-firing exercises, and continuing criminal incidents involving United States service people. In addition, 29 sea zones and 15 sectors of air space are restricted for United States military use, impeding land reclamation projects, use of harbors and fishing grounds and operation of civilian aircraft. Many in Okinawa are apprehensive that in consequence of the global military strategy of the United States, the bases will not only be strengthened but established permanently in their prefecture.

Okinawans desire the same status as the four main islands of Japan; that is, action by the Japanese and United States governments to reduce the concentration of bases in Okinawa to the level found in other prefectures. NSKK has requested ECUSA to join in a partnership expressing support for the Diocese of Okinawa in its opposition to the presence of United States military bases in that island diocese, to hear the concerns of the people and to ask the United States government to develop socially responsible criteria addressing the concerns of local residents.

Because the issues of justice and responsibility in Okinawa are similar to issues found wherever United States military bases are located, this Commission urges the church to consider these issues, to respond to the requests from NSKK, and to insist that the United States government address everywhere the concerns of local residents for the dignity of human beings and the environment. The Commission also:

1. encourages the Episcopal Peace Fellowship to take such on-going action as it deems appropriate, including maintaining contact with peace and justice groups of NSKK;

2. recommends that peace and justice groups in ECUSA establish and maintain dialogue with the office of the Suffragan Bishop of the Armed Forces around the issue of the military bases in Okinawa; and
3. urges the Director of Peace and Justice Ministries to continue developing ongoing links with Nippon Sei Ko Kai counterparts.

REPORT ON PALESTINE/ISRAEL

The Episcopal Peace and Justice Network (EPJN), which represents diocesan programs concerned with world peace issues, in January 1996, participated in a conference on "The Significance of Jerusalem for Christians and of Christians for Jerusalem" hosted by the Sabeel Liberation Theology Center. The Commission has linked with EPJN as a resource and presents the following statement issued at the conference as its report on the Palestinian/ Israeli issue:

In Jerusalem, on 22-27 January 1996, over 300 Christians - Palestinians and international participants from more than 30 countries, lay people, and clergy, including church leaders or their representatives - met to consider the theme "The significance of Jerusalem for Christians and of Christians for Jerusalem." We gathered under the auspices of Sabeel Liberation Theology Center.

We, the conference participants, discussed the theological, spiritual, legal, political, social, and cultural aspects of Jerusalem. We reaffirmed that Jerusalem should serve as the capital for two sovereign and independent states, Israel and Palestine.

Furthermore, the Palestinian Christians stressed their unity with the Palestinian Muslims in striving for peace and the establishment of a sovereign state in their homeland, with Jerusalem as its capital.

We worshipped together in Jerusalem, and went to a number of the villages in the West Bank and Israel, so that we could meet and pray with Palestinian Christians who are prevented from entering Jerusalem. We witnessed the effects of 29 years of occupation on Palestinian society: land expropriation, new settlements and the expansion of existing ones, roadblocks preventing free movement of Palestinians, and continued detention of political prisoners (especially the women, the sick and the elderly). We were appalled by the effects of the closure of Jerusalem on Palestinian life. As a result of its illegal annexation by Israel, East Jerusalem has been cut off from its natural surrounding environment and access to it has been denied to Palestinian Christians and Muslims of the West Bank and Gaza. This closure has been strictly enforced since 1993, strangling normal life in East Jerusalem itself and depriving Palestinians of the city's rich spiritual, cultural, medical, and economic resources.

In the light of these discussions and experiences, we insist on the following:

1. *The government of Israel should remove forthwith all roadblocks and obstacles preventing free access to Jerusalem for Palestinians.*

2. *There should be an immediate cessation of all land expropriation in the West Bank including East Jerusalem, and in the Gaza Strip, and of the building and expansion of Jewish settlements there, notably the Jebel Abu Ghneim (Har Homa) settlement.*
3. *The government of Israel should change its planning policies so that Palestinians have equal rights to build housing in Jerusalem and develop their institutions which have been restricted since 1967.*
4. *East Jerusalem, as an integral part of the occupied territories, should be included in all political arrangements relating to these territories, including self-determination, release of prisoners, right of return, and eventual sovereignty.*

The participants visited with Palestinian Arab Christians in Israel, especially the Galilee, and affirmed their demand that equal rights and opportunities for Palestinian Arabs living in the state of Israel be granted.

The conference participants commit themselves to respect the noble ideals of all religions and dissociate themselves from all fundamentalist tendencies which subvert the dignity of people under the pretext of an alleged divine mandate. The participants repudiate the ideology and activities of Christian Zionist fundamentalist groups and others who seek to sanctify exclusive Israeli control over the Holy City through such campaigns as "Jerusalem" 3000.

Palestinian Christians affirm their essential attachment to the Holy City of Jerusalem, and acknowledge its significance for Muslims, Christians, and Jews. The international participants affirm their attachment to the Holy City and the Church of Jerusalem, the Mother Church of all Christian believers, and express their concern for the welfare of Palestinian Christians (the Living Stones, I Peter 2:5). In this light, we pledge to do all we can to maintain a vital Christian presence in the Holy Land. Moreover, we call on all peoples involved in the current Middle East peace talks to seriously consider this conference message.

We, both local and international Christians, recognize our responsibility to witness to the Lord Jesus Christ in the land of his birth, death, and resurrection. We pray for the Peace of Jerusalem.

REPORT ON THE ANGLICAN PEACE AND JUSTICE NETWORK

The Anglican Peace and Justice Network (APJN), one of three officially recognized networks of the Anglican Consultative Council, met in New York and Washington DC May 13 - 24, 1996. Twenty-two provinces of the Communion were represented from the Asia/Pacific Rim area, the Middle East, Africa, Latin America, North America, the United Kingdom, Sri Lanka and Burma (Myanmar). Also present were two representatives of the Anglican Youth Network and invited guests, including four members of the Commission.

Many issues were discussed, including arms transfers, violence, environmental and regional concerns, land mine proliferation, and transnational corporations. But the major focus was on the world debt, the effects of structural adjustment programs, prospects for debt relief, and related issues. Representatives gave reports on the conditions in their respective provinces and indicated

the impact of the international debt and structural adjustment programs on the lives of the people in their regions.

Support was given for the Jubilee 2000 proposal, contained in Resolution D029a passed by the 71st General Convention in 1994, which calls for the cancellation of all debts held by “third world” nations by the year 2000. Provinces were also urged to take seriously the responsibility of bringing political influence to bear on the governments which are creditor members of the World Bank to ensure that they fulfill the commitments undertaken at the UN Social Summit in Copenhagen to halve all debts by the year 2015.

In addressing the role and effects of transnational corporations and the need to encourage them to assume responsibility for their corporate practices, the Network endorsed the principles and recommendations set forth in “Principles for Global Corporate Responsibility: Bench Marks for Measuring Business Performance,” and in its report to the Anglican Consultative Council urged “the member provinces to provide for such support as may be appropriate to each for the ongoing initiatives to circulate for real world testing and refinement.” These principles are the result of a joint effort among church-based corporate responsibility organizations in Canada, the United Kingdom, and the United States.

In addition to social and political issues affecting the human family, the Network also looked at its “internal” life and how it might more nearly mirror the global Anglican family it represents, looking at being more inclusive in terms of gender balance and age representation. The Network also seeks an established link between itself and the Anglican Communion Office at the United Nations.

As a part of its meeting in the United States, the Anglican Peace and Justice Network met with the staff of the Washington Office of the Episcopal Church. At present the Washington Office encourages Anglican church leaders and other official representatives of their provinces to utilize its staff and contacts to facilitate meetings with United States government representatives. These dialogues enable the voices of representatives of the Anglican Communion to articulate the concerns of the peoples in their respective regions. Network members from around the world emphasized the expanded role the Washington Office could play within the Anglican Communion if its staff could be enlarged and strengthened to include a greater focus on United States foreign policy.

REPORT ON RWANDA

One of the most perplexing and tragic situations facing the Anglican Communion is the plight of the Episcopal Church of Rwanda. It is a part of the vast misery caused by war, genocide, and the consequent flight of millions of refugees across the borders of other central African nations as well as Rwanda. Some Anglican bishops accused of complicity in the 1994 genocide in Rwanda have gone into exile. Despite continued inquiries and repeated visits by church officials to these bishops in exile, they have refused to respond to requests they return to their leaderless dioceses, since they fear reprisals.

The concern is how the church there can function as an instrument for justice, peace, and reconciliation without resolving its Episcopal leadership and constitutional issues. The church is seen as in danger of losing its credibility among its own people and with the government of Rwanda as a result of this continuing crisis in leadership. The Rt. Rev. David Birney, the Archbishop of Canterbury's Envoy to Rwanda and Retired Bishop of Idaho, spent several months visiting the country and its bishops.

The Anglican Consultative Council at its meeting in Panama in October 1996 considered the situation in Rwanda at some length and adopted a resolution based on a proposal passed by the Provincial Synod of the Episcopal Church of Rwanda. The Commission recommends endorsement of this resolution, which could provide a way out of the impasse.

The larger challenge for the Anglican Communion, including ECUSA, is to express its repentance for having looked the other way when the horrid genocide in 1994 began to unfold. It is important that the Communion develop ways to respond quickly and forcefully to gross injustices, especially when the church, either as victim or perpetrator, is involved.

REPORT ON SALE AND SPREAD OF WEAPONS

The Commission was mandated by the 71st General Convention in resolution 1994: D019a to "extend its study of the sale and spread of armaments by . . . a review of existing and pending state and national legislation" concerned with limiting the manufacture and distribution of weapons, ammunition and weapons parts, both domestically and internationally.

The reports of the Commission in previous trienniums, especially in 1991 and 1994, include considerable evidence of the very significant commitment of United States defense industries and the United States government to international weapons sales and distribution. As this Commission heard and studied expert testimony, we found that the situation has changed for the worse as competition for markets among weapons-producing countries has increased. Indeed, the sheer number of weapons-producing countries has risen significantly, and sadly it is among the less industrialized nations that the arms business is growing, both buying and selling. However, it is still the case that the arms industry of the United States controls about 70% of the global market in arms; since the end of the Cold War, United States export of arms has more than doubled; and over 90% of United States arms transfers go to countries which have undemocratic forms of government, or do not respect the human rights of their own citizens, or engage in aggressive acts against other countries. There are particular legislative restrictions which are meant to curtail trade with nation-states found to be committing human rights violations. But ways around these restrictions have been sought and found so consistently by the United States government that weapons and their delivery systems continue to be sold or given away.

One particular legislative remedy has been proposed in the Congress since the last General Convention: The Code of Conduct on Arms Transfers. The Code would prohibit arms exports to any government that does not meet the criteria set out in the law, unless the President exempts a

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country and Congress passes legislation affirming that exemption. The conditions which a country must meet in order to be eligible for United States weapons or military assistance are:

1. democratic form of government;
2. respect for basic human rights;
3. no involvement in armed aggression that violates international law; and
4. full participation in the United Nations Register of Conventional Arms.

The non-governmental sponsors of the bill, which since the February 1996 Executive Council meeting have included the Episcopal Church (an action based on Resolution A104a of the 1994 General Convention), originally projected a campaign of several years to enact this legislation. Thus, a goal for 1996 was to bring it to the floor for an initial vote, with no expectation of passage. The Bill was defeated, but by a far smaller margin than anticipated. It will be reintroduced in each succeeding Congress until its passage.

In recent years we have become more aware that United States-made conventional weapons of all sorts are turning up on the battlefields of other conflicts. We regularly hear of "Made in USA" discoveries in the Middle East, in southern Africa, in Central America - sometimes even being used against civilian nationals rather than in military combat. Yet another phenomenon has arisen, commonly known as "the boomerang effect," in which weapons originating in the United States are used against our own military and civilian personnel serving in international peacekeeping forces or as relief aid providers in areas of conflict. We also heard our partners in the Anglican Peace and Justice Network echo all these concerns and plead for relief from the effects of such military and civilian arms trafficking.

The issue of domestic firearms control must be addressed at national, state, and local levels. The resources of the national Episcopal Church can be utilized best where national legislation is at stake, such as opposition to attempts to repeal or restrict the provisions of the ban on assault weapons and the "Brady Bill." Such attempts were mounted against both laws within the past triennium and were defeated. The Government Relations Office of the Episcopal Church, including the Public Policy Network, proved effective in mobilizing Episcopalians in a timely fashion. It must be said plainly that the efforts of the National Rifle Association (NRA) to promote the ownership and use of weapons remain the most formidable obstacle to gun control and reduction of gun violence in our communities.

Yet much of what needs to be done is not on the national level. Across the United States during this past triennium, attempts were made on state and municipal levels to limit further the availability of guns; and counter-attempts were made to loosen existing restrictions. Again, the NRA was seen as the chief opponent of gun control efforts. Its particular interpretation of the Second Amendment to the Constitution concerning the *purpose* of the right to bear arms poses a special problem. Until the Amendment is understood rightly, it will stand in the way of desperately needed gun control. Therefore, it is state and local laws and legal systems, community concern and control, and personal and social commitment to nonviolence that will make the difference. The church must be involved at these levels. The monitoring of legislation must be done closer to home, with the help of experts in the field and acting together in coalitions for gun control. Many national organizations whose mission is exactly this have state and local affiliates.

For example, Handgun Control, Inc., and the Coalition to Stop Gun Violence/The Educational Fund to End Handgun Violence, provide information and action plans.

This is not a task we have to take on alone, nor should we even try. Yet we must act. As members of the Standing Commission on Peace with Justice, we urge the 72nd General Convention not to pass more resolutions for the archives of this church, but rather to recommit as individuals and as the Body of Christ to a resolution already adopted at the last General Convention: a call to "the Church at every level to oppose violence and the means by which violence is perpetrated in all areas of our common life. . ." (1994: D005a). Peace and justice advocacy groups in the church, including the Episcopal Peace and Justice Network, the Episcopal Peace Fellowship, the Episcopal Urban Caucus, the Episcopal Women's Caucus, Integrity, and the Union of Black Episcopalians all have special concern for violence in our world as they have seen and experienced it. Supported by the program offices of the church on the national level and with the involvement of diocesan structures - beginning with the leadership of our bishops - the Episcopal Church could make a difference.

REPORT ON OTHER CONCERNS

During the triennium we continued to monitor the situations in Liberia, Nigeria, South Africa, the Philippines and Cuba through reports from other official ECUSA visits. We received resolutions from several dioceses regarding Tibet and received correspondence from the China Christian Council.

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | <i>1995</i> | <i>1996</i> | <i>1997</i> | <i>Total</i> |
|-------------------------|-------------|-------------|-------------|--------------|
| <i>Income</i> | | | | |
| Budget | \$14,987 | \$32,600 | \$7,413 | \$55,000 |
| <i>Expenses</i> | | | | |
| Non-Staff/Consultant | | \$400 | | \$400 |
| Administrative | 74 | 107 | 181 | |
| Full Committee Meetings | 19,063 | 18,318 | | 37,381 |
| Sub-Committee Meetings | | 8,717 | 3,044 | 11,761 |
| <i>Total</i> | \$35,045 | \$61,705 | \$12,464 | \$49,723 |

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

We recommend that this Commission continue to work on policy recommendations to General Convention including strategies for common ministry opportunities within the Anglican Communion; issues of peace and justice especially related to: immigration, China and Tibet, Burma, Liberia, Nigeria, and Cuba. We also recommend that one member of the Commission be an observer to the 1999 Anglican Peace and Justice Network meeting. The Commission further

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recommends that previous and major work regarding Palestine/Israel, Central America and southern Africa should be monitored and reviewed by the Commission as events in those areas unfold.

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 | Total |
|--|-----------------|-----------------|----------------|-----------------|
| <i>Expenses</i> | | | | |
| Non-Staff/Consultant | \$200 | \$400 | \$200 | \$800 |
| Administrative | 275 | 400 | 250 | 925 |
| Full Committee Meetings | 16,000 | 16,000 | 8,000 | 40,000 |
| Sub-Committee Meetings (Site Visits and Travel) | | 25,765 | | 25,765 |
| <i>Total</i> | <i>\$16,475</i> | <i>\$42,565</i> | <i>\$8,450</i> | <i>\$67,490</i> |

RESOLUTIONS

Resolution A104 Standing Commission on Peace with Justice Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$67,490 be appropriated for the
- 2 1998 - 2000 triennium from the Budget of the General Convention for the expenses of the
- 3 Standing Commission on Peace with Justice.

Resolution A105 Guatemalan Peace Process

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church commend those actively participating in the Guatemalan peace process, including the
- 3 Civil Assembly; representatives of the insurgents and the government; the *Amigos*, a group of
- 4 international diplomats; and the United Nations facilitators and peace keepers; and be it further
- 5 *Resolved*, That the Episcopal Church seek ways to support the Diocese of Guatemala's
- 6 participation in the societal transformation process; and be it further
- 7 *Resolved*, That the General Convention of the Episcopal Church urge the US government to
- 8 provide economic aid to the countries in Central America with the same vigor that it provided
- 9 military aid in the recent past; and be it further
- 10 *Resolved*, That those working for peace in areas of conflict elsewhere in the world be encouraged
- 11 to examine the Guatemalan process for a workable model to emulate.

Resolution A106 US Military Presence on Okinawa

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention send its love,
- 2 greetings, assurances of prayers and concern for the Diocese of Okinawa, Nippon Sei Ko Kai
- 3 (NSKK); and be it further
- 4 *Resolved*, That the Convention assures the people of the Diocese of Okinawa that the Episcopal
- 5 Church hears their concern over the impact of US military bases on their daily life and, in
- 6 response to a resolution of NSKK, pledges to work jointly with NSKK towards concrete actions to
- 7 address this concern, including advocating this concern to the US government; and be it further
- 8 *Resolved*, That this Convention asks the US government to develop socially responsible criteria
- 9 that address the concerns of local residents wherever the US has military operations, recognizing

10 that such presence must be balanced against the impact on the dignity of human beings and the
11 environment.

Resolution A107 Jerusalem

1 *Resolved*, the House of _____ concurring, That this 72nd General Convention affirms
2 1. that Jerusalem should serve as the capital for two sovereign and independent states, Israel and
3 Palestine;
4 2. the government of Israel should remove forthwith all roadblocks and obstacles preventing free
5 access to Jerusalem for Palestinians;
6 3. the government of Israel should change its planning policies so that Palestinians have equal
7 rights to build housing in Jerusalem and develop their institutions which have been restricted
8 since 1967;
9 4. East Jerusalem, as an integral part of the occupied territories, should be included in all political
10 arrangements relating to these territories, including self-determination, release of prisoners,
11 right of return, and eventual sovereignty; and be it further
12 *Resolved*, That copies of this resolution be sent to President Clinton and other appropriate parties.

Resolution A108 The Church in Rwanda

1 *Resolved*, the House of _____ concurring, That this 72nd General Convention, responsive to
2 widespread regional conflict in central Africa, endorses the following statement by the 1996
3 Anglican Consultative Council (ACC): In the light of continuing tension in Rwanda, and within
4 the Episcopal Church of Rwanda, this Council:
5 1. urges the Anglican Communion to continue its prayer for the people, Government and Church
6 in Rwanda;
7 2. in the quest for peace, we urge the Episcopal Church of Rwanda never to abandon its call to be
8 God's instrument of justice and reconciliation without which no peace in Rwanda can be
9 lasting;
10 3. in the light of steps taken both by the Provincial Synod EER [Episcopal Church of Rwanda] and
11 the Archbishop of Canterbury, to persuade the bishops in exile to return to their dioceses, or to
12 resign, and given that these bishops have not responded to these calls, we recognize that those
13 sees are now vacant, and request the authorities in those dioceses to communicate this to their
14 respective bishops, and to record this action in their records. (In this respect, we refer to the
15 Dioceses of Cyanguu, Kibungo, Shyira, and Shyogwe);
16 4. we urge the Church leadership, in consequence, in consultation as necessary with the secular
17 authorities, to set in motion legal procedures to elect bishops to those four vacant sees; and as
18 soon as possible after these elections and consecrations, to call a Provincial Synod meeting in
19 order to finalize a Provincial Constitution;
20 5. not only do we applaud and support the initiatives which have been taken by the Archbishop of
21 Canterbury, the Secretary-General [of the ACC], and the Archbishop's special envoy to
22 Rwanda, the Right Reverend David Birney, but we offer our continued support and
23 encouragement to them to take such future initiatives as they think necessary, consulting where
24 possible the Primates of the Communion, the ACC Standing Committee, and other
25 representatives of the Communion whose special knowledge of the situation may aid the
26 process.

**The Joint Standing Committee on
Planning and Arrangements
(1994-1997)**

MEMBERSHIP

The Rev. Canon Donald A. Nickerson, Jr. *Executive Officer of General Convention, Secretary of the House of Deputies* *

The Rt. Rev. Arthur B. Williams, Jr. *Vice President of the House of Bishops* *

The Very Rev. George Werner *Vice President of the House of Deputies* *

The Rt. Rev. Herbert A. Donovan, Jr. *Secretary of the House of Bishops* *

The Rt. Rev. Frank H. Vest, Jr. *Chair, Dispatch of Business, the House of Bishops*

Mr. John D. McCann, Esq. *Chair, Dispatch of Business, the House of Deputies*

Mr. Stephen Duggan *Treasurer of the General Convention* * replaced

Mr. Donald Burchell who replaced Mrs. Nicholas T. Cooke, III

Mrs. Gini Peterson *President of the National Board of the Episcopal Church Women*

Mrs. Karen Street *Vice President for Program of the National Board of the Episcopal Church Women* *

Mrs. Lori Ionnitiu *General Convention Manager* *

The Rev. Canon Carlson Gerdau *One Presbyter or Deacon*

The Hon. Byron Rushing *One Lay Person* *

The Rt. Rev. Allen L. Bartlett *Bishop of the Diocese in which the Convention meets*

Ms. Barbara Ogilby *General Convention Chair of Local Committee*

The Most Rev. Edmond L. Browning *The Presiding Bishop* *

Dr. Pamela P. Chinnis, *Chair, Joint Standing Committee on Planning and Arrangements; President of the House of Deputies* *

Ms. Cheryl J. Dawkins, *Secretary, Staff*

* member of the Executive Committee

Joint Rule of Order VI (18) 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.

SUMMARY OF THE COMMITTEE'S WORK

The task of the Joint Standing Committee on Planning and Arrangements is to arrange for the meeting of the next General Convention and to propose an agenda which the Convention may accept or reject, with or without amendments. The committee also investigates sites for future meetings of the General Convention and makes recommendations to the General Convention.

PLANNING AND ARRANGEMENTS

In January 1995, the full committee held its first meeting in Philadelphia, Pennsylvania, site for the 1997 Convention. Dr. Pamela P. Chinnis, President of the House of Deputies, was elected chair, and Ms. Cheryl J. Dawkins of the General Convention Office was elected secretary.

Arrangements for the 71st General Convention, which had been held in Indianapolis, Indiana, in 1994, were reviewed in detail and evaluated. The Indianapolis Convention Center and its proximity to hotels received very high marks, along with the hospitality of the host dioceses of Indianapolis and Northern Indiana. Once again there was general appreciation of the use of Bible-sharing table-groups of bishops, deputies/alternates, Triennial delegates, and visitors as part of the daily Eucharist. This practice was introduced at the 70th General Convention in Phoenix, and the majority of participants continue to find it provides a valuable spiritual focus and opportunity for building community. Efforts to streamline the legislative process paid off in a 40% reduction in resolutions submitted for consideration (359 in 1994 compared with 599 in 1991). Three evening forums, featuring Henri Nouwen, Archbishop Desmond Tutu, and Marian Wright Edelman, provided rich inspiration for convention-goers, and a joint session including delegates to the Triennial Meeting included a first-ever nationally-broadcast teleconference from the General Convention sponsored by the Episcopal Church Women. The regular worship, comfortable and convenient facilities, and a deliberate focus on conducting the legislative business in a timely and good-natured manner resulted in a convention remembered, by and large, for its efficiency, charity, and gracious discipline.

For the record, the following comparative registrations are reported:

| | 1988 | 1991 | 1994 |
|-------------------------------------|-------|--------|---------|
| Bishops | 188 | 202 | 204 |
| Deputies/Alternates | 1,135 | 1,111 | 1,126 |
| Episcopal Church Women | 475 | 484 | 471 |
| Paid Visitors | 1,500 | 1,776 | 2,788 |
| Complimentary One-Day Passes | 1,814 | *1,347 | 399 |
| Volunteers | 1,200 | 1,250 | **1,000 |

* 1991 one-day figure includes 257 who registered more than once; 1994 includes only those who came in for evening forums, since the Complimentary One-Day passes had been discontinued.

** Volunteer figures are always approximate, but the 1994 number is only an estimate as no local figures were available.

In Indianapolis the House of Deputies, its secretariat, and the central General Convention Secretariat were adjacent to each other on the main floor, along with the exhibits and registration area, and worship hall. The House of Bishops and its secretariat were together, on another floor, in contrast to the arrangement in Phoenix in which everything was on one level with the secretariats adjoining each other. The separation of the secretariats in Indianapolis caused some inconvenience. This was partially offset by volunteers, especially by the diligent work of Legislative Aides, first used in 1994 to provide support for the chairs of Legislative Committees.

PLANNING AND ARRANGEMENTS

Restraint in legislation had a beneficial side-effect in reducing the pressure on the print-shop. Just over two million copies were made in Phoenix in 1991, but in 1994 the total had dropped by 260,000 – a considerable savings in paper, printer toner, and electricity, not to mention wear and tear on volunteers to make and transport them all, and bishops and deputies who didn't have to "click" their notebooks as often.

During its first meeting the Committee toured the Pennsylvania Convention Center facilities prior to reviewing plans for assigning space for 1997 Convention activities; assigned task groups to bring recommendations about several matters; and began work on the daily schedule within a framework beginning Wednesday, July 16 through Friday July 25, 1997. The latter was continued at subsequent meetings, and the results appear in the Daily Agenda proposed in resolution below.

The second meeting was held February 12-13, 1996, immediately following the Executive Council's meeting in the Diocese of Southeast Florida. The Committee heard progress reports on plans for worship, orientation, legislative processing, video and technology, evening forums, volunteers, Pennsylvania Night, and the Triennial Meeting, and worked further on the daily schedule. The final meeting was held January 16, 1997, in the Convention Center in Philadelphia. Final adjustments were made to the Daily Agenda, and reports on other plans were approved.

Potential Sites for Future General Conventions

The 1994 General Convention authorized consideration of Anaheim, Cincinnati, Denver, Minneapolis and St. Louis as sites for the Convention in the year 2000. At the February 1996 meeting, the Committee heard the results of preliminary visits by the General Convention Manager and Executive Officer. Several people expressed concerns about both Cincinnati and Denver because of local ordinances restricting the civil rights of gay men and lesbians. After a lengthy discussion acknowledging the presence of sin in all places, the Committee reached general agreement that the key issue was the position of the local diocese on issues of deep concern to the whole church rather than the position of the surrounding society, and that there could be situations in which the General Convention should offer its powerful support to local Episcopalians in their witness against injustice in their locality. Denver had been visited during the previous triennium, when presentations from the diocese and from city and state officials provided valuable information about the ambiguous situation and on-going legal battle in the state following an earlier ballot initiative. With that in mind, the Committee authorized official site visits by the Executive Committee to Anaheim and Denver, the two with the best convention facilities and hotel accommodations at a reasonable price. While Executive Committee members were in Denver in 1996, the U.S. Supreme Court overturned Colorado's anti-gay rights statute.

After extensive discussion and telephone conferences, the majority of the Executive Committee voted by mail ballot to recommend Denver as site for the 73rd General Convention in the year 2000. This vote was affirmed by telephone poll of the full Committee. Subsequently this recommendation was also endorsed by the Presidents of the Provinces, and by the Executive Council at its November 1996 meeting.

PLANNING AND ARRANGEMENTS

FINANCIAL REPORT FOR THE 1995-97 TRIENNium

| | <i>1995</i> | <i>1996</i> | <i>1997</i> |
|-----------------|-------------|-------------|-------------|
| <i>Expenses</i> | \$8,706 | \$20,991 | \$15,000* |
| * budgeted | | | |

BUDGET APPROPRIATION

| | <i>1998</i> | <i>1999</i> | <i>2000</i> |
|-----------------------------|-------------------|-------------------|-------------------|
| Committee | \$15,000 | \$15,000 | \$15,000 |
| Sub-Committee - Site Visits | | 10,000 | |
| <i>Total</i> | ----- \$15,000 | ----- \$25,000 | ----- \$15,000 |

RESOLUTIONS

Resolution A109 Joint Standing Committee on Planning and Arrangements Budget Appropriation

1 *Resolved*, the House of _____ concurring, That there shall be appropriated from the Budget of
2 the General Convention the sum of \$55,000 for the expenses of the Joint Standing Committee on
3 Planning and Arrangements.

Resolution A110 Daily Agenda of the 1997 General Convention

1 *Resolved*, the House of _____ concurring, That the 1997 General Convention function through
2 the following activities:
3 1. formal legislative sessions of the two Houses;
4 2. the several joint sessions;
5 3. meetings of the legislative committees of the two Houses; and
6 4. open hearings to be conducted as needed by all legislative committees; and be it further
7 *Resolved*, That the schedule and the daily timetable of the 72nd General Convention held in
8 Philadelphia, Pennsylvania in 1997, be:

9 **Sunday, July 13, 1997**

| | | |
|----|-----------------------|---|
| 10 | 2:00 p.m. - 3:00 p.m. | Volunteer Welcome and Introduction |
| 11 | 3:00 p.m. - 6:00 p.m. | Deputy Certification |
| 12 | 4:00 p.m. - 6:00 p.m. | Orientation for House of Deputies' Dispatch of Business |

13 **Monday, July 14, 1997**

| | | |
|----|------------------------|---|
| 14 | 9:00 a.m. - 12:00 p.m. | Orientation & Training for Legislative Committee Officers and Aides |
| 15 | | |
| 16 | 9:30 a.m. - 5:00 p.m. | Deputy Certification |
| 17 | 2:00 p.m. - 6:00 p.m. | Legislative Committee Meetings |
| 18 | 8:00 p.m. - 10:00 p.m. | Legislative Committee Meetings |

19 **Tuesday, July 15, 1997**

| | | |
|----|------------------------|--------------------------------|
| 20 | 9:00 a.m. - 12:00 p.m. | Legislative Committee Meetings |
|----|------------------------|--------------------------------|

PLANNING AND ARRANGEMENTS

| | | |
|----|---|--|
| 21 | 9:30 a.m. - 1:45 p.m. | Deputy Certification |
| 22 | 2:00 p.m. - 3:30 p.m. | Introduction to the 1997 Convention for all Bishops and Deputies |
| 23 | | |
| 24 | 3:30 a.m. - 5:30 p.m. | Deputy Certification |
| 25 | 4:00 p.m. - 5:30 p.m. | Orientation for all Hispanic Deputies and Bishops |
| 26 | 4:00 p.m. - 6:00 p.m. | Legislative Committee Meetings |
| 27 | 8:00 p.m. - 10:00 p.m. | CONVENTION FORUM or Legislative Committee Meetings |
| 28 | | |
| 29 | Wednesday, July 16, 1995 - 1st Legislative Day | |
| 30 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 31 | 7:30 a.m. - 9:00 a.m. | Legislative Committee Meetings and Hearings |
| 32 | 9:15 a.m. - 10:30 a.m. | Opening Eucharist |
| 33 | 10:45 a.m. - 12:45 p.m. | Legislative Session |
| 34 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 35 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 36 | 2:00 p.m. - 6:00 p.m. | Legislative Session |
| 37 | 8:00 p.m. - 10:00 p.m. | Legislative Committee Meetings and Hearings |
| 38 | Thursday, July 17, 1997 - 2nd Legislative Day | |
| 39 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 40 | 7:30 a.m. - 8:45 a.m. | Legislative Committee Meetings and Hearings |
| 41 | 9:15 a.m. - 10:30 a.m. | Bible Sharing and Eucharist |
| 42 | 10:45 a.m. - 12:45 p.m. | Legislative Session |
| 43 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 44 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 45 | 2:00 p.m. - 3:45 p.m. | Legislative Session |
| 46 | 4:00 p.m. - 6:00 p.m. | Joint Meeting, House of Deputies, House of Bishops and Episcopal Church Women: Advocacy for Children Telecast |
| 47 | | |
| 48 | 6:00 p.m. | <i>End of time for filing resolutions</i> |
| 49 | 8:00 p.m. - 10:00 p.m. | CONVENTION FORUM |
| 50 | Friday, July 18, 1997 - 3rd Legislative Day - FAST DAY | |
| 51 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 52 | 7:30 a.m. - 9:00 a.m. | Legislative Committee Meetings and Hearings |
| 53 | 9:15 a.m. - 10:30 a.m. | Bible Sharing and Eucharist |
| 54 | 10:45 a.m. - 11:45 a.m. | Joint Session: Reports of Presiding Bishop and Executive Council |
| 55 | | |
| 56 | 12:00 p.m. - 12:45 p.m. | Legislative Session |
| 57 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 58 | 2:00 p.m. - 6:00 p.m. | Legislative Session |
| 59 | 8:00 p.m. - 10:00 p.m. | PB&F and Legislative Committee Open Hearings |
| 60 | Saturday, July 19, 1997 - 4th Legislative Day | |
| 61 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 62 | 7:30 a.m. - 8:45 a.m. | Legislative Committee Meetings and Hearings |
| 63 | 9:15 a.m. - 12:45 p.m. | Legislative Session |
| 64 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 65 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 66 | 2:00 p.m. | Convention Eucharist and United Thank Offering |

| | | |
|-----|---|--|
| 67 | | Ingathering |
| 68 | | <i>Suggested evening for Seminary Dinners</i> |
| 69 | Sunday, July 20, 1997 - 5th Legislative Day | |
| 70 | 1:15 p.m. - 2:00 p.m. | Deputy Certification |
| 71 | 2:00 p.m. - 3:00 p.m. | Joint Session to nominate Presiding Bishop |
| 72 | 3:15 p.m. - 6:00 p.m. | Legislative Session |
| 73 | 8:00 p.m. - 10:00 p.m. | CELEBRATE BISHOP BROWNING'S MINISTRY |
| 74 | Monday, July 21, 1997 - 6th Legislative Day | |
| 75 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 76 | 7:30 a.m. - 9:00 a.m. | Legislative Committee Meetings and Hearings |
| 77 | 9:15 a.m. - 10:30 a.m. | Bible Sharing and Eucharist |
| 78 | 10:45 a.m. - 12:45 p.m. | Legislative Session: |
| 79 | | Bishops ballot for Presiding Bishop; Deputies respond |
| 80 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 81 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 82 | 2:00 p.m. - 6:00 p.m. | Legislative Session |
| 83 | 8:00 p.m. - 10:00 p.m. | CONVENTION FORUM |
| 84 | Tuesday, July 22, 1997 - 7th Legislative Day | |
| 85 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 86 | 7:30 a.m. - 9:00 a.m. | Legislative Committee Meetings and Hearings |
| 87 | 9:15 a.m. - 10:30 a.m. | Bible Sharing and Eucharist |
| 88 | 10:45 a.m. - 12:45 p.m. | Legislative Session |
| 89 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 90 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 91 | 2:00 p.m. - 6:00 p.m. | Legislative Session |
| 92 | 6:00 p.m. - 7:00 p.m. | Provincial Caucuses to nominate for PB Nominating Committee |
| 93 | | |
| 94 | | <i>Suggested evening for Province Dinners</i> |
| 95 | Wednesday, July 23, 1997 - 8th Legislative Day | |
| 96 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 97 | 7:30 a.m. - 9:00 a.m. | Legislative Committee Meetings and Hearings |
| 98 | 9:15 a.m. - 10:30 a.m. | Bible Sharing and Eucharist |
| 99 | 10:45 a.m. - 12:45 p.m. | Legislative Session |
| 100 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 101 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 102 | 2:00 p.m. - 2:45 p.m. | Joint Session: Program, Budget & Finance |
| 103 | 3:00 p.m. - 5:30 p.m. | Legislative Session |
| 104 | | <i>End of time for filing committee reports (except on messages or PB&F)</i> |
| 105 | | |
| 106 | 6:00 p.m. - 10:00 p.m. | Pennsylvania Night on the Parkway with Philly Box Supper |
| 107 | | |
| 108 | Thursday, July 24, 1997 - 9th Legislative Day | |
| 109 | 7:30 a.m. - 8:45 a.m. | Deputy Certification |
| 110 | 7:30 a.m. - 9:00 a.m. | Legislative Committee Meetings & Open Hearings for Program, Budget & Finance |
| 111 | | |
| 112 | 9:15 a.m. - 10:30 a.m. | Final Eucharist |

PLANNING AND ARRANGEMENTS

| | | |
|-----|---|---|
| 113 | 10:45 a.m. - 12:45 p.m. | Legislative Session |
| 114 | | <i>End of time for consideration of report of Program, Budget &</i> |
| 115 | | <i>Finance</i> |
| 116 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 117 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 118 | 2:00 p.m. - 6:00 p.m. | Legislative Session |
| 119 | 8:00 p.m. - 10:00 p.m. | <i>Reserve for Possible Legislative Session</i> |
| 120 | Friday, July 25, 1997 - 10th Legislative Day | |
| 121 | 7:15 a.m. - 8:45 a.m. | Deputy Certification |
| 122 | 9:15 a.m. - 12:45 p.m. | Morning Prayer in each House & Legislative Session |
| 123 | 12:45 p.m. - 1:15 p.m. | Deputy Certification |
| 124 | 12:45 p.m. - 2:00 p.m. | Lunch |
| 125 | 2:00 p.m. - 6:00 p.m. | Legislative Session |
| | | <i>Adjournment sine die</i> |

Resolution A111 Daily Agenda Modification

- 1 *Resolved*, the House of _____ concurring, That neither House modify the foregoing schedule
- 2 without due notice to the other.

All requirements of Canon I.1.14(c) having thus been fulfilled, the committee submits the following resolution:

Resolution A112 Select Denver as Site of General Convention in the Year 2000

- 1 *Resolved*, the House of _____ concurring, That Denver, Colorado be selected as the site for
- 2 the 73rd General Convention in the millennial year 2000.

Explanation

As Canon I.1.14(c) requires, the committee has proceeded to “make all reasonable and necessary arrangements and commitments for that meeting of General Convention, subject to final approval of this General Convention.”

The Convention Manager reported having received invitations from a number of cities interested in hosting the convention in the year 2003, and briefly reported on facilities in each. In accordance with Canon I.1.14(a), the committee proposes four possible sites for the Convention in the year 2003, and certifies to the Convention the general willingness of the dioceses of the prospective sites to have those cities considered.

Resolution A113 Site of the 2003 General Convention

- 1 *Resolved*, the House of _____ concurring, That the following four sites be considered for the
- 2 2003 General Convention, and that no less than three be selected for final consideration. The four
- 3 sites are:
- 4 - Charlotte, North Carolina
- 5 - Kansas City, Missouri
- 6 - Minneapolis, Minnesota
- 7 - Salt Lake City, Utah

**The Joint Standing Committee on Program, Budget and
Finance
(1994-1997)**

MEMBERSHIP

Mr. Vincent Currie, Jr. (Central Gulf Coast) *Chair*
Ms. Bonnie Anderson (Michigan) *Vice-Chair*
The Rt. Rev. Don A. Wimberly (Lexington) *Secretary*
Mr. Stephen C. Duggan (Newark) *Treasurer, ex officio*
The Rev. Canon Donald A. Nickerson (Maine) *Secretary of the General Convention, ex officio*
The Rev. Lloyd Allen (Honduras)
Mr. R. Thad Andress (Western Louisiana) replaced
 The Rev. Peggy Bosmeyer-Campbell (Arkansas)
The Rt. Rev. Martin de Barahona-Pascasio (El Salvador)
The Rt. Rev. David C. Bowman (Western New York)
Ms. Marjorie L. Christie (Newark)
The Rev. Peter T. Elvin (Western Massachusetts)
Ms. Roberta P. Fairman (New Hampshire)
Charles E. Hawtrey, M.D. (Iowa)
The Rt. Rev. Russell E. Jacobus (Fond du Lac)
The Rt. Rev. James L. Jelinek (Minnesota) replaced
 The Rt. Rev. Bob G. Jones (Wyoming)
The Rev. Juan Marquez (Dominican Republic) replaced
 Ms. Glenda R. McQueen (Panama)
The Rev. Canon James W. McLeod (El Camino Real)
Mr. Richard E. Miller (Southeast Florida)
The Rev. William D. Nix (Northwest Texas)
Mr. Russell V. Palmore (Virginia)
The Rev. Benjamin Pao (Los Angeles)
The Rt. Rev. Claude E. Payne (Texas)
The Rev. Canon Nancy Roosevelt (Rochester) replaced
 The Rev. Elizabeth R. H. Gillett (Central New York)
The Rt. Rev. Robert R. Shahan (Arizona)
The Rev. Susan C. Skinner (Missouri)
The Rt. Rev. Andrew Smith (Connecticut) replaced
 The Rt. Rev. Edward C. Chalfant (Maine)
The Rt. Rev. Cabell Tennis (Delaware)
Mr. John Vanderstar (Washington)
The Rev. Canon Tim E. Vann (Nebraska)

PROGRAM, BUDGET AND FINANCE

The Presiding Bishop and the President of the House of Deputies appointed the Rt. Rev. Cabell Tennis, the Rt. Rev. Don A. Wimberly, Russell Palmore, and Vincent Currie, Jr. to be a Nominating Committee to propose officers and the Executive Committee for the Triennium. This group met by conference call on February 9, 1995 and adopted a proposed slate of officers and section chairs, which was subsequently approved by mail poll of the entire PB&F Committee, as follows:

| | |
|------------------------------|----------------------|
| Chair: | Mr. Currie |
| Vice Chair: | Ms. Anderson |
| Secretary: | Bishop Wimberly |
| Corporate/Canonical Section: | Bishop Tennis |
| Funding Section: | Mr. Palmore |
| Program Section: | Ms. Christie |
| Presentation Section: | The Rev. Ms. Skinner |

The Executive Committee, which also serves as the Funding Section, was composed of the following members: Ms. Anderson, Bishop Bowman, Ms. Christie, Mr. Currie, Mr. Palmore, the Rev. Ms. Skinner, Bishop Tennis, and Bishop Wimberly.

SUMMARY OF THE COMMITTEE'S WORK

Generally

In this triennium, the Program, Budget and Finance Committee's chief concern, both during executive and full sessions, was to address the funding formula approved by the 71st General Convention. Realizing that this triennium was transitional in the life of a new system, evaluations of the formula were necessary in light of current trends in funding. However, frequent interface with the Standing Committee on Administration & Finance of the Executive Council and with staff in the treasurer's office at the Episcopal Church Center precluded any need for hearings on funding. The ongoing listening process via the Linkage Program at the Episcopal Church Center provided valuable information from dioceses, as did the data compiled by Joe Siphron, a part-time consultant in the treasurer's office who has spoken personally, at least once, to each diocese on this subject during the triennium.

The Committee acknowledged that changes in the funding and budget formulas had created inconsistencies in the Canons and the Joint Rules of Order, so considerable time was spent making changes in both areas to comply with actual practices.

Executive Committee

The Executive Committee met May 15, 1995, September 10, 1995 (by conference call), October 10-12, 1995, March 14, 1996 (by conference call), May 9-11, 1996, and October 21, 1996 (by conference call). In addition, the Chair, Vice-Chair, and Ms. Christie met on November 13-14, 1996 in a special session focused on additions and amendments to the Canons and Joint Rules of Order. A joint meeting with the Standing Committee on Administration & Finance of the Executive Council took place at the Episcopal Church Center on January 7 and 8, 1997.

PROGRAM, BUDGET AND FINANCE

The May 15, 1995 meeting at the Episcopal Church Center dealt with issues around funding the Budget for the Episcopal Church, especially considering the impact of the revealed malfeasance by the treasurer over a five-year period, which extended into the triennium. Joe Siphron was introduced. A retired attorney with a special interest in fund raising, he was retained as a special, part-time consultant in the treasurer's office. His work, two days a week, was to contact the dioceses to discuss funding as it is experienced in each location across the church. By the end of 1996, Mr. Siphron had spoken personally with each diocesan bishop, whom he considers the 'natural, chief fund raiser in the diocese,' as well as most diocesan financial officers, in order to lay the foundation for increased, productive communication between the dioceses and the Episcopal Church Center. PB&F is indeed indebted to Mr. Siphron for his work and expresses its grateful appreciation. It is strongly recommended that this effort be continued in the future.

Acknowledging the transitional and trial nature of the new funding formula in this triennium, specifically the vagaries applied to various interpretations of the covenant range, the Committee explored various methods of encouraging diocesan bishops to make funding the Budget for the Episcopal Church a high priority. Among the deliberations was awareness of the oversight responsibilities PB&F has to monitor and maintain a balanced budget. The importance of close communication with the Standing Committee on Administration & Finance of the Executive Council prompted the Chair's attendance at most A&F meetings throughout the triennium.

In October, 1995, the Executive Committee met in Minneapolis during a joint Interim Body gathering designed, primarily, for participation in the agenda of the Committee on Structure. Funding became the prime focus, as the potential \$2.3 million shortfall was recognized for the 1995 financial year and the budget was adjusted accordingly. The Committee recommended:

- increasing the trust fund income payout to 5.5%;
- identifying unspent line items where cuts could be made, and shared, for 1995: \$600,000 from Program, \$100,000 from Administration and Finance, and \$250,000 from Interim Bodies; and
- no carry-over of unspent 1995 line item funds into the same line item for the 1996 budget.

For the 1996 budget a list of recommendations was provided to the Standing Committee on Administration & Finance for their consideration, including:

- maintain a 5.5% payout from trust fund income;
- report staff travel expenses quarterly and fully implement travel policy;
- hold House of Deputies line item at the 1995 adjusted budgetary level; and
- alterations in budget presentation to reflect budget as adjusted and how restricted income and expense items appear.

The March 14, 1996 conference call centered on the agenda for the orientation and business to be addressed at the Bishop Mason Conference Center in Flower Mound, Texas, in May. To that end, draft revisions to the Joint Rules of Order were reviewed, along with Audit Committee Meeting notes, and Joe Siphron's report on the status of 1995 diocesan commitments and initial projections for 1996 and 1997.

With the attendance of the Presiding Bishop, the President of the House of Deputies, Bishop McNutt, and the financial officers of the church, the meeting of the Executive Committee in

PROGRAM, BUDGET AND FINANCE

Flower Mound on May 9, 1996 took place immediately prior to the meeting of the Committee of the Whole to put the finishing touches on the agenda for the next few days. It was agreed by consensus to recommend to the whole committee and to the Standing Committee on Administration & Finance that the unified budget, with funding based on a percentage of diocesan income, continue at least for another triennium. This time, however, the askings would be based on a single percentage recommended by the Treasurer and his staff and ratified by a vote of the whole committee.

The Executive Committee recognized that instituting the General Convention unified budget had created inconsistencies with some of the Canons and Joint Rules of Order, so time was spent at Flower Mound and at the November 13-14 meeting in New York trying to make what we say we do consistent with what we actually do. The Chair appointed Committee representatives to work with A&F, Executive Council, and Constitutions & Canons to effect those changes. The resulting resolutions presented to the General Convention reflect changes to the Canons and Rules which comply with actual practices.

At the January 7 and 8, 1997 meeting, the Executive Committee and the Executive Council Standing Committee on Administration & Finance (A&F) primarily discussed budget funding and expense for the next triennium. After much discussion, it was agreed that A&F would recommend to the Executive Council, at their next regularly scheduled meeting, that a task group be formed consisting of member(s) from A&F, PB&F, and Program & Planning. The charge to this task group, if formed, would be to identify systemic issues that are manifested in the current funding of the budget and to present these issues to the General Convention with the recommendation that they be studied and addressed in the next triennium.

The Executive Committee also authorized the development of a position paper to put into the hands of the bishops, making a strong statement about covenant commitments. It will be asked that the statement be made available at the House of Bishops meeting in Kanuga, with requests for dialogue at the PB&F meeting which follows the House of Bishops meeting. It was agreed that the bishops from each province on the PB&F Committee need to take an initiative to poll and energize their colleagues regarding this major stewardship effort.

Committee of the Whole

The entire Committee met May 9-11, 1996, and will meet in Kanuga March 9-11, 1997.

The May meeting in Flower Mound served as an orientation for new members of the Committee. The Presiding Bishop, the President of the House of Deputies, the Treasurer and Assistant Treasurer of the Domestic & Foreign Missionary Society, the Secretary of the General Convention, and the Senior Executive for Program made presentations to demonstrate the various areas of PB&F oversight, how they relate to one another, and how they impact the budget. Catherine Lynch, the Assistant Treasurer, introduced a way of doing budget development which is new to the Society, involving more staff in ownership and responsibility in the process. Diane Porter, the Senior Executive for Program, offered an overview of program activities past, present, and future, emphasizing the value of the ongoing listening process in discerning areas needing program support.

Upon the recommendation of the Funding Section, the Program, Budget and Finance Committee adopted the resolution:

That funding continue as a single asking based on diocesan income to support the Budget for the Episcopal Church, including program, corporate, and canonical work.

Upon the recommendation of the Executive Committee, the Program, Budget and Finance Committee received and approved changes to the Canons and Joint Rules of Order which nullify the inconsistencies brought about by the new funding and budget resolutions.

Funding Section

With Joe Siphron's help, a church-wide Funding Policy Survey was conducted. 97 of 100 dioceses reported. About half have a "mandatory or expected" funding system; about one-quarter have a "voluntary, but with an expected minimum" system, which seems fairly similar in effect to a "mandatory or expected" funding system; eleven have a "voluntary" system (versus 16 of 81 reporting dioceses in a similar 1993 survey); and about 10% have some "other" type of system, most of which are part "mandatory" and part "voluntary." About 70% of the dioceses indicated that their present funding system has been in effect for at least five years. About 20% reported systems in effect for less than five years and the balance appeared uncertain as to the duration of their system.

Having ascertained all that, it was acknowledged that funding to the dioceses has not decreased, while funding for the national church budget continues to imply a continually downward trend. It was agreed within the Joint Standing Committee that it is necessary for the dioceses to assume a more vigorous role in supporting the church and that when the money runs out, we are honored to keep only the covenant with the structure which makes us the Episcopal Church in the United States of America.

During an October, 1996 conference call, with participation and guidance from the Treasurer's Office at the Episcopal Church Center, the Executive Committee voted 6-4 to fund the 1998-2000 budget based on a 20% asking from diocesan income. The diocesan income base would include all income from congregations to the diocese, all income from endowments which is unrestricted, and that part of restricted endowment income which is applied to the operating budget. The basis will be two year-old income.

Audit Section

The Executive Council assumed a more active role in the audit process throughout the triennium. Two members of the Joint Standing Committee on Program, Budget and Finance sat on the Audit Committee, in compliance with existing Joint Rule II.10(b).

A new outside auditing firm was selected for the Society in 1995. The team from Arthur Andersen and Company presented, and the Executive Council accepted, the audited financial statements for the 1995 financial year. They have begun work on the 1996 audit.

Since Audit is no longer a primary function of PB&F, the Joint Standing Committee proposes an amendment to the Joint Rule which provides that two members of the Joint Standing Committee on PB&F shall be appointed by the Chair of PB&F to the Audit Committee of the Executive

PROGRAM, BUDGET AND FINANCE

Council. It will remain the responsibility of Program, Budget and Finance to report the audit to the General Convention.

Presentation Section

In an effort to get into the process earlier in the triennium rather than later, Presentation received recommendations at Flower Mound from the Program Section to include, among other items, budgetary changes and trust funds activity in the budget document. Hopefully, the Presentation Section will be involved in the budget explanation as we prepare for this General Convention, thereby assuring greater clarity in the final budget document.

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | 1995 | 1996 | 1997 |
|-----------------|----------|----------|------------|
| <i>Income</i> | | | |
| Budget | \$27,040 | \$45,303 | \$52,657 |
| <i>Expenses</i> | \$10,242 | \$17,068 | \$52,657 * |

* proposed

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 |
|--------|----------|----------|----------|
| Budget | \$18,500 | \$40,500 | \$61,000 |

RESOLUTIONS

Resolution A114 Joint Standing Committee on Program, Budget and Finance Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That \$120,000 be appropriated for the work of the
- 2 Joint Standing Committee on Program, Budget and Finance for the 1998-2000 triennium.

Resolution A115 Amend Joint Rules of Order pertaining to the Joint Standing Committee on Program, Budget and Finance

- 1 *Resolved*, the House of _____ concurring, That Joint Rules of Order II, 10 (Joint Standing
- 2 Committee on Program, Budget and Finance) be amended as follows:
- 3 10. [(a) No Change]
- 4 (b) Organization. The Joint Standing Committee shall elect its Chairman *Chair* from its
- 5 membership, and such other officers as may be needed.
- 6 The Joint Standing Committee shall be organized in Sections, which shall include a *Program*,
- 7 *Canonical*, and *Corporate* Sections as well as Sections on *Funding and Presentation*, ~~on the~~
- 8 ~~Expenses of the General Convention, a Section on the General Church Program, a Section on~~
- 9 ~~Funding and a Section on Audit~~; the size and composition of the several Sections to be determined
- 10 by the Joint Standing Committee.

11 *The Chairs of each Section shall be elected by the Joint Standing Committee; The the several*
12 *Sections shall elect their own Chairmen and Secretaries from among their own membership.*

13 [Next paragraph - No Change.]

14 [(c) First paragraph - No Change.]

15 [Second paragraph:] Meetings of the Joint Standing committee shall be called by the Chairman
16 *Chair*, or upon the request of any five members thereof.

17 [Third paragraph:] In respect of the Budget for the General Convention *Episcopal Church*, the
18 Joint Standing Committee shall have the power to consider, and either by a vote by mail, or in
19 meeting assembled, to make such adjustments therein, or additions thereto, as it shall deem to be
20 necessary or expedient, and which, in its judgment, available funds and anticipated income will
21 warrant; and, ~~to that end~~, it shall likewise have the power to adjust the annual assessments
22 *askings* of Dioceses and ~~missionary dioceses~~ within the limit established by the General
23 Convention.

24 [Fourth paragraph:] With regard to the General Church Program, the Joint Standing Committee
25 shall:

26 (i) Meet and consult with the Executive Council, or its ~~Executive Administration and Finance~~
27 *Committee*, on adjustments to the ~~P~~program priorities, and on alternate ~~income~~*generating income*
28 *generating* resources;

29 [(ii), (iii), (iv), and (v) - No Change]

30 (d) Not later than the third day prior to the adjournment of each regular meeting of the General
31 Convention, the Joint Standing Committee shall report ~~(1) to the House of Deputies a proposed~~
32 ~~Budget for the General Church Program for the ensuing Convention period; and (2) to a Joint~~
33 ~~Session, pursuant to Canon, a proposed Budget for the General Church Program~~ *Episcopal*
34 *Church* for the ensuing Convention period, subject to the approval of the said Budgets as a whole,
35 respectively, and subject, also, ~~to increase or reduction or the elimination of items, or the addition~~
36 ~~of items~~ *subject also to increase, reduction, or elimination of items, based on open hearings held*
37 *during the General Convention* and by subsequent concurrent action ~~of the General Convention by~~
38 *the House of Deputies and the House of Bishops.*

39 11. ~~There shall be, as part of the Joint Standing Committee on Program, Budget and Finance, a~~
40 ~~section on Audit, organized by the Joint Standing Committee at its first meeting following the~~
41 ~~General Convention, to direct periodic audits of the accounts of the Treasurer of the General~~
42 ~~Convention and the accounts of the Treasurer of the Executive Council, and to serve as an~~
43 ~~Advisory committee to the respective Treasurers. Two members of the Joint Standing Committee~~
44 ~~shall be appointed by the Chair of the Joint Standing Committee on Program, Budget and~~
45 ~~Finance to the Audit Committee of the Executive Council. The Audit Committee shall report~~
46 ~~annually to the Joint Standing Committee, which shall report to the General Convention.~~

Explanation

This amendment provides inclusive language by using the word *Chair*. It organizes the Joint Standing Committee on Program, Budget & Finance to reflect a unified budget, divided into Corporate, Canonical, and Program sections. It also provides that budget be referred to as *The Budget for the Episcopal Church*. It also changes the term assessments to *askings*. It provides for Joint Standing Committee's participation in the Audit Committee of the Executive Council.

PROGRAM, BUDGET AND FINANCE

Resolution A116 Amend Joint Rules of Order pertaining to Supplemental Money Bills

1 *Resolved*, the House of _____ concurring, That Joint Rules of Order IV, 15 (Supplemental
2 Money Bills) be amended as follows:
3 15. Whenever, in either House, after the adoption of the ~~General Church Program Budget and the~~
4 ~~General Convention Expense Budget~~ *Budget for the Episcopal Church*, a Resolution is
5 introduced calling for the expenditure of any moneys, (or containing implied funding), it shall be
6 referred to the Joint Standing Committee on Program, Budget, and Finance for consideration and
7 recommendation *back to the General Convention, or to the Executive Council if the General*
8 *Convention fails to act.*

Explanation

This resolution provides for supplemental money bills at the end of General Convention to be referred to the Executive Council if the General Convention fails to act.

Resolution A117 Amend Canon I.1.7: Treasurer's Duties

1 *Resolved*, the House of _____ concurring, That Canon I, Section 7 be amended as follows:
2 Sec. 7(a). At every regular meeting of the General Convention a Treasurer (*who may also be*
3 *Treasurer of the Domestic & Foreign Missionary Society and the Executive Council*) shall be
4 elected by concurrent action of the two Houses, and shall remain in office until a successor shall
5 be elected. It shall be the Treasurer's duty to receive and disburse all moneys collected under the
6 authority of the Convention, and of which the collection and disbursement shall not otherwise be
7 prescribed; and, with the advice and approval of the Presiding Bishop and the Treasurer, to
8 invest, from time to time, such surplus funds as may be on hand. The Treasurer's account shall be
9 rendered to the Convention at each regular meeting, and shall be audited at the direction of a
10 committee acting under its authority.
11 [(b) No Change]

Explanation

This amendment provides consistency with a unified budget by allowing the Treasurer of the General Convention also to be Treasurer of the Domestic & Foreign Missionary Society and the Executive Council.

Resolution A118 Delete Canon I.1.8: Assessment for General Convention Expense Budget

1 *Resolved*, the House of _____ concurring, That Canon I, Section 8 be deleted:
2 ~~Sec. 8. The General Convention shall adopt, at each regular meeting, a budget to provide for the~~
3 ~~contingent expenses of the General Convention, the stipend of the Presiding Bishop together with~~
4 ~~the necessary expenses of that office, the necessary expenses of the President of the House of~~
5 ~~Deputies including the staff and Advisory Council required to assist in the performance of the~~
6 ~~duties and matters related to the President's office, and the applicable Church Pension Fund~~
7 ~~assessments. To defray the expense of this budget, an assessment shall be levied upon the~~
8 ~~Dioceses of the Church in accordance with a formula which the Convention shall adopt as part of~~
9 ~~this Expense Budget. It shall be the duty of each Diocesan Convention to forward to the Treasurer~~
10 ~~of the General Convention annually, on the first Monday of January, the amount of the assessment~~
11 ~~levied upon that Diocese.~~

Explanation

This section is no longer necessary since provisions for the unified Budget for the Episcopal Church and a funding system are made in Canon 4, Section 6.

Resolution A119 Amend Canon I.1.9: What Treasurer May Borrow

- 1 *Resolved*, the House of _____ concurring, That Canon I, Section 9 be amended as follows:
2 Sec. 9. The Treasurer shall have authority to borrow, in behalf and in the name of the General
3 Convention, with the approval of the Presiding Bishop *and the Executive Council*, such a sum, ~~not~~
4 ~~exceeding twenty five thousand dollars per annum~~, as may be judged by the Treasurer to be
5 necessary to help defray the expenses of the General Convention; ~~Provided, that the total amount~~
6 ~~of the indebtedness authorized in this Section shall at no time exceed fifty thousand dollars.~~

Explanation

This amendment includes the Executive Council in the process of borrowing for the General Convention and leaves to the Treasurer's discretion, along with the Presiding Bishop and the Council, the amount necessary to borrow.

Resolution A120 Delete Canon I.1.11: Separate Budget Proposal for General Convention

- 1 *Resolved*, the House of _____ concurring, That Canon I, Section 11 be deleted:
2 ~~Sec. 11. The Treasurer shall submit to the General Convention at each regular meeting thereof a~~
3 ~~detailed budget in which the Treasurer proposes to request appropriations for the ensuing~~
4 ~~budgetary period and shall have power to expend all sums of money covered by this budget,~~
5 ~~subject to such provisions of the Canons as shall be applicable.~~

Explanation

This section is no longer necessary since provisions for the unified Budget for the Episcopal Church and a funding system are made in Canon 4, Section 6.

Resolution A121 Amend Canon I.1.13: Remove Treasurer from General Convention Executive Office

- 1 *Resolved*, the House of _____ concurring, That Canon I, Section 13 be amended as follows:
2 Sec. 13. There shall be an Executive Office of the General Convention, to be headed by a General
3 Convention Executive Officer ~~to be appointed jointly by the Presiding Bishop and the President of~~
4 ~~the House of Deputies. The Executive Office of the General Convention shall include the~~
5 ~~functions of the Secretary and the Treasurer of the General Convention and those of the Manager~~
6 ~~of the General Convention and, if the several positions are filled by different persons, such~~
7 ~~officers shall serve under the general supervision of the General Convention Executive Officer,~~
8 ~~who shall also coordinate the work of the Committees, Commissions, Boards and Agencies~~
9 ~~funded by the General Convention Expense Budget for the Episcopal Church.~~

PROGRAM, BUDGET AND FINANCE

Explanation

This amendment assumes the Treasurer of the Domestic & Foreign Missionary Society will also be the Treasurer of the General Convention.

Resolution A122 Amend Canon I.4.6: Combine General Convention and Program Budgets

- 1 *Resolved*, the House of _____ concurring, That Canon 4, Section 6 be amended as follows:
2 Sec. 6 (a) *The Executive Council shall submit to the General Convention at each regular session*
3 *thereof a program the Budget for the Episcopal Church for the ensuing budgetary period, which*
4 *budgetary period shall be equal to the interval between regular meetings of the General*
5 *Convention. The program so submitted shall include a detailed budget of that part of the program*
6 *for which it proposes to make appropriations for the ensuing year, and estimated budgets for the*
7 *succeeding portion of the budgetary period.*
8 (b) *The budget proposed for adoption by General Convention shall include a Canonical and*
9 *Corporate portion which shall provide for the contingent expenses of the General Convention, the*
10 *stipend of the Presiding Bishop together with the necessary expenses of that office, the necessary*
11 *expenses of the President of the House of Deputies, including the staff and Advisory Council*
12 *required to assist in the performance of the duties and matters related to the president's office,*
13 *and the applicable Church Pension Fund assessments, and also the corporate requirements for*
14 *the administrative support of the Domestic & Foreign Missionary Society offices. After the*
15 *preparation of the budget the Executive Council shall, at least four months before the sessions of*
16 *the General Convention, transmit to the Bishop of each Diocese and to the President of each*
17 *Province a statement of the existing and the proposed appropriations for all items in the budget.*
18 *The Executive Council shall also submit to the General Convention with the budget a plan for the*
19 *apportionment to the respective Dioceses of the sum needed to execute the program.*
20 (c) *The budget proposed for adoption by the General Convention shall include provision for*
21 *support for the Program of the Episcopal Church. The program so submitted shall include a*
22 *detailed budget of that part of the program for which it proposes to make appropriations for the*
23 *ensuing year, and estimated budgets for the succeeding portion of the budgetary period.*
24 (d) *Revenue to support the Budget for the Episcopal Church shall be generated primarily by a*
25 *single asking of the dioceses of the church based on a formula which the General Convention*
26 *shall adopt as part of its Program, Budget and Finance process. If in any year the total*
27 *anticipated income for budget support is less than the amount required to support the budget*
28 *approved by the General Convention, the canonical and corporate portion of the Budget for the*
29 *Episcopal Church shall have funding priority over any other budget areas subject to any*
30 *decreases necessary to maintain a balanced budget.*
31 (e) *After the preparation of the budget the Executive Council shall, at least four months before the*
32 *sessions of the General Convention, transmit to the bishop of each diocese and to the president of*
33 *each province a statement of the existing and the proposed askings necessary to support the*
34 *Budget for the Episcopal Church. The Executive Council shall also submit to the General*
35 *Convention, with the budget, a plan for the askings of the respective dioceses of the sum needed*
36 *to execute the budget.*
37 (b). (f) *There shall be joint sessions of the two Houses for the presentation of such program the*
38 *Budget for the Episcopal Church; and thereafter consideration shall be given and appropriate*
39 *action taken thereon by the General Convention. The Council shall have the power to expend all*
40 *sums of money covered by the budget and estimated budgets approved by the Convention, subject*

41 to such restrictions as may be imposed by the General Convention, *including but not limited to*
42 *the priority declaration set forth in Section 6(d) of this Canon.* It shall also have power to
43 undertake such other work provided for in the ~~program budget~~ approved by the General
44 Convention, or other work under the jurisdiction of the Council, the need for which may have
45 arisen after the action of the General Convention, as in the judgment of the Council its income
46 will warrant.

47 ~~-(e) (g) Upon the adoption by the General Convention of a program and plan of apportionment~~
48 ~~*Budget for the Episcopal Church and the planned askings* for the budgetary period, the Council~~
49 ~~shall formally advise each Diocese with respect to its proportionate part of the estimated~~
50 ~~expenditure involved in the execution of the program in accordance with the plan of~~
51 ~~apportionment adopted by the General Convention. Such objectives shall be determined by the~~
52 ~~Council upon an equitable basis. *of its share of the total askings to support the Budget for the*~~
53 ~~*Episcopal Church.*~~

54 ~~-(d) (h) Each Diocese shall thereupon notify each Parish and Mission of the amount of the~~
55 ~~objective allotted to the asking of such Diocese, and the amount of such objective to be raised by~~
56 ~~each Parish or Mission. Each Diocese shall present to each Parish and Mission a total objective~~
57 ~~which shall include both its share of the proposed Diocesan Budget and its share of the objective~~
58 ~~apportioned to asking of the Diocese by the Executive Council in accordance with the plan~~
59 ~~adopted by the General Convention.~~

60 ~~-(e) (i) The Executive Council shall approve a standard form for use in Dioceses, for the purpose~~
61 ~~of showing receipts and the distribution of receipts for all purposes. Each Diocese shall annually~~
62 ~~report to the Executive Council all receipts and the distribution of such receipts on the standard~~
63 ~~form.~~

Explanation

This amendment provides for the unified Budget for the Episcopal Church, its component parts (Canonical, Corporate, and Program), and a funding system to support such budget.

**The Committee on Sexual Exploitation
(1994-1997)**

MEMBERSHIP

The Rt. Rev. Robert M. Anderson (Los Angeles)
The Rev. Alcena Boozer (Oregon)
Mrs. Marjorie A. Burke (Massachusetts) *Co-chair*
The Rt. Rev. F. Clayton Matthews (Virginia)
The Rev. Canon Margo E. Maris (Minnesota) *Co-chair*
Dr. Mary Meader (Massachusetts)
The Rev. John P. Streit, Jr. (Massachusetts)
Mr. J. Patrick Waddell (El Camino Real) *Secretary*
The Rt. Rev. Arthur E. Walmsley (Connecticut)
Sr. Helena Marie, Office of Women in Mission and Ministry, *Staff*
The Rt. Rev. Harold A. Hopkins, Jr., Office of Pastoral Development, *Staff*

Committee representatives at General Convention

Bishop F. Clayton Matthews and Deputy Donald E. Burke are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMITTEE'S WORK

Introduction

This Committee was created by Resolution B052a of the 70th General Convention, and renewed by Resolution A063 of the 71st General Convention. Resolution A063 reads:

Resolved, the House of Bishops concurring, That the 71st General Convention of the Episcopal Church declares that sexual abuse, coercion, and harassment of adults and minors, known collectively as sexual misconduct, by clergy and church employees remains a problem in this Church, despite much work done in the past triennium, and be it further

Resolved, That the Committee on Sexual Exploitation established by the 70th General Convention (in Resolution B052a) be continued for another triennium, and that the Presiding Bishop and the President of the House of Deputies be asked to maintain the same standards of membership established by the 70th General Convention, and be it further

Resolved, That the Committee on Sexual Exploitation be directed to complete their work presented to this Convention, to closely examine the issues related to sexual misconduct by lay employees and volunteers, and to provide themselves as a resource for the entire Church to draw from in dealing with these issues.

Background

Holy Scripture records a history of covenants, both between God and humankind, and among the people. It also recounts instances of broken covenants, of the failure of people to keep trust or to honor commitments. Scripture is also clear that when covenants are broken and trust betrayed, pain, hurt, and mistrust ripple outward, often far beyond the original situation or relationship.

While our faith does not insure perfection, it calls us to action when the covenant is broken. For example, the prophet Nathan confronted King David, named his betrayal and pronounced God's judgment. In this way Nathan not only reminded David of the ultimate source of David's authority and power, but also helped restore the covenant of trust within the community. The people saw there were consequences of David's behavior and that God was ultimately in charge. As a result trust could be rebuilt and healing could begin.

In 1991, the 70th General Convention took seriously the issue of the sexual misconduct of some of its ordained leaders and created an Interim Body charged with dealing with these problems on a churchwide level. The Committee on Sexual Exploitation was the result, and during its first meeting prayerfully considered the problem and its roots.

The Committee came quickly to realize that the basis of the church's response must spring from the Baptismal Covenant stated in the *Book of Common Prayer*. In this Covenant, the People of God promise to "... respect the dignity of every human being." We also recognized that the whole history of our faith is covenantal, and that God established a new covenant in Jesus, which reached out to those not included in the original covenant with Israel. As a result, the focus of our work was on healing and reconciliation.

As this Committee, along with a number of dioceses, began to address the issues of sexual misconduct, the Church Insurance Group also started to realize the potential for major financial losses due to lawsuits resulting from the sexual misconduct of those in leadership positions. As a result, they began to place requirements upon those dioceses and congregations they insure to provide a certain standard of training, documentation, and background checking its leaders.

As a result, the work of the Committee on Sexual Exploitation has become confused and entangled with that of the Church Insurance Group. This is unfortunate, since the approach taken by each of us reflects very different goals, though both are fully legitimate. The Insurance Group has focused primarily upon financial loss control. The Committee has focused primarily upon the proper pastoral response to these instances.

The Committee is working to establish an environment where people who have been harmed can be helped to feel whole and safe, and healing and the restoration of trust in the larger community can be rebuilt. Further, the Committee is working to prevent further instances of sexual misconduct through information, coordination, suggested guidelines, and written training materials.

SEXUAL EXPLOITATION

Summary

The Committee on Sexual Exploitation has worked in the past triennium to address the problem of sexual misconduct by church leaders, and to develop resources to help bishops, dioceses, congregations, and individuals as they work to address these issues.

The Committee has met five times, twice at Mercy Center in Burlingame, CA, once at the Virginia Theological Seminary, and once at Kanuga Center in Hendersonville, NC. We also met during the Joint Interim Bodies Conference in Minneapolis, MN. There we met and conferred with the Standing Commission on Constitution and Canons, the Committee on the Status of Women in the Church, and the Committee on Continuing the Dialogue on Human Sexuality.

Developments during the Triennium

The passage of a revised Title IV by the 71st General Convention confronted the church with new challenges. Dioceses were faced with changes in the implementing diocesan canons, the election and training of trial courts, as well as a revisiting of their procedures for responding to complaints. To meet these needs, the Committee produced a series of pamphlets pointed towards the needs of various individuals or groups:

For Persons with Complaints: Information of Episcopal Church Discipline
A Diocesan Guide to Understanding Title IV
A Clergy Guide to Understanding Title IV
What a Congregation (and Vestry) Should Know about the Revised Disciplinary Canons of the Episcopal Church

In each case, there was consultation with the Standing Commission on Constitution and Canons, and we express appreciation to members of the Commission for their assistance.

With the active participation of the House of Bishops, the first of four additional pamphlets was released in the Spring of 1996:

Guidelines for Bishops Meeting with Complainants in Accordance with Title IV

Two parallel pamphlets are being drafted: *Guidelines for Bishops Meeting with A Respondent in Accordance with Title IV* and *Suggested Standards for the Restoration of Rehabilitated Sexual Exploitative Clerics*

The first new pamphlet outlines the preparation for a bishop's first meeting with a member of the clergy accused of misconduct. The second will outline standards for the Restoration to the Ministry for a cleric convicted of misconduct and who has undergone treatment and rehabilitation.

The bishops who are drafting these intend to work with future meetings of the House of Bishops towards refining these important resources.

In our work, we recognize the care which dioceses now bring to the needs of the various parties involved in a misconduct charge - complainants, the respondent, the congregation involved. As our work proceeded, we recognized that the spouse and families of an accused cleric also have needs, and we expect to complete an additional (and fourth) pamphlet on this subject completed prior to the 72nd General Convention.

Training Materials

During its first triennium, the Committee concentrated on producing a set of model diocesan policies and procedures, along with training materials covering both adult sexual misconduct issues and child sexual abuse. These, along with a number of background papers, were distributed in a binder to bishops, deputies, and Triennial delegates at the 71st General Convention. The 71st General Convention approved this material and commended it to the entire church for use (1994 Resolution B022a).

The Committee is gratified at the widespread use of this material and have prepared some minor revisions for distribution at the 72nd General Convention.

“800 Number” Hotline

One goal for the triennium that we relinquished was the establishment of a national toll-free hotline (Resolution A064a), available to anyone throughout the country who might need help, information, or support with an issue of sexual misconduct. The hotline was to be strictly limited to referral (and not to counseling services), connecting people with appropriate local diocesan persons and resources.

After some initial investigation, we determined that such a hotline was unfeasible for the following reasons:

1. Cost (in both time and money) in staffing, training, and supervising such a hotline.
2. Cost (in both time and money) in keeping such a hotline current so that callers would not be given outdated or erroneous information.
3. The recognition that the original focus of the hotline as a referral service and not a counseling service could not be maintained and callers would likely present needs requiring far more than just referrals.

For these reasons we concluded that it was better not to proceed, reasoning that no hotline was better than an inadequate hotline.

Training Events

The Committee is very much aware and grateful for the hard work and commitment of many individuals and groups in the church who now form a growing body of sensitive, trained, compassionate people willing and able to respond to incidents of sexual misconduct by clergy and lay professionals in our community of faith.

SEXUAL EXPLOITATION

It is these groups and individuals which in a real sense collaborate with us in our work, to whom we are indebted, and for whom we are both a resource and support. First among these is the Office of Pastoral Development of the House of Bishops, which through its annual “Instruments of Thy Peace” conferences, begun in 1989, have educated and trained over 200 bishops, priests, and lay professionals. It is through the efforts of the Office of Pastoral Development, that we now, with great pleasure, acknowledge and celebrate the creation of a churchwide network of victim’s advocates, pastoral response teams trained to work with congregations, and pastoral support persons trained to work with the accused and/or their families in need.

It is through the work of many that we can now imagine today the building of a different church than when we first began, a church in which silence is being replaced with voice, and fear with hope.

Results of a Survey of Bishops

During one of the meetings of the House of Bishops, the episcopal members of the Committee presented a questionnaire to the other bishops who chose to participate. There were responses from 59 bishops, representing at least 47 different dioceses (roughly 50% of the entire church). Of these respondents, over the past five years, they had aggregately dealt with 66 charges of sexual harassment, 99 charges of sexual exploitation, and 105 charges of sexual abuse (which totals 270 in all). Of these, approximately 25 had been found groundless after investigation, a less than 10% rate. While not every bishop reported that their diocese had an ongoing group charged with responding to cases of alleged sexual misconduct, almost all reported that their diocese had a formal training program dealing with issues of sexual misconduct. However, we were alarmed to discover that at least two dioceses have done little or nothing to address these issues.

This questionnaire was not intended as a scientific or rigorous study of the prevalence of misconduct within our church, but rather to permit the Committee to gather baseline data and comments. More study is necessary.

What should be evident from the results, however, is that this is a non-trivial problem within our church. The Episcopal Church has, however, begun to deal with it in a manner that is exemplary among other churches, at least in the United States.

Sexual Misconduct by Lay Employees and Volunteers

The immediacy of responding to changes in Title IV made at the 1994 General Convention (i.e. the pamphlets), delayed our work on addressing issues of sexual misconduct by lay employees and volunteers until our February 1997 meeting. Since this work has just begun, it will require more time and effort during the next triennium, gathering and reviewing data, reviewing existing policies, and so forth. Our goal is to produce suggested policies and procedures as we did for issues of sexual misconduct by members of the clergy.

FINANCIAL REPORT FOR THE 1994-97 TRIENNIUM

| | 1995 | 1996 | 1997 |
|----------------------|----------|----------|----------------------|
| <i>Income</i> | | | |
| Budget | \$26,500 | \$26,500 | \$26,500 |
| <i>Expenses</i> | | | |
| Meetings | \$8,236 | \$10,257 | \$18,500 |
| Consultants | 3,334 | 1,900 | 5,000 |
| Administration | 3,845 | 2,564 | 3,000 |
| Printing and Mailing | | | 1,185 |
| | ----- | ----- | ----- |
| <i>Total</i> | \$15,415 | \$15,903 | \$26,500 (estimated) |

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

Goal: We plan to complete the work assigned to us by the preceding two General Conventions during this next triennium. This includes assisting the development of a churchwide network so that this work of reconciliation, prevention, and healing can be fully integrated into the life of the church and our Committee can be disbanded.

Objectives:**1. Additional Pamphlets**

- *Guidelines for Bishops Meeting with Respondents*
- *Suggested Standards for the Restoration of Rehabilitated Sexual Exploitative Clerics*
- *Guidelines for Communicators in reporting about Sexual Misconduct*
- *Story Telling about Sexual Misconduct* (personal stories from survivors, rehabilitated offenders, congregations, and families which reflect our theological grounding)
- *Envisioning the Church's Holiness* (both darkness and light)

2. Monitor Progress

- assist dioceses in developing training for the ministry of reconciliation and healing
- revise - update training manual policies and procedures in light of new understandings
- gather additional data from individuals, congregations, dioceses, and the House of Bishops

3. Examine Issues Related to sexual misconduct by lay employees and volunteers**4. Network**

- bring together diocesan practitioners and other diocesan officials working in the field of sexual misconduct to create an ongoing and self-renewing system that will carry on this important reconciling ministry.

5. Respond to any resolutions from the 72nd General Convention.

SEXUAL EXPLOITATION

BUDGET APPROPRIATION

| | 1998 | 1999 | 2000 |
|----------------------------------|----------|----------|----------|
| <i>Expenses</i> | | | |
| Meetings | \$18,500 | \$19,000 | \$19,500 |
| Consultants | 5,000 | 5,000 | 5,000 |
| Administration | 3,000 | 3,100 | 3,200 |
| Networking Meeting | | 5,000 | |
| | ----- | ----- | ----- |
| <i>Total Annual Expenditures</i> | \$31,500 | \$27,100 | \$27,700 |

RESOLUTIONS

Resolution A123 Committee on Sexual Exploitation Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$86,300 be appropriated for the
2 work of the Committee on Sexual Exploitation during the next triennium.

Resolution A124 Continuation of Committee on Sexual Exploitation

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
2 Church acknowledges and applauds the progress being made throughout the Church in
3 confronting instances of sexual misconduct by clergy and other church employees, and the strides
4 in developing a climate of sensitivity to issues of health and wholeness through churchwide
5 programs of awareness training; and be it further
6 *Resolved*, That the adoption by the 71st General Convention of revised disciplinary canons has
7 called dioceses and other church agencies to study and revise their implementing procedures and
8 structures, and has led the Committee on Sexual Exploitation to develop and circulate a series of
9 educational pamphlets and training events to facilitate church wide understanding and
10 implementation of Title IV; and be it further
11 *Resolved*, That this 72nd General Convention authorizes the continuation of the Committee on
12 Sexual Exploitation for a final triennium to complete the tasks outlined in its report, and to assure
13 that at the diocesan and provincial levels an outgoing network of leadership will continue both
14 preventative and remedial measures leading to a healthier, holier Church.

The Standing Commission on The Church in Small Communities

MEMBERSHIP

The Rt. Rev. John H. Smith (West Virginia) *1997, Chair*
The Rt. Rev. John S. Thornton (Idaho) *1997*
The Rt. Rev. Martin G. Townsend (Easton) *2000*
The Rev. Phebe L. Coe (Maryland) *1997*
The Rev. Carolyn Keil (Montana) *2000*
The Rev. David Mihalyi (Central New York) *1997*
Mrs. Roberta Fairfield (New Hampshire) *2000*
Mr. Harry Denman (Kansas) *1997, Executive Council Liaison*
Mr. John Jackson (Michigan) *1997, Vice Chair*
Mrs. Blanche Powless (Fond du Lac) *1997*
Mr. Lee Davis Thames (Mississippi) *2000*
Mr. Edward Thielen (Alaska) *2000*
The Rev. Allen Brown *1996, ECC Staff Liaison*

SUMMARY OF THE COMMISSION'S WORK

Introduction

The small churches of the Episcopal Church are on the cutting edge of mission. After visiting four dioceses, we are excited at the variety of creative ways in which ministry and mission is being expressed in small communities. In this Decade of Evangelism the relational quality of small church ministry has proven to be a resource for the church in proclaiming the Gospel.

Summary

The Commission met four times during the triennium. We met in the dioceses of Northwest Texas, Idaho, Mississippi, and Nevada. The ministries we experienced in each of these dioceses were adapted to their local situation. No one model for mission and ministry is equally appropriate for all situations. One common thread we affirm in what we have seen and experienced is the collaborative quality of ministry among congregations, among clergy and laity, within the diocese. Collaboration and coordination of gifts and talents is central to the church's mission in small communities.

We continued our policy of meeting in dioceses with large numbers of small congregations and churches in small communities, and where dioceses are involved in some creative forms of ministry in these settings. We visited small congregations to learn first-hand the issues facing these congregations and the innovative approaches for ministry developing in these congregations. We have seen the necessity for strong diocesan leadership and involvement which empowers local imagination and effectiveness. We noted where collaborative ministry has taken hold and demonstrated the ability to learn from mistakes and to build on those for mission. We have been excited about the innovative use of local clergy for mission. Many of the congregations where

CHURCH IN SMALL COMMUNITIES

local canon clergy are exercising sacramental and diaconal leadership are thriving as communities of faith. In keeping with our understanding that no one strategy is equally appropriate in all situations, we observed that new models for ministry were most vital where their development allowed for a variety of models, including the more traditional patterns. In every case the focus on mission is at the heart of these cutting edges for mission. Congregations are vital and mission-oriented when they share leadership and recover the centrality of the Baptismal Covenant.

The Chair of the Commission and the Officer for Rural and Small Community Ministries attended the Transtasmanian Conference on Small, Rural Church Ministry sponsored by the Uniting Church of Australia in Australia. Conference topics included: use of cluster ministry; use of non-stipend ministry; focus on mission and justice; excitement about total ministry in New Zealand; and frustration with the traditional approaches to ministry in a changing world.

The conference affirmed the experiences and insights of this commission.

Kansas City

In June, 1996, the chairs of organizations involved with the Standing Commission met in Kansas City, Missouri, in an attempt to better coordinate the church's work in small communities. Participants included representatives from the Rural Workers Fellowship, Episcopal Appalachian Ministries, Synagogy, Episcopal Migrant Network, New Directions Ministries, Episcopal Health Ministries Network, The Living Stones, Province V and VII Small Church networks, and the Congregational Ministries Cluster from the Church Center. Coalition 14 provided input to the meeting by phone due to another commitment.

The gathering allowed those present to outline their organizations' goals and visions as well as to allow all to see where duplication was occurring. Several items of concern emerged: (1) the immediate filling of the staff officer's position upon his retirement; (2) the continuation of funding for CORA, and (3) the need to keep connection between the rural/small church ministry east and west of the Mississippi. The latter emphasized the continuing need for networking. Other items of interest included the concern that the Roanridge Trust was not placed in the national operating budget, and that *Selected Sermons* should be available six to eight weeks in advance and prepared by persons involved in small church ministry. The sharing of resources and long-distance learning opportunities for laity and clergy were topics of concern to be addressed at the next gathering.

The Commission affirmed the ministry of the laity and ordained through New Directions, Berea and Synagogy. We applaud and encourage, on behalf of the church, the experimental and creative ministries we experienced in our visits to congregations and dioceses. We note that theological education and formation for mission is being accomplished in the diocesan setting. We hope that seminaries will be innovative in their own education and formation of the church's emerging leadership, both lay and ordained, for small church ministry and mission.

We note that in new models for ministry individuals are recruited for particular responsibilities within and by their faith community. This process of recruitment for ministry is in marked contrast to the practice of "self-identification" for ordained ministry as the church has known it in

recent years. We hope that dioceses will increasingly see the value of recruitment rooted in community discernment for ministry development.

The Diocese of Nevada demonstrates a clear focus on the shared ministry of the laity and the ordained. Development of shared ministry takes time, often two to four generations. One cannot “rush the Spirit.” Nevada, among the dioceses visited, is an example in which development of new forms for ministry has been in process for over twenty years. The West Virginia experiment, using cluster ministry and ministry teams of Local Canon Clergy, lay people and seminary educated clergy, has identified the nature of this being a process of responding to the movement of the Spirit. Though each began from a different place, based on their local settings, they have come to very common understandings of shared ministry and leadership. With the clear goal of developing the sacramental life of its congregations, the Diocese of Idaho has developed a distinct discipline for the formation of local clergy. From our visits the Commission recognizes that it is essential for local canon clergy to have oversight, support, Episcopal direction, and mutual encouragement from a team in order to remain effective for mission. Our visit to the Diocese of Mississippi provided an opportunity, by invitation, to encourage the development of new expressions of ministry in small communities. From all of the creative work we have observed, we are increasingly convinced of the truth of Bishop Wesley Frensdorff’s vision that the church be “not a community gathered around the ministry, but a ministering community.”

The Commission’s sub-committee to implement the General Convention’s resolution on the year of the small church developed ways in which to affirm small church ministry. We identified resources for small church development and advocated for diocesan workshops and festivals celebrating small church life.

We are grateful to the *Anglican Theological Review* special edition in the fall of 1996, which focuses on rural and small church ministry. We also applaud the Rural Worker’s Fellowship for its publication of *Visitation Fulfilling and update of Town and Country Ministry in the Episcopal Church*.

Through news stories, posters, brochures and a General Convention video production, we have sustained a theme: We believe that small church ministry is on “the cutting edge” of restoring “all people to unity with God and each other in Christ.” [BCP 855]

The Commission engaged in a cooperative effort with the Standing Commission on Church Music to develop appropriate music for use in small congregations. We are grateful to the Standing Commission on Church Music and those congregations who participated in the experiment. The pilot project proved not useful, in that small congregations are already discovering music that meets their liturgical and geographical needs. We commend to the small church the “Simplified Accompaniments” published by the Church Hymnal Corporation.

We sadly confess the church’s continuing inability to effectively confront the sin of racism. That not withstanding, we celebrate and affirm the faithful ministries carried on with and by people of diverse ethnic backgrounds in small communities throughout the church.

CHURCH IN SMALL COMMUNITIES

Episcopal Migrant Ministry Committee

The Episcopal Migrant Ministry Committee met during the triennium in the dioceses of Eastern Oregon, North Carolina, West Texas, San Diego, and New York. This is a continuation of the committee's policy of meeting in dioceses where there is a substantial opportunity for ministry with migrants. The Rev. Christopher David has provided the impetus behind the growth and networking of the organization with the assistance of the Rt. Rev. William Folwell. Bishop Folwell and the Rev. Tim Hoyt has been involved in the network development and the statewide coordinated effort of the three North Carolina dioceses resulting in the North Carolina Farmworker Ministry, an ecumenical organization that could well serve as a model for other dioceses and states.

National Episcopal Health Ministries

During the triennium it became especially apparent in the small community that a need existed for a coordinated health ministry effort that would provide resources and networking for the local congregation. In July, 1996, such a group came into existence at Loyola University (Chicago) and, under the leadership of Deacon Jean Denton, are in the process of developing a provincial network as well as publishing a booklet on "Health Ministry in the Local Congregation."

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | 1995 | 1996 | 1997 | Total |
|-------------------------|-----------------|-----------------|-----------------|-----------------|
| <i>Income</i> | | | | |
| Budget | \$18,333 | \$23,390 | \$18,333 | \$60,056 |
| <i>Expenses</i> | | | | |
| Meetings | \$18,592 | \$16,242 | | \$34,834 |
| Subcommittee/Networking | 8,588 | 7,222 | 5,000 | 20,810 |
| Projects | | | 5,000 | 5,000 |
| Reporting | | | 1,700 | 1,700 |
| Administrative | | 378 | 300 | 678 |
| <i>Total</i> | <u>\$27,180</u> | <u>\$23,842</u> | <u>\$12,000</u> | <u>\$63,022</u> |

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

Goal I: Advocate creative church policies which support and encourage:

- A. the baptized, lay and ordained, in their ministries in small communities;
- B. congregations in the development of models of ministry grounded in the partnership of lay and ordained persons;
- C. dioceses in the recruitment and nurture of persons for ministry in small communities;
- D. seminaries to educate and train persons for ministry in small communities;
- E. the General Convention, in any organization of the church's structure, to recognize that over three-fourths of the congregations in this church are located in small communities and to place a high priority on supporting these congregations in mission and ministry.

Objectives:

1. identify and publicize creative models for ministry in small communities;
2. develop various options leading to ordination; and
3. affirm and publicize existing resources, such as New Directions Ministries, Livingston, "Tiny Bishops, Inc." for strengthening small church ministries.

Goal II: Recognize and encourage the work of the National Migrant Ministry Committee.

Objectives:

1. commit to a Migrant Ministry which is effective in certain small churches; and
2. meet with the Migrant Ministry Committee, during the next triennium, in a diocese in which small churches are actively involved in migrant ministries.

Goal III: Commit to overcoming the sin of racism in all our work.

Objectives:

1. Jesus Christ is made known to us through scripture, the Sacraments and the lives of the baptized; and
2. congregations exist to continue the Word of Jesus Christ.

Other Recommendations

We are represented on the Council for the Development of Ministry and worked with the Standing Commission on Church Music. Future collaboration with the Standing Commissions on the Church in Metropolitan Areas, Health, and Racism is essential.

We recommend that a national conference on small church ministry, sponsored by the Standing Commission, be held during the next triennium for the purpose of sharing experiences and resources for mission in small congregations. This conference needs to be ecumenical.

We recommend that this Standing Commission publish during the next triennium on effective models of shared ministry across the country.

We call for the General Convention to develop an annual parochial report which meets the needs of the church but which is simplified, concise, and provides flexibility for reporting by new forms of ministry.

BUDGET APPROPRIATION

| | <i>1998</i> | <i>1999</i> | <i>2000</i> | <i>Total</i> |
|-------------------------------|-------------|-------------|-------------|--------------|
| <i>Income</i> | | | | |
| Budget | \$23,333 | \$18,333 | \$18,333 | \$59,999 |
| <i>Expenses</i> | | | | |
| Meetings | \$17,033 | \$13,533 | \$13,333 | \$43,899 |
| Subcommittee/Networking | 1,000 | 4,500 | 3,000 | 8,500 |
| Task Force: Small Church Year | 5,000 | | | 5,000 |
| Administrative | 300 | 300 | 2,000 | 2,600 |
| | ----- | ----- | ----- | ----- |
| <i>Total</i> | \$23,333 | \$18,333 | \$18,333 | \$59,999 |

CHURCH IN SMALL COMMUNITIES

RESOLUTIONS

Resolution A125 Standing Commission on the Church in Small Communities Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$59,999 be appropriated for the
2 work of the Standing Commission on the Church in Small Communities for the 1998-2000 budget
3 years.

Resolution A126 Amend Canon III.9.1: On Calling Local Priests and Deacons

- 1 *Resolved*, the House of _____ concurring, That Title III, Canon 9 (of the Ordination of Local
2 Priests and Deacons) be amended as follows:
3 Section 1(a). With regard to Dioceses with Congregations ~~or missionary opportunities in~~
4 ~~communities which are small, isolated, remote, or distinct in respect of ethnic composition,~~
5 ~~language, or culture~~ and which cannot be provided sufficiently with the sacraments and pastoral
6 ministrations of the Church through Clergy ordained under the provisions of Canon III.7, it shall
7 be permissible for the Bishop, with the advice and consent of the Standing Committee, or the
8 equivalent body in special jurisdictions, ~~and with the prior approval in principle of the House of~~
9 ~~Bishops of the Province~~, to establish procedures by which persons may be called by their
10 Congregations and the Bishop with the Standing Committee, to be ordained local Priests and
11 Deacons and licensed to serve the Congregations or communities out of which they were called.
12 Section 1(b). and following would remain unchanged.

Resolution A127 Continue Office of Rural/Small Community Ministries

- 1 *Resolved*, the House of _____ concurring, That the position of National Officer for
2 Rural/Small Community Ministries be filled as soon as practicable, and be it further
3 *Resolved*, That the funding for the field position for this office be continued and that this position
4 be staffed as soon as possible.

Resolution A128 Overcoming Racism

- 1 *Resolved*, the House of _____ concurring, That the Standing Commission on the Church in
2 Small Communities and the Church in Metropolitan Areas and the JPIC Anti-Racism Working
3 Group collaborate to achieve their mutual goal of overcoming racism in the Church and in society.

Resolution A129 Outreach to Migrant Workers

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention charge the
2 dioceses and provinces of the Church with greater responsibility for sustaining and developing
3 ministries of advocacy and outreach among migrant and seasonal farm workers, especially in the
4 areas of health, education, family integrity, economic justice, the fight against "scapegoating," and
5 religious community building.

Explanation

Prior calls to action by the General Convention in 1985 (A137s), 1991 (Mind of the House of Bishops), and 1994 (D132s), have received a muted and uneven response from the church.

Migrant workers, "legal or not, and employed in agriculture or elsewhere, have been subject to abuse and exploitation even as they fulfill productive roles in the economy. This resolution does

not address the question of illegal immigration or the hypocrisy of the widespread hiring of undocumented workers, but rather the basic issues of justice and decency for the most powerless.

Recent documentation, such as the General Accounting Office report *Hired Farmworkers: Health and Well being at Risk*; the *Report to the Commission on Agricultural Workers* (both in 1992); the Helsinki Accords briefing paper *Migrant Farmworkers in the United States*; and the report of the Commission to Prevent Infant Mortality *HIV/AIDS: A Growing Crisis Among Migrant and Seasonal Farmworker Families* (both in 1993) indicate that health, sanitation, inadequate housing, pesticide exposure and child labor, remain serious problems. Continued observation by advocacy groups and journalists indicate that existing regulations for the protection of farmworkers are often more honored in the breach than in enforcement.

Agribusiness groups have aggressively pushed for an increase in the use of temporary foreign labor through the H2A program to undercut attempts at empowerment and increased earning capability by resident farmworkers through unionization and collective bargaining. Proposals for a “sub-minimum” starter wage, arguably useful in other contexts, could be misused to employ youngsters in starter jobs with every new crop and depress the wages of older farmworkers.

The growth of the “single male” sector of the migrant worker population, spurred by poor housing and the refusal of many growers to permit families, is causing widespread separations and the breakdown of family life. In a cruel irony, legally resident farmworkers earn so little they are often not in a position to sponsor their own families for immigration.

Prejudice against, and misrepresentation of the Latino community are marks of society’s cultural and ethnic insensitivity. Indifferent to Native American and African American seasonal workers continues as a national tradition. The Gospel mandate surely calls for a prophetic voice to be raised on behalf of those who harvest the food for society’s common table.

This resolution is offered in the recognition that most growers, especially smaller family farmers, are decent and conscientious people who are facing intense competition, notable from the largest employers of migrant labor. It is also offered in repentance for this society’s overriding demand for cheap and plentiful food, even at the cost of great injustice.

**The Committee on the State of the Church
(1994-1997)**

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MEMBERSHIP

- The Very Rev. H. Scott Kirby (Eau Claire, V) *Chair*
- Mrs. Jane Cosby (Pennsylvania, III) *Vice-Chair*
- The Rev. Henry N. Parsley* (North Carolina, IV) *Secretary*
- Ms. Adelia Beltre (Dominican Republic, IX)
- Mrs. Betty Connelly (California, VIII)
- The Rev. David C. Fox (Oklahoma, VII)
- The Rev. John A.M. Guernsey (Virginia, III)
- The Rev. Marsue Harris (Rhode Island, I)
- The Rev. MacDonald Jean (Haiti, II)
- Mrs. Audrey M. King (Florida, IV)
- Mrs. Barbara P. MacDougall (Rhode Island, I)
- Mr. Robert J. Maule (South Dakota, VI)
- Mrs. Judy R. Mayo (Texas, VII)
- Mrs. Nancy Moody (Northern Indiana, V)
- The Rev. Joel E. A. Novey (New York, II)
- Mrs. Carole Ross (Central Florida, IV)
- The Rev. Thomas M. Van Culin (Hawaii, VIII)
- The Very Rev. Sandra A. Wilson (Colorado, VI)

Ex Officio:

- Dr. Pamela P. Chinnis, *President of the House of Deputies*
- The Rev. Canon Donald Nickerson, *Secretary of the General Convention*
- Dr. Rhoda Maxwell (Eau Claire) *Recording Secretary*

* Elected Bishop Coadjutor of Alabama - resigned November, 1996.

Staff:

Mr. Raymond L. Duncan, *The General Convention Office*

Mr. Bruce W. Woodcock, *The General Convention Office*

SUMMARY OF THE COMMITTEE'S WORK

The Covenant for the Building of Community

The Committee on the State of the Church asks each reader to take a few moments to humbly pray:

Most Holy Father, so direct my mind and spirit that I will be truly open; to you, your word, and your will for me. Please God, empower me to witness to your love and peace in all that I say and do. Amen.

Gracious Father, we pray for thy holy Catholic Church. Fill it with truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite; for the sake of Jesus Christ thy Son our Savior. Amen.

(Book of Common Prayer, 861)

We are called to be the People of God. Yet we live within a world that seems to turn more and more away from God. Fifty years ago, Bible texts and references were frequently used to frame conversations and debate on many topics. At all levels of our shared lives, ranging from family conversations to national debates, there was a common knowledge and a confidence in relying on and using scripture, and the religious heritage of our ancestors.

Much has changed. The use of Bible references has been largely lost. Some say pluralism and secularism have been major contributors to this erosion; others point to the rapid movement of society toward materialism which has moved us away from the spirituality of our ancestors' religious heritage. We can reasonably conclude that all Christian communities are experiencing tension between God's call and the response to that call. The New Covenant clearly calls us to love one another as Christ loved us (BCP, 851).

How have we responded? Our response has too often been through sin. We are reminded in the catechism that we distort our relationship with God, creation, and other people by doing our own will instead of God's will. When we fall out of relationship with one another and with God, we tend to stop listening, our voices rise and intimidate, and our good nature is tested. At this point polarization is likely to occur in the Body of Christ. As a direct result of this polarization, we are hurt and we, in turn, hurt others, sometimes unintentionally, but sometimes, unfortunately, deliberately. We have indeed fallen from grace and need to repent and not repeat our destructive behavior.

As we break our relationships with others, our relationship with God is in jeopardy. We are called to stand in the midst of a secular and pluralistic society to proclaim and witness to Truth and Light. We are called to treat each other with respect and dignity, confident in knowing that if we are created in the image of God, so are others, even those with whom our views may strongly

STATE OF THE CHURCH

differ. We, as members of the church, must stand in opposition to the trends in society that use words which deride and divide. Where we find society's influences drawing us away from the call of God, we must acknowledge the reality of what is happening.

If we are to return to a "middle way" of building, maintaining, and enhancing community, then we must acknowledge our need to be intentional and prayerful in the doing. Jesus stayed present in the midst of tension. He asked his Father to remove the cup he had been handed and yet expressed a willingness to do the will of his Father (Luke 22:42). Are we not asked to remain present in the tension of our own time and in our own church?

In Ireland at the Anglican Cathedral of St. Patrick in Dublin there is a door with a hole in it. The door once opened into the Chapter House. In the 1400s two feuding families were massacring each other, fighting on the battle field and across the land. Finally, one group fled into the cathedral for sanctuary and hid behind the closed door into the Chapter House. The opposing family came into the cathedral where the head of the family cut a hole in the door, lay down his arms, and put his hand through the opening as an offer of peace. Peace was accomplished because one dared to step out in faith and take a chance that he would not be harmed. The door is kept as a symbol of one person reaching out to another. Can our Convention do the same?

Toward this purpose, the Committee on the State of the Church calls the General Convention into the following Covenant:

THE COVENANT

Recognizing that God is truth and that we discern truth through prayer and dialogue in community, and desiring to avoid untested assumptions about one another, we seek to understand our various theologies and opinions by committing time to listen and talk together with honest and mutual respect within any tension we may be experiencing, in order to live together in this House and in the provinces and congregations, and that we work together to do the mission of Christ.

- We will avoid pejorative labels for those who disagree with us. Words such as apostate, homophobe, heretic, or fundamentalist do not edify our debates.
- We will assume that those with different points of view also desire the best for the church. We are all members of Christ's Body and he prays to the Father: "The glory that you have given me I have given them, so that they may be one as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me" (John 17:20-24).
- We will not analyze the psychological or spiritual state of others. Jesus called us not to judge. We often forget the "others" in "that you be not judged" (Matt. 7:1).
- We will listen lovingly and carefully to what others have to say.
- We will commit ourselves to pray for those who disagree with us and with whom we disagree. Jesus said, "You have heard that it was said, 'You shall love your neighbor and

hate your enemy.' But I say to you, love your enemies and pray for those who persecute you"
(Matt. 5: 43-48).¹

Each deputy will have the opportunity to sign this Covenant at the General Convention. The Committee on the State of the Church hopes and prays that you accept the Covenant as part of your own commitment to the life and work of the church, holding out to your fellow Christians the olive branch of peace, promising your forgiveness and asking for theirs.

Letter from the Chair

Dear Dr. Chinnis, Bishop Browning, Members of the House of Deputies, and Members of the House of Bishops:

When we met in Minneapolis in October 1995, the Committee agreed to divide itself into four working subcommittees. Meeting separately and together, the subcommittees tackled an enormous amount of work. The scope of their work is contained in the reports that follow. You will see that the committee as a whole has dealt with more than just figures lifted from the Parochial Report. The Committee on the State of the Church is about more than numbers. It is charged to put its finger on the pulse of the church and to tell the church about its health or unhealthiness. It is an impartial witness telling about the good things in the church as well as the problems.

You will find herein an honest and forthright evaluation of the church — an evaluation that is independent and without conflict of interest. We urge and challenge the church to deal with the information we present. We ask for compliance to the resolutions that are presented for adoption. We ask that the Convention live within the Covenant for the building of Community, the care of which was based on the work of the Rev. Edward S. Little, II and to whom the committee is indebted.

As a Committee, we believe that focused groups cannot evaluate themselves. There must be an external body that can act as a generalist, not as a specialist, in offering observation and defining vision. Thus, we believe there is a role for the Committee on the State of the Church in whatever reorganization plans Convention adopts.

We ask for your response to our report and elicit your comments about the role of the Committee. Please feel free to write to me directly before General Convention.

Faithfully,

The Very Rev. H. Scott Kirby
Christ Church Cathedral
510 S. Farwell
Eau Claire, WI 54701

¹ These points are drawn from an article by the Rev. Edward S. Little, II that appeared in *The Living Church*, January 26, 1997.

Parochial Subcommittee Report

Overview

This subcommittee has worked closely with the General Convention office staff to review and reform the Parochial Report in both form and content. Primary goals have been to create a more efficient and user friendly document, which produces information pertinent to documentation of the state of the church (as defined by canons), and which is also useful for program and staff planning. Additionally, the subcommittee developed a Mission Census distributed on a pilot basis to 1/3 of the congregations of the church. A discussion of the project appears later in this report.

Background Information for 1997

The Parochial Report, until 1995, had been under the direction of the Office of the Treasurer. The abrupt changes in that office early in 1995, and the necessarily immediate concerns for the financial stability of the church, left the administration of the parochial reporting process in temporary limbo. For whatever reasons, major non-compliance by congregations and dioceses further complicated the ability of anyone to issue national statistics in any reliable manner.

When responsibility for the Parochial Report was transferred from the Office of the Treasurer to the Office of the General Convention, by action of the Executive Council in November 1995, (an action advocated by this subcommittee), immediate steps were taken to analyze and coordinate all phases of the reporting process, beginning with aggressive tracking of all outstanding reports.

Other significant initiatives were undertaken by the administration and the General Convention Office, working closely with the State of the Church subcommittee:

- Staffing needs were alleviated through the shifting of personnel and the establishment of a Diocesan and Parochial Reports Coordinator position.
- Evaluations of the form and content of the Parochial Report were sought from every congregation (through written appeal with distribution of the 1995 report forms), department heads of the national church, and every interim body; the interim bodies were all surveyed by the subcommittee while meeting in Minneapolis in October 1995.
- A team of diocesan treasurers and administrators was called together to analyze format and processes of the diocesan reporting system.
- In collaboration, the Church Center staff and the Church Pension Group began the process of developing electronic data capability for parochial and diocesan reporting.
- Extensive analysis, with the Church Center staff, of the existing practices revealed needs for revisions in programming and reporting of vital statistics.
- Consultation with Morehouse Publishing began in order to coordinate revisions of parish registers and Episcopal Church Annual reporting.

This extensive effort, beset by relentless deadlines and fully supported by the administration and Executive Council, has produced significant advances of benefit to the entire church. Tracking of reports has resulted in compliance from 100% of domestic dioceses for the year 1995, allowing publication of reported key statistics (see Compliance Report, Appendix A). Even so, a significant number of parochial reports remain outstanding in certain dioceses. Revised forms and timelines combined with training for those completing the reports are directed toward solving this problem.

Congregations, dioceses, and staff all targeted membership categories as those most difficult to interpret. Canonical changes in 1985 resulted in confusing references to definitions of communicants in differing Canons. Cumbersome forms and timelines were also identified as obstacles to compliance. The shift from three-part NCR forms to photocopiable single response pages (representing a savings of \$10,000) and the adjustment of response timelines, both approved by Executive Council and endorsed by this committee for pilot use in the 1996 Parochial Report, are reflected in the proposed amendment to Canon 1.6.1.

The 1996 report form reverts to the prior practice of asking for pledging households or units, a change advocated by the Office of Stewardship as well as other correspondents. Another innovation for the 1996 report separates distinct sections (Vital Statistics, Finance), so that, when necessary, the sections can be completed simultaneously by different individuals.

The subcommittee reiterates the need for education and training workshops for those in the local and diocesan offices who complete the reports. Such training workshops have been proposed by at least two previous Conventions, and have been rated highly effective by participating administrators. The Committee strongly urges dioceses to provide this education and training, and supports the diocesan business administrators in their efforts. We also support the idea that such workshops be conducted for seminarians and bishops. This training takes on even greater significance as the initiatives for electronic reporting and transferal systems are being developed. Pilot electronic systems are being tested in five dioceses for the 1996 report year, through the auspices of the Church Pension Group.

The extensive review of prior programming decisions revealed how discrepancies have come to exist in reporting vital statistics. The addition of adjustment categories for reported membership figures described in Appendix B, as well as the proposed canonical changes, should help establish correct figures. Improved data entry and timely compliance should alleviate the problems with which we are now struggling.

As Morehouse Publishing collaborates with the staff to coordinate reporting formats, an additional concern of the subcommittee will be addressed as well. Working with the Office of the Bishop of the Armed Forces, the subcommittee will develop listings of the specific ministries of the currently reported "non-parochial" clergy.

Two particular matters involving the Parochial Reports and charges to this Committee remain. Inadequate reporting processes for Province IX and "Other Jurisdictions" remain a concern. These anomalies are being addressed under the new administrative oversight of the General Convention Office. The 71st General Convention, by Resolution 1994: DO44s, directed this Committee to report "an analysis of long term church growth trends" (Journal, 1994 pg. 291). The Committee, confronted with the administrative and statistical difficulties addressed in this report, considers it impossible to document accurate reliable trends at this time.

While we have had to face difficult and disturbing aspects of the official report systems occurring in the past few years, we are firm in our conviction that these problems are in the past. With determined openness, the General Convention Office staff, the Presiding Bishop, the entire administrative arm of the national church, the Executive Council, diocesan and congregational

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personnel, and the Church Pension Group have moved to resolve the problems together, in a true resurrection experience. As members of this Committee on the State of the Church, we wish to recognize the ever-present support of the President of the House of Deputies throughout our considerable involvement.

In addition to our involvement with the foregoing process, our subcommittee undertook a unique project: a *Ministry Census*, projected to be a prototype for a triennial survey of every congregation's involvement in ministry. Information will be available by phone, and eventually internet, for networking and ministry development. This plan grew from our absolute conviction that the true state of the church is measured not by crunching numbers but by the ministry of the membership. "The Church carries out its mission through the ministry of all its members." (BCP 855) Additionally, as the focus of mission moves from centralized to local arenas, it is increasingly necessary for those in local ministries to have a forum through which they can tell their stories, and network with those desiring to learn from and share with them.

While the current parochial report asks for "Other" ministry descriptions (beyond food pantries), and the information reported has been transcribed faithfully, as of January 1995 no requests for this information had been received, nor had all congregations reported their ministries. The Committee found an energizing and exciting wealth among the accounts of ministries reported. We concluded that a simplified "user friendly" form would encourage congregations to participate in a ministry networking process. Therefore, in consultation with department heads and with all interim bodies meeting in Minneapolis in October 1995, and through studying the mandates of the General Convention as well as general brainstorming, the Committee developed a short survey form. In spite of financial and staff limitations, but with tremendous cooperation and encouragement from the Episcopal Church Center administration, the survey was developed in a scannable form and distributed as a pilot to 1/3 of the congregations of the church. To date, a 48% response rate has been achieved, with favorable reactions whole-heartedly supporting our convictions that the true state of the church cannot be assessed without the understanding of the ministry of the local congregations, and that enthusiastic committed ministry exists regardless of controversy. When programmed, the database could be made accessible through a central agency of church headquarters. This is presently being explored with the Episcopal Church Center administration. (see Appendix C for preliminary *Ministry Census* data and a copy of the survey)

Throughout this venture, we have been privileged to be supported by dedicated and skilled administrators and staff who have shared our vision. The *Ministry Census* has also served as a test for the application of scannable electronic data base retrieval for possible use throughout the church. The *Ministry Census* format itself is intended to replace the non-descript "Other" category of the parochial report, providing a substantial data base available for networking, planning, and resource sharing.

In living through the process of the Parochial Report revision, it has become evident to us that our advocacy/catalyst role as a committee has been vital. The cooperation and coordination experienced by diverse entities has been highly encouraging as newly vitalized operating patterns emerge.

Ministry Subcommittee Report
Ministry Today: From Scarcity to Abundance

In an effort to hear and feel the mind and spirit of the church, a subcommittee of the Committee on the State of the Church solicited responses to a series of questions addressed to the dioceses of the church, and we are grateful to the 56% that responded.

From these responses, it is clear that there is a great passion in the church for the training and nurturing of both lay and ordained ministries in the church and the world. A deeper understanding of mutual ministry is emerging, with an emphasis on the empowerment, training, and nurture of the laity for ministry, as the role of the clergy continues to change. This causes some tension in the church, as role identification and expectations do not always change at the same pace. There is a plethora of training opportunities to be found in:

- diocesan schools and institutes;
- leadership opportunities and events;
- ministry discernment processes;
- continuing education, with an emphasis on training for lay leaders as well;
- gatherings of leaders;
- deacons' schools;
- education for ministry;
- Alpha Course, a relationship-based evangelistic "reaching out" program; and
- similar opportunities for growth.

We recognize that financial resources are not keeping pace with increased costs of the support of ordained ministry, especially in small congregations; in the meantime, we are called to model leadership with new and creative approaches, moving through the stress of scarcity to focus on mission more than maintenance. It is also clear that additional financial resources are needed to support the mission of the church.

We perceive the need for greater linkage among the agencies of our church to promote the selection, preparation, and nurture of lay and ordained leadership. As this paradigm continues to shift, it will be important to educate all of the people of God about the gifts inherent in each order, to maximize mutual effectiveness and minimize competition. One order should not emerge strengthened at the expense of any other. Particular clarity is needed to distinguish the roles of vocational deacons and laity.

The church is hungry for meaning, teaching, direction, and leadership, and particularly for leadership that makes relationship possible. It is this leadership that we seek to share, which, as Palmer Parker says, can build a bridge from scarcity thinking to abundance, and which is done only in the context of community.

There was a time when ordained ministry was identified as high status, even if remuneration was low. In a time of weakened confidence in both leadership and religion in this society, this role is being redefined. The clergy now deal with:

- an empowered laity;
- authority issues;

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- the secularization of society;
- the marginalization of clergy;
- the loss of mobility and a placement process that is not always fair;
- loss of some support systems;
- polarized agendas which often weaken morale;
- deployment issues;
- anti-clericalism;
- personal investigations; and
- emphasis on wellness.

The laity is also experiencing changing patterns of being in response to:

- an increased awareness of shared ministry opportunities;
- interest in spirituality;
- sometime discomfort with values of the culture;
- disintegration of the family with the stress and suffering in people's lives;
- pressures in work, home, and play as people deal with competing values and interests; and
- polarization around issues in the church and the world.

Trends that are strengthening our lay and ordained ministries in our church include an increased emphasis on:

- spirituality and Christian formation;
- intentional recognition and strengthening of lay ministry;
- increased opportunity for lay ministry training;
- increased understanding of the diaconate;
- leadership training opportunities for all; and
- emphasis on wellness and clergy support groups.

The trends that are having a negative/stressful impact on the well-being and effectiveness of our clergy and laity are:

- an overload by demands of career;
- stress;
- institutional racism and sexism;
- issues of the church and the world;
- lack of clear vision and teaching;
- clergy anxiety about the foundational relationship between clergy and lay leadership;
- the challenge of preaching in a secular society that no longer understands the Gospel as formative;
- pressure on clergy to be omni-competent often without training; and
- 6500 retirements from active ministry are predicted in the next five years, and comparable numbers do not seem to be forthcoming.

We have identified some trends in the lists of key needs as we seek to nurture and empower lay and ordained leadership ministries in our congregations:

- visionary leadership in all orders;
- lay empowerment, and deeper understanding of mutual ministry and training for this ministry;

- money and resources;
- diocesan support and nurture for clergy and their families;
- Episcopal Search and Election Processes that are normative;
- affordable continuing education on the local level for developing diocesan resources to support clergy and laity;
- learning how to present the Gospel in appealing and compelling ways rather than turning inward; and
- training in how to comfort and disagree in Christian and healthy ways.

We recognize that scarcity is a demon pervasive in our society, with many believing that they don't have enough money, fun, time, love, esteem, or affection; however, it is the stuff of the inner spirit and inner world that many find too scarce. Jealousy and greed are the inner versions of the scarcity mentality that causes us to hoard while others go wanting. It is our belief that as we continue to say our prayers, honor Christ in each other, and support the development of leadership which makes relationship possible, we will, as a church, continue to know ourselves to be people of abundant life.

World Mission, Evangelism, and Stewardship Subcommittee Report

World Mission

World mission is one area of the life of the Episcopal Church that is growing and capturing the attention and hearts of our people. We are encouraged by the vision, cooperative spirit, and sacrificial commitment of those in our church who are engaged in missions beyond our borders.

A central feature of the Episcopal Church's world mission efforts is the formation of community among those involved in international mission. In particular, we point to the work of the Episcopal Council for Global Mission, (ECGM), a network created in 1990 to foster cooperation instead of competition. ECGM links some 30 mission organizations, seminaries, dioceses, specialized ministries, and church agencies, and includes the Anglican and Global Relations unit of the Church Center and the Standing Commission on World Mission. It is a network of equals, sharing their stated common purpose, "to promote the unity and effectiveness of the mission of the Body of Christ."

ECGM unites groups from widely divergent theological stances in a covenanted partnership. All ECGM members subscribe to and annually reaffirm certain covenants which undergird their efforts. Their Theology Covenant reads:

Recognizing that God is truth and that we discern truth through dialogue in community, and desiring to avoid untested assumptions about one another, we will seek to understand our various mission theologies by committing time and resources to listen and talk together with honesty and mutual respect, in order to live together within tension and work together in the mission of Christ.

They have also agreed to share mission information, coordinate program activities as they are able, and promote the extension of the church among groups where the Gospel is not known.

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Another emerging organization that links numerous dioceses is the Global Episcopal Mission Network. The GEM Network, which is itself a member of ECGM, seeks to help dioceses do world mission more effectively by offering education and supporting dioceses in the receiving and sending of missionaries.

A further indication of the broad commitment of our church to world mission was seen at the 1994 General Convention. The Executive Council had proposed to Convention that missionaries no longer be sent on a normative basis. A groundswell of support for missions arose across the church in response to the proposal, resulting in the General Convention not only restoring, but increasing funding for missions. At a time when some are questioning the role of the national church, it is clear that world mission is widely viewed as one of its priority functions.

In 1995, the Episcopal Church was privileged to host a conference sponsored by the Anglican Consultative Council to assess progress at the mid-point of the Decade of Evangelism. Called Global Conference on Dynamic Evangelism, or G-CODE, this gathering brought together delegates and observers from throughout the Communion. Keynoted by the Archbishop of Canterbury, the conference featured reports on the creative and effective evangelistic ministries being done around the world. Many Americans in attendance saw themselves connected with the Anglican Communion in ways they had not known before. They became aware of their Anglican family and were excited about what God is doing across the globe.

The G-CODE conference underscores the relationship between evangelism and world mission and the need for these two efforts to be more closely linked. We strongly urge greater coordination between the world mission community and those engaged in domestic evangelism. This is especially important as ECUSA receives more and more missionaries from our Anglican partners. We are seeing that God is sending missionaries to us, not only on friendship visits, as valuable as they are, but also to do direct evangelism in the United States.

World mission is no longer restricted to a north-to-south pattern, that is, from the developed to the developing world. Mission is now from everywhere to everywhere. While career missionaries remain the backbone of mission strategy, short-term missions are growing exponentially. Many members of our church, both youth and adults, are transformed by the experience of serving Christ for a few weeks in a cross-cultural context. Technological developments, particularly in electronic communications, are making possible closer linkages with our sisters and brothers in Christ throughout the world.

One of the emerging trends across denominational lines is the growing commitment to present the good news of Christ in word and deed to unreached peoples; that is, people who have no indigenous church able to carry out the ministry of Christ. These are the least evangelized peoples of the world and increasingly, as evidenced by one of the Covenants of the Episcopal Council for Global Mission, the church is turning its attention to this long neglected area of world mission. Similarly, we are encouraged that the Convocation of the American Churches in Europe is beginning to explore evangelism of the indigenous peoples in the places it serves.

We also note the plight of the suffering church, those of our brothers and sisters who seek to be faithful to Christ in the face of overwhelming adversity of war, poverty, famine, and persecution.

Many in the West have little understanding of the pressures experienced by Christians who live in nations where their worship is restricted, their evangelism is prohibited, and their civil rights are denied. We must call for guaranteed human rights for all and we must be faithful in prayer for those who suffer.

Evangelism

In 1993, the members of the Partners in Mission Consultation reported that they found the ECUSA so issue-driven as to be nearly immobilized. Sadly, there is still much truth in that observation. The report on our church's evangelistic work at the G-CODE conference was seen by many to stand in stark contrast to what was heard about other parts of the Communion. The dynamism and zeal for proclamation of the Gospel so evident among our Anglican partners seems lacking in the United States.

Our church needs to be evangelized. Only then will we be instruments of transformation for our communities, offering love and hope and new life in Christ. We urge a renewed commitment to the Decade of Evangelism. As the Most Rev. George L. Carey, Archbishop of Canterbury, said at G-CODE, "Evangelism is not incidental to the life of the Church; it is fundamental to it. A church which does not engage in God's work of reconciliation is simply a disobedient church." If we are to fulfill our calling, we must learn from those congregations in the Episcopal Church and throughout the communion which are experiencing revival, and are growing in Spirit and numbers. We need to recognize their strength and investigate their tools for evangelism (such as the Alpha Course developed in England to reach the unchurched in the community.)

We must also address the painful divisions among those engaged in evangelism in our church. Hugh Magers, the new evangelism officer, has called for closer relationships with the evangelical and charismatic wing noting that "their energy, prayer, interest, and personal involvement are vital." We echo that call and urge that every effort be made toward reconciliation and cooperation among all evangelistic groups in our church.

We are heartened that the Standing Commission on Evangelism is sponsoring dialogue among divergent ministries to explore a covenanted evangelism coalition along the lines of the Episcopal Council for Global Mission. We must stop our bickering and focus on our unity in Christ and our common calling to proclaim Him to all people. We do not deny our disagreements, but must love one another and cooperate to the fullest extent possible.

We believe there should be a greater development of the relationship between our Church's ministries of evangelism and world mission. The bringing of missionaries to the United States from our Anglican partners underscores this linkage and opens new possibilities for strategic cooperation. Missiologists widely agree that church planting is the most effective evangelistic strategy; new people are most easily reached through new congregations. In 1991, the General Convention called for the planting of 1,000 new congregations in the Decade of Evangelism, and the Standing Commission on Evangelism, at the direction of the 1994 General Convention is monitoring our progress. We are encouraged that our historic commitment to church planting is re-emerging and we call for renewed dedication to the establishment of new congregations, particularly among ethnic communities.

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We call on our church to adopt as a high mission priority the evangelization of our inner cities. We must live out the values of Jesus, who reached across every human barrier both to proclaim the Kingdom of God and demonstrate the Kingdom with acts of mercy, justice, and healing. Racial reconciliation and ministry with the poor must be at the heart of our work. To this end, we call for an unprecedented partnership among all segments of our church, those whose primary calling and training is in direct evangelism, and those in social justice. We need each other. None can carry out this task alone. It is not enough to write a check or to send others; our personal engagement is vital. It is not enough for the Episcopal Church to sit passively while reassuring ourselves that we welcome all. We must actively reach out with the love of Christ, going where our church has never been or where our church has been and left. We commend those individuals, congregations, and specialized ministries who have long been engaged in this work. We are inspired by their sacrifice and learn from their experience. We note, among many others, Pueblo de Nuevo, a church planted among the homeless in Los Angeles, and Emmanuel Episcopal Center, a congregation started in the housing projects of Memphis. Both groups powerfully and lovingly proclaim the Gospel in word and deed.

Our evangelism efforts must be based on the priority of Jesus Christ. "We preach not ourselves but Jesus Christ as Lord and ourselves as your servants for Jesus' sake" (2 Corinthians 4:5). We are not called to make more Episcopalians. We are called to make more disciples of Jesus. We believe if we do the latter, the former will take care of itself.

Stewardship

In 1989, dioceses gave an average of 26.3% of their budgets to the national church. By 1996 this dropped to 18.3%. While there are many factors underlying this change, it is important to understand that, at least in part, this reflects a shift from a centralized national program to more locally based mission. Many dioceses expressed to the Executive Council and staff liaisons a desire to be more directly and personally connected with the mission endeavors of the church. In light of the General Principles in the draft report of the Standing Commission on Structure, we encourage full discussion of the trend to grass-roots ministry which is emerging in our church, in many other denominations, and generally in the United States. Stewardship is inextricably linked to evangelism and mission.

In the wake of the embezzlement by the former Treasurer, it is important to ensure that the trust funds of the Domestic and Foreign Missionary Society are used for their established purposes in order that members of our church have full confidence in our stewardship. We are encouraged that the Executive Council has directed that one-third of our trust funds are audited each year on an on-going basis and that the audit results be fully disclosed.

The General Convention Subcommittee Report

Introduction

Our subcommittee was charged with examining and evaluating the health and wellness of the three bodies of the General Convention: the House of Bishops, the House of Deputies, and the Executive Council. We began our task with a general discussion; then our focus settled on the House of Bishops where controversies, which always attract attention, seem to arise with more frequency than in the other two bodies. Our subcommittee's assignment fell into two categories, as was suggested by the Committee of the State of the Church: What is working well and building up the church? and What is not working well and pulling us apart?

The House of Bishops

The House of Bishops is comprised of a large number of individuals who are accustomed to being the leaders and the final authorities in their home dioceses; personality clashes will always occur in such an environment. The bishops now meet semi-annually, so they naturally receive more publicity than does the House of Deputies, which meets triennially.

The bishops face difficult, diverse issues whose resolutions might be attained, if at all, only after years of study and deliberation. The House of Bishops is not designed to solve every dilemma, but rather to concentrate on certain issues: mission, leadership, the truth, and how the truth impacts on current culture and events. The issues were different thirty years ago: theology, churchmanship, and social justice beginning with the 1967 General Convention Special Program. In the past, the House of Bishops was controlled by a few voices. But in the last fifteen years, a growing diversity in both the House of Bishops and the whole church has changed the old patterns forever. The course of change has been predictably rocky.

What, then, in the House of Bishops is working well and building up the church? The most recent and perhaps most significant example of what strengthens the House is the thoughtful, and specifically-designed long-range plan undertaken by the bishops in 1991. This plan counters the generally acknowledged disjointedness and lack of community in the House before and during the General Convention in Phoenix. This situation finally erupted into shouting matches, and resulted in closed sessions of the House at that convention.

Knowing the seriousness of the problems and the need to deal with them, the Presiding Bishop, while still in Phoenix, appointed a committee to find a way to bring the bishops back into a collegial, healthy community. Chaired by the Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, the committee met for the first time in the fall of 1991 to formulate the plan that would guide them for the next six years — the remainder of Bishop Browning's term.

In March 1992, the first of the annual spring meetings designed to heal and rebuild the House of Bishops was held at Kanuga Conference Center in Hendersonville, North Carolina. These special meetings, with the committee in charge of the agenda, were held in addition to the regular fall gatherings of the House. Here the members of the House began to intentionally live their theology or episcopate, examining and defining what it means to be a bishop, striving to work together as a corporate whole rather than as unrelated and disparate dioceses, discussing candidly the important issues that will shape the church in the years to come.

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Kanuga's rural retreat setting and the structure of the meetings provides the atmosphere and time for intensive, in-depth work. The use of round tables for small groups of bishops who work together for five or six days provides a unique opportunity for knowing and understanding each other. Bible study and the Baptismal Covenant are the established wellspring of all worship and work.

The study emphasis since 1991 has focused on the elimination of racism to which the House committed itself for a six year period, on deep work in spirituality, on combating sexism, on promoting economic justice, on discussing the causes of women in Holy Orders and in our national life in general, on promoting economic justice, and on the study of the Lutheran-Episcopal Concordat.

Sharing has been an important aspect of this movement toward renewal. Personal sharing of sorrows and joys, one on one, as well as corporate sharing of the seemingly endless blows to the church's unity have served to forge, rather ironically, a partnership that is in itself a true blessing. This partnership, the birth of other new partnerships, and the strengthening of existing bonds are certainly causes for celebration. The House of Bishops and the House of Deputies, under the cooperative leadership of the Presiding Bishop and Dr. Pamela Chinnis, respectively, have enjoyed a working partnership that benefits the whole church. The dioceses are finding new ways to partner with each other and with the national church in mission and in ministry, in educational methods and tools, and in administrative and communicative skills and techniques. The vitality of our partnerships within the Anglican Communion and with other faith bodies in our ecumenical work is a witness to our sincere commitment to Christian unity.

Most agree that progress has been made in the last four years in restoring the House of Bishops to health and wellness. However, others deny that the House has attained community. Not all will leave a meeting with a common vision, but they will go on their way knowing they are loved and supported by their brother and sister bishops.

What then is not working well and is pulling the House of Bishops apart? Despite having made great advancement toward becoming a healthy, cooperative community, a perfect accord has not been achieved, nor will it ever be. Rather, in a very Anglican way, the House seeks to be inclusive of many different voices, personalities, and agendas, and to debate the issues with everyone remaining at the table and all having opportunity to argue his or her position, always "endeavoring to keep the unity of the Spirit in the bond of peace." This is not asking or expecting too much.

Over the years, situations and actions by individuals or groups have torn at the fabric of Episcopal unity. There have been bitter competition, distrust of leadership, and a plethora of splinter groups. The House ceases to function effectively when one-issue political groups obstruct the orderly process and progress of the business of the House, causing other bishops to become discouraged and, eventually, to drop out.

The House does not work well when all do not play by the same rules, before the General Convention has spoken, or before the Canons have been amended to change our practice or tradition. The House does not work well when ordination vows are ignored or flouted. There is a

lack of commitment to the community of the House by perhaps 10% of the bishops. Sporadic or shortened attendance at meetings of the House by any bishop is destructive of unity.

Also, there is a problem likened to a family systems issue, wherein the transgressions of one strong member make the entire family maladaptive, finding ways to maintain the shape of the family at any cost, and continuing to cling to the established patterns of behavior as the only way to function. This dysfunction that countenances abuse is the payment for remaining a family or community.

The Planning Committee for the special retreats/meetings of the House of Bishops will continue, although its membership will change. Very intentionally, each province has been represented on the committee, as have opposing views and backgrounds. There are fourteen members, plus the ex-officio Vice-President and the Secretary of the House of Bishops, the head of the Office of Pastoral Development, the Chaplains, the consultant, and several members from the office of the Presiding Bishop. This committee will serve through the 1997 General Convention; a continuing committee will be in place for Bishop Browning's successor.

The House of Bishops has a great vitality and a strong will to overcome the problems of the past; these are signs of great hope for the future.

House of Deputies

Among the factors that are working well in the House of Deputies, and, as a consequence, are building up the church, are a number of recent innovations. Communication is greatly increased between the President of the House and the deputies and alternates. Semi-annual letters convey her insights and concerns about the church and advise this group, now approaching 2,000, of current events and pertinent information, all of which is shared with members of the Executive Council at their meetings.

Prior to the 1994 General Convention, the chairs of the cognate legislative committees (which are the corresponding committee chairs in both Houses) met on-site in Indianapolis in a first ever pre-convention gathering. Roundly applauded as an important contribution to the subsequent orderly processes of the Convention, plans now call for a similar meeting before the 1997 General Convention in Philadelphia.

During the first post-Indianapolis year in October 1995, Dr. Chinnis and the Presiding Bishop called the members of the Interim Bodies to convene in Minneapolis in an unprecedented joint meeting which proved to be a resounding success. As hoped, it greatly facilitated the communication and planning for 1994-1997 triennial work of the commissions, committees, boards, and agencies that study and make recommendations for the ongoing work of the church. Plans are underway for another such combined meeting in 1998. Appreciating the value of direct communication, many dioceses encourage their General Convention deputations to meet on a regular basis throughout the intervals between conventions for frequent updates on the news and events.

The excellent working relationship of Dr. Pamela P. Chinnis and the Presiding Bishop has benefited the church locally, nationally, and internationally. During the course of the Convention,

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Dr. Chinnis is ably assisted by many qualified and faithful persons who quietly oil the wheels of our legislative body, serving either on-site or as preliminary resources. In 1994, for the Indianapolis Convention, experienced deputies were designated as senior deputies to provide answers to those whose questions would otherwise consume Convention time.

In addition, the Church Archives has collected and collated all General Convention proposed and concurred resolutions from 1976 onward. This data base, first used in 1994, will be on-site in Philadelphia and will enable anyone to access legislation introduced since 1976.

Large screens situated on the convention floor will allow the deputies to view the speakers at the several floor microphones. Video material, the text of resolutions, and simple amendments to resolutions can be screened, thus eliminating the need for expensive newly printed corrections.

Both Houses of Convention now require the signatures of either three deputies or three bishops (from different dioceses) to co-endorse a resolution. This practice will limit the submission of frivolous resolutions. It is gratifying that the total number of resolutions presented at the 1994 General Convention was about half that of 1991. Deputies and constituencies are responding to the pleas of the President of the House of Deputies and the Legislative Committee Chairs to be more selective in submitting legislation.

The tradition of beginning the days of Convention with Bible study groups endures. The bishops, deputies, Triennial delegates, visitors, and volunteers who form these circles of prayerful discourse value this time together as providing a focus for the work and decisions to be made as the days of the Convention unfold.

What in the House of Deputies is not working? What is pulling us apart? There was strong concurrence in the Committee on the State of the Church and agreement from others in the wider church when we sought to name our foremost problems: dismay and distress at increasing incidents of what can be described only as sinfulness. There is intimidation by the strong and the powerful; there are those with unforgiving private agendas who turn a deaf ear to an opposing view—not listening, not learning, not open to the voice of God. There are underlying divisive currents, murmurings, mutterings, and polarization. Our behavior suggests that we allow weariness, anger, and rigid positions to interfere with rational thinking and opportunities to reach consensus. We forget the common courtesies and our moral obligation to engage in civil debate. At times we do not behave in a Christian manner. We get so caught up in the political aspect of a situation that we fail to recognize the Holy Spirit working among us. In the heat of the moment, we forget that we are the church, the Body of Christ. This failure is serious and needs to be acknowledged. How the individual deputies and the House, as an institution, deal with these discourtesies and unrepentant attitudes will affect, for good or ill, the quality and life of this and future conventions.

Frequent and extended private conversations can be annoying to all within hearing range. Inattentiveness to the speaker and to the conduct of business is disrespectful and embarrassing, as is the clicking of notebooks after business has resumed and speakers are straining to be heard. Floor time should not be wasted by those who simply repeat what the previous speaker just said.

Disrespect is displayed when deputies leave the floor for breaks early before being dismissed by the Presiding Officer.

It is not good that General Convention often does not address the most important issues until the very last day or two. Committee chairs should be sure that the most crucial, far-reaching decisions of the Convention can be arrived at in good time, early on, when deputies are fresher and before early departures.

A serious problem concerns the authority of concurred General Convention resolutions. If they are only advisory and not binding, as recent events would seem to suggest, why do we spend inordinate amounts of time discussing and debating them?

Of equal concern is the felt absence of a fair representation on the Interim Bodies of General Convention of all theological points of view held throughout the church. It appears to more than a few deputies that “conservatives” and “moderates” have not been proportionally appointed vis-a-vis the “liberals.”

The pressure of business and some early morning legislative committee meetings cause deputies to miss part or all of the Bible study group time, diminishing the impact of the Bible study. Also, for future reference, we feel it would make sense to have more input from the House of Deputies in the selection process of the next Presiding Bishop.

Remedial recommendations from the Committee on the State of the Church include:

- living in unity with diversity;
- reclamation of the *Via Media*;
- less vilification;
- more trust;
- more patience;
- more discussion;
- more civility;
- remedial processes and resources if necessary; and
- the “Talk it Out, Check it Out” booth, as in 1979.

Executive Council

The Executive Council has two distinct functions. Its main responsibility is to be the Executive Council for the General Convention. The Canons describe this duty in Title I.4.1(a) as carrying out the program and policies adopted by the General Convention:

The Executive Council shall have charge of the unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church, and of such other work as may be committed to it by the General Convention.

Its other capacity is to act as the Board of Directors of the Domestic and Foreign Missionary Society, the corporate legal entity of the Episcopal Church, U.S.A. The Canons state in Title I.4.2(f):

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the Council shall have the power to direct the disposition of the moneys and other property of said Society in accordance with the provisions of this canon and the orders and budgets adopted or approved by the General Convention.

The Executive Council was not as closely scrutinized for this report as were the House of Deputies and the House of Bishops. The opinions registered here are a compilation of the responses to an informal questionnaire by Council members. Rather than asking, "What is working well and building up the church?" we asked, "What do you think is the most significant accomplishment of the Executive Council over these last three years?"

Almost 100% of the replies named the 1996 Diocesan Consultations as the Council's most important work of the triennium. The visiting teams were made up of one member of the Executive Council and one member of the Presiding Bishop's staff. Ninety-five dioceses have participated in these "Conversations at the Crossroads" to date; over 3,300 diocesan leaders have met with the Council/staff teams to discuss priorities and how developing partnerships between and among dioceses and our national resources can achieve our goals in mission and ministry. Discussions were held in each diocese as to the role of the Episcopal Church within the Anglican Communion and the structure and function of the nine Provinces. Twelve specific recommendations have emerged from the 240 reports of hundreds of hours of conversations and ministry site visits. Some of these recommendations can be implemented immediately. Others will be phased in as part of the 1998-2000 triennial budget.

Other significant accomplishments over these last three years include providing stable and mature leadership for the church while it dealt with the defalcation of 2.2 million dollars. The resultant reorganization of the Office of the Treasurer has proved to be a blessing for the church, bringing in superb new personnel, a new auditing committee, new systems, and vastly improved functions.

Anti-racism training and initiatives have been a major part of the Council's work. Responding in constructive ways to rampant racism, to budgetary constraints, to scandal and tragedy, and to the variety of problems is itself a significant accomplishment.

The criticism most often heard of Executive Council's performance is that it lacks adequate investigative looks at reports from the Church Center, especially from the programmatic and financial areas. This judgment demands more proactive roles of Council members as the executives of the General Conventions and more statements to the church at large as to the stands it takes on crucial issues.

FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM

| | <i>1995</i> | <i>1996</i> | <i>1997</i> |
|-----------------|-------------------|-------------------|------------------|
| <i>Income</i> | \$19,688 | \$20,156 | \$20,156 |
| <i>Expenses</i> | | | |
| Administration | \$174 | \$4,239 | \$3,545 |
| Subcommittees | 1,464 | 4,508 | 112 |
| Full Committee | 9,433 | 9,541 | 2,347 |
| <i>Total</i> | ----- \$11,071 | ----- \$18,018 | ----- \$6,004 |

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

Proposed Focus for the Next Triennium

The State of the Church Committee suggests a re-examination and re-evaluation of current seminary curriculum in light of parish life and the times in which we live. The paradigm shift from clergy centrality to increased ministry of the laity has caught many clergy (and lay) persons unprepared to move to a new place of understanding.

The Committee also discussed the benefits gained by parish leadership through a five year parish plan that would provide evaluation of clergy and lay leaders. Such a plan would be positive in nature and outline areas of growth needed by clergy and lay persons alike. The plan would also help develop opportunities to strengthen mutual ministry in the congregation.

BUDGET APPROPRIATION

| | <i>1998</i> | <i>1999</i> |
|-----------------|-------------|-------------|
| <i>Expenses</i> | \$24,000 | \$42,000 |

RESOLUTIONS

Resolution A130 Committee on the State of the Church Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the budget of the
- 2 General Convention the sum of \$66,000 for the Triennium for the expenses of the Committee on
- 3 the State of the Church.

Resolution A131 Amend Canon I.6: Parochial and Diocesan Report Instructions

- 1 *Resolved*, the House of _____ concurring, That Canon 1.6, "Of the Mode of Securing an
- 2 Accurate View of the State of This Church" be amended as follows:
- 3 Sec. 1. A report of every Parish and other Congregation of this Church shall be prepared annually
- 4 for the year ending December 31 preceding, upon the blank form prepared by the Executive
- 5 Council and approved by the Committee on the State of the Church, and shall be sent in duplicate
- 6 not later than ~~February 1~~ *March 1* to the Bishop of the Diocese, or, where there is no Bishop, to

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7 the Secretary of the Diocese. The Bishop or the Secretary, as the case may be, shall ~~send the~~
8 ~~duplicate~~ *keep a photocopy and send the original* to the Executive Council not later than ~~March 1~~
9 *May 1*. In every Parish the preparation and delivery of this report shall be the joint duty of the
10 Rector and the Vestry; and in every other Congregation the duty of the Minister in charge thereof.
11 This report shall include the following information:

12 (1) the number of baptisms, confirmations, marriages and burials during the year; the total
13 number of adult baptized members; baptized members under 16 years of age, and total number of
14 baptized members, the total number of ~~confirmed~~ adult communicants in good standing, the total
15 number of ~~confirmed~~ communicants in good standing under 16 years of age, and the total number
16 of ~~confirmed~~ communicants in good standing; *and the total number of confirmed, adult*
17 *communicants.*

18 [No change in (2),(3), and (4)]; and be it further

19 *Resolved*, That Canon I.6.2 be amended to read as follows:

20 Sec. 2. Likewise, a report of every Diocese shall be prepared annually for the year ending
21 December 31st preceding, upon the blank form prepared by the Executive Council and approved
22 by the Committee on the State of the Church, and shall be sent, not later than ~~February 1st~~
23 *April 1*, to the Executive Council. [Remainder of Canon I.6.2 is unchanged.]

Explanation

The resolution seeks to revise this section of Canon I.6.1. in accordance with Canon 1.17.3(a)., "Of Regulations Respecting the Laity", which reads as follows "All communicants of this Church who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying and giving for the spread of the Kingdom of God, are to be considered communicants in good standing."

Confusion has resulted from prior years parochial reports and instructions which has included "confirmed" in accordance with Canon I.6.1, when counting "members in good standing" defined as per Canon I.17.3. "Confirmed" was eliminated from the definition by canonical amendment in 1985 and the "effective date of this amendment was established as January 1, 1986 so as to allow the several interim bodies of General Convention ample opportunity to review the effect of this amendment on the entire body of the Canons and prepare appropriate remedial legislation and to allow the Dioceses opportunity to adjust their canons."² The Committee affirms this action but recommends that the classification of "confirmed *adult* communicant" be counted as well as those "communicants in good standing".

And, further, this resolution seeks to amend the annual diocesan and parochial reporting deadlines and procedures in Canon 1.6.1 and I.6.2 to improve reporting and compliance.

² *The Annotated Constitution and Canons, 1991 Supplement*, White and Dykman, page 35.

Resolution A132 Refine Long Term Growth Trends Analysis

1 *Resolved*, the House of _____ concurring, That the Committee on the State of the Church and
2 other appropriate resources continue to develop and refine the analysis of long term church growth
3 trends and report to the 73rd General Convention.

Resolution A133 Executive Council to Refine Statistical and Ministry Census Reporting

1 *Resolved*, the House of _____ concurring, That this 72nd General Convention commends the
2 Office of General Convention and the Church Pension Group for their extraordinary work of
3 addressing the deficiencies of data gathering for statistical reporting of the State of the Church;
4 and be it further
5 *Resolved* that the Executive Council continue the process of priority support for further refinement
6 of statistical and ministry census reporting pertinent to the discernment of the State of the Church.

Resolution A134 Education of the Laity

1 *Resolved*, the House of _____ concurring, That the Commission on Ministry or other
2 appropriate body in each diocese be urged to provide resources (financial, human, printed or
3 electronic) for the education of the laity for ministry.

Resolution A135 Covenant Signatories to Appear in Journal

1 *Resolved*, the House of _____ concurring, That the Secretary of the House of Deputies, upon
2 adoption of this resolution, circulate for signing to each deputation the *Covenant* presented in the
3 report of the Committee on the State of the Church; and be it further
4 *Resolved*, That signatories to the *Covenant* be listed in the Journal of the 72nd General
5 Convention.

Explanation

The *Covenant* text appears on pages 404-405 of *The Report to the 72nd General Convention*.

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APPENDIX A: COMPLIANCE REPORT

| PAROCHIAL REPORTS FILED FOR 1995 | | | |
|---|---------------------|--------------------|---------------------|
| Diocese | (A) Parishes | (B) Filings | (B) % of (A) |
| Connecticut | 187 | 142 | 76 |
| Maine | 70 | 75 | 93 |
| Massachusetts | 189 | 166 | 88 |
| New Hampshire | 50 | 50 | 100 |
| Rhode Island | 66 | 59 | 89 |
| Vermont | 51 | 47 | 92 |
| Western Massachusetts | 69 | 66 | 96 |
| Totals for Province I | 682 | 595 | 87 |
| Albany | 125 | 111 | 89 |
| Central New York | 109 | 100 | 92 |
| Long Island | 153 | 124 | 81 |
| New Jersey | 166 | 155 | 93 |
| New York | 199 | 190 | 95 |
| Newark | 129 | 111 | 86 |
| Rochester | 55 | 54 | 98 |
| Western New York | 69 | 64 | 93 |
| Totals for Province II | 1,005 | 909 | 90 |
| Bethlehem | 57 | 51 | 89 |
| Central Pennsylvania | 68 | 63 | 93 |
| Delaware | 38 | 17 | 45 |
| Easton | 41 | 34 | 83 |
| Maryland | 120 | 114 | 95 |
| Northwestern Pennsylvania | 37 | 37 | 100 |
| Pennsylvania | 174 | 145 | 83 |
| Pittsburgh | 74 | 64 | 86 |
| Southern Virginia | 123 | 112 | 91 |
| Southwestern Virginia | 60 | 55 | 92 |
| Virginia | 184 | 174 | 95 |
| Washington | 96 | 93 | 97 |
| West Virginia | 83 | 77 | 93 |
| Totals for Province III | 1155 | 1036 | 90 |
| Alabama | 84 | 76 | 90 |
| Atlanta | 91 | 88 | 97 |
| Central Florida | 83 | 74 | 89 |
| Central Gulf Coast | 61 | 61 | 100 |
| East Carolina | 76 | 63 | 83 |
| East Tennessee | 47 | 41 | 87 |
| Florida | 71 | 69 | 97 |
| Georgia | 70 | 66 | 94 |

| PAROCHIAL REPORTS FILED FOR 1995 continued | | | |
|---|---------------------|--------------------|---------------------|
| Diocese | (A) Parishes | (B) Filings | (B) % of (A) |
| Kentucky | 41 | 40 | 98 |
| Lexington | 38 | 36 | 95 |
| Louisiana | 51 | 49 | 96 |
| Mississippi | 87 | 64 | 74 |
| North Carolina | 121 | 118 | 98 |
| South Carolina | 77 | 75 | 97 |
| Southeast Florida | 82 | 77 | 94 |
| Southwest Florida | 82 | 78 | 95 |
| Tennessee | 47 | 43 | 91 |
| Upper South Carolina | 61 | 58 | 95 |
| West Tennessee | 37 | 36 | 97 |
| Western North Carolina | 61 | 61 | 100 |
| Totals for Province IV | 1368 | 1273 | 93 |
| Chicago | 146 | 127 | 87 |
| Eau Claire | 28 | 26 | 93 |
| Fond Du Lac | 40 | 37 | 93 |
| Indianapolis | 49 | 45 | 92 |
| Michigan | 105 | 97 | 92 |
| Milwaukee | 67 | 65 | 97 |
| Missouri | 58 | 53 | 91 |
| Northern Indiana | 36 | 33 | 92 |
| Northern Michigan | 30 | 30 | 100 |
| Ohio | 112 | 69 | 62 |
| Quincy | 22 | 19 | 86 |
| Southern Ohio | 82 | 80 | 98 |
| Springfield | 43 | 41 | 95 |
| Western Michigan | 59 | 58 | 98 |
| Eastern Michigan | 56 | 56 | 100 |
| Totals for Province V | 933 | 836 | 90 |
| Colorado | 108 | 98 | 91 |
| Iowa | 68 | 64 | 94 |
| Minnesota | 126 | 119 | 94 |
| Montana | 47 | 37 | 79 |
| Nebraska | 68 | 60 | 88 |
| North Dakota | 24 | 21 | 88 |
| South Dakota | 100 | 87 | 87 |
| Wyoming | 50 | 46 | 92 |
| Totals for Province VI | 591 | 532 | 90 |
| Arkansas | 58 | 55 | 95 |
| Dallas | 70 | 61 | 87 |
| Fort Worth | 58 | 53 | 91 |

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| PAROCHIAL REPORTS FILED FOR 1995 continued | | | |
|---|---------------------|--------------------|---------------------|
| Diocese | (A) Parishes | (B) Filings | (B) % of (A) |
| Kansas | 52 | 49 | 94 |
| Northwest Texas | 39 | 35 | 90 |
| Oklahoma | 80 | 66 | 83 |
| Rio Grande | 59 | 46 | 78 |
| Texas | 158 | 152 | 96 |
| West Missouri | 52 | 51 | 98 |
| West Texas | 93 | 88 | 95 |
| Western Kansas | 31 | 29 | 94 |
| Western Louisiana | 51 | 48 | 94 |
| Totals for Province VII | 801 | 733 | 92 |
| Alaska | 44 | 32 | 73 |
| Arizona | 65 | 61 | 94 |
| California | 85 | 85 | 100 |
| Eastern Oregon | 23 | 22 | 96 |
| El Camino Real | 48 | 47 | 98 |
| Hawaii | 43 | 42 | 98 |
| Idaho | 30 | 29 | 97 |
| Los Angeles | 151 | 141 | 93 |
| Navajoland Area Mission | 17 | 11 | 65 |
| Nevada | 34 | 33 | 97 |
| Northern California | 70 | 62 | 89 |
| Olympia | 99 | 85 | 86 |
| Oregon | 81 | 77 | 95 |
| San Diego | 51 | 49 | 96 |
| San Joaquin | 54 | 51 | 94 |
| Spokane | 46 | 44 | 96 |
| Utah | 21 | 21 | 100 |
| Totals for Province VIII | 962 | 892 | 93 |
| NATIONAL TOTALS | 7497 | 6806 | 91 |

APPENDIX B: KEY STATISTICS

KEY MEMBERSHIP AND FINANCIAL STATISTICS FOR 1995

| Diocese | *Baptized Members | Communicants | Avg Sunday Attendance | Total Revenue | To Diocese & Gen. Church | Pledges for 1996 |
|--------------------------------|-------------------|----------------|-----------------------|--------------------|--------------------------|--------------------|
| Connecticut | 79,256 | 51,067 | 23,056 | 43,520,643 | 3,333,520 | 19,469,246 |
| Maine | 17,329 | 12,128 | 5,743 | 7,416,848 | 938,521 | 4,058,189 |
| Massachusetts | 91,465 | 51,947 | 22,940 | 37,183,809 | 2,716,665 | 15,516,084 |
| New Hampshire | 16,709 | 13,058 | 4,979 | 6,810,610 | 752,765 | 3,708,301 |
| Rhode Island | 29,978 | 19,256 | 8,161 | 10,425,540 | 1,204,939 | 5,072,095 |
| Vermont | 9,009 | 6,936 | 3,500 | 4,436,844 | 434,027 | 1,981,625 |
| Western Massachusetts | 24,347 | 16,261 | 7,719 | 9,897,979 | 603,564 | 5,061,641 |
| Totals for Province I | 268,093 | 170,653 | 76,098 | 119,692,273 | 9,984,001 | 54,867,181 |
| Albany | 24,124 | 16,978 | 8,124 | 10,158,046 | 943,410 | 4,149,414 |
| Central New York | 25,457 | 17,697 | 8,144 | 10,773,789 | 1,034,816 | 4,858,658 |
| Long Island | 67,018 | 43,491 | 19,151 | 25,707,269 | 1,416,745 | 10,865,132 |
| New Jersey | 56,459 | 35,393 | 19,055 | 27,774,088 | 2,246,580 | 13,486,194 |
| New York | 62,584 | 42,786 | 20,984 | 56,070,221 | 5,627,518 | 14,816,896 |
| Newark | 44,246 | 28,900 | 11,925 | 21,513,684 | 2,115,477 | 10,670,763 |
| Rochester | 16,531 | 11,689 | 4,981 | 8,447,281 | 569,850 | 4,142,620 |
| Western New York | 21,175 | 15,748 | 7,532 | 9,496,397 | 843,089 | 5,159,655 |
| Totals for Province II | 317,594 | 212,682 | 99,896 | 169,940,775 | 14,797,485 | 68,149,332 |
| Bethlehem | 17,603 | 13,180 | 5,196 | 7,789,771 | 869,330 | 4,432,289 |
| Central Pennsylvania | 18,454 | 13,770 | 6,253 | 8,355,936 | 1,024,002 | 4,377,582 |
| Delaware | 12,205 | 8,724 | 3,632 | 8,714,458 | 637,307 | 3,489,231 |
| Easton | 9,097 | 7,852 | 3,288 | 5,694,859 | 373,478 | 2,338,741 |
| Maryland | 48,244 | 29,579 | 14,456 | 22,760,792 | 1,784,308 | 11,644,392 |
| Northwestern Pennsylvania | 6,964 | 4,906 | 2,644 | 5,086,886 | 507,409 | 1,624,985 |
| Pennsylvania | 65,027 | 43,342 | 19,290 | 36,700,644 | 2,081,491 | 14,414,164 |
| Pittsburgh | 21,058 | 13,908 | 8,318 | 12,053,239 | 958,372 | 5,951,336 |
| Southern Virginia | 34,974 | 28,387 | 12,612 | 19,122,026 | 1,551,555 | 10,952,522 |
| Southwestern Virginia | 13,694 | 10,741 | 4,957 | 10,876,154 | 701,630 | 5,204,211 |
| Virginia | 82,638 | 60,785 | 29,133 | 52,907,886 | 3,222,685 | 30,304,769 |
| Washington | 42,208 | 31,681 | 15,892 | 41,306,920 | 1,949,483 | 15,059,614 |
| West Virginia | 12,625 | 9,196 | 4,474 | 7,839,652 | 1,026,223 | 4,152,095 |
| Totals for Province III | 384,791 | 276,051 | 130,145 | 239,209,223 | 16,687,273 | 113,945,931 |

| KEY MEMBERSHIP AND FINANCIAL STATISTICS FOR 1995 continued | | | | | | |
|--|----------------------|----------------|-----------------------|--------------------|--------------------------|--------------------|
| Diocese | * Baptized / Members | Communicants | Avg Sunday Attendance | Total Revenue | To Diocese & Gen. Church | Pledges for 1996 |
| Alabama | 31,810 | 21,329 | 11,219 | 22,347,029 | 1,785,938 | 15,059,187 |
| Atlanta | 51,588 | 40,001 | 16,433 | 30,763,483 | 2,175,149 | 20,412,468 |
| Central Florida | 39,620 | 32,078 | 16,695 | 22,472,366 | 1,714,602 | 13,828,037 |
| Central Gulf Coast | 20,456 | 15,392 | 8,568 | 13,885,503 | 1,510,653 | 8,195,264 |
| East Carolina | 17,690 | 14,581 | 7,246 | 11,145,485 | 1,160,995 | 7,279,337 |
| East Tennessee | 17,186 | 13,369 | 6,334 | 15,780,343 | 1,003,875 | 7,399,687 |
| Florida | 30,102 | 27,331 | 11,589 | 18,749,871 | 1,663,652 | 9,801,590 |
| Georgia | 17,484 | 14,157 | 7,348 | 10,940,815 | 1,200,621 | 6,886,203 |
| Kentucky | 10,320 | 8,009 | 3,895 | 7,022,694 | 729,402 | 3,971,908 |
| Lexington | 8,906 | 7,571 | 3,773 | 6,556,477 | 861,966 | 3,528,033 |
| Louisiana | 19,713 | 13,396 | 6,492 | 10,184,289 | 707,627 | 6,321,421 |
| Mississippi | 21,631 | 21,370 | 7,773 | 13,192,320 | 1,248,158 | 9,053,851 |
| North Carolina | 44,531 | 39,233 | 15,770 | 27,744,940 | 2,734,185 | 18,614,197 |
| South Carolina | 27,111 | 21,375 | 11,011 | 18,104,415 | 1,419,599 | 11,643,186 |
| Southeast Florida | 36,518 | 23,065 | 15,251 | 19,710,818 | 2,060,090 | 10,860,815 |
| Southwest Florida | 39,296 | 30,848 | 18,286 | 22,805,119 | 2,464,876 | 13,283,630 |
| Tennessee | 12,456 | 10,107 | 4,587 | 8,615,226 | 812,340 | 4,987,881 |
| Upper South Carolina | 27,291 | 21,724 | 10,002 | 15,381,281 | 1,908,741 | 11,539,488 |
| West Tennessee | 13,083 | 8,328 | 4,554 | 10,703,109 | 700,367 | 5,850,918 |
| Western North Carolina | 14,731 | 12,436 | 6,326 | 10,806,605 | 777,368 | 6,569,131 |
| Totals for Province IV | 501,523 | 395,700 | 193,152 | 316,912,188 | 28,640,204 | 195,086,232 |
| Chicago | 44,054 | 35,070 | 16,257 | 28,500,152 | 2,852,856 | 18,972,017 |
| Eastern Michigan | 11,261 | 8,077 | 3,902 | 6,016,289 | 378,403 | 2,955,980 |
| Eau Claire | 2,582 | 2,179 | 1,182 | 1,568,657 | 190,321 | 890,893 |
| Fond Du Lac | 9,152 | 6,692 | 2,620 | 3,758,816 | 342,026 | 1,846,553 |
| Indianapolis | 12,809 | 10,235 | 5,349 | 11,545,158 | 822,953 | 4,232,484 |
| Michigan | 36,233 | 21,597 | 10,250 | 21,060,385 | 1,231,314 | 8,693,307 |
| Milwaukee | 14,276 | 11,648 | 5,721 | 10,130,517 | 1,315,666 | 4,705,327 |
| Missouri | 13,924 | 11,460 | 5,378 | 10,973,276 | 752,750 | 5,950,443 |
| Northern Indiana | 8,952 | 5,707 | 3,279 | 4,717,157 | 557,597 | 2,774,153 |
| Northern Michigan | 2,915 | 1,836 | 967 | 1,124,306 | 205,690 | 501,457 |

KEY MEMBERSHIP AND FINANCIAL STATISTICS FOR 1995 continued

| Diocese | *Baptized Members | Communicants | Avg Sunday Attendance | Total Revenue | To Diocese & Gen. Church | Pledges for 1996 |
|--------------------------------|-------------------|----------------|-----------------------|--------------------|--------------------------|-------------------|
| Ohio | 36,417 | 26,805 | 12,120 | 21,442,620 | 1,736,914 | 9,774,614 |
| Quincy | 2,947 | 2,572 | 1,327 | 2,072,320 | 160,772 | 980,468 |
| Southern Ohio | 26,374 | 18,607 | 9,040 | 18,714,158 | 1,743,221 | 9,419,737 |
| Springfield | 7,260 | 5,889 | 2,923 | 4,784,669 | 571,039 | 2,266,871 |
| Western Michigan | 14,141 | 10,724 | 4,896 | 8,105,146 | 526,481 | 4,623,289 |
| Totals for Province V | 243,297 | 179,098 | 85,211 | 154,513,626 | 13,388,003 | 78,587,593 |
| Colorado | 36,423 | 29,343 | 13,663 | 19,848,377 | 1,428,227 | 9,172,098 |
| Iowa | 12,638 | 9,709 | 4,180 | 7,597,929 | 938,565 | 4,034,272 |
| Minnesota | 32,425 | 22,931 | 9,653 | 13,908,337 | 1,412,075 | 7,855,697 |
| Montana | 6,458 | 5,326 | 2,294 | 2,686,969 | 398,353 | 1,110,886 |
| Nebraska | 11,586 | 7,866 | 4,204 | 6,533,013 | 621,203 | 3,397,997 |
| North Dakota | 3,370 | 2,006 | 898 | 1,372,267 | 206,804 | 674,100 |
| South Dakota | 12,753 | 6,160 | 3,011 | 2,842,121 | 272,042 | 1,195,515 |
| Wyoming | 8,554 | 6,195 | 3,110 | 4,293,591 | 491,933 | 1,727,344 |
| Totals for Province VI | 124,207 | 89,536 | 41,013 | 59,082,604 | 5,769,202 | 29,167,909 |
| Arkansas | 13,424 | 11,208 | 5,391 | 9,138,577 | 814,425 | 6,108,715 |
| Dallas | 34,681 | 27,878 | 11,783 | 20,485,415 | 2,112,350 | 13,722,945 |
| Fort Worth | 18,097 | 14,338 | 7,104 | 9,366,036 | 1,046,283 | 5,441,879 |
| Kansas | 14,750 | 12,046 | 5,255 | 8,079,345 | 1,212,839 | 4,919,943 |
| Northwest Texas | 9,207 | 8,296 | 3,369 | 6,090,328 | 960,366 | 3,929,097 |
| Oklahoma | 19,513 | 16,071 | 7,018 | 13,431,421 | 1,550,363 | 7,320,687 |
| Rio Grande | 14,026 | 12,175 | 5,559 | 9,061,147 | 1,062,516 | 4,993,862 |
| Texas | 78,094 | 62,839 | 27,723 | 47,297,127 | 4,836,549 | 29,695,604 |
| West Missouri | 12,856 | 10,993 | 5,232 | 9,135,591 | 1,225,167 | 5,053,380 |
| West Texas | 30,592 | 23,388 | 10,705 | 20,390,579 | 2,446,401 | 11,592,749 |
| Western Kansas | 2,791 | 2,106 | 1,092 | 1,374,620 | 233,799 | 678,086 |
| Western Louisiana | 14,434 | 10,185 | 5,945 | 8,832,736 | 811,588 | 5,527,690 |
| Totals for Province VII | 262,465 | 211,523 | 96,176 | 162,682,922 | 18,312,646 | 98,984,637 |
| Alaska | 6,693 | 4,361 | 2,220 | 2,552,775 | 295,866 | 1,312,925 |
| Arizona | 29,033 | 18,652 | 10,513 | 13,585,500 | 1,607,185 | 7,906,889 |
| California | 29,500 | 21,423 | 10,955 | 25,508,215 | 2,283,152 | 11,745,815 |

| KEY MEMBERSHIP AND FINANCIAL STATISTICS FOR 1995 continued | | | | | | |
|--|-------------------|------------------|-----------------------|----------------------|--------------------------|--------------------|
| Diocese | *Baptized Members | Communicants | Avg Sunday Attendance | Total Revenue | To Diocese & Gen. Church | Pledges for 1996 |
| Eastern Oregon | 3,640 | 2,526 | 1,093 | 1,327,425 | 276,599 | 961,998 |
| El Camino Real | 15,243 | 12,729 | 5,477 | 8,689,864 | 864,929 | 4,804,170 |
| Hawaii | 11,328 | 9,474 | 4,117 | 7,006,839 | 1,162,772 | 2,871,096 |
| Idaho | 5,718 | 4,644 | 1,942 | 2,647,422 | 441,309 | 1,621,595 |
| Los Angeles | 78,719 | 55,728 | 22,943 | 41,666,163 | 2,763,494 | 22,116,795 |
| Navaho Missions | 1,486 | 425 | 225 | 412,078 | 5,000 | 8,833 |
| Nevada | 5,553 | 4,077 | 2,149 | 2,631,645 | 487,491 | 1,440,738 |
| Northern California | 19,035 | 15,089 | 7,220 | 9,861,562 | 1,524,996 | 6,579,437 |
| Olympia | 34,157 | 25,658 | 12,339 | 20,021,879 | 2,623,754 | 11,495,118 |
| Oregon | 23,325 | 18,386 | 8,078 | 11,875,686 | 1,487,698 | 10,230,227 |
| San Diego | 19,808 | 16,638 | 7,469 | 14,445,565 | 990,470 | 6,204,850 |
| San Joaquin | 10,484 | 8,654 | 4,541 | 6,525,255 | 839,738 | 3,605,565 |
| Spokane | 9,825 | 8,120 | 3,214 | 4,400,247 | 726,492 | 2,663,678 |
| Utah | 6,224 | 5,246 | 1,863 | 2,993,110 | 233,024 | 1,229,601 |
| Total Province VIII | 309,871 | 231,830 | 106,358 | 176,151,230 | 18,613,969 | 96,799,330 |
| NATIONAL TOTALS | 2,411,841 | 1,767,073 | 828,049 | 1,398,184,841 | 126,192,783 | 735,588,145 |

*Baptized Membership figures were adjusted as reported to Executive Council in November 1996. The adjustment was based on current membership reported at the beginning of each year plus or minus net increases and decreases reported for that year. Between 1991 and 1995 membership figures were based on the 1990 membership plus (or minus) the cumulative, net increases and decreases reported for each successive year. This "prior year carried forward" method was determined to result in an artificial net increase in membership, which varied from the total membership actually reported at the beginning of each year. The Supplement to the Journal of the 71st General Convention provides a table of the adjusted membership totals for these years. Copies are available in the General Convention Office, 815 Second Ave., NY, NY 10017

APPENDIX C: 1996 MINISTRY CENSUS PILOT SURVEY
(1,202 Parishes Responded)

| Description of Ministry | # of Parishes | % of Parishes |
|---|----------------------|----------------------|
| AIDS/HIV - Education | 258 | 21 |
| AIDS/HIV - Support those affected | 448 | 37 |
| AIDS/HIV - Other | 121 | 10 |
| Bookstore/Gift Shoppe | 138 | 11 |
| Camps | 307 | 26 |
| Community Gardens for Hunger | 49 | 4 |
| Conference Center | 96 | 8 |
| Clothes Closet | 287 | 24 |
| Child Advocacy Community Group | 133 | 11 |
| College/Univ. Ministry - Chaplaincy | 65 | 5 |
| College/Univ. Ministry - Cong. Outreach | 160 | 13 |
| Companion Diocese | 224 | 19 |
| Companion Congregation | 216 | 18 |
| Council of Churches | 226 | 19 |
| Communicators - Newsletter | 992 | 83 |
| Communicators - Diocesan Paper | 341 | 28 |
| Communicators - Secular Newspaper | 250 | 21 |
| Communicators - Other Publications | 122 | 10 |
| Community Chaplaincies | 186 | 15 |
| Disabled - Blind | 77 | 6 |
| Disabled - Deaf | 83 | 7 |
| Disabled - Mentally | 174 | 14 |
| Disabled - Physically | 248 | 21 |
| Drivers | 235 | 20 |
| Economic Development | 86 | 7 |
| Ecumenical Programs - Roman Catholic | 343 | 29 |
| Ecumenical Programs - Protestant | 499 | 42 |
| Ecumenical Programs - Other | 220 | 18 |
| Education Programs - Adult | 880 | 73 |
| Education Programs - Education for Ministry | 294 | 24 |
| Environment | 176 | 15 |
| Episcopal Legacy Fund | 6 | 0 |
| Food - Persons With AIDS | 123 | 10 |
| Food - Children's Meal Site | 40 | 3 |
| Food - Food Bank Collections | 681 | 57 |
| Food - Food Pantry | 554 | 46 |
| Food - Meals on Wheels | 252 | 21 |
| Food - Senior Meal Site | 84 | 7 |
| Food - Soup Kitchen | 332 | 28 |

STATE OF THE CHURCH

| 1996 MINISTRY CENSUS PILOT SURVEY continued | | |
|---|---------------|---------------|
| Description of Ministry | # of Parishes | % of Parishes |
| Healing Services | 653 | 54 |
| Hospice | 243 | 20 |
| Hospital Ministry - Chaplaincy | 277 | 23 |
| Hospital Ministry - Friendly Visitors | 388 | 32 |
| Housing - Affordable Housing | 159 | 13 |
| Housing - Emergency Shelter | 167 | 14 |
| Housing - Habitat for Humanity | 390 | 32 |
| Housing - Homeless Shelter | 227 | 19 |
| Immigrant Programs | 94 | 8 |
| Interfaith Programs - Christian/Jewish Dialogue | 142 | 12 |
| Interfaith Programs - Muslim | 36 | 3 |
| Intergenerational Programs | 247 | 21 |
| Jubilee Center | 36 | 3 |
| Lay Eucharistic Ministers | 841 | 70 |
| Mental Health - Chaplaincy | 34 | 3 |
| Mental Health - Counseling | 183 | 15 |
| Migrants | 64 | 5 |
| Ministry to Military Families | 52 | 4 |
| Mission Support - Domestic | 422 | 35 |
| Mission Support - Overseas | 437 | 36 |
| Mission Support - Volunteers in Mission | 58 | 5 |
| Ministry to Seniors - Recreation | 173 | 14 |
| Ministry to Seniors - Volunteers in Mission | 10 | 1 |
| Ministry to Seniors - Day Care | 47 | 4 |
| Ministry to Seniors - Transportation | 307 | 26 |
| Ministry to Seniors - Visiting | 672 | 56 |
| Parish Callers for Shut-ins | 697 | 58 |
| Parish Callers for Newcomers | 464 | 39 |
| Prayer Chain/Group | 634 | 53 |
| Presiding Bishop's Fund | 705 | 59 |
| Prison Ministry - Chaplaincy | 56 | 5 |
| Prison Ministry - Ex-Offenders | 24 | 2 |
| Prison Ministry - Half-way House | 13 | 1 |
| Prison Ministry - Prisoners' Families | 62 | 5 |
| Prison Ministry - Visitors | 156 | 13 |
| Racism Education | 234 | 19 |
| Recreation - After School | 94 | 8 |
| Recreation - School Holiday | 34 | 3 |
| Recreation - Other, Community | 70 | 6 |
| Refugees | 72 | 6 |
| Scholarshps | 231 | 19 |

| 1996 MINISTRY CENSUS PILOT SURVEY continued | | |
|--|----------------------|----------------------|
| Description of Ministry | # of Parishes | % of Parishes |
| Schools - Day Care | 180 | 15 |
| Schools - Nursery | 258 | 21 |
| Schools - Elementary | 80 | 7 |
| Schools - Middle Schools | 41 | 3 |
| Schools - High Schools | 30 | 2 |
| Scouts | 410 | 34 |
| Self-help Groups - Domestic Violence | 114 | 9 |
| Self-help Groups - Grief Groups | 135 | 11 |
| Self-help Groups - Parenting Skills | 168 | 14 |
| Sexuality Studies | 190 | 16 |
| Support of Seminaries - 1% Fund | 450 | 37 |
| Support of Seminaries - Seminarian | 251 | 21 |
| Singles | 70 | 6 |
| Skills Bank | 50 | 4 |
| Sports Teams | 97 | 8 |
| Teen Program - Own | 665 | 55 |
| Teen Program - Area Episcopalian | 223 | 19 |
| Teen Program - Community | 72 | 6 |
| Teen Program - Ecumenical | 99 | 8 |
| Teen Program - Interfaith | 18 | 1 |
| Theater Group | 99 | 8 |
| Thrift Shop | 176 | 15 |
| Tutoring | 179 | 15 |
| 12-step Programs - 1 to 5 Groups | 624 | 52 |
| 12-step Programs - 6 to 10 Groups | 73 | 6 |
| 12-step Programs - 11 to 20 Groups | 21 | 2 |
| 12-step Programs - 20+ Groups | 34 | 3 |
| United Thank Offering | 878 | 73 |
| Vacation Bible School - Own | 316 | 26 |
| Vacation Bible School - Ecumenical | 197 | 16 |
| Young Adult | 175 | 15 |
| Cong. Membs. Minister as - Church Related Staff | 476 | 40 |
| Cong. Membs. Minister as - Provincial Deputies | 96 | 8 |
| Cong. Membs. Minister as - G.C. Deputies | 199 | 17 |

STATE OF THE CHURCH

1996 Ministry Census

Name of Congregation:

Address:

Address if changed:

Contact:

Telephone:

| |
|-----------|
| |
| |
| () |

Please identify, by marking the circle completely (Correct Mark: ●) those ministries in which members of your congregation take part, your congregation sponsors or provides space for, or community based ministries in prisons, neighborhoods or institutions.

"To seek and serve Christ in all persons . . ." BCP

- | | | |
|---|---|--|
| <p>AIDS/HIV</p> <ul style="list-style-type: none"><input type="radio"/> Education<input type="radio"/> Support those affected<input type="radio"/> Other <p><input type="radio"/> Bookstore/Gift Shoppe</p> <p><input type="radio"/> Camps</p> <p><input type="radio"/> Community Gardens for Hunger</p> <p><input type="radio"/> Conference center</p> <p><input type="radio"/> Clothes Closet</p> <p><input type="radio"/> Child Advocacy Community Group</p> <p>College/University Ministry</p> <ul style="list-style-type: none"><input type="radio"/> Chaplaincy (to students, faculty, etc.)<input type="radio"/> Congregation outreach (to students, faculty, etc.) <p><input type="radio"/> Companion Diocese</p> <p><input type="radio"/> Companion Congregation</p> <p><input type="radio"/> Council of Churches</p> <p>Communicators</p> <ul style="list-style-type: none"><input type="radio"/> Newsletters<input type="radio"/> Diocesan Paper<input type="radio"/> Secular Newspaper<input type="radio"/> Other publications <p><input type="radio"/> Community Chaplaincies (fire, police, hotel, etc.)</p> <p>Disabled</p> <ul style="list-style-type: none"><input type="radio"/> Blind<input type="radio"/> Deaf<input type="radio"/> Mentally<input type="radio"/> Physically | <p><input type="radio"/> Drivers</p> <p><input type="radio"/> Economic Development</p> <p>Ecumenical Programs</p> <ul style="list-style-type: none"><input type="radio"/> Roman Catholic<input type="radio"/> Protestant<input type="radio"/> Other <p>Education Programs</p> <ul style="list-style-type: none"><input type="radio"/> Adult<input type="radio"/> Education For Ministry <p><input type="radio"/> Environment</p> <p><input type="radio"/> Episcopal Legacy Fund</p> <p>Food</p> <ul style="list-style-type: none"><input type="radio"/> Persons With AIDS<input type="radio"/> Children's Meal Site<input type="radio"/> Food Bank Collections<input type="radio"/> Food Pantry<input type="radio"/> Meals on Wheels<input type="radio"/> Senior Meal Site<input type="radio"/> Soup Kitchen <p><input type="radio"/> Healing Services</p> <p><input type="radio"/> Hospice</p> <p>Hospital Ministry</p> <ul style="list-style-type: none"><input type="radio"/> Chaplaincy<input type="radio"/> Friendly Visitors <p>Housing</p> <ul style="list-style-type: none"><input type="radio"/> Affordable Housing<input type="radio"/> Emergency Shelter | <p>Housing (continued)</p> <ul style="list-style-type: none"><input type="radio"/> Habitat for Humanity<input type="radio"/> Homeless Shelter <p><input type="radio"/> Immigrant Programs</p> <p>Interfaith Programs</p> <ul style="list-style-type: none"><input type="radio"/> Christian-Jewish Dialogue<input type="radio"/> Muslim <p><input type="radio"/> Intergenerational Programs</p> <p><input type="radio"/> Jubilee Center</p> <p><input type="radio"/> Lay Eucharistic Ministers</p> <p>Mental Health</p> <ul style="list-style-type: none"><input type="radio"/> Chaplaincy<input type="radio"/> Counseling <p><input type="radio"/> Migrants</p> <p><input type="radio"/> Ministry to Military/Families</p> <p>Mission Support</p> <ul style="list-style-type: none"><input type="radio"/> Domestic<input type="radio"/> Overseas<input type="radio"/> Volunteer in Mission <p>Ministry to Seniors</p> <ul style="list-style-type: none"><input type="radio"/> Recreation<input type="radio"/> Volunteer in Mission<input type="radio"/> Day Care (respite for care givers)<input type="radio"/> Transportation<input type="radio"/> Visiting |
|---|---|--|

STATE OF THE CHURCH

- Parish Callers for Shut-ins
- Parish Callers for Newcomers
- Prayer Chain/Group
- Presiding Bishop's Fund

Prison Ministry

- Chaplain
- Ex-Offenders
- Half-way House
- Prisoners' Families
- Visitors

Racism Education

Recreation

- After school
- School holiday
- Other, community

Refugees

Scholarships

Schools

- Day Care
- Nursery
- Elementary
- Middle School
- High School

Scouts

Self-help Groups

- Domestic Violence
- Grief Groups
- Parenting Skills

Sexuality Studies

Support of seminaries

- 1% fund
- Seminarian

Singles

Skills Bank

Sports Teams

Teen Program

- Own
- Area Episcopalian
- Community
- Ecumenical
- Interfaith

Theater Group

Thrift Shop

Tutoring

**Twelve Step Programs
(# of groups served)**

- 1 to 5
- 6 to 10
- 11 to 20
- 20+

United Thank Offering

Vacation Bible School

- Own
- Ecumenical

Young Adult

**Members of our congregation
minister as:**

- Church Related Staff
(community, diocese, national)
- Provincial deputies
- General Convention deputies

Other Ministries not listed

- _____
- _____
- _____

"For as much as ye have done it unto the least of these . . . ye have done it unto me." Matthew 25:40

Please describe your congregation:

| |
|---|
| SIZE: (choose only one) |
| <input type="radio"/> Less than 100 <input type="radio"/> Greater than 100 <input type="radio"/> Greater than 250 <input type="radio"/> Greater than 500 <input type="radio"/> Greater than 1,000 |

| |
|--|
| TYPE OF CONGREGATION IN 1990: |
| <input type="radio"/> Mission <input type="radio"/> Aided-parish <input type="radio"/> Parish <input type="radio"/> Area Ministry <input type="radio"/> Cluster Ministry |

| |
|--|
| TYPE OF CONGREGATION IN 1996: |
| <input type="radio"/> Mission <input type="radio"/> Aided-parish <input type="radio"/> Parish <input type="radio"/> Area Ministry <input type="radio"/> Cluster Ministry |

| | | | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|
| PERCENTAGE OF MEMBERSHIP IN 1990: | | | | |
| | <u>0-25%</u> | <u>26-50%</u> | <u>51-75%</u> | <u>76-100%</u> |
| American Indian | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Asian | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Black | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Hispanic | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| White | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

| | | | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|
| PERCENTAGE OF MEMBERSHIP IN 1996: | | | | |
| | <u>0-25%</u> | <u>26-50%</u> | <u>51-75%</u> | <u>76-100%</u> |
| American Indian | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Asian | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Black | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Hispanic | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| White | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

* Based on U.S. Bureau Census definitions

Our congregation:

- has developed and publicizes a mission statement (*please enclose*)
- has placed "Welcome" signs
- is listed in local hotels/motels

Thank you for your time and attention in completing this important survey.

Our deadline for compiling our report is October 25, 1996; each responding congregation will receive the results.

The Standing Commission on Stewardship and Development

MEMBERSHIP

The Rt. Rev. Richard L. Shimpfky (El Camino Real) 1997, *Co-Chair*
The Rt. Rev. James E. Folts (West Texas) 2000
The Rev. Richard H. Cobbs (Southwest Florida) 1997
The Rev. Carole J. McGowan (Rio Grande) 1997, *Co-Chair*
Mr. Donald E. Burke (Massachusetts) 2000
Mrs. Ruth A. De Melo (Dominican Republic) 1997
Ms. Iris E. Harris (Washington) 1997
Mr. Lawrence M. Knapp (Pittsburgh) 2000
Ms. Barbara G. Mann (Western North Carolina) 2000
Ms. Joon Matsumura (Los Angeles) 2000
Mr. Maunuel G. Mesa (Southeast Florida) 1997
Mr. John L. Harrison (Pennsylvania) *Executive Council Liaison*, 1997
The Rev. Hugh Magers, *Episcopal Church Center Staff Liaison*
Ms. Sharon Knight, *Assisting Staff*

Commission representatives at General Convention

Bishop Richard L. Shimpfky and Deputy Richard H. Cobbs, IV are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

Introduction

Your Standing Committee on Stewardship and Development serves to hold before the church stewardship as that which enacts "Our Covenant with God;" giving witness and living commitment in time, talent and treasure to the Mission of this Church: To draw all people into unity with God and one another in Christ Jesus (BCP pg. 855). In a very busy triennium we experienced stewardship in the church in Costa Rica, brought to reality a stewardship video in Spanish, and addressed all of the goals for the triennium and set our goals for the next. Finally, we sponsored a conversation on mission stewardship with three noted theologians of our church and a theologian from another tradition.

Our Charge

The 66th General Convention, Denver, 1979, called the Commission into being and charged it:

1. to hold up before the church the responsibility of faithful stewardship;
2. to recommend a strategy for stewardship and education throughout the church;
3. to plan and recommend a program of long-range development;
4. to recommend a joint strategy for the various church agencies in their fund-raising efforts; and
5. to consider all national fund-raising proposals for its recommendations.

Meetings

The Commission met four times during the triennium: February 16-18, 1995, Ellenton, FL; October 12-15, 1995, Minneapolis, MN; Jan 31- Feb 3, 1996, San Jose, Costa Rica; and October 16-20, 1996, Santa Fe, NM.

Response to 1994 Resolutions

The Commission made the following disposition of the work committed to it for action by the 71st General Convention:

- *A048 Overcoming the sin of racism.* This was a priority for the Commission in all of its deliberations.
- *A116 Stewardship is Giving Witness.* The published resources from the Episcopal Church Center relating to stewardship have carried this logo and theme.
- *A120 Reaffirmation of the tithe.* Action completed at General Convention.
- *A135a Reaffirmation of 1% giving to seminaries.* The Commission is submitting a resolution to reinforce this in all congregations.
- *D099a Evaluation of strategic planning by the church.* No action taken due to parallel work by Executive Council with its diocesan consultations and the work of the Standing Commission on the Structure of the Church.
- *D100 Publication of pledging statistics.* The Commission believes that this data would be helpful. The resources to access the data, however, currently are not available.

Mission Statement

At our first meeting we adopted the following mission statement for the triennium:

Our Mission is:

- to call this church back to being stewards of her mission – the extension of the Gospel, foreign and domestic, the relief of the saints, and the care of the Earth;
- to proclaim the diversity of stewardship stories in the church as gifts of God to be honored and shared; and
- to challenge the leaders and members of this church, present and future, not to be afraid.

Hispanic Stewardship

To assist Hispanic understanding and participation in the stewardship process of our church, a committee of bishops, priests, and laypersons was formed by the Hispanic Office and the Office of Stewardship to prepare and develop printed and video materials in Spanish. The committee prepared a seven segment video in Spanish with the following themes:

1. *Familia de Dios, Pueblo de Dios:* Family of God, People of God
2. *Somos una Iglesia:* We are one Church
3. *Somos el Cuerpo de Cristo:* We are the Body of Christ
4. *Camino y vocacion:* Journeys...Calling and Vocation
5. *Cualquier Don enriquece el Cuerpo:* Any Gift enriches the Whole Body
6. *Dar por gratitud:* Giving from Gratitude
7. *Mayordomia: Nuestro Pacto con Dios:* Stewardship: Our Covenant with God

Each segment has a suggested inductive bible study and a guideline with discussion topics. The setting for this video was at different churches in the United States with Hispanic congregations including the different races, countries, traditions and cultures they represent.

STEWARDSHIP AND DEVELOPMENT

The Hispanic Ministries Officer, the Rev. Herbert Arrunategui and his colleagues, in particular Manuel Mesa and the Stewardship Office, are to be commended for their excellent work.

We commissioned a theological study of the standards for corporate giving. This resulted in the following report calling for the tithe for individuals and 50/50 giving for congregations and dioceses.

MISSION AND STEWARDSHIP (Missiological Statement) Stewardship Consultation, Salt Lake City, 28-30 May 1996

Mission is...

God has lovingly and joyfully created heaven and earth. Human beings, however, have become separated from the triune God, turning away from God and one another. In the incarnation, death, and resurrection of Jesus Christ, God provides the way by which all creation can be reunited with our loving creator and each other. Dying for us, Christ redeems us to new life. In Christ the commonwealth of God is made real and accessible for all. Empowered by the Holy Spirit, we who are the children of God today proclaim and live out Jesus' work of reconciliation and redemption. The mission of the church is thus to restore all people to unity with God and each other in Christ (The Catechism, The Book of Common Prayer, p. 855). As God sent Jesus into the world, we are also sent into the world.

The history of salvation from creation to the present is based on the fact that God is the one who sends out (mission). The Holy Scriptures are the definitive chronicles of the work of the sending triune God. The truth of scripture is that God, the creator of all, gave the Son to make real reconciliation and redemption, and that the Holy Spirit is sent forth to empower God's people to participate in and bear witness to the commonwealth of God. Everything we need to know about mission is evidenced in Jesus' life.

Commissioned by baptism and enabled by the Holy Spirit, Christians are partners with God in God's transforming mission. We have the authority and responsibility to share God's love with a broken world. We do this through our baptismal ministries: prayer and worship, repentance and forgiveness, the proclamation of the Good News of God in Christ, loving service, and the striving for justice, peace, and the dignity of every human being (The Baptismal Covenant, The Book of Common Prayer, pp.304-305).

Every Christian is thus a missionary. Nourished by God's word and sacraments, Christians are sent into the world in God's name to bring hope, healing, and justice to a sinful, divided world. The God who is known in the Old and New Covenants works through set orders, (laity, deacons, priests, and bishops) and through the surprising and the unpredictable. Our calling is to herald and participate in the joy that comes in the reconciliation of creation with the triune God (John 17:13).

Stewardship is...

God's first gift to us was creation and our own place to be. God made us the stewards of the garden. Tending the garden entailed offering the first fruits, later to be known as the tithe (Genesis 1 and 2; Dt. 14:22).

When we failed to honor God and one another, God set two new standards: the new standard of giving is the life of Jesus, sent to share our human nature, to live and die as one of us, to reconcile us to God and each other (John 15, BCP p.362); the new standard of mission is the work of Jesus. Together these define the commonwealth of God.

In thanksgiving for God's gift of life, our response is to seek and save the lost, to announce life in abundance, to baptize, and to teach (Mt. 25,28). This is not the work of individuals, but of a community of worship and apostolic discipline, the church (Acts 2:42ff). St. Paul reminds us that, in the context of creation, Christ, commonwealth, and church, we are called upon to give of the gifts God has given us with thankful and joyful hearts (II Cor. 8 and 9).

We give as those who know we have been bought by the gift of the blood of Christ. Appropriate norms are:

- for individuals: the traditional tithe affirmed by successive General Conventions as the minimal standard of giving;
- for congregations: the apostolic tradition that half the budget should be spent on others (50/50 giving), one half of that to the diocese (Mt. 25:25ff, Mt. 22:38-40);
- for dioceses: also the apostolic tradition that half the budget should be spent on others, (50/50 giving), one half of that to the Domestic and Foreign Missionary Society in support of General Convention's budget for mission.

This approach is not law, but gospel.

Meeting Highlights

In continuation of the practice begun in the last triennium, the commission held one of its meetings in an overseas diocese, the Diocese of Costa Rica. We met with Bishop Cornelius Wilson, discussed stewardship issues with him and with representatives of his diocese, and visited a diocesan day care and secondary school in one of the poorest areas of San Jose. As in our visit to the Dominican Republic during the previous triennium, the experience in Costa Rica demonstrated how much valuable ministry is being accomplished with only minimal resources, and how important our stewardship is in helping to strengthen this ministry.

The Reverend James Hugh Magers

At our meeting in Santa Fe the Commission gave thanks for the ministry of the Rev. James Hugh Magers, who for more than four years served as Stewardship Officer in the Episcopal Church Center and as principal staff support for the Commission in its work.

FINANCIAL REPORT FOR THE 1995-97 TRIENNium

| | <i>1995</i> | <i>1996</i> | <i>1997</i> |
|-----------------|-------------|-------------|-------------|
| <i>Income</i> | \$16,250 | \$16,250 | \$16,250 |
| <i>Expenses</i> | \$8,425 | \$18,254 | \$1,109 |

STEWARDSHIP AND DEVELOPMENT

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

During the next triennium the Commission will:

1. continue to teach that the tithe is the minimum model of giving for members for this church;
2. proclaim "Stewardship: Our Covenant with God" - "Mayordomia: Nuestro Pacto con Dios;"
3. continue the teaching and telling of stories of the apostolic principle of spending as much on others as on ourselves;
4. continue developing liaison with the theological seminaries of the church with the aim of strengthening the practice and teaching of stewardship theology, and to continue to promote congregation's giving of 1% of income to the accredited seminaries;
5. continue the development of teaching materials and opportunities for stewardship education which appropriately reflect the diversity of this church as evidenced by its regional, cultural, ethnic constituencies and wide range of ages;
6. develop a mechanism for gathering, interpreting, and reporting stewardship and church support data from the nine provinces of the church;
7. promote coordination among the agencies of the church in their public education, fund-raising programs and long-range development;
8. continue to make materials available for the development of narrative budgeting among parishes, missions, dioceses and institutions of the church;
9. make available a liaison between the Commission on Stewardship and Development and the Episcopal Ecological Network;
10. advocate the word "apportionment" replacing "assessment" in all documents of this church;
11. articulate a theology of endowments and capital funding;
12. work toward a greater diversity in age of members of the various committees, commissions, boards and agencies of this church;
13. help prepare for any movement toward taxation of church owned property and the elimination of the income tax deduction of charitable gifts; and
14. promote the establishment of stewardship partnerships between the Commission on Stewardship and Development and the rapidly growing Asiamerican population.

BUDGET APPROPRIATION

| | <i>1998</i> <i>(2 meetings)</i> | <i>1999</i> <i>(2 meetings)</i> | <i>2000</i> <i>(1 meeting)</i> |
|-------------------|------------------------------------|------------------------------------|-----------------------------------|
| <i>Expenses</i> | | | |
| Travel | \$16,080 | \$16,480 | \$8,400 |
| Housing and meals | 3,480 | 3,480 | 1,740 |
| Subcommittee | 500 | 500 | |
| Consultants | 500 | 500 | |
| Administrative | 100 | 100 | 50 |
| | ----- | ----- | ----- |
| <i>Total</i> | \$20,660 | \$21,060 | \$10,190 |

RESOLUTIONS

Resolution A136 Standing Commission on Stewardship and Development Budget Appropriation

1 *Resolved*, the House of _____ concurring, That the sum of \$51,910 be appropriated for the
2 triennium 1997-2000 for the expenses of the Standing Commission on Stewardship and
3 Development.

Resolution A137 Episcopal Church Center Stewardship Office Support

1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
2 Church provide increased financial resources to enhance the work of and expand the staff of the
3 Stewardship Office by two, one appointed and one support staff person (\$450,000 for the
4 triennium) with additional program support (\$600,000 for the triennium).

Explanation

Serious budget reductions in program and staff during the past triennium have damaged the impact of this essential work of the church. The remaining staff needs the personnel and resources to continue the work which they have struggled to maintain under adverse budgetary conditions.

Resolution A138 Stewardship Petition

1 *Resolved*, the House of _____ concurring, That this 72nd General Convention of the Episcopal
2 Church affirms the tithe as the minimum standard of giving for Episcopalians; and be it further
3 *Resolved*, That we the Deputies and Bishops of this Convention do hereby affirm through our
4 signatures that we are tithing, or that we have adopted, or will adopt, a plan to tithe within the
5 next three years; and be it further
6 *Resolved*, That we call all members of this Church to join us in accepting the tithe as the
7 minimum standard of Christian giving; and be it further
8 *Resolved*, That the Secretary of the Convention be directed to distribute signatory pages for
9 Bishops and Deputies of each diocese signifying their commitment to the tithe as the minimum
10 standard of giving; and be it further
11 *Resolved*, That the Secretary be directed to collect the signatures with this resolution and publish
12 the list of signators in the Journal.

Explanation

- The biblical standard of the tithe continues as the basis for the work of the Standing Commission on Stewardship and Development. It is the Commission's desire that this important matter be regularly communicated to all members of the church as a necessary goal for them to prayerfully consider.
- The members of the commission affirm this standard through our signatures, separately included with this report, and we present this resolution to the members of this General Convention for their approval, signature and action.

STEWARDSHIP AND DEVELOPMENT

Resolution A139 Affirm 1% Giving to Seminaries

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church affirms its commitment to the seminaries of the church and encourages all parishes to
- 3 continue or initiate a contribution of 1% of its budget income to one of the eleven accredited
- 4 seminaries of the church.

Explanation

The accredited seminaries have all experienced a decline in their support from the "1% Giving" method. The Convention needs to hold up this matter to ensure continuing quality education in the seminaries of the church.

Resolution A140 50/50 Congregational Giving

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church call on congregations to spend as much on the care, concern and nurture of their neighbors
- 3 as on their own comfort and internal life, commending and asking all congregations to give half of
- 4 their income to God's mission and spend half on themselves (50/50 giving).

Explanation

Historically, Conventions of the Episcopal Church have affirmed through resolutions the apostolic tradition of 50/50 giving. It is important to affirm this vision of mission funding. This is a response to Jesus' command to love our neighbors as ourselves (Matt. 22:39).

Resolution A141 Episcopal/Lutheran Stewardship Cooperation

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church urges the cooperation and integration of the stewardship education program of the
- 3 Episcopal Church with the program of the Evangelical Lutheran Church in America.

Explanation

With the anticipated Concordat with the Evangelical Lutheran Church in America, stewardship education for both bodies can be enriched by cooperation and integration of programs and resources.

Resolution A142 "Stewardship, Our Covenant with God" "Mayordomia, Nuestro Pacto con Dios"

- 1 *Resolved*, the House of _____ concurring, That "Stewardship, Our Covenant with God" -
- 2 "Mayordomia, Nuestro Pacto con Dios" be adopted as the theme for stewardship resources
- 3 prepared by the Office of Stewardship for the next triennium.

Explanation

General Convention action in choosing a theme for stewardship resources gives credibility and clarity to the program.

Resolution A143 Implementing Hispanic Stewardship

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church support the dissemination of the Hispanic stewardship video and training manuals,
- 3 prepared through an appropriation of a previous convention, by approving the expenditure of

- 4 \$40,000 in 1998 for training leaders to conduct eight regional training sessions at a cost of \$5,000
5 each for conference center costs, room, board and transportation for the participants.

Explanation

The recruitment and training of skilled persons is needed to conduct Hispanic stewardship training sessions. The Commission urges the General Convention to provide the necessary resources for this vital work.

Resolution A144 Sustaining Hispanic Stewardship

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
2 Church authorize the expenditure of \$75,000 per annum (\$225,000 per triennium) for a part time
3 stewardship resource person who is linguistically and culturally Hispanic.

Explanation

The need to develop stewardship education and understanding in Spanish speaking congregations has been documented in the church. The 71st General Convention funded the preparation of materials which have been completed. The use of the excellent resources can best be implemented by a part time staff person and sustained program. This money will fund a part time position, that person's travel expenses and the cost of five regional training conferences for consultants/mentors who will carry out this program in congregations.

Resolution A145 Environmental Stewardship

- 1 *Resolved*, the House of _____ concurring, That a study be undertaken by the Stewardship and
2 Evangelism Officers of the Episcopal Church to ascertain if membership and giving increase
3 when a congregation incorporates active ecological concern into its program and we request
4 funding of \$8,400 be provided for this study.

Explanation

There is some evidence that both membership and giving rise in congregations with active environmental programs. It may be that doing good also helps us to do well. This study will determine if this is so.

Resolution A146 Planned Giving: Wills

- 1 *Resolved*, the House of _____ concurring, That Planned Giving Ministries of the Episcopal
2 Church and the Episcopal Church Foundation include the concept of the rubric on page 445 of
3 The Book of Common Prayer by calling on all persons... "to make wills, while they are in health,
4 arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave
5 bequests for religious and charitable uses."

Explanation

The mission of the church can only happen if we return to God the bounty that has been given. What better way to guarantee the continuing mission than planned giving through your will or bequest.

STEWARDSHIP AND DEVELOPMENT

Resolution A147 Inclusion of Young Adults on Interim Bodies

- 1 *Resolved*, the House of _____ concurring, That young adults be considered as members of
2 committees, commissions, boards and agencies of this church.

Explanation

A concern has arisen about our stewardship of persons in the 30-40 age range who are noticeably absent as members of our interim bodies. In order to have continuity in our church, we feel it is imperative to have the participation of individuals in this age group. These people are the new oak trees that with time and talent will bring the future treasure of this church.

The Standing Commission on the Structure of the Church

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MEMBERSHIP

- Dr. Mary Lou Crowley (Central New York) 2000
- The Rt. Rev. Walter D. Dennis (New York) 1997 replaced
 - The Rt. Rev. Robert M. Moody (Oklahoma)
- Mrs. Betty Gilmore (Northwest Texas) 1997, *Chair*
- Dr. Delbert C. Glover (Delaware) 1997 replaced
 - Ms. Carmine C. Goodhouse (North Dakota)
- Mr. Richard H. Hagemeyer (Hawaii) 2000
- The Rt. Rev. Robert H. Johnson (Western North Carolina) 2000
- The Rev. Canon John Kitagawa (Maryland) 2000, *Vice Chair*
- The Very Rev. Durstan R McDonald (Texas) 1997
- The Rt. Rev. Robert O. Miller (Alabama) 2000 replaced
 - The Rt. Rev. Jerry A. Lamb (California)
- The Rev. Canon A. Robert Rizner (Central Florida) 2000
- Robert C. Royce, Esq. (Virgin Islands) 2000, *Secretary*
- Hon. George T. Shields (Spokane) *Executive Council Liaison, 1997*

Commission representatives at General Convention

Bishop Robert H. Johnson and Deputy Betty Gilmore are authorized to receive non-substantive amendments to this report.

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MEETINGS OF THE COMMISSION

The Commission met seven times during the triennium: at Oklahoma City, OK February 3-4, 1995, Washington, DC May 1-3, 1995, Minneapolis, MN October 14-17, 1995, Duncan Center, Delray Beach, FL February 5-7, 1996, Washington, DC June 17-19, 1996, Canterbury Retreat & Conference Center, Oviedo, FL November 18-20, 1996, and Duncan Center, Delray Beach, FL January 6-8, 1997.

1994 GENERAL CONVENTION RESOLUTIONS REFERRED TO THE COMMISSION

The primary work of the Commission during the triennium focused on General Convention Resolution 1994 A038a to which the Commission responds as follows:

I. INTRODUCTION

The Standing Commission on the Structure of the Church (in this Report “SCS”) is charged by Canon I.1.2.(n)(8) in part as follows (p. 17):

It shall be the duty of the commission to study and make recommendations concerning the structure of the General Convention and of the Church. It shall, from time to time, review the operation of the several Committees and Commissions to determine the necessity for their continuance and the effectiveness of their functions and to bring about a coordination of their efforts. ...

Resolution A038a of the 1994 General Convention provided:

Resolved, That the Standing Commission on Structure is directed to review the effectiveness of, the need for, and the purpose of the present canonically established interim bodies, and to make recommendations as to their number and/or membership.

In addition, on January 4, 1995, the Presiding Bishop and the President of the House of Deputies issued their “Charge to The Standing Commission on Structure, 1994-97” by stating:

Resolution A038a of the 1994 General Convention has given us an opportunity to enhance the church’s capacity for mission and ministry in the twenty-first century by reviewing the institutional structures that support our work.

Their charge asked SCS to go beyond the letter of Resolution A038a and view their directive in light of the broader scope of SCS’ canonical duty and mandate even to the back-to-the-beginning question:

If we were starting a new institution to carry out the mission and ministries authorized by the General Convention, how would we organize ourselves?

The Presiding Bishop and the President of the House of Deputies invited all the Interim Bodies¹ to a Joint Meeting at Minneapolis, October 14-17, 1995. This invitation provided SCS with the

opportunity to meet with, listen to and hear each Interim Body present at that Meeting during a personal visitation as a follow up to data that had been provided to SCS by each Interim Body earlier in 1995.

After the preparation and review of internal draft reports, in July of 1996, SCS issued a "Comment Draft Report" to the church at large, which was widely distributed to the leadership of the church and other interested groups and individuals. Based upon the responses received by SCS, further revisions were made to reflect many of these excellent suggestions, comments and criticisms.

A Note on "Mission" and "Ministry"

The terms "mission" and "ministry" will be used frequently throughout this report. Several respondents to the Comment Draft Report requested that SCS adopt clear and distinct definitions for these terms . While mutually interdependent, these terms are clearly not synonymous nor are they interchangeable. For the purposes of this Report:

"Mission" shall be used to express God's mission of redemption and reconciliation "to restore all people to unity with God and each other in Christ." (BCP, p. 855)

"Ministry" shall mean the many and diverse ways that Christians participate in the one mission of God as articulated by the Baptismal Covenant in the five broad areas of worship, forgiveness, proclamation, service and securing justice . (BCP, pp. 304-305)

As SCS organized to carry out its work, it was not unmindful of the substantial debate within the life of the church as to the effect of all the existing structures of the church upon the church's ability to carry out its mission and ministry and particularly the proliferation of Interim Bodies and programmatic efforts existing and being proposed. SCS early on determined that although tinkering with definitions of tasks and compositions of Interim Bodies, trying to identify and eliminate duplication of efforts, improving communication, and clarifying questions of program versus policy might eliminate some present ambiguities and inefficiencies (that would most likely creep back in time given institutional and human proclivities), these efforts would not get to the root issues about the principles that would govern the structure of the church and which must be debated and resolved within this church as it enters the next century.

It is to be noted at the outset that SCS has not been driven by financial or budgetary concerns or constraints, but by the development and application of general structural principles. SCS is not unmindful that the proposals in this report may have a beneficial impact on the stewardship and allocation of the resources of the church. However, SCS believes that the resources of the church will be applied in response to generally accepted principles of organization.

It also became apparent to SCS early on in its work that one overarching concern within the church was whether or not existing church structures are determining, narrowly defining and even limiting the ministry and mission of the church rather than adapting to and assisting the church's ministry and mission as the same is stimulated and guided by the Holy Spirit within the Body of Christ.

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SCS concluded that the best service that the commission might provide to the church at this time would be to issue a report to the church and the General Convention that presents proposals for structuring the church's ministry and mission for the church's full and forthright discussion and debate. SCS also provides suggested implementing legislation so that the church might envision these revised structures in practice.

In the past, efforts to consider any substantive restructuring of the church's organization for exercising the ministry and mission of this church have become caught up in and bogged down by the many definitions of the exact nature of this ministry and mission of which we all speak so often. In reality, the "what" of ministry and mission and the interests, priorities, and imperatives ascribed to each and every possible element thereof legitimately vary as widely as the individuals, groups, congregations, and geographic natures and interests of this church are able to envision and live out this ministry and mission in the church and in the world. The temptation of an institutional church is to jump to corporate conclusions as to what ministry and mission are, or rather more often, what they ought to be. SCS believes that so long as the discussion as to the structure of the church is cast solely in terms of trying to define ministry and mission, the structure of the church will be codified only in response to the currently prevailing corporate opinion of the programmatic "whats" of ministry and mission as the church moves from General Convention to General Convention. Inasmuch as this approach to the "what" has been framed and defined essentially on a national level, which is then inevitably circumscribed by financial constraints, no matter how generous they may be, it is clear that a church so structured can limit and perhaps even smother other possibilities for ministry and mission on other levels of the church.

It is a calling of this church to assist its members to develop an educated conscience to guide them as followers of our Lord. A major task of the church in its pastoral care of its members is to sustain them in the sacramental life and to provide sound theological and educational bases through which the church's members may participate intelligently and appropriately in the ongoing dialogue and dialectic through which the church, over time, develops its understanding of both its faith positions and social responsibilities. In a similar way, members of this church enter into the wider discussions of the body politic of a pluralistic and multi-cultural society. Thus, the church truly works most effectively in society through its members and not through its structures.

Presiding Bishop Browning recently commented:

My concern is that any one aspect of our ministry predominate when our church is a beautiful tapestry of ministries. Our focus is not any one aspect of ministry; it is to glorify God and to love and serve our Lord as we are each called. And, we are all called differently.

Our Church can't just "focus" on any one thing. Our church is the Body of Christ, all of us together. We each have different ministries, all important. ... We can't all do everything. We each are called differently..²

Consequently, SCS has focused this Report not on the “what” of mission and ministry, but instead on “how” and “where” the ministry and mission of the church occurs, using as the definition of the “what” the fundamental Baptismal Covenant:

to continue in the apostles’ teaching and fellowship, the breaking of bread, and in the prayers; to resist evil and to repent and return to the Lord; to proclaim by word and example the Good News of God in Christ; to seek to serve Christ in all persons, loving our neighbors as ourselves; and to strive for justice and peace among all people, and respect the dignity of every human being.

SCS herein poses the question: “Are there certain fundamental principles that have and should guide the structure of this church at all levels, that speak to how and where its ministry and mission are accomplished and which provide the potential necessary for the myriad aspects of ministry and mission to take place?”, and believes that the answer is unequivocally: “Yes!”

SCS proposes in this Report a basic set of guiding general principles which provide both a way of evaluation and a flexible structure for creative implementation of ministry and mission of the church on each and every level within the church, as determined by the members of the church living out their Baptismal Covenant.

This Report is not intended to be merely a reaction to, or an evaluation of, what has transpired programmatically in the life of the church over the past several decades. This would not be helpful, but also unfair. SCS is instead asking the church to look forward and define its nature and structure to help guide its members in the years to come. Also, where examples are used in the Report they are most sincerely not intended to be pejorative or critical, but only illustrative.

The basic structures of this church have served well the church and its ministry and mission for over two centuries. There is clearly no need to hastily abandon the fundamental components of order and hierarchical polity as to authority and Holy Orders that are this church’s character, nature and being. SCS proposes in this Report a return to some of these basic components and a shift of emphasis of the locus of ministry.

So that this Report does not end up as one more “study” that is only debated in a philosophical context, this Report includes proposed legislative canonical,³ and suggested other corporate enactments that could exemplify and provide the framework and mechanisms as to what might possibly be required of the church, should these general principles be adopted as guiding principles for the 1997 General Convention and for the church. Remembering that the Canons of this church are guides and pathways, SCS has not attempted finite answers to every configuration, linkage and network that might occur within the basic structure. This is left to the natural evolution of the institution as the proposed principles are put into operation.

Finally, in recognition of the fact that all, some, few or none of the structural proposals contained in this Report may be adopted in the natural course of any sort of political and legislative process, SCS’s legislative and corporate proposals in this Report have not been prepared and are not offered on an all or nothing basis. The rejection or amendment of one aspect will not cause the whole scheme to fail. Rather, these proposals are offered in a format whereby elements of these

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proposals may be considered and debated and then accepted, amended or even rejected on their own merits. The General Convention may implement less than the whole proposal and still move to restructure appropriate and significant aspects of the church.

II. STATEMENT OF GENERAL PRINCIPLES

In formulating and presenting the recommendations contained in this Report, SCS has been guided by the following six general principles:

1. This church is a national church participating fully in the Anglican Communion.
2. This church is one diverse community of Christ's reconciling ministry in the world.
3. This church will commit to the dioceses and provinces only that mission and ministry which cannot be accomplished effectively by parishes and congregations.
4. This church will commit to national structures only that mission and ministry which cannot be accomplished effectively by dioceses and provinces.
5. The form of this church will follow function and the structure of this church will follow ministry and mission.
6. This church must be structured at all levels so that structures do not inhibit deliberate change.

A Note on Polity and Partnership

These general principles and the exposition concerning them are in no way intended to suggest a shift away from the traditionally understood Episcopal polity of the church to some new congregationalism. The diocese is, and will continue to be, the fundamental unit of organization of this church expressive of the historic episcopate. The primary responsibility and authority for the mission of the church historically belongs to a diocesan bishop. Ministry, as the specific ways in which Christian people participate in the mission of God, however, is located with individuals and through a variety of communities of faith.

SCS sees these general principles as intending to express a partnership among all elements of the church: local congregations, dioceses, provinces, and a national church centered in the General Convention. The emphasis on the locus of ministry and mission is not to suggest a separation or segregation of congregations, dioceses, provinces and a national church, but, rather, to identify the several communities of faith where appropriate ministries would be most effective. The distinctions made in Principles #3 and #4 are intended to place an emphasis on where effective ministry and mission can best occur.

Clearly, the mission of the church "to restore all people to unity with God and each other in Christ" is the same throughout all elements of the church. Ministry will vary as to the opportunities afforded to the church and to its people. The ministries of the church's laity and clergy occur through the context of the community of faith and in the participation of transformed laity in the world.

PRINCIPLE #1: THIS CHURCH IS A NATIONAL CHURCH PARTICIPATING FULLY IN THE ANGLICAN COMMUNION

- The Episcopal Church "... is a constituent member of the Anglican Communion, a fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted dioceses, provinces, and regional churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer." (Constitution, Preamble, p. 1.)
- The Preamble to the Constitution states that the fundamental nature of this church is essentially national and must be so in order to take its place within the worldwide Anglican Communion. Any structure established for the church must at the very least make provision for the church to fulfill this role.
- This church is also national in that it is hierarchical as to its polity, Holy Orders, and the central authority of the General Convention as to matters affecting the common life, worship, doctrine and discipline, and property rights.
- Included in the concept of "national" are those foreign dioceses being part of this church through covenant and admitted into union with the General Convention and expressive of the missionary nature of this church.

PRINCIPLE #2: THIS CHURCH IS ONE DIVERSE COMMUNITY OF CHRIST'S RECONCILING MINISTRY IN THE WORLD

- The Episcopal Church is a very diverse community of people of all sorts and conditions. Canon I.17.5. (p. 49) assures to its members "... rights and status in the life, worship and governance of the Church without regard to race, color, ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age." Corporately as a church and as individual members of this church, we all recognize and honor diversity. During the past thirty years, great progress has been made in this regard, yet all is not perfect and much more remains to be accomplished. We must continue, as our existing structures and formularies have done, to enable full participation and leadership by people who are broadly representative of the constituencies of the church. "Efforts to be inclusive, to celebrate the diversity of thought and expression among those from whom the church has not heard before, touch the ministry of the church so profoundly that the church can never again see itself in the old patterns. Opportunities for growth, forgiveness and reconciliation have brought new understandings to the life of the church."⁴
- SCS believes that the church is now at a point where a fundamental choice has to be made between an institution whose structures represent and emphasize the oneness composed of diverse peoples and interests or an institution which seeks to define, isolate and institutionalize differences, priorities and interests. The Episcopal Church is called to be one community of diverse peoples holding many different legitimate views and priorities. SCS does not propose the assimilation of the diverse, but a oneness growing from the strengths of the natures of the diverse.

STRUCTURE

- The Episcopal Church cannot afford fragmentation and organization primarily around characteristics, priorities, and interests. We are a "... community of the New Covenant ... as the Body of which Jesus Christ is the Head and of which all baptized persons are members." (BCP, p. 854) Our oneness is rooted in Christ and without this rootedness in Christ, the institution of the church withers and the community of faith is fragmented.
- This is not to say that the church does not honor and support such diversities. However, the Commission sees these diversities working through networks of persons and groups sharing that common interest, priority or strategy receiving appropriate support from the national church.

PRINCIPLE #3: THIS CHURCH WILL COMMIT TO THE DIOCESES AND PROVINCES ONLY THAT MISSION AND MINISTRY WHICH CANNOT BE ACCOMPLISHED EFFECTIVELY BY PARISHES AND CONGREGATIONS

- At the organization of the Episcopal Church in the 1780s, a universally accepted fundamental organizing principle was that every power that need not be delegated for the good of the whole would be retained in the parishes. Only those things which could not be done effectively on a local level were to be done on a diocesan level, and only those things that could not be done effectively on a diocesan level would be done on a national level.
- The Episcopal Church has historically been both confederated and federated in nature. Since the 1960s, however, the church has become more "federal" in appearance and in its programmatic efforts. This appearance of a federal programmatic church continues, but the reality is that there is a ground swell throughout the church to return to and resume a greater reliance upon the local parishes and congregations, and when necessary dioceses and provinces as the locus of the primary ministry, mission and program of the church.
- "... the church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love" and "... carries out its mission through the ministry of all its members" (BCP, p. 855). Our people find themselves day to day called "... to bear witness to him wherever they may be; and, accordingly to the gifts given to them, to carry on Christ's work of reconciliation in the world ..."? (BCP, p. 855)
- "The old model of the church in its simplest terms suggested that 'church work' was done by a selected few, usually in orders, representing the whole. The 'paradigm shift' taking place in the church is that all baptized persons will take their places in the decision making and the ministry and mission of the church".⁵ "Recently, based upon the Diocesan Visitations, the Planning and Evaluation Committee of the Executive Council reported to the Executive Council that: "The overarching theme of what we heard in our diocesan visits is that ministry is carried on at the local level and that the role of the national church should be to support, enable and facilitate that ministry."
- There is no doubt that both the overwhelming quality and quantity of the church's resources are its people and their time, talent and treasure, and the most viable of the church's capacities to provide for ministry and mission are found at the local level. It is at this level that the focus of the church's energies must be aimed to live out our common Baptismal Covenant.

- The individuals of this church's parishes and congregations, singly and in networks within these parishes, congregations and dioceses, must provide the basic ministry and mission of this church. Ministry and mission should be undertaken by dioceses and provinces only to the extent that they are beyond the resources of individuals, parishes and congregations and/or it is more effective and efficient to commit such ministry and mission to dioceses and provinces.
- Concurrently, individuals, parishes, and congregations must assume ever greater responsibility and initiative for what they alone can do. Commitments of faith can only be dispositions that reflect and further deepen a person's relationship to God when made individually and not when imposed by the larger community. The Episcopal Church has always been clear that the individual must follow his or her own conscience. The church is to provide theological, spiritual, and sacramental support, but decisions as to ministry and mission that reflect a person's fundamental convictions and values must be made by the individual. The people of the church are transformed by the word and sacraments to go out into the world and minister in and to the world.
- SCS envisions the primary mission and ministry of the church taking place on the local level through individuals and groups of individuals in parishes and congregations. However, there are clearly areas of mission and ministry which are either beyond the capacities and/or interests of individuals and parishes and congregations or which are more effectively, efficiently or economically done on broader bases. These are to be committed to and accomplished by dioceses or provinces or, just as legitimately, by networks, or caucuses or other groups coming together in common causes, priorities, and interests to meet the challenges and tasks of ministry and mission.

PRINCIPLE #4: THIS CHURCH WILL COMMIT TO THE NATIONAL STRUCTURES ONLY THAT MISSION AND MINISTRY WHICH CANNOT BE ACCOMPLISHED EFFECTIVELY BY DIOCESES AND PROVINCES

- As a national church and a constituent part of the Anglican Communion, there are certain activities that must be undertaken on a national level: relations with and within the Anglican Communion; national and international ecumenical relations with other denominations; foreign world mission; common worship; common issues affecting the ordained ministry; issues of polity, governance, discipline, and authority; and finance and restoration of all people to unity with God and each other in Christ. These areas are the proper and primary responsibilities of a national organization and structure.
- Only to the extent that the church conclusively calls for national policies, priorities, strategies, and program efforts and the General Convention specifically directs the establishment of and funds the same, should the church be involved in any such programs on a national level.
- "To support the new community of faith, the present hierarchical organization of the church's common life must develop a more conciliar approach. If the church is to be the new community it wishes to be, ways must be found to support all ministries at all levels. We must encourage each form of ministry at each level -- personal, parochial, diocesan, provincial and national -- to develop its own uniqueness, and at the same time, to strengthen its commitment to assistance, affirmation and support of all others."⁶

STRUCTURE

- Therefore, programs of mission and ministry should not be primarily conceived, created, or managed on a national basis and then passed down from a national executive or secretariat. Rather, the same are to be raised up and authenticated on the parochial, diocesan, and provincial levels, and through their constituent networks for nurturing, support, and funding. Instead of institutionalizing such programs on a national level, with the attendant resource constraints, the church may be better served by funding and supporting ad hoc interest groups, caucuses, and networks which are formed, reformed, and organized and reorganized from time to time in response to policies, priorities, and interests in the life of the church.

PRINCIPLE #5: THE FORM OF THE CHURCH WILL FOLLOW FUNCTION AND THE STRUCTURE OF THE CHURCH WILL FOLLOW MINISTRY AND MISSION

- Due to its polity and sense of order particularly in the relationship of, among, and between Holy Orders, and its acceptance of authority and governance through the General Convention, the Episcopal Church is hierarchical in nature.
- For the past few decades, this “top down” relationship of “order” has been adopted and combined with contemporary corporate and governmental models as a concomitant structure for administration and program of this church. This leads to management systems (on every level of the church, diocesan as well as national) that naturally function as vertical monopolies. The inevitable consequence is that the highest echelon of these systems defines areas of service as they function and, in so interpreting, pass judgment on the general directives within which the system functions.
- One unfortunate result is that internal groups based upon discharging specific tasks and addressing specific issues (be they full time national church staff⁷ positions or volunteer service on Interim Bodies) become compartmentalized and isolated as do the policies, priorities, and issues with which they are to deal.
- It is not uncommon to hear within the church that: “We are not involved in evangelism [for which we could as easily substitute “racism,” “sexism,” “stewardship,” “peace,” “justice,” “empowerment,” “ecumenism”] as that is the job of Commission ‘X’ or such and such a national church staff position or activity, or a diocesan committee,” SCS proposes that generic themes of this magnitude cannot be locked up vertically or compartmentalized and that any such compartmentalization (and the attendant abdication of obligation) borders on disobedience of the Baptismal Covenant.
- Every Canon proposed, every activity, policy, and program established, and every dollar committed by the church should be always asking: “How does this fight racism, sexism, and all the other ism-evils we face? How does this work for or possibly impede the spread of the Kingdom and the commission to baptize all peoples? How does this work to unite us all in the Body of Christ and reconcile the world to Christ? How does this deal with the stewardship of creation and the time, talent, and treasure of the people of God?” These basic concerns of the Baptismal Covenant are the essence of all that we are and do as a community of faith and cannot be the concern only of this Interim Body or that national church staff position. Compartmentalization of these concerns must be eradicated within the structures of this church.

PRINCIPLE #6: THE CHURCH MUST BE STRUCTURED AT ALL LEVELS SO THAT STRUCTURES DO NOT INHIBIT DELIBERATE CHANGE

- The structures of the church must be always prepared for change in a deliberate and faithful way. The church, as the Body of Christ, cannot allow itself to become static, immutable or obstructionist on any level, or become locked in place, but must always permit and provide for revelation and spiritual growth. If our structures are too rigid or if faithful change is impeded by our structures, rules, and technicalities, we are vulnerable to change by the experimentation of the few and not by the participation and acquiescence of the many.

During the past three decades, a powerful transforming force bringing into the life of the church those who previously were not included has been experienced in this church and has changed the church as an institution for the better in many ways. However, we must be wary lest this transforming power becomes itself institutionalized and resistant to change and transformation. This can be moderated, if not obviated, by more active and intentional participation by, and directives from, the church as a whole acting through General Convention and from the General Convention through its Executive Council.

What follows is an application of the foregoing six principles to existing structures of the church, accompanied by implementing Resolutions to bring about changes to conform to these principles.

Generally, the effective date of Resolutions adopting canonical amendments is as of the first day of January following the General Convention. Inasmuch as deferring the effective date of many of the Resolutions proposed in response to Resolution A038a of the 1994 General Convention could cause substantial confusion, it is proposed that many of the Resolutions in this report be effective as of the date of adoption.

III. THE GENERAL CONVENTION

The General Convention is the highest legislative and juridical body of the church and through its resolutions, statements and actions speaks at the highest level of responsibility for the church, to the church, and to the world⁸. As such, it should primarily concern itself with making such general regulations, directives and policy statements, entertaining such requests and expending such sums as are judged necessary for continuing the church's constituent parts as an ongoing religious communion and a member of the Anglican Communion.

General Convention should convene to hear and debate major issues of concern to the church, and only legislate on the most essential matters: the restoration of all people to unity with God and each other in Christ through the proclamation of commonly accepted general policies applicable to all members of the church; the church's role in the Anglican Communion; world mission; national and international ecumenical relations; matters of common worship; continuing authority over all Holy Orders and who will be recruited, trained, ordained and retained in the ordained ministry of the church; issues of polity, governance, discipline, and authority; and finance; and, within these subjects, only those clearly of major policy concern to the church.

STRUCTURE

Concerns as to what are “major” issues, concerns and policies and who will make that decision would be answered by the regular legislative process wherein legislative committees and those testifying before them would have an opportunity to cast proposed legislation in form and substance for appropriate consideration by the General Convention.

We must always remember that ideally the individual representatives of the church convene, debate and legislate as members of the Body of Christ and not as partisans pressing for interests, issues, and priorities. As a church, we have become too immersed in thinking solely in terms of the quasi-legislative mode and formulating and enacting resolutions. The church and its General Convention need to think more along the lines of teaching and building a broad consensus on major issues of concern to offer to the church at large rather than the present win or lose, pass or defeat, methodology as to specific legislation, which often speaks only to a small or tangential piece of the issue, priority, or concern.

The national decision making processes and structures, with the attendant shared space for all people of the church, embracing and honoring our diverse community, have served this church well since its founding and deserve continued support. Our national nature has provided for stability and equity for its people through many difficult times in the life of this church and this nation. General Convention clearly acts as a provincial church of the Anglican Communion in council and its actions are the actions of this church. The proposals contained in this report do not suggest anything to the contrary. However, we seek to find a way to speak and act with less ambiguity and redundancy and with greater clarity, elegance and power.

It is proposed that the General Convention can and must be modestly restructured so that it can provide this primary leadership.

A. General Convention Resolutions

In 1994, a major and somewhat successful attempt was made to reduce the number of Resolutions considered by the General Convention. [A compilation of the actions on these Resolutions is annexed as Appendix “A”.] However, many observers and participants are of the opinion that too much of the time and energy of the General Convention still is consumed and expended on matters that are not major or core issues to be considered by this body.

Debate on and consideration of clearly major issues of concern to a national church are stymied by the clutter of Resolutions of tangential and minor importance to the church. Sometimes Resolutions are even more appropriate to secular legislative international and national bodies rather than a national church. Legislation of major importance is often crammed into very limited Special Orders of Business, measured in minutes and not hours, much less in days. Consideration of these matters is often late in the meeting of the General Convention when the pressure is on to conclude all legislation. The diversions of lesser Resolutions leave less and less time to listen to and hear each other on clearly major issues of policy, priority and concern. That time is needed to carefully perfect the legislative actions of the church that speak with authority for the church, to the church and to the world. Accordingly, SCS proposes that further attempts be made to reduce the number of such Resolutions and to sharpen and enhance the substance, quality, and importance of both debate and legislation.

Note: As to the proposed amendments that follow, matter to be deleted is indicated by ~~strikethrough~~ and matter to be added is indicated by *italics*.

Resolution A148 Amend HDRO VI.21(c) on Resolutions

1 *Resolved*, That the House of Deputies Rules of Order be amended as follows (p. 199):

2 VI. Resolutions and Memorials

3 21(c). All ~~resolutions~~ *Resolutions* of Deputies shall be proposed by one Deputy and be endorsed
 4 by not less than two additional Deputies. *Deputies proposing or endorsing Resolutions may be*
 5 *but need not be of different Dioceses.* Individual Deputies shall be limited to proposing and
 6 *endorsing not more than a total of three resolutions Resolutions.*

Explanation

The proposed limitation of a total of three resolutions and endorsements per Deputy should not impede open debate or legislation, but, rather, cause Deputies to be judicious as to what they propose and endorse, and makes room for greater participation by other Deputies and the House as a deliberating whole.

Note: Legislative action required only by the House of Deputies.

Resolution A149 Amend HDRO VI.21(e): HD Resolution Submission Deadline

1 *Resolved*, That the Rules of Order of the House of Deputies be amended as follows (pp. 199-200):

2 VI. Resolutions and Memorials

3 21(e)(1) Any such Resolutions *must be* received in duplicate by the Secretary of the House of
 4 Deputies at least ninety (90) days prior to the opening date of the Convention *and* shall be
 5 referred to the proper Legislative Committee or Special Committee Chair at least sixty (60) days
 6 prior to the opening date of Convention. *The Secretary shall acknowledge receipt of all such*
 7 *Resolutions to the proposer.*

8 (2) *Any such Resolution received by the Secretary less than ninety (90) days prior to the opening*
 9 *date of the Convention and prior to the second legislative day of Convention shall be referred by*
 10 *the President to the Committee on Rules of Order. If such Committee shall by two-thirds vote*
 11 *advise the President that such Resolution is of major concern to the House, the President shall*
 12 *refer such Resolution as hereinafter provided; provided, however, notwithstanding Rule 21(c),*
 13 *that such a Resolution may be filed with the Secretary without resort to the Committee on Rules of*
 14 *Order when submitted by a Deputy on behalf of a Legislative Committee and endorsed by the*
 15 *Chair of that Legislative Committee.*

STRUCTURE

Explanation

- Canon I.1.4(a) (p. 18), requires all Deputies to be chosen “not later than twelve months preceding the opening date of the General Convention for which they are chosen.” Thus, each Deputy has not less than nine months between being chosen and the cut off date for Deputy Resolutions. Except for the most extraordinary cases, any Deputy Resolution that merits the attention and action of the General Convention should be able to be carefully thought out, prepared, sponsored, and filed well before the ninety day period preceding the General Convention.
- Recommendations were made to SCS that all prefiled Resolutions be mailed to the deputies and bishops after the ninety day period was reached. Upon inquiry, the General Convention Office advised SCS that the cost and time involved would be substantial and probably beyond the capacity of that office given other demands made in preparation for the General Convention.
- Of the 140 Deputy Resolutions submitted to the 1994 General Convention, 36 Deputy Resolutions were filed prior to the ninety day period, 14 Deputy Resolutions were filed between the ninety day period and the opening of General Convention and 90 were filed at the General Convention itself during the first two legislative days. The frantic last minute typing of Deputy Resolutions to comply with Rule of Order VI.24 (p. 200) is illustrative of SCS’ concerns that are intended to be dealt with by this proposal.
- Access to the Committee on Rules of Order for consideration will insure that last minute Deputy Resolutions of extraordinary matters of major concerns, if deemed appropriate, could get before the House. In addition, Resolutions essentially arising out of the work of a Legislative Committee need not go to the Committee on Rules of Order.
- Rule of Order IV.24 still provides access to the legislative process by leave of two-thirds vote of the House of Deputies after the second legislative day.

Note: Legislative action required only by the House of Deputies.

Resolution A150 Amend HDRO IV.14: HD Review by Committees on Constitution and Canons

1 *Resolved*, That the Rules of Order of the House of Deputies be amended as follows (p. 197):

2 **IV. Legislative Committees**

3 14. Any Resolution ~~recommended by a Legislative or Special Committee~~ which involves an
4 amendment to the Constitution or Canons, shall be referred *by the President to the appropriate*
5 *Legislative or Special Committee for action and simultaneously* to the Committee on the
6 Constitution or the Committee on Canons, as the case may be, and such Committee shall make
7 certain that the Resolution is in proper constitutional or canonical form, achieves consistency and
8 *clarity in the Constitution or Canons*, and includes all amendments necessary to effect the
9 proposed change, *and shall promptly communicate its recommendations to the Legislative or*
10 *Special Committee.* [Remainder of Rule unchanged.]

Explanation

- This amendment will permit the Committee on the Constitution and the Committee on Canons to consider immediately proposed constitutional and canonical changes as they are proposed rather than await the final action of a Legislative or Special Committee. This also allows these Committees to provide recommendations as to form; during the legislative committee process so as to expedite these approvals and to provide guidance to the Legislative or Special Committees as they perform their substantive evaluation of the legislation. This will avoid further delay and the frustration of a determination that finally perfected legislation does not pass constitutional or canonical muster.
- Also, it has been the experience of the Committee on Canons that proposed amendments may inadvertently have effects beyond the subject matter of the legislation under consideration by the Legislative or Special Committee that must be addressed before the Resolution can be considered by the House.

Note: Legislative action required only by the House of Deputies.

Resolution A151 Amend HBRO XIII(c): HB Review by Committee on Constitution and Canons

- 1 *Resolved*, That the Rules of Order of the House of Bishops be amended as follows (p. 187):
- 2 XIII(c). Any Resolution recommended by a Legislative or Special Committee, which involves an
- 3 amendment to the Constitution or Canons, shall be referred to the appropriate Legislative or
- 4 Special Committee for action and simultaneously to the Committee on the Constitution or the
- 5 Committee on Canons, as the case may be, and such Committee shall make certain that the
- 6 Resolution is in proper constitutional or canonical form, achieves consistency and clarity in the
- 7 Constitution or Canons, and includes all amendments necessary to effect the proposed change,
- 8 and shall promptly communicate its recommendations to the Legislative or Special Committee.
- 9 [Note: Remainder of Rule unchanged.]

Explanation

This amendment conforms the Rules of Order of the House of Bishops to those of the House of Deputies.

Note: Legislative action required only by the House of Bishops.

B. Size and Composition of General Convention.

For the thirty years prior to the General Convention of 1991, SCS proposed major changes in the size of the General Convention by the reduction of the number of deputies and/or proportional representation, neither of which has been adopted by the General Convention and all of which failed of adoption by overwhelming negative votes. SCS makes no recommendations as to the restructuring of size or frequency of the meetings of General Convention at this time. Such consideration in the future may naturally flow from the experience gained from adoption of the major principles and proposals in this report.

It must be noted that Article I.4. (p. 2) of the Constitution entitles each diocese to not more than four lay and four clergy deputies, but does not require full representation. Some dioceses have determined to be represented by fewer deputies in each order.

STRUCTURE

C. Legislative Committees of General Convention.

The Legislative Committee system has been reasonably successful in receiving, hearing, perfecting, and presenting legislation to the Houses for consideration. If General Convention is successful in further reducing the number of Resolutions and increasing the substantive importance of legislation, thorough and efficient Legislative Committee work will continue to be essential to sharpen and enhance debate and legislation.

The General Convention legislative system permits active participation in the Legislative Committee process by many, but not all deputies. First time deputies (historically about 40% of the House of Deputies) are unlikely to receive a Legislative Committee assignment, as are many second time deputies. Fewer Legislative Committees may reduce the number of deputies serving on Legislative Committees. Having assignments to Legislative Committees with light or nominal assignments has little merit. These deputies and the General Convention might be better served by the deputies being freed to attend the open legislative hearings of Legislative Committees considering legislation of clearly major importance to the church.

One substantial problem created by a proliferation of Legislative Committees, all meeting at essentially the same time throughout General Convention and usually staffed by the most senior and experienced deputies, is that there is very limited opportunity for them to participate in the consideration of major legislation before other Legislative Committees prior to the legislation actually reaching the floor of General Convention. Thus, their wisdom and experience is not available until the matter is on the floor for final debate, which can be of very limited duration and is haphazard at best, no matter what care is taken with Special Orders.

Unless there is important legislation before them, Legislative Committees are of little consequence to the General Convention and the Legislative Committee members themselves. Alternatively, fewer and slightly larger Legislative Committees, which can then assign work as necessary to subcommittees, could provide for more effective service and legislation. A reduced legislative agenda and the concomitant meetings required, might allow Legislative Committee members the opportunity to attend other Legislative Committees' meetings and public hearings.

Lack of continuity between Legislative Committees and Interim Bodies has resulted in Legislative Committees making substantial revisions of Resolutions flowing from the Interim Bodies' Blue Book Reports, which were prepared and submitted by the Interim Bodies after vast commitments of volunteer time and expertise and substantial expense to the church. This indicates that either the work of the Interim Bodies does not reflect the mind of the deputies on the Legislative Committees, perhaps because the Committee has not had the exposure experienced by the Interim Body, or that the legislative process lacks some discipline. Either situation poses a problem for the church. If the General Convention moves towards teaching on a broader basis, some commonality of service between Standing Commissions and Legislative Committees could be appropriate.

Some of these legislative concerns can be met by creative Special Rules of Order. For example, during the 1994 General Convention, and for the first time in modern memory, a Special Rule of Order for the consideration of the House of Deputies of the massive revision of the church's

Disciplinary Canons included a provision that the Legislative Committee would hold a well-publicized early morning hearing elsewhere than on the floor of the House. All interested Deputies could then obtain clarification and voice their concerns in a less formal, but orderly meeting with the Cognate Legislative Committees on Canons about aspects of the legislation without belaboring the particularity of their concerns on the floor of the House of Deputies. Thus, all deputies having an interest in or specific concern about this legislation could participate and resolve their concerns, without taking the time of the entire House and of the other deputies who were satisfied with the legislation. This is a model to be commended.

Resolution A152 Amend HDRO IV.7: On Legislative Committees

1 *Resolved*, That the Rules of Order of the House of Deputies be amended to read as follows (p.
2 195):

3 **IV. Legislative Committees.**

4 7. Not later than 90 days in advance of the opening date of the Convention, the President shall
5 appoint the following Legislative Committees, and designate the Chair, Vice-Chair, and Secretary
6 thereof,

7 (1) Dispatch of Business.

8 (2) Certification of Minutes.

9 (3) Rules of Order, of which the President shall be Chair, *ex officio*.

10 (4) Constitution.

11 (5) Canons.

12 (6) Structure, *Committees and Commissions*.

13 ~~(7) Admission of New Dioceses.~~

14 ~~(8) Consecration of Bishops.~~

15 ~~(9) World Mission.~~

16 (8) *Domestic Mission and Evangelism*

17 (9) *National Concerns*

18 (10) *Anglican and International Concerns*

19 ~~(10) National and International Problems~~

20 ~~(11) Social and Urban Affairs~~

21 ~~(12) Church in Small Communities~~

22 ~~(13) Evangelism~~

23 ~~(20 11) Ecumenical Relations.~~

24 ~~(14 12) Prayer Book, and Liturgy and Church Music.~~

25 ~~(15) Church Music~~

26 ~~(16 13) Ministry.~~

27 ~~(17) Education.~~

28 ~~(18 14) Church Pension Fund.~~

29 ~~(19 15) Stewardship and Development.~~

30 ~~(21 16) Communications, *Miscellaneous Resolutions and Privilege and Courtesy.*~~

31 ~~(22) Miscellaneous Resolutions.~~

32 ~~(23) Privilege and Courtesy.~~

33 ~~(24) Committees and Commissions.~~

34 ~~(25 17) Credentials~~

35 ~~(26 18) Sergeant-at-Arms.~~

36 ~~(27) Environment.~~

STRUCTURE

- 37 *In addition, the President shall appoint Legislative Committees on Admission of New Dioceses*
38 *and Consecration of Bishops, if such legislation will be presented to the Convention.*

Explanation

- This proposal consolidates the organic themes of a foreign and domestic national church legislating only on matters of major concern to the church and follows the patterns of the proposed revisions in the Standing Commissions.
- The aim of this proposal is to avoid both compartmentalization and redundancy. The mission of the church must include evangelism, social and environmental concerns, for example, as well as attention to the context in which mission and ministry are to occur, whether urban or rural, small or large communities. Similarly, education is one aspect of ministry and the two may be joined in one Legislative Committee. The logic of other combinations is implicit in their names, e.g. "Prayer Book, Liturgy, and Church Music" being all aspects of common worship.
- SCS strongly supports the inclusion in the membership of these Legislative Committees of some persons who have served on Interim Bodies whose work will be considered by the legislative bodies so as to provide for greater liaison and continuity.

Note: Legislative action required only by the House of Deputies.

Resolution A153 Amend HBRO General Rule I: On Standing Committees

- 1 *Resolved, That the Rules of Order of the House of Bishops be amended to read as follows (p.*
2 *184):*

3 I. ... The Standing Committees ... shall be as follows:

- 4 (1) Dispatch of Business.
- 5 (2) Certification of Minutes.
- 6 (3) Rules of Order, of which the Presiding Bishop shall be a member, ex officio.
- 7 (4) Constitution.
- 8 (5) Canons.
- 9 (6) Structure, *Committees and Commissions*.
- 10 ~~(7) Admission of New Dioceses.~~
- 11 ~~(8) Consecration of Bishops.~~
- 12 ~~(9) World Mission.~~
- 13 ~~(8) Domestic Mission and Evangelism~~
- 14 ~~(9) National Concerns~~
- 15 ~~(10) Anglican and International Concerns~~
- 16 ~~(10) National and International Problems~~
- 17 ~~(11) Social and Urban Affairs~~
- 18 ~~(12) Church in Small Communities~~
- 19 ~~(13) Evangelism~~
- 20 ~~(20 11) Ecumenical Relations.~~
- 21 ~~(14 12) Prayer Book, and Liturgy and Church Music.~~
- 22 ~~(15) Church Music~~
- 23 ~~(16 13) Ministry.~~
- 24 ~~(17) Education.~~
- 25 ~~(18 14) Church Pension Fund.~~

- 26 (19 15) Stewardship and Development.
- 27 (21 16) Communications, *Miscellaneous Resolutions and Privilege and Courtesy.*
- 28 ~~(22) Miscellaneous Resolutions.~~
- 29 ~~(23) Privilege and Courtesy.~~
- 30 ~~(24) Committees and Commissions.~~
- 31 (25 17) Credentials
- 32 (26 18) Sergeant-at-Arms.
- 33 ~~(27) Environment.~~
- 34 (A) Pastoral Letter.
- 35 (B) Resignation of Bishops.
- 36 (C) Religious Communities.
- 37 (D) On Nominations and Elections.

- 38 *In addition, the Presiding Officer shall appoint Standing Committees on Admission of New*
- 39 *Dioceses and Consecration of Bishops, if such legislation will be presented to the Convention.*

Explanation

This proposal coordinates the changes proposed for the House of Deputies.

Note: Legislative action required only by the House of Bishops.

Resolution A154 Amend Joint Rule of Order VIII.22: Legislation on Committees and Commissions

1 *Resolved*, the House of _____ concurring, That the Joint Rules of Order are hereby amended
 2 to read as follows (p. 218):

3 ~~VIII. Joint Legislative Committee~~ *Legislation on Committees and Commissions*

4
 5 ~~22. There shall be a Legislative Committee to be designated the Joint Committee on Committees~~
 6 ~~and Commissions to which shall be referred all All Resolutions relating to the creation,~~
 7 ~~continuation, merger or other changes in Joint and Standing Committees and Commissions,~~
 8 ~~Boards and other Agencies of the Church and the creation of Task Forces shall be referred to the~~
 9 ~~Legislative Committees on Structure, Committees and Commissions.~~

Explanation

- This amendment conforms the Joint Rules to the consolidation of the former Joint Legislative Committees on Committees and Commissions into the cognate Legislative Committees on Structure, Committees and Commissions.

IV. STANDING COMMISSIONS, TASK FORCES, AGENCIES AND NETWORKS

The present Interim Bodies of the church are set forth in Appendix “B” to this Report. Until the 1970s, most of what the church considers today to be the canonical Interim Bodies were in fact governed by the Rules of Order and not canonically mandated. Since that time the General Convention has seen a proliferation of Standing Commissions, which in many instances have strayed from the canonical mandate “... to study and make recommendations to the General

STRUCTURE

Convention on **major subjects** considered to be of **continuing** concern to the Church.” (Canon I.1.2(a). p. 13)

Even the most cursory review of past *Blue Book* Reports indicates that many Interim Bodies write their own “mission statements” and “charges” within their broad canonical mandates and set their own agendas (as well as proposed agendas for the following triennium and the newly constituted body) and then proceed to spend the balance of the Triennium responding to the same.

In addition, numerous *ad hoc* bodies have been formed for single purposes, but which then continue on and either expand the original purpose and mandate or, with the best of intentions, even spill over into other areas and issues very often duplicating work of other Interim Bodies in progress. There also always seem to be arguable reasons why these bodies should be continued for another three years.

This is not to say that many Interim Bodies and *ad hoc* committees have not accomplished important work during their existence; most have at one time or another. However, it is reasonably safe to say that from time to time there are not “major subjects considered to be of continuing concern to the Church” before many of the Interim Bodies, yet these Interim Bodies labor on in peaks and valleys from General Convention to General Convention. In the best of all worlds, “standing” commissions should be organized to stand by on call to act when, as and if needed and directed by the church. However, this theoretical institutional discipline flies in the face of our human natures “to do something” and the inherent desire of the church’s clergy and laity to pro-actively serve their church. Further, some of these policy making Interim Bodies from time to time become extensively involved in attempting to develop and implement national programs to bring birth to their policies, priorities and concerns, which further confuses roles and purposes.

SCS proposes that there shall be a very limited number of canonical Interim Bodies established to deal primarily with the ongoing organic and generic needs and concerns of the General Convention and the core concerns of this church in its role as a national church.

A. Standing Commissions and Joint Commissions - Organization and Administration

SCS proposes that the following organizational and administrative canonical amendments be made to improve and enhance the operations of the Standing Commissions, which are appropriate no matter what final decisions are made as to the number, nature and tasks of the Standing Commissions themselves.

Resolution A155 Amend Canon I.1.2: Discontinue Joint Commissions

1 *Resolved*, the House of _____ concurring, That Canon I.1.2. is hereby amended to read as follows
2 (p. 13):

3 Sec. 2(a) The General Convention by Canon may establish Standing Commissions, to study and
4 make recommendations to the General Convention on major subjects considered to be of
5 continuing concern to the Church, ~~and Joint Commissions, to study and make recommendations~~
6 ~~to the General Convention on specific matters of concern during a single interval between two~~

~~7 regular meetings of the General Convention. Joint Commissions shall cease to exist at the end of
8 the single interval for which they were created, unless extended by action of the General
9 Convention. The Canon shall specify the size, composition and duties of each such Commission.
10 Such Standing Commissions shall be composed of Bishops and Deputies, and may include
11 Presbyters, Priests and Deacons of this Church and Lay Persons, who shall be confirmed adult
12 communicants of this Church in good standing not members of the House of Deputies. Priests⁹,
13 Deacons and Lay Persons may but need not be members of the House of Deputies.~~

14 (b) The terms of all members of Standing Commissions shall be equal to the interval between the
15 regular meeting of the General Convention preceding their appointment and the adjournment of
16 the second succeeding regular meeting of the General Convention, and such terms shall be rotated
17 so that, as near as may be, the term of one half of the members shall expire at the conclusion of
18 each regular meeting of the General Convention. ~~The terms of all members of Joint Commissions
19 shall be only from the time of appointment until the adjournment of the first regular meeting of
20 the General Convention following their appointment.~~

21 This Resolution shall be effective as from the date of adoption.

Explanation

- This proposal will discontinue Joint Commissions as being both confusing and overly structured in favor of “task force” type assignments. If a Task Force, referred to later in this Report, is needed for a major concern facing the church, this may be best met with thoughtful and careful legislation establishing a Task Force structured as to the composition, timing and goals rather than the present Canon, which is too protectively restrictive. It may well be that the church might want a study of a major concern that would not be limited to a three year cycle and which might require the very best members of the church that might be identified and co-opted.
- This amendment also clarifies inconsistent language and requires that lay members be confirmed adult communicants in good standing, as is the custom for important lay appointments throughout the Constitution and Canons, e.g. Deputies to General Convention, Chancellor to the Presiding Bishop, lay members of Executive Council.

Resolution A156 Delete References to Joint Commissions

1 *Resolved*, the House of _____ concurring, That the Secretary of General Convention be and
2 hereby is authorized to amend and revise the Rules of Order of the House of Deputies, House of
3 Bishops and Joint Rules to delete references to “Joint Commissions”.

Resolution A157 Amend Canon I.1.2(b): Vacancies on Standing Commissions

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(b). be amended by the addition of
2 the following sentence (p. 13):

3 *The term of a member shall become vacant in the event of two absences from meetings of the*
4 *Commission occurring in the interval between successive regular meetings of the General*
5 *Convention unless excused by the Commission for good cause.*

STRUCTURE

Explanation

This amendment will provide for an automatic vacancy due to absences. Each Standing Commission requires the continuing and active participation of all of its members.

Resolution A158 Amend Canon I.1.2(c): Filling Vacancies on Standing Commissions

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(c). be amended to read as follows
2 (p. 13):

3 (c) The Presiding Bishop shall appoint the Episcopal members, and the President of the House of
4 Deputies the Lay and *other* Clerical members, of such Commissions as soon as practicable after
5 the adjournment of the General Convention. Episcopal members appointed after the adjournment
6 of any General Convention at which a Presiding Bishop is elected shall be appointed by the
7 Presiding Bishop-elect. Vacancies shall be filled in similar manner; *provided, however, that*
8 *vacancies occurring within one year of the next regular General Convention shall not be filled*
9 *unless so requested by the Commission. One member of each such Commission shall be appointed*
10 ~~from the membership of Executive Council to serve as liaison therewith.~~

11 This Resolution shall be effective as from the date of adoption

Explanation

- This amendment is intended to avoid an appointment of a new member to fill a vacancy on a Standing Commission late in its work cycle. An appointment of a member without prior experience with that particular commission could easily impede the work of the commission.
- This amendment also reforms present practice whereby appointments of members of Executive Council have been made to Standing Commissions, ostensibly as a liaison person, but who are appointed to commissions as an actual member. Thus, the appointing officer of a liaison member can consume some of the appointive capacity of the other appointing officer. Provision for the appointment of Executive Council members as liaison person to Standing Commissions is included in the amendment to Canon I.1.2.(d) below.

Resolution A159 Amend Canon I.1.2 (c): Joint Appointment of Chair of Standing Commissions

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(c). be amended by the addition of
2 the following (p. 13):

3 *From the members of each Standing Commission, The Presiding Bishop and the President of the*
4 *House of Deputies shall appoint jointly a Chair who shall convene the Standing Commission and*
5 *prepare the work of the Standing Commission for its organization meeting.*

6 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment permits the Presidents of the Houses to appoint the Chairs of the Standing Commissions so that they may have their work organized for the first meeting with prior assignments made and work ready for consideration at the first meeting. Present practice delays most substantive decision making to the second meeting. Given the fact that Standing Commissions may not meet for many months after a General Convention and must finish their reports not less than six months before the next General Convention, less than two years may be actually available for the work entrusted to the commission. Lost months following a General Convention cannot be made up.
- The revised process will insure that a person fully familiar with the work of the Standing Commission will be appointed as Chair to organize the commission's work rather than relying upon some concept of seniority that may not in fact apply.
- Inasmuch as the Presiding Officers have the appointive authority as to membership on the Standing Commissions (and the Legislative Committees that will receive their work product), allowing them jointly to appoint Chairs is on balance an efficiency that offsets the desirability of the selection of a Chair by the commission. The Vice Chair and Secretary will continue to be elected by the commission.

Resolution A160 Amend Canon I.1.2 (g): Standing Commissions' Chair to Convene Meetings

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(g). be amended to read as follows
 2 (p. 14):

3 (g). Every Commission shall be convened by the ~~senior Bishop in service on the Commission~~
 4 *Chair*, and when convened shall ~~elect a Chair~~, *organize by electing* a Vice Chair, and a Secretary.
 5 In the event that the Commission is not ~~organized~~ *convened* as above provided within six months
 6 from the date of adjournment of each regular General Convention, ~~any three~~ *one-third* of the
 7 members may take such action as shall be necessary to ~~organize~~ *convene* the Commission. After
 8 the Commission shall have been convened and its ~~officers chosen~~ *Vice Chair and Secretary*
 9 *elect*, the Chair or, in the absence of the Chair *or in the Chair's inability or refusal to act*, the
 10 Vice Chair shall be empowered to call a meeting and fix the time and place and shall do so upon
 11 the signed request of ~~three~~ *one-third* of the members.

12 This Resolution shall be effective as from the date of adoption.

Explanation

This amendment provides that the appointed Chair will organize and convene the Standing Commission's first meeting, provides for the Commission to elect its Vice Chair and Secretary, and adjusts the ability to call the Commission to session as noted.

STRUCTURE

Resolution A161 Amend Canon I.1.2(d): Executive Council Liaisons to Standing Commissions

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(d) is hereby amended to read as
2 follows (p. 13):

3 (d) ~~The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in~~
4 ~~respect of Clergy and Lay Persons, may jointly~~ appoint members ~~and staff~~ of the Executive
5 Council, ~~or other experts, as consultants or coordinators as liaison persons to assist in the~~
6 ~~performance of its functions to provide for communication between the Executive Council and any~~
7 ~~Commission.~~ Notice of such appointments shall be given to the Secretaries of both Houses. *Such*
8 *appointed liaison persons shall not be members of the Commission and shall have voice but not*
9 *vote. The reasonable expenses thereof shall be provided for by the Executive Council.* Each such
10 Commission shall have power to constitute committees and *to request the services of Executive*
11 *Council staff, and, subject to the Commission's budget, engage the services of consultants and*
12 *coordinators necessary to the carrying on of its work.*

13 This Resolution shall be effective as from the date of adoption.

Explanation

- Joint appointment of liaison members expresses the collegiality of the two presiding officers. It is submitted that Executive Council members now and in the future will be fully committed as to their time and talents and may not be able to make the time and effort commitment required by full membership on a Standing Commission and, thus, should not fill a working position on the commission.
- Present practice of shifting the expense of these Executive Council liaison representatives to the budget of the Standing Commission is eliminated.
- The use of Executive Council staff, experts, consultants, and coordinators is shifted from appointment, whether or not requested or desired by the Standing Commission, to only those cases where such services and persons are requested by the Standing Commission itself, which knows best its requirements in meeting its responsibilities from time to time.
- This amendment also makes it clear that the expense generated by any other experts, consultants or coordinators will be borne by the Standing Commission from its budget.

B. Standing Commissions - Consolidation and Re-Configuration

The following presentation is essentially topical and is geared to revise Canon I.1.2 so that I.1.2.(n) will be reconstructed to contain all Standing Commissions that are established elsewhere in the Canons. In order to show what is being created or restructured, this Report will first indicate what it is that is proposed to be deleted or replaced. Therefore, as a matter of legislative action, if the first proposal in a set is not adopted in its entirety, generally speaking, the balance of proposals in that set would become moot. All Standing Commissions proposed or continued will be found in this section of the Report.

Resolution A162 Amend Canon I.1.2(n): Discontinue Standing Commissions

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended to delete the
2 following (p. 15-17):

3 ~~(n)(1). A Standing Commission on the Church in Small Communities ...~~

4 (2). A Standing Commission on Constitution and Canons

5 (3). A Standing Commission on Ecumenical Relations ...

6 ~~(4). A Standing Commission on Health ...~~

7 ~~(5). A Standing Commission on Human Affairs ...~~

8 ~~(6). A Standing Commission on the Church in Metropolitan Areas ...~~

9 ~~(7). A Standing Commission on Peace with Justice ...~~

10 (8). A Standing Commission on the Structure of the Church ...

11 (9). A Standing Commission on World Mission ...

12 (10). A Standing Commission on Stewardship and Development ...

13 ~~(11). A Standing Commission on Evangelism ...~~

14 This Resolution shall be effective as from the date of adoption.

Explanation

- As in the case of Legislative Committees of the General Convention, one aim of this proposal is to avoid both compartmentalization and redundancy. Specific aspects of work as to “matters of major subjects of continuing concern” and as to the policy of this church can be reassigned to existing Standing Commissions as hereinafter revised and also assigned to Task Forces specifically created and designed solely for that purpose by General Convention as appropriate from time to time.
- Much of the major policy and strategy work of the Standing Commissions proposed to be discontinued as well as *ad hoc* committees and special non-program committees of Executive Council would be lodged in the proposed Standing Commission on Domestic Mission and Evangelism, Standing Commission on National Concerns, and Standing Commission on Anglican and International Concerns.

Resolution A163 Amend Canon I.1.2(n): Create Standing Commission on Anglican and International Concerns

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended by the
2 addition of the following (p. 17):

3 *(1) A Standing Commission on Anglican and International Concerns consisting of 14 members (4*
4 *Bishops, 4 Priests or Deacons and 6 Lay Persons). It shall be the duty of the Commission to*
5 *develop recommendations and strategies as to common ministry opportunities and concerns with*
6 *other Provinces of the Anglican Communion as to the work of this Church and the Anglican*
7 *Communion on issues of international peace and justice and to make recommendations*
8 *pertaining thereto to the Presiding Bishop, the Executive Council and the General Convention.*

9 This Resolution shall be effective as from the date of adoption.

STRUCTURE

Explanation

- This amendment creates a new Standing Commission designed to deal with global issues of ministry concerns and opportunities, i.e. the many diverse ways that Christians participate in the one mission of God through proclamation, service and securing justice, within the context of the Anglican Communion as this church and the other provinces of the Anglican Communion work towards common ministry opportunities as the same affect issues of peace and justice. The international component of Peace with Justice has been assigned to this new commission.
- This amendment is also intended to emphasize the nature of this church as “a national church participating fully in the Anglican Communion” (SCS’s General Principle #1) . It also is intended to clarify that the role of this commission is to be one of participating in focusing this church’s commitment to participation in activities of ministry within and as a part of the Anglican Communion with particular emphasis on issues of international peace and justice.

Resolution A164 Amend Canon II.4: Discontinue Standing Liturgical Commission

- 1 *Resolved*, the House of _____ concurring, That Canon II.4. (Of a Standing Liturgical
- 2 Commission) is hereby deleted in its entirety (p. 55).
- 3 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment permits the consolidation of the former Standing Liturgical Commission into a new Standing Commission on Common Worship.
- As was true in the preparation of The Book of Common Prayer (1979), any future major revision of the BCP would require a major Task Force to be established by the General Convention under Article X of the Constitution.

Resolution A165 Amend Canon II.6.2: Discontinue Standing Commission on Church Music

- 1 *Resolved*, the House of _____ concurring, That Canon II.6.2. (Standing Commission on
- 2 Church Music), is hereby deleted in its entirety (p. 56).
- 3 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment permits the consolidation of the former Standing Commission on Church Music into a new Standing Commission on Common Worship.
- The consolidation of this Standing Commission with the former Standing Liturgical Commission is an attempt to better focus on policies and strategies established by the General Convention with some oversight of programs to be provided by outside agencies and resources.

Resolution A166 Amend Canon I.1.2(n)(1): Create Standing Commission on Common Worship

1 *Resolved*, the House of _____ concurring, That a new Canon I.1.2(n)(1) be added to read as
2 follows (p. 15):

3 (1) *A Standing Commission on Common Worship consisting of 16 members (4 Bishops, 4 Priests*
4 *or Deacons and 8 Lay Persons). In addition, the Custodian of The Book of Common Prayer shall*
5 *be a member ex officio with voice, but without vote. The Standing Commission shall:*

6 (i) *Discharge such duties as shall be assigned to it by the General Convention as to policies*
7 *and strategies concerning the common worship of this Church.*

8 (ii) *Collect, collate and catalogue material bearing upon possible future revisions of The Book*
9 *of Common Prayer.*

10 (iii) *Cause to be prepared and to present to the General Convention recommendations*
11 *concerning the Lectionary, Psalter, and offices for special occasions as authorized or directed*
12 *by the General Convention or House of Bishops.*

13 (iv) *Recommend to the General Convention authorized translations of the Holy Scripture from*
14 *which the Lessons prescribed in The Book of Common Prayer are to be read.*

15 (v) *Receive and evaluate requests for consideration of individuals or groups to be included in*
16 *the Calendar of the Church year and make recommendations thereon to the General*
17 *Convention for acceptance or rejection.*

18 (vi) *Collect, collate, and catalogue material bearing upon possible future revisions of The*
19 *Hymnal 1982 and other musical publications regularly in use in this Church and encourage*
20 *the composition of new musical materials.*

21 (vii) *Cause to be prepared and present to the General Convention recommendations concerning*
22 *the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the*
23 *manner of its rendition.*

24 (viii) *At the direction of the General Convention, serve the Church in matters pertaining to*
25 *policies and strategies concerning Church music.*

26
27 This Resolution shall be effective as from the date of adoption.

Explanation

- The purposes of the new Standing Commission have been limited to major concerns of policies and strategies of the church's common worship as well as some functional activities in the area of this commission's special expertise.

STRUCTURE

- A review of recent Blue Book Reports for the Standing Liturgical Commission and the Standing Commission on Church Music indicates that there is substantial program activity in conjunction with existing national church staff, other Interim Bodies and church agencies¹⁰. This is to be encouraged wherever possible depending upon the resources available from time to time.
- This is an area ripe for creation of this new Standing Commission to provide policy and strategy oversight in these areas, engaging existing church agencies, task forces, experts, and resources for implementing programs and development of liturgy and music.
- By consolidating these two commissions, meeting expenses are reduced and some existing program funding may be made available to be used for obtaining theological and musical program services from the existing agencies of the church such as seminaries and their faculties, professional musicians, national church center staff, and other persons of special expertise.

Resolution A167 Amend Canon II.3.6(c): Delete Reference to Standing Liturgical Commission

1 *Resolved*, the House of _____ concurring, That Canon II.3.6(c). is hereby amended to read in
2 part as follows (p. 54):

3 (c) ... Provided, however, that it shall be competent for the Presiding Bishop and the President of
4 the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of
5 the ~~Standing Liturgical Commission~~ *Standing Commission on Common Worship* ...

Explanation

This amendment conforms this Canon to the new name of the Standing Commission.

Resolution A168 Amend Canon I.1.2(n)(2): Expand Duties of Standing Commission on Constitution and Canons

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n)(2) is hereby amended to read
2 as follows (pp. 15-16):

3 (23) A Standing Commission on Constitution and Canons consisting of 12 members (3 Bishops, 3
4 ~~Presbyter Priests~~ or Deacons, and 6 Lay Persons). The Standing Commission shall:

5 (i) Review such proposed amendments to the Constitution and Canons as may be submitted to
6 the Commission, placing each such proposed amendment in proper Constitutional or Canonical
7 form *including all amendments necessary to effect the proposed change*. The Commission shall
8 express its views with respect to the substance of any such proposal only to the proponent
9 thereof; ; Provided, however, that no member of the Commission shall, by reason of
10 membership, be deemed to be disabled from expressing, *before a Legislative Committee* or on
11 the floor of the House of membership, personal views with respect to the substance of any such
12 proposed amendment.

13 (ii) Conduct a *continuing* comprehensive review of the Constitution and Canons with respect to
14 their internal consistency and clarity, and on the basis of such review propose to the General
15 Convention such technical amendments to the Constitution and Canons as in the opinion of the

16 Commission are necessary or desirable in order to achieve such consistency and clarity without
17 altering the substance of any Constitutional or Canonical provisions; Provided, however, that
18 the Commission shall propose, for the consideration of the appropriate ~~legislation committees~~
19 *Legislative Committees* of the two Houses, such amendments to the Constitution and Canons as
20 in the opinion of the Commission are technically desirable but involve a substantive alteration
21 of a Constitutional or Canonical provision.

22 *(iii) On the basis of such review suggest to the Executive Council and the Domestic and*
23 *Foreign Missionary Society such amendments to their respective By-laws as in the opinion of*
24 *the Commission are necessary or desirable in order to conform the same to the Constitution*
25 *and Canons.*

26 *(iv) Discharge such other duties as shall from time to time be assigned by the General*
27 *Convention.*

28 This Resolution shall be effective as from the date of adoption.

Explanation

- The amendments to clauses (i) and (ii) are for clarity only and propose no new duties.
- The addition of clause (iii) is intended to provide guidance from this commission of canonical and legal experts as to actions that may be necessary or desirable as to By-laws that are interactive with the Constitution and Canons.
- The addition of (iv) is in recognition that the General Convention has from time to time issued assignments to the commission beyond its technical canonical mandate.
- However, these revisions are in no way intended to suggest passing jurisdiction for any other technical or substantive rulings or interpretations to this Standing Commission.

Resolution A169 Amend Canon I.1.2(n): Create Standing Commission on Domestic Mission and Evangelism

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended by the
2 addition of the following (p. 16):

3 *(4) A Standing Commission on Domestic Mission and Evangelism consisting of 16 members (2*
4 *Bishops, 6 Priests or Deacons and 8 Lay Persons). It shall be the duty of the Commission to*
5 *identify, study and consider major general policies, priorities and concerns as to the domestic*
6 *mission of this Church. This shall include a review of the shaping of new patterns and directions*
7 *for evangelism particularly in rural and metropolitan areas. The Commission shall develop and*
8 *recommend to the General Convention comprehensive and coordinated policies and strategies for*
9 *the restoration of all people to unity with God and each other in Christ.*

10 This Resolution shall be effective as from the date of adoption.

STRUCTURE

Explanation

- The creation of a Standing Commission on Domestic Mission and Evangelism will emphasize the “mission” of the church and affords the church an opportunity to form a group to challenge the church to do mission, i.e. the restoration of all people to unity with God and each other in Christ, at home, i.e. beyond our own communities be they defined geographically, politically, racially, ethnically, linguistically, or economically. The work of this commission is to identify and recommend policies and strategies to the church, as it carries out this mission, which may lead to new and effective ways of ministry faithful to the Baptismal Covenant wherein each member of this church has promised to proclaim by word and example the Good News of God in Christ, to seek to serve Christ in all persons, loving our neighbors as ourselves, and to strive for justice and peace among all people and to respect the dignity of every human being.
- This commission will combine the issues formerly considered by the Standing Commissions on Evangelism, Churches in Small Communities and Metropolitan Areas.
- It is right and proper for the church to continue to do and support ministry through mission abroad, but it is frequently much more challenging to do mission through ministry at home. There are many interests, priorities, and groups that ask for and deserve the support of the church as its members strive to engage in ministry where they live.

Resolution A170 Amend Canon I.1(n)(3): To Revise Standing Commission on Ecumenical Relations

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n)(3) is hereby amended to read
2 as follows (p. 16):

3 ~~(8)~~(5) A Standing Commission on Ecumenical Relations consisting of ~~18~~ 14 members (6 4
4 Bishops, ~~6~~ 4 Presbyters Priests or Deacons and 6 Lay Persons). Its duties shall be to *recommend*
5 *to the General Convention* a comprehensive and coordinated policy and strategy on relations
6 between this Church and other Churches, to make recommendations to General Convention
7 concerning interchurch cooperation and unity, and to carry out such instructions on ecumenical
8 matters as may be given it from time to time by the General Convention. It shall also nominate for
9 appointment by the Presiding Bishop, with the advice and consent of the Executive Council,
10 persons to serve on the governing bodies of ecumenical organizations to which this Church
11 belongs by action of the General Convention, *who shall report to the Presiding Bishop, Executive*
12 *Council and the Standing Commission on Ecumenical Relations and to participate in major*
13 ~~conferences as convened by such organizations.~~

14 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment clarifies terminology, reduces the size of this commission and emphasizes its role as a policy and strategy body and not a programmatic participatory body.
- Working day to day ecumenical relations with the senior echelons of other denominations and judicatories are best managed at the national church level by the Executive Council and by national church staff, consultants and members of the church appointed to the many ecumenical bodies with which the Episcopal Church formally and informally participates.

- Based upon the Diocesan Visitations, the Planning and Evaluation Committee of the Executive Council reported to the Executive Council that: "There is recognition that in certain areas of ministry such as ecumenical relations ... the National Church must continue to have a primary role."
- Given the rather substantial number of Episcopal Church representatives to various Boards and Consultations, 39 persons in number (1994 Blue Book, pp. 184-185), this is an area to be considered by the Executive Council as to the actual requirements for representation of the church and the accountability and effectiveness of such representation.
- Local and regional ecumenical relations should continue to be encouraged by and through Episcopal Diocesan Ecumenical Officers ("EDEO") and their networks, established at the initiative of these diocesan officers and essentially supported by the several dioceses and with support from the national church staff, with continued funding assistance from the national church.

Resolution A171 Discontinue Council for the Development of Ministry

- 1 *Resolved*, the House of _____ concurring, That the Council for the Development of Ministry
- 2 be and hereby is discontinued.

Explanation

- The Council for the Development of Ministry has been continued from General Convention to General Convention since 1976 and has carried out missions and objectives self-determined by the CDM over the years and as assigned to CDM by the General Convention and Executive Council and its officers.
- These missions and objectives have ebbed and flowed over the years between issues of the ordained ministry and those of lay ministry. SCS believes that the day to day functional aspects of this work can continue through the national church staff.
- However, the larger questions of policy, strategy and priorities require a broader integration with issues affecting the ordained ministry.
- It is proposed that some aspects of the CDM will be consolidated in a new Standing Commission on Ministry.

Resolution A172 Amend Canon III.31: Discontinue Board for Theological Education

- 1 *Resolved*, the House of _____ concurring, That Canon III.31. (Of the Board for Theological
- 2 Education) is hereby deleted in its entirety (p. 103).
- 3 This Resolution shall be effective as from the date of adoption.

Explanation

The Board for Theological Education will be merged into the new Standing Commission on Ministry.

Resolution A173 Amend Canon III.33: Discontinue Board for Church Deployment

- 1 *Resolved*, the House of _____ concurring, That Canon III.33. (Of the Board for Church
- 2 Deployment) is hereby deleted in its entirety (p. 106).

STRUCTURE

3 This Resolution shall be effective as from the date of adoption

Explanation

The Board for Church Deployment will be merged into the new Standing Commission on the Ministry.

Resolution A174 Amend Canon I.1.2(n): Create Standing Commission on Ministry

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended by the
2 addition of the following (p. 17):

3 (6) *A Standing Commission on Ministry consisting of 24 members (6 Bishops, 6 Priests or*
4 *Deacons and 12 Lay Persons). It shall be the duty of the Commission to recommend policies and*
5 *strategies as to matters affecting the Lay and Ordained Ministry to the General Convention:*

6 (i) *As to Ministry of Lay Persons in the Church:*

7 *A. To recommend policies and strategies to the General Convention for development and*
8 *utilization of the ministries of Lay Persons in the worship and under the discipline of this*
9 *Church.*

10 *B. To recommend policies and strategies to the General Convention for the development and*
11 *enhancement of the ministry of all Lay Persons in and to the world.*

12 *C. To recommend policies and strategies to the General Convention for the development and*
13 *enhancement of the ministry of Lay Persons exercising their vocations in the life of this*
14 *Church.*

15 (ii) *As to Theological Education:*

16 *A. To study the needs and trends of theological education for this Church and to make*
17 *recommendations thereon to the General Convention, the House of Bishops, the Executive*
18 *Council and the several Seminaries.*

19 *B. To provide counsel and advice to the several Seminaries and other institutions of this*
20 *Church as to the recruiting and training of persons for Holy Orders reflecting the diversity*
21 *of this Church and its constituencies.*

22 *C. To advise the General Convention, the Executive Council and the several Seminaries as to*
23 *policies that will promote cooperation between the Church and the Seminaries and as*
24 *between and among the Seminaries and other like institutions of this Church.*

25 *D. To compile and present to each regular meeting of the General Convention and annually*
26 *to the Executive Council and each of the several Seminaries and other like institutions of this*
27 *Church a complete statistical report of the educational and financial data, including a*

28 *statement of mission and goals and the progress in fulfilling them, for each of such*
29 *Seminaries and institutions.*

30 *E. To recommend policies and strategies to the General Convention for the continuing*
31 *education of the Clergy and for theological education of Lay Persons.*

32 *F. To recommend policies and strategies to the General Convention, the Executive Council,*
33 *the House of Bishops and the several Seminaries and educational institutions of this Church*
34 *for financial support of theological education.*

35 *G. To provide liaison with the General Board of Examining Chaplains.*

36 (iii) *As to identifying persons for Ordained Ministry:*

37 *A. To study the needs and requirements of the Church for the ordination of persons as*
38 *Priests and Deacons including the application and implementation of the Canons relating*
39 *thereto, and make recommendations thereon to the General Convention.*

40 *B. To propose policies, strategies and methods of identifying and recruiting persons for the*
41 *ordained ministry reflecting the diversity of this Church and its constituencies.*

42 *C. To provide counsel and advice to those charged with assisting Diocesan Bishops,*
43 *Commissions on Ministry, the General Board of Examining Chaplains and others charged*
44 *with the responsibilities of identifying, recruiting, authenticating, training and ordaining*
45 *persons for Holy Orders.*

46 (iv) *As to deployment of the Clergy of this Church:*

47 *A. To study the needs and trends concerning the deployment and utilization of the Clergy for*
48 *the ministry and mission of this Church and to make recommendations thereon to the*
49 *General Convention, the House of Bishops and the Executive Council.*

50 *B. To maintain a confidential and independent Church Deployment Office, and upon*
51 *consultation with the Chair of the Executive Council appoint the staff and personnel, which*
52 *Office and staff operate under the authority and direction of the Commission, but in*
53 *cooperation with the Executive Council Staff.*

54 *C. To provide oversight of the operations of the Church Deployment Office and render a*
55 *report on these operations to the Executive Council at least annually.*

56 *D. To compile and present to each regular meeting of the General Convention and annually*
57 *to the Executive Council and the House of Bishops a report on the work of the Church*
58 *Deployment Office.*

59 This Resolution shall be effective as from the date of adoption

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Explanation

- The order and recitation of duties of the Standing Commission on Ministry follow that of “An Outline of Faith” (BCP , p. 855)
- This amendment combines the several functions of the CDM, BTE and CDO Board into one integrated policy body charged with recommending policies and strategies on ministry issues.
- The programmatic aspects of the CDM and BTE will devolve to national church staff as to national programs, and to the provinces and dioceses and networks, especially as to the identifying, training and utilization of lay ministries.
- A separate and confidential Church Deployment Office will be continued under the authority, oversight and direction of and accountable to the commission, or, at its discretion, a subcommittee of the commission (and through the commission to the Chair of Executive Council and Executive Council) so as to maintain the confidentiality and integrity of that office. Notwithstanding the quasi-independent nature of the day to day program and operations of the CDO, policies and strategies affecting deployment as an integrated component of the ministry of this church will be the responsibility of the commission.
- Through subcommittees and the co-option of others interested in this area of ministry and mission, such as seminary deans and faculty, networks of diocesan administrators involved in theological education and ordination and other networks and associations concerned with these issues, the commission of twenty-four persons should be able to handle the work of the commission in lieu of the 52 previously involved (BTE 16, CDO 12 and CDM 24).
- There may be some initial loss of networking as the former lay ministry work of CDM is combined in the proposed Standing Commission. However, SCS believes that the invigorated and enhanced reliance upon parishes and congregations, dioceses, provinces, and concerned networks will evolve as the appropriate locus and focus for the development and education of lay ministry in the place of CDM.

Resolution A175 Amend Canon I.1.2(n): Create Standing Commission on National Concerns

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended by the
2 addition of the following (p. 16):

3 *(7) A Standing Commission on National Concerns consisting of 16 members (2 Bishops, 6 Priests*
4 *or Deacons and 8 Lay Persons). It shall be the duty of the Commission to identify, study and*
5 *consider major general policies, priorities and concerns about the theological, ethical and*
6 *pastoral issues and strategies as to the ministries of this Church in serving Christ and striving*
7 *for justice and peace among all peoples through the proclamation of commonly accepted general*
8 *policies applicable to all members of the Church, and develop and recommend to the General*
9 *Convention comprehensive and coordinated policies and strategies applicable to the same.*

10 This Resolution shall be effective as from the date of adoption.

Explanation

- The creation of a Standing Commission on National Concerns brings together in one commission issues formerly considered by the Standing Commissions of Health, Human Affairs, the domestic component of Peace with Justice, and other social concerns.

- It is proposed that the work of this commission would center on the four broad areas of “ministry” (p.1) of forgiveness, proclamation, service, and securing justice. This commission would also be concerned with how the church ministers as to these issues as it proclaims by word and example the Good News of God in Christ.
- SCS proposes that this commission would identify issues pertaining to policies and strategies , which could then be assigned to an appropriate Task Force formed by General Convention. Thus, the diverse and representative nature of the membership of the commission need not be “expert” in all areas which may commend themselves to the commission’s attention.

Resolution A176 Amend Canon I.2(n)(10): Revise Language for Standing Commission on Stewardship and Development

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) (10) is amended to read as
- 2 follows (p. 17):
- 3 (10 8) A Standing Commission on Stewardship and Development, consisting of 12 members (2
- 4 Bishops, 2 *Presbyter Priests* or Deacons , and 8 Lay Persons) ...

Explanation

This amendment conforms the language of this Canon to that used throughout the Canons.

Resolution A177 Amend Canon I.6.3 Discontinue Committee on the State of the Church

- 1 *Resolved*, the House of _____ concurring, That Canon I.6.3 is hereby amended to read as
- 2 follows (p. 33):
- 3 Sec. 3(a) ...
- 4 ~~(b) A Committee of the House of Deputies shall be appointed following the close of each General~~
- 5 ~~Convention, to serve ad interim, and to prepare and present to the next meeting of the House of~~
- 6 ~~Deputies a report on the state of the Church; which report, when agreed to by said House, shall be~~
- 7 ~~sent to the House of Bishops.~~
- 8 This Resolution shall be effective as from the date of adoption.

Explanation

- The Committee on the State of the Church was established in 1804. In an era of information and data processing, the data presented to the General Convention is actually collected and collated by the Executive Officer of the General Convention.
- The data collected and reported by the Executive Officer is comprehensive and empirical in nature, but to be meaningful it is also worthy of some critical evaluation and report.
- This information should be a working tool for the Executive Council and for the church and not just the subject of a periodic report to one House of the General Convention for transmittal to the other.
- The Executive Officer of General Convention would be responsible for the reporting of this data to the General Convention and to the church. The Standing Commission on the Structure of the Church would assume responsibility for how this data bears upon the structure and governance of the church.

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Resolution A178 Amend Canon I.1.2(n): Standing Commission on Structure

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended to read as
2 follows (p. 17):

3 (8)(9) A Standing Commission on the Structure of the Church, consisting of 12 members (3
4 Bishops, 3 Presbyters Priests or Deacons and 6 Lay Persons). It shall be the duty of the
5 Commission to study and make recommendations concerning the structure, *governance and state*
6 of the General Convention and of the Church *to the General Convention and to the Executive*
7 *Council*. It shall, from time to time, review the operation of the several ~~Committees and Standing~~
8 ~~Commissions and any interim bodies~~ to determine the necessity for their continuance and the
9 effectiveness of their functions and to bring about a coordination of their efforts. Whenever a
10 proposal is made for the creation of a new ~~Committee body~~ or Commission, it shall, wherever
11 feasible, be referred to the Standing Commission on the Structure of the Church for its
12 consideration and advice.

13 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment includes within the concerns of the Structure Commission issues of governance and state of the church which would affect the structures of the General Convention, its commissions and committees, the Executive Council, and other pertinent bodies.
- Other matters formerly considered by the Committee on the State of the Church as pertains to policies and strategies would be the concern of the Executive Council.

Resolution A179 Amend Canon I.1.2(n): Standing Commission on World Mission

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended to read as
2 follows (p. 17):

3 (9) (8) A Standing Commission on World Mission, consisting of 12 members (3 2 Bishops, 3
4 4 Presbyters Priests or Deacons, and 6 Lay Persons), ~~of whom one-half shall come from~~
5 ~~jurisdictions outside the continental whose members shall include persons broadly~~
6 ~~representative of constituencies of this Church outside the United States of America. Its~~
7 ~~duties~~ It shall be the duty of the Commission, as to all mission outside the United States, to
8 review; and evaluate *existing policies, priorities and strategies and, with the Executive*
9 *Council, to plan and propose policy on overseas mission to policies, priorities and strategies*
10 *for the participation in such mission and to make recommendations pertaining thereto to the*
11 *Executive Council and the General Convention.*

12 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment is intended to clarify that the role of this Standing Commission is to be one of participating in focusing this church's commitment to participation in effective mission activities, the mission of redemption and reconciliation to restore all people to unity with God and each other in Christ, outside the fifty United States.
- This is an evolving area as networks of communions, national churches, dioceses, and congregations, missionary societies, existing efforts such as the United Thank Offering and the Presiding Bishop's Fund for World Relief seek to address what some believe to be a missionary crisis within the Episcopal Church.
- This commission would play a key role in the forming, reforming and activities of the networks of concerned members of this church as to the church's roles and activities in world mission of each and every nature.
- By concentrating on defining and invigorating essential policies and strategies, this commission could help to develop a more unified and cooperative response on behalf of all agencies, organizations and networks of this church dedicated to world mission in the decisions of the Executive Council and the General Convention.
- The proposed flexibility as to members from outside the United States will allow for response to evolving circumstances, relationships, and opportunities without need for canonical rigidity. SCS is mindful of pending proposals for partnership in global mission, and believes that this proposal would encompass the same.

C. Task Forces

When the General Convention perceives a major subject of concern to the church, Task Forces to be structured for, and tailored to, that specific subject and with a report and termination date, may be established with a clear legislative mandate and funding and are to be composed of persons broadly representative of the constituency of this church of special expertise in the subject area under consideration. In the past, the General Convention has been presented with a topic or concern and has resolved thorny legislative proposals by expeditiously referring them out to an existing Interim Body or hastily forming some new body. SCS proposes a Rule of Order to require greater deliberation and thought to guide the General Convention, when such action on major concerns is truly desirable.

Resolution A180 Amend Joint Rule IX: Provide for Task Forces

1 *Resolved*, the House of _____ concurring, That the Joint Rules of Order are hereby amended
 2 by the addition of the following (p. 218):

3 *IX. Task Forces of the General Convention.*

4 *23. By concurrent action, the General Convention may from time to time establish Task Forces of*
 5 *the General Convention to consider and make recommendations to the General Convention on*
 6 *specific subjects of major importance to the Church and its ministry and mission requiring*
 7 *special attention and competence not otherwise provided for in the Canons and/or Joint Rules, or*
 8 *as shall be otherwise determined by the General Convention to require the appointment of such a*
 9 *Task Force. The Resolution shall specify the size and composition, the clear and express duties*
 10 *assigned, the time for completion of the work assigned and the amount and source of the funding*
 11 *of each such Task Force. No Task Force shall be continued beyond the time for completion of the*

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12 *work assigned except by a concurrent vote of two-thirds of the members present and voting in*
13 *each of the Houses. Unless otherwise specifically provided in the establishing Resolution, the*
14 *Presiding Bishop shall appoint the Episcopal members and the President of the House of*
15 *Deputies shall appoint the Priests and Deacons and the Lay Persons. Such Resolution may, but*
16 *need not, provide for the service of Executive Council staff and other experts as consultants and*
17 *coordinators for the Task Force.*

18 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment is intended to replace the prior Joint Commissions and provide for Task Forces that will be tailored for each and every assignment rather than trying to fit such a need into an existing body.
- It is hoped that this process will cause great care and attention to be taken in establishing each such Task Force and the work assigned so that the Task Force will truly be constituted for major concerns facing the church.
- It is suggested that proposers of such Task Forces would be required to submit legislation of sufficient detail to be sure that consideration and debate may be had and taken on the issue at hand to the end that the creation of such a Task Force is truly the will of the General Convention on behalf of the whole church and not an expedient device. Such proposals could conceivably come from any source that could introduce a Resolution to General Convention or from deputies or bishops on behalf of any other bodies which might seek to establish a Task Force of the General Convention for the goals stated.
- Great flexibility is intended so it is conceivable that a Task Force could be created and funded for periods beyond a three year cycle.
- This provision would not limit Executive Council from forming its own committees or even ad hoc committees in carrying out general directives assigned to it by the General Convention.
- Prayer Book and Hymnal revision are examples of topics that would be suitable for the creation of Task Forces.

D. Agencies of the Church

Existing Agencies of the church, networks within the church, and within and between provinces, and among and within dioceses, which are organized and structured to assure fundamental accountability, whenever and wherever possible, should be engaged in the programmatic activities of the General Convention by General Convention and Executive Council. In keeping with the principle to do ministry and mission on the most local level possible, groups and caucuses within the church also will be encouraged to develop programs within their interests and areas of priority with national funding to be made available as appropriate and possible.

Local, diocesan, provincial, and network activity, flexibility, efficiency, and economy are to be preferred over centralized and institutionalized activities and programs and overhead expense.

In reality, the utilization of agencies outside the national church staff for activities in support of many national church policies, priorities, and programs has been the case and has been increasing with the reduced financial support experienced on the national level.

These agencies usually have a very narrow focus of expertise and interest and try not to expand too far beyond their core concerns. Thus, their use provides the church with in place, corporately organized and often endowed operations dedicated to some particular aspect of the church's ministry and mission. The Episcopal Church Building Fund has assumed responsibility for the management, lending and collection of the Executive Council's General Loan Fund in addition to the Building Fund's own planning and lending operations. Seminaries participate in centers for spirituality, programs for newly ordained bishops, programs for congregational development, training of musicians for small congregations, training for lay ministries, and increasingly in on line programs for theological education and training for laity and clergy. The Episcopal Church Foundation is involved in ministry development through the Cornerstone Project as well as capital formation. The Presiding Bishop's Fund for World Relief provides for national and international fund raising for disaster and mission financial outreach. The United Thank Offering is a major collegial ministry and source of financial support for mission outreach. These are merely a few examples of what is already successfully being implemented by church agencies throughout the life of the church.

Church agencies, for example the seminaries of the church and their faculties, have extensive expertise, experience and knowledge that might be utilized for service. There are opportunities for creative transfer of programs and activities to such agencies on a volunteer or fee basis. Agencies are responsible and accountable both to their boards and to the church, and would be good stewards of resources allocated to them as well as being grateful for the ministry and mission program opportunities provided and for the new funding made available to them. Management responsibilities of the Executive Council would be reduced and more easily focused on policy and strategy, with the performance by contracting agencies able to be evaluated against agreed upon standards.

This recommendation is essentially a management decision based upon policies, strategies, and priorities adopted by the General Convention and assigned to the Executive Council. A policy Resolution, not a canonical enactment, is sufficient at this time.

Resolution A181 Utilize Agencies for Program Development and Implementation

1 *Resolved*, the House of _____ concurring, That this General Convention, as a matter of
2 highest priority and stewardship, commends to the Executive Council and the Domestic and
3 Foreign Missionary Society the utilization of agencies of this church for programmatic
4 development and implementation to the greatest extent possible consistent with the policies,
5 strategies and priorities established by the General Convention.

6 This Resolution shall be effective as from the date of adoption.

E. Networks

The church has been, is, and will continue to be, served by networks of people, congregations, dioceses, and provinces formed and reformed around common interests of mission, ministry, geography, political issues of advocacy and justice, race, gender, ethnicity, language, economics, churchmanship, and numerous other areas where common interests, priorities and concerns can be identified.

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These must not only be encouraged to continue, but given appropriate support as natural resources of the church. These networks have a serious and dedicated focus on the primary issues that have caused them to form and coalesce. It is in, and from, these forums that areas of concern to the whole Church are identified, nurtured and advocated. Throughout the history of the church such groups have been instrumental in raising the consciousness of the church as to issues that must be faced and considered by the whole church.

For every interim body listed in Appendix "B" of this report, there can be identified a concurrent formal or informal network, which shares its focus with one of more aspects of the work of the formal national commission, committee, board or agency. The vitality and depth of concern of these networks is and should be a tremendous resource for both the mission and the ministry of the church. A perception has arisen in the past few decades that the priority or interest of the network is only validated or authenticated by finding its way to recognition through a staff position or line item in the General Convention Budget or the establishment of a companion commission or committee for that priority or interest. It is respectfully suggested that such a position is not supported by the history of the church nor its present performance.

SCS proposes that rather than seek to formalize through Canon, national budget or "desk," these networks continue to be identified, encouraged, appropriately supported, and possibly funded by the General Convention through the Executive Council.

Resolution A182 Utilize and Support Networks

- 1 *Resolved*, the House of _____ concurring, That this General Convention recognizes and
- 2 encourages the utilization, support and funding of networks on the diocesan, provincial and
- 3 national levels in support and enhancement of the mission and ministry of and on behalf of this
- 4 Church, consistent with the policies, strategies and priorities of the General Convention, and
- 5 commends such utilization, support and funding to the Executive Council, the Domestic and
- 6 Foreign Missionary Society and the several parishes and dioceses of the Church.
- 7 This Resolution shall be effective as from the date of adoption.

V. THE PRESIDING BISHOP

By Canon, the Presiding Bishop is the Chief Pastor and Primate of the Church, and is presently vested with responsibility for leadership in initiating and developing the policy and strategy of the church and with the ultimate responsibility for the implementation of such policy and strategy. Thus, this church has called the Presiding Bishop to be the President of the House of Bishops; the Chief Pastor to the Church, its people, clergy, and especially its bishops and their families; the church's Primate as to the Anglican Communion, sister Christian churches, other ecumenical bodies, and the world; and to be the church's chief executive, operating officer, and management officer.

In 1926, a commentator wrote:

Under the weight of our increasing machinery or organization, the concept of the *episcopate* is changing ... Our bishops are not as free as they were to function as the

spiritual leaders of their flocks. More and more they tend to become parts of a hierarchy ... It cannot be said too emphatically that the more a bishop becomes immersed in the details of organization and finance, the less firmly is the Church safeguarding its spiritual future. The normal result of any mechanical obsession is the loss of creative spiritual leadership, and this loss will be felt, not only by the rank and file of the clergy and laity, but also by the bishops themselves.¹¹

This warning was echoed by Bishop W. Appleton Lawrence of Western Massachusetts in 1964:

If the Church wants her bishops to be what they are called to be - chief shepherds of the flock of Christ - something must be done to review and rethink what is currently required of them. In doing so, I am afraid that we shall discover that the Church, instead of converting the world, has fallen victim to a good many of its ways and methods. Actually, I believe that much of the present organization has slowly become top-heavy, so that a bishop spends more time in keeping the machinery in order than in the "care and cure of souls."¹²

These warnings and their wisdom are equally applicable and valid today on all levels of the episcopacy of this church.

With any shift in emphasis of programs to local and diocesan levels, and with all national policy and strategy of this church to be more clearly established by the General Convention with oversight provided through the Executive Council, it is hoped that the Presiding Bishop, in the role of Chair of Executive Council can be more focused on providing the leadership for the initiation and development of policy and strategy with less of the Presiding Bishop's energies devoted to managing and implementing policy and strategy. The energies of a Presiding Bishop should be directed to being: a prophetic voice of expressive power and fearlessness so as to "speak God's words to the Church and to the world, as the representative of this Church and its episcopate ..." (Canon I.2.4(a).(2) (p. 25); the Chief Pastor to the bishops of this church and their families; as Primate of this church, its representative to the Anglican Communion and our sister churches; and chief consecrator of this church's bishops.

There has historically been disagreement about the exercise of these components of the role of the Presiding Bishop:

"Indeed, one of the major tensions about the office has been that between the presiding representative and the presiding bishop as spokesman - often controversial spokesman - of the gospel as he comprehends the gospel."¹³

In 1967, the Mutual Responsibility Commission made nine proposals to the General Convention representing canonical amendments. Roland Foster states:

The commission did recognize that too much was expected of a presiding bishop, but the report of the commission did not help much. In effect three distinct images of the office, all of which have shorter or longer precedents in the church, were combined. The office was to be a combination of chief executive officer, chief pastor, and prophetic

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witness. Although the recommendations of the commission were not accepted by Convention without amendment, all three images are still clearly articulated in the present canons.¹⁴

It is clear that in the modern era of this church there has existed and exists today an ambivalence about the role of the Presiding Bishop. However, one aspect of this office is and has been clear, and that is that this church has always been unwilling to grant to its Presiding Bishop archiepiscopal and/or metropolitan authority over the church or its bishops. In 1982, even a proposal by the Structure Commission to grant the Presiding Bishop the title of “Archbishop” was rejected by the General Convention in favor of the use of the word “Primate.”¹⁵ Without metropolitan authority, however, this church’s Presiding Bishop, if to be effective, must do so through the prophetic role and not through the exercise of granted authority.

Freed from day to day administrative responsibilities and the ever increasing time constraints of managing a bureaucracy, with the attendant personal and institutional loyalties to a personally recruited and appointed staff and their initiatives demanded of such a manager, the Presiding Bishop then would be free to speak prophetically and also be able to “Visit every Diocese of this Church for the purpose of ... pastoral consultations ... Preaching the Word ... and ... Celebrating the Sacrament of the Lord’s Supper.” (Canon I.2.4(a).(6) p. 25) in discharge of these canonical duties.

Further, freeing the Presiding Bishop from an “in house” mind set should mitigate somewhat the isolation of this office by putting the Presiding Bishop in more frequent personal, rather than managerial, contact with sister and brother bishops and the laity and other clergy of the church.

SCS proposes a creative and effective role for a Presiding Bishop in calling the church to ministry and mission through the General Convention and prophetic appeals directly to the people of this church. Thereby, SCS proposes a shift in emphasis from managing to leading. There is, and should be, a clear distinction between the office and role of the Presiding Bishop and the Presiding Bishop’s duties as Chair and President of Executive Council and the Domestic and Foreign Missionary Society (“D&FMS”). While the same person fills both roles, the roles are not identical and have separate natures and functions. SCS proposes to clarify these distinctions. SCS also proposes re-focusing the locus of the development, implementation and management of the ministry and mission of the church on the national level within the Executive Council.

Resolution A183 Amend Canon I.2.4(a): Chief Pastor and Primate

1 *Resolved*, the House of _____ concurring, That Canon I.2.4(a) is hereby amended to read as
2 follows (p. 25):

3 Sec. 4(a). The Presiding Bishop shall be the Chief Pastor and Primate of the Church, and shall:

4 (1). Be charged with responsibility for leadership in initiating and developing the policy and
5 strategy of *in* the Church and ~~as Chair of the Executive Council of General Convention, with~~
6 ~~ultimate responsibility for the implementation of such policy and strategy through the conduct of~~
7 *speaking for the Church as to* the policies, strategies and programs authorized by the General
8 Convention ~~or approved by the Executive Council of the General Convention.~~

9 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment focuses the role of the Presiding Bishop when acting as Chief Pastor and Primate and confirms the Presiding Bishop's primary role to speak to and for the church.
- The responsibilities of the Presiding Bishop as the presiding officer of the House of Bishops and as an officer of the General Convention are covered by other Canons and Rules of Order.
- The Presiding Bishop, by virtue of that office, is the Chair and President of the Executive Council and the D&FMS and responsibilities assigned to the Presiding Bishop as Chair and President of Executive Council and D&FMS are considered under those sections of this report.

Resolution A184 Amend Canon I.2.4(6)(iii): Revise Language as to Visitations by the Presiding Bishop

1 *Resolved*, the House of _____ concurring, That Canon I.2.4(a)(6) is hereby amended to read as
 2 follows (p. 25):

3 (iii). Celebrating the Sacrament of the Lord's Supper *Holy Eucharist*.

Explanation

This amendment conforms this Canon to the terminology of the BCP: see pp. 323, 355 and 859.

Resolution A185 Amend Canon I.2.4(c): Presiding Bishop may Appoint Personal Assistants

1 *Resolved*, the House of _____ concurring, That Canon I.2.4(c) is hereby amended to read as
 2 follows (p. 25-26):

3 (c) The Presiding Bishop shall perform such other functions as shall be prescribed in these
 4 Canons; and to be enabled better to perform such duties and responsibilities, the Presiding Bishop
 5 may appoint, to positions established by the Executive Council of General Convention, officers,
 6 responsible to the Presiding Bishop, who may delegate such authority as shall seem appropriate
 7 and may appoint such personal assistants responsible to the Presiding Bishop as may be
 8 necessary during that Presiding Bishop's term of office for the effective performance of the duties
 9 of the office of Presiding Bishop.

10 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment continues present practice as to the Presiding Bishop's personal assistants who must and should be solely the Presiding Bishop's appointees. These assistants are those who would be primarily serving the Presiding Bishop in that role and not in the Presiding Bishop's role as Chair and President of Executive Council and D&FMS.
- The amendment consolidates in one place a provision from Canon I.2.6 as to terms of such personal assistants.

Resolution A186 Amend Canon I.2.6: Expenses for Presiding Bishop's Office

1 *Resolved*, the House of _____ concurring, That Canon I.2.6. is amended to read as follows (p.
 2 26):

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3 Sec. (6) The stipends of the Presiding Bishop and such personal assistants as may be necessary
4 during the Presiding Bishop's term of office for the effective performance of the duties and the
5 necessary expenses of that office, shall be fixed by the General Convention and provided for in
6 the budget to be submitted by the Treasurer, as provided in the Canon entitled "Of the General
7 Convention" *Canon I.1.*

8 This Resolution shall be effective as from the date of adoption.

Explanation

This amendment deletes language now made redundant by the amendment to Canon I.2.4(c) above.

VI. THE EXECUTIVE COUNCIL

The Executive Council acts for the General Convention when the General Convention is not in session. Other than the members *ex officio*, the members, both those elected by the General Convention and Provincial Synods, are essentially "deputies" to that body from the church at large. These members are not representatives from constituencies nor are they "delegates" from other bodies but, rather, "deputies" of independent judgment and discernment acting for the good of the church as a whole.

With a shift in ministry and mission to the congregations, dioceses and provinces, as well as the proposed reduced number of Interim Bodies, the work of the Executive Council will be more focused and visionary and it will have and exercise greater corporate programmatic direction and oversight of the remaining programs.

The Executive Council is the executive board of the church and as such a directing board exercises full corporate and fiduciary responsibility for the policies, strategies and budgets adopted and mandated by the General Convention and will function as a true directing board. It is proposed that a volunteer board will be competent and capable of discharging these duties.

With Executive Council interacting with dioceses, provinces, networks, caucuses, this will require a national church staff responsible to General Convention through Executive Council and working on a collegial basis for the implementation of the programs of a national church.

Resolution A187 Amend Canon I.4.1(a): Function of Executive Council

1 *Resolved*, the House of _____ concurring, That Canon I.4.1(a). is hereby amended to read as
2 follows (p. 27):

3 Sec. 1(a). There shall be an Executive Council of the General Convention (which council shall
4 generally be called simply the Executive Council) whose duty it shall be to carry out the program
5 and policies adopted by the General Convention. The Executive Council shall have charge of the
6 ~~unification~~, coordination, development, and ~~prosecution~~ *implementation of the ministry and*
7 *mission* the ~~Missionary, Educational, and Social Work~~ of the Church, ~~and of such other work~~ as
8 may be committed to it by the General Convention.

9 This Resolution shall be effective as from the date of adoption.

Explanation

- Executive Council acts for the General Convention when the General Convention is not in session. SCS proposes that the Executive Council will have charge over the national ministry and mission programs of the Church, but only such as are particularly committed to it by the General Convention.
- General Convention has previously vested Executive Council under Canon I.4.1(a) with the authority to carry out the program and policies adopted by the General Convention and to have charge of the “unification,” “development,” and “prosecution” of work committed to it by General Convention.

The national church staff has been functioning as the program staff of the Presiding Bishop. The present Canon (I.4.3(c)) contemplates that the national church staff “shall perform such duties as the Chair [Presiding Bishop] and the Council may from time to time designate.” Thus, the Executive Council has little, if any, oversight over many of these “officers, agents and employees of the Council”. The national church staff has seemingly been included within Canon I.2.4(c). (p. 25), which provides:

(c). The Presiding Bishop shall perform such other functions as shall be prescribed in these Canons; and to be enabled better to perform such duties and responsibilities, the Presiding Bishop may appoint, to positions established by the Executive Council of General Convention, officers, responsible to the Presiding Bishop, who may delegate such authority as shall deem appropriate.

There is no doubt that the present Canons do contain ambiguities which confuse and muddy the several rights and privileges of the leadership entities. With the proposed shift in emphasis in the role of the office of the Presiding Bishop to prophetic leadership from management, it becomes appropriate for the program staff to be accountable to the Executive Council as the representative of General Convention when General Convention is not in session.

However, it must be clearly understood that the accountability of the officers of the Executive Council and the program staff to the Executive Council is through and subject to the authority, direction, and oversight of the Chair and President of the Executive Council – the Presiding Bishop. Thus, the Presiding Bishop has the responsibility and accountability for the officers, staff, and program to Executive Council through the Presiding Bishop’s role as Chair and President and not through the office of Presiding Bishop.

Note: A proposed amendment to Canon I.2.4(c) is set forth under the topic “V. The Presiding Bishop”

Resolution A188 Amend Canon I.4.3(c): Additional Officers of the Executive Council

- 1 *Resolved*, the House of _____ concurring, That Canon I.4.3(c). is hereby amended to read as
- 2 follows (p. 29):
- 3 (c). The additional officers, agents and employees of the Council shall be such and perform such
- 4 duties as ~~the Chair and~~ the Council may from time to time designate *upon the recommendation*
- 5 *and under the authority and direction of the Chair and President.*

STRUCTURE

6 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment provides that the designation of officers, agents and employees of the Council and definition of their duties lies with the Council. These persons would be recommended to the Executive Council for engagement, appointment, and termination by the Chair and President, who is the Presiding Bishop.
- The Chair and President would have primary and direct authority and oversight over and accountability for these persons.
- In addition, inasmuch as Executive Council and D&FMS often appoint and function in tandem, this revision complies with the State of New York Not-for-Profit Corporations Law, which makes a board of directors responsible for the appointment of officers. (N-PCL Sec. 713)

Symbolic of our mutual roles as ministers of this church and the fulfillment of our common Baptismal Covenants, the responsibility of leadership within this church falls upon laity and all orders of clergy alike. We repeat the prophetic quote from the Executive Council 's Discernment Retreat Proceedings:

The old model of the church in its simplest terms suggested that "church work" was done by a selected few, usually in orders, representing the whole. The 'paradigm shift' taking place in the church is that all baptized persons will take their places in the decision making and the ministry and mission of the church.¹⁶

SCS proposes that the Executive Council will be both a focus and locus of this "paradigm shift" as this collegial body of the baptized, lay and clergy alike, moves to assume greater responsibility for developing the policy and strategy of this church as initiated and mandated by the General Convention.

To complete this shift of emphasis towards management being focused in Executive Council, SCS proposes the creation of a canonical office of Executive Director.

Resolution A189 Amend Canon I.4.3(a): Officers of the Executive Council

1 *Resolved*, the House of _____ concurring, That Canon I.4.3(a) is hereby amended to read as
2 follows (p. 28):

3 Sec. 3(a). The Presiding Bishop shall be *ex officio* the Chair and President. ~~The President of the~~
4 ~~House of Deputies shall be ex officio the Vice Chair. The Secretary of the General Convention~~
5 ~~shall be ex officio the Secretary. The Executive Council shall elect a Vice President and a~~
6 ~~Treasurer, such elections to be upon nomination of the Chair. The Chair and President shall be~~
7 ~~the chief executive officer of the Executive Council.~~

8 (b) *The President of the House of Deputies shall be ex officio the Vice Chair.*

9 (c) *The Secretary of the General Convention shall be the Secretary of the Executive Council ex*
10 *officio.*

11 (d) *Upon joint nomination of the Chair and Vice Chair, the Executive Council shall appoint an*
12 *Executive Director, who shall be a confirmed adult communicant of this Church in good standing*

13 *or a member of the clergy of this Church in good standing, who shall be the Chief Operating and*
 14 *Administrative Officer of the Executive Council, shall serve at the pleasure of the Executive*
 15 *Council, and shall report and be accountable to the Chair of Executive Council. If a vacancy*
 16 *should occur in the office of Executive Director, a successor shall be appointed in like manner.*

17 *(e) Upon joint nomination of the Chair and Vice Chair, the Executive Council shall appoint a*
 18 *Financial Officer of the Executive Council, who may, but need not, be the same person as the*
 19 *Treasurer of the General Convention and who shall serve at the pleasure of the Executive Council*
 20 *and report and be accountable to the Chair of Executive Council. If a vacancy should occur in*
 21 *that office, a successor shall be appointed in like manner.*

22 ~~*(b) The Chair and President shall preside at meetings of the Council, shall perform such other*~~
 23 ~~*duties as are usual and customary for such offices, without limitation, the appointment of all*~~
 24 ~~*members of Committees of the Council, and shall perform such other duties as may be conferred*~~
 25 ~~*by Canon and by the By-laws of the Council. In the absence or at the request of the Chair, the*~~
 26 ~~*Vice-Chair shall preside at meetings of the Council and shall perform such other duties as may be*~~
 27 ~~*conferred by Canon and by the By-laws of the Council or as the Chair or the Council may from*~~
 28 ~~*time to time designate.*~~

29 *(f) The Chair shall preside at meetings of the Council, shall perform such other duties as are*
 30 *customary for such office and shall perform such other duties as may be conferred by Canon and*
 31 *the By-laws of the Council. In the absence or at the request of the Chair, the Vice-Chair shall*
 32 *preside at meetings of the council and shall perform such other duties as may be conferred by*
 33 *Canon and by the By-laws of the Council.*

34 *(g) The Executive Council shall establish by its By-laws such committees of the Executive Council*
 35 *as shall be deemed appropriate and necessary by the Executive Council for the discharge of its*
 36 *duties, the members of which are to be nominated jointly by the Chair and Vice Chair and*
 37 *appointed by the Council.*

38 This Resolution shall be effective as from the date of adoption.

Explanation

- This amendment recognizes the increased role of the President of the House of Deputies and has the effect of both sharing the leadership responsibilities as between the Presiding Bishop and the President of the House of Deputies in nominating officers, while vesting in the Executive Council the authority for the appointment of key officers and providing for participatory appointment of the several committees.
- The concept of an Executive Director is new and is geared towards finding an executive manager who will direct the programs of the Executive Council under the direction and supervision of the Chair and President, subject to the final authority of the Executive Council. This will be a key position in the church as this person, lay or clergy, will be, in effect, the day to day manager of the Executive Council's discharge of the responsibilities vested in it by the General Convention.

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- Inasmuch as a reduced and contracted national “program” in favor of expanded, parochial, diocesan, and provincial programs and one more clearly defined by and accountable to the General Convention is envisioned, the office of Executive Director should be administrative and accountable to the ongoing oversight, direction, and authority of the Chair and President and through that office to the Executive Council.
- This amendment proposes eliminating the title “Treasurer” of Executive Council and substituting “Financial Officer.” The Treasurer of the General Convention is the Treasurer for the Church. In addition, this may further reduce the appearance that Executive Council is a body separate and distinct from General Convention, rather than acting for General Convention, when General Convention is not in session.
- The offices of Financial Officer (formerly the Treasurer) of Executive Council and the Treasurer of the General Convention may but need not, be the same person. Historically, when the Treasurer of General Convention has not been the same person as the Treasurer of Executive Council, this has been a volunteer and unpaid position.

VII. THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Since 1821, the corporate entity holding title to real and personal property of the national church is “The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America” and embraces “all persons who are members of the Church.”¹⁷ It is appropriate that “All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son and of the Holy Spirit, whether in this Church or in another Christian church, and whose Baptisms have been duly recorded in this Church ...” (Canon I.17.1., p. 47) should be “members” in this historic society for both domestic and foreign mission and that the members of this church do not lose sight of this comprehensive call to ministry and mission.

The Executive Council of the General Convention comprises the Society’s board of directors and there is a similarity, but not exact duplication of officers. At present, the President of the House of Deputies has no role in the governance of the DFMS, except as an *ex officio* member of the Board of Directors. If the recommendations as to the Executive Council are adopted, it would be appropriate to also amend the Constitution and By-Laws of DFMS.

Resolution A190 Amend Canon I.3: Article III Constitution of the DFMS

1 *Resolved*, the House of _____ concurring, That Canon I.3 is hereby amended to read as
2 follows (p. 26):

3 ARTICLE III. The officers of the Society shall be a President, a Vice Presidents, a Secretary, a
4 Treasurer, and such Assistant Secretaries and Assistant Treasurers *other officers* as may be
5 appointed in accordance with the Canons or By-Laws. The Presiding Bishop of the Church shall
6 be the President of the Society; *one Vice President shall be the person who is the President of the*
7 *House of Deputies; and the one Vice President shall be the person who is the Vice President*
8 *Executive Director* of the Executive Council; ~~and shall have such powers and perform such duties~~
9 ~~as may be assigned by the By-Laws.~~ The; *the* Treasurer shall be the person who is the Treasurer
10 *Financial Officer* of the Executive Council.; ~~The~~ *the* Secretary shall be the person who is the
11 Secretary of the Executive Council, ~~and shall have such powers and perform such duties as may~~
12 ~~be assigned by the By-Laws.~~ The other officers of the Society shall be such as are provided for by

13 the By-Laws thereof of the Society. The tenure of office, compensation, powers, and duties of the
14 officers of the Society shall be such as are prescribed by the Canons and by the By-laws of the
15 Society not inconsistent therewith.

16 This Resolution shall be effective as from the date of adoption.

Explanation

This amendment conforms the Constitution of DFMS to the proposed changes to the Executive Council, provides for offices which could be created, such as an Executive Vice President, as well as Assistant Secretaries and Treasurers, and removes redundant language.

Resolution A191 Amend DFMS Constitution and Conform By-Laws

1 *Resolved*, the House of _____ concurring, That, pursuant to Canon I.4. ARTICLE IV. (p. 27),
2 this General Convention respectfully requests that the Board of Directors of the Domestic and
3 Foreign Missionary Society promptly take appropriate action under the Statutes of the State of
4 New York to amend the Constitution of the Society and to conform the By-laws of the Society to
5 the revision of Canon I.3, ARTICLE III.

6 This Resolution shall be effective as from the date of adoption.

Explanation

In order to amend the Society's Constitution as a matter of law and record, a Certificate of Amendment must be executed and filed in the State of New York.

VIII. PROVINCES

As the principles and proposals for restructuring stated above evolve, much more will be expected and required of the provinces, networks within the provinces, and networks between and among provinces and dioceses. At this time, SCS makes no recommendations as to any generic changes in the provincial structure and suggests that any such changes await the legislative outcome of action on this report and the church's common experience arising therefrom.

Note: End of Structure Commission Report on 1994 A038a. Appendices A&B appear at the end of the SCS Blue Book Report.

LEGISLATION PROPOSED BY THE COMMISSION

Resolution A192 Amend Canon I.1.2(o): Delete Joint Commission Reference

1 *Resolved*, the House of _____ concurring, That Canon I.1.2(o) be deleted (p. 17):

2 (o) There shall be the following Joint Commissions:

3 (1) A Joint Commission on Aids

STRUCTURE

Explanation

Resolution A128a of the 1994 General Convention established an AIDS Commission of the Executive Council and not as a Joint Commission of the General Convention. Accordingly, an amendment of the Canons is necessary to delete the reference to a Joint Commission on AIDS.

Resolution A193 Amend Canon I.1.1(b) Chancellor to the President of the House of Deputies

1 *Resolved*, the House of _____ concurring, That Canon I.1.1(b) be amended by the addition of
2 the following at the end of clause (b) thereof (p. 11):

3 *The President may also appoint a Chancellor to the President, a confirmed adult communicant of*
4 *the Church in good standing who is learned in both ecclesiastical and secular law, to serve so*
5 *long as the President may desire, as counselor in matters relating to the discharge of the*
6 *responsibilities of that office.*

Explanation

The commission proposes that canonical provision be made for a Chancellor to the President of the House of Deputies to provide legal and canonical assistance. This provision mirrors that of the Chancellor to the Presiding Bishop.

Resolution A194 Amend Canon I.1.8: Expenses for Chancellor to the President of the House of Deputies

1 *Resolved*, the House of _____ concurring, That Canon I.1.8. be amended to read in part as
2 follows (p. 20):

3 Sec. 8. The General Convention shall adopt, at each regular meeting, a Budget to provide for
4 the contingent expenses of the General Convention, the stipend of the Presiding Bishop together
5 with the necessary expenses of that office, the necessary expenses of the President of the House of
6 Deputies including the staff, *the Chancellor to the President* and Advisory Council required to
7 assist in the performance of the duties and matters related to the President's office, and the
8 applicable Church Pension Fund assessments ...

Explanation

The commission proposes that canonical provision be made for the expenses of a Chancellor to the President of the House of Deputies. This provision mirrors that of the Chancellor to the Presiding Bishop.

Resolution A195 Amend Title V: General Provision as to Vacancies on Canonical Bodies.

1 *Resolved*, the House of _____ concurring, That Title V be amended by the addition of a new
2 Canon V.4. to read as follows (p. 132):

3 *CANON 4.*

4 *Of Vacancies on Canonical Bodies*

5 *Sec. 1(a) Except where the Constitution or Canons of the General Convention provide to the*
6 *contrary, the term of a member in any body of the General Convention consisting of several*
7 *members shall become vacant as follows:*

- 8 (1) upon absence from two successive regularly scheduled meetings of the body between
 9 successive regular meetings of the General Convention unless excused by the body;
 10 (2) upon inhibition, Admonition, Suspension, or Deposition of a Member of the Clergy
 11 then serving on the body;
 12 (3) upon the renunciation of the ministry of this Church by a Member of the Clergy;
 13 (4) upon the certification to the Presiding Bishop by the Advisory Committee as to the
 14 abandonment of the communion of this Church by a bishop pursuant to Canon IV. 9.;
- 15 (5) upon the certification by the Standing Committee as to the abandonment of the
 16 communion of this Church by a Priest or Deacon pursuant to Canon IV. 10.; or
 17 (6) for cause deemed sufficient by a two-thirds vote of all the members of the body.
- 18 (b) The term of any member specified to be filled by a Priest or Deacon shall become vacant
 19 upon that member's ordination to the episcopacy.
- 20 (c) The term of any Member of the Clergy specified to be filled by virtue of a provincial or
 21 diocesan canonical residence shall become vacant upon the change of canonical residence
 22 to another diocese or to a diocese in a different province, as the case may be.
- 23 (d) The term of any Lay Person specified to be filled by virtue of a provincial or diocesan
 24 residence or domicile shall become vacant upon the change of residence or domicile to
 25 another diocese or to a diocese in a different province, as the case may be.

26 This Resolution shall be effective as from the date of adoption.

Explanation

This addition to the Canons is intended to provide for the termination of membership on a body due to cause, ordination to the episcopacy, and a change in a member of the clergy's canonical domicile, or a lay person's change in residence or domicile where geographic representation is the intention of the requirement.

AUTONOMY ISSUES AND PROVINCE IX

Resolution A196 Amend Canon I.9.1: Revision of Province IX

1 *Resolved*, the House of _____ concurring, That Canon I.9.1. be amended as follows (p. 37):

- 2 The Ninth Province shall consist of the Dioceses of this Church in Colombia, the Dominican
 3 Republic, Ecuador, El Salvador, Guatemala, Honduras, ~~Mexico~~, Nicaragua, Panama and the
 4 Canal Zone.

Explanation

This amendment reflects the membership of the Ninth Province with the deletion of the autonomous diocese noted.

1991 General Convention Resolution A235a

Resolution A235a of the 71st General Convention requires that the Standing Commission on the Structure of the Church act on proposed autonomy for Dioceses in relation to this Church. The Diocese of Panama and the Canal Zone, El Salvador, Guatemala and Nicaragua are requesting autonomy from the Episcopal Church to form the new Iglesia Anglicana de la Region Central de America ("IARCA"). The Diocese of Honduras is also accompanying this process, but will not

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request autonomy at this time. This Standing Commission offers this report at the request of these Dioceses.

The commission has studied these materials made available to it in connection with this request for autonomy:

1. 1991 General Convention Resolution A235a and the time line for compliance.
2. Minutes of the Central American Covenant Committee meeting of December 5-6, 1995.
3. Letter dated June 13, 1996 from The Rev. Dr. Ian Douglas to Mr. Vincent Currie.
4. Report dated June 18, 1996 of the IARCA/PECUSA Covenant Meeting.
5. Draft of the Covenant dated June 19, 1996 between IARCA and ECUSA.
6. Copy of the Executive Council Resolution dated November 18, 1996 concerning autonomy for IARCA.

Based upon its review of these materials, the commission approves in principle the request to create the Iglesia Anglican de la Region Central de America.

The commission acknowledges the effort and commitment to this work by the Covenant Committee. To aid the implementation of the plan for autonomy, the commission recommends that the ECUSA membership of the Covenant Committee be expanded to include representatives from:

- The Office of the Presiding Bishop
- The Executive Council
- The Standing Commission on World Mission
- The Standing Commission on the Structure of the Church
- The Office of the Treasurer of General Convention.
- The Church Pension Fund

The expanded team will work with the Covenant Committee to coordinate and define the entire process for and the pathway to autonomy to be presented to the General Convention in 2000.

Consideration of Province IX

The autonomy of the Iglesia Anglicana de la Region Central de America will have a substantial impact upon the role, structure, and composition of Province IX. Inasmuch as upon the autonomy of IARCA the Ninth Province shall consist only of the dioceses of this Church in Colombia, the Dominican Republic, Ecuador, and Honduras, it is appropriate to consider the structure of the Ninth Province at this time in contemplation of the grant of autonomy.

Resolution A197 Province IX Task Force

- 1 *Resolved*, the House of _____ concurring, That a Task Force be created by the General
- 2 Convention consisting of representatives of the Dioceses of this Church in Colombia, the
- 3 Dominican Republic, Ecuador and Honduras, The Office of the Presiding Bishop, the Executive
- 4 Council, the Standing Commission on World Mission, and the Standing Commission on the
- 5 Structure of the Church to jointly study the structure and role of the Ninth Province following the
- 6 autonomy of the Iglesia Anglicana de la Region Central de America and make recommendations
- 7 thereon to the General Convention in 2000.

1994 - 1997 FINANCIAL REPORT

| | <i>1995</i> | <i>1996</i> | <i>1997</i> |
|--------------|-------------|-------------|--------------------|
| Appropriated | \$12,667 | \$25,437 | \$12,667 |
| Expended | \$25,176 | \$26,965 | \$8,500 (estimate) |

PROPOSED BUDGET AND BUDGET RESOLUTION

| | <i>1998</i> | <i>1999</i> | <i>2000</i> |
|----------|-------------|-------------|-------------|
| Meetings | \$21,000 | \$19,000 | \$8,500 |

Resolution A198 Standing Commission on Structure Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Assessment
- 2 Budget of General Convention for the expenses of the Standing Commission on the Structure of
- 3 the Church the sum of \$48,500 for the triennium 1997-2000.

SCS REPORT ON 1994 A038a: APPENDIX "A"

1994 GENERAL CONVENTION ACTIONS ON ALL SUBMITTED RESOLUTIONS

| | "A" | "B" | "C" | "D" | Total |
|---|-----|-----|-----|-----|-------|
| <i>Total Resolutions</i> | 144 | 38 | 37 | 140 | 359 |
| Concurrent Action by Both Houses | 102 | 21 | 13 | 61 | 197 |
| Resolution Rejected | 4 | 2 | 2 | 10 | 18 |
| Resolution Adopted by one House but Not Concurred | 1 | 1 | 2 | 1 | 5 |
| Resolution Discharged | 17 | 8 | 6 | 19 | 50 |
| Resolution Referred to Interim Body | 0 | 1 | 6 | 2 | 9 |
| No Action by One House | 10 | 2 | 8 | 16 | 36 |
| Finance Resolution subject to inclusion in Budget | 6 | | | 5 | 11 |
| Consent to Consecration of a Bishop | | 1 | | 2 | 3 |
| House of Bishops' Courtesy Resolutions | | 2 | | | 2 |
| House of Deputies' Courtesy Resolutions | | | | 18 | 18 |
| House of Bishop's Rules of Order Amendments | 1 | | | | 1 |
| House of Deputies' Rules of Order Amendments | 3 | | | 6 | 9 |

Total Resolutions Considered from all Sources: 359

Note:

"A" Resolutions are Resolutions of Interim Bodies, printed in the Blue Book.

"B" Resolutions are Resolutions submitted by Bishops under the Rules of Order of the House of Bishops.

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“C” Resolutions are Resolutions submitted by Provinces and Dioceses under the Rules of Order of the House of Deputies.

“D” Resolutions are Resolutions submitted by Deputies under the Rules of Order of the House of Deputies.

SCS REPORT ON 1994 A038a: APPENDIX “B”

INTERIM BODIES OF THE EPISCOPAL CHURCH

Committees, Commissions, Boards and Agencies, 1994-1997

Standing Commissions

- On Constitution and Canons
- On Ecumenical relations
- On Evangelism
- On Health
- On Human Affairs
- Standing Liturgical Commission
- On the Church in Metropolitan Areas
- On Church Music
- On Peace with Justice
- On the Church in Small Communities
- On Stewardship and Development
- On the Structure of the Church
- On World Mission

Joint Standing Committees

- On Nominations
- On Planning & Arrangements
- On Program, Budget and Finance

Boards and Agencies

- The General Board of Examining Chaplains
- The Church Deployment Board
- The Board of Trustees for the Church Pension Fund
- The Executive Council
- The Board of Trustees for the General Theological Seminary
- The Board for Theological Education
- The Board of Archives of the Episcopal Church
- The Council for the Development of Ministry
- Forward Movement Publications

Committees Reporting to General Convention

- Committee on Continuing the Dialogue on Human Sexuality (B012a)
- Joint Nominating Committee for the Election of the Presiding Bishop
- Committee on Sexual Exploitation (A063)

Committees Reporting to Executive Council

- Commission on HIV/AIDS (A128a)
- Justice Peace and Integrity of Creation
- Economic Justice Implementation Committee for 1995 (D124)

Environment Working Group (A041a)
 Jubilee Working Group (A082)
 Anti- Racism Working Group (A047)
 Committee on the Status of Women (A049)
 Dialogue Committee on Canon III.8.1 (C004sa)
Committees Reporting to the President of the House of Deputies
 President of the House of Deputies Advisory Council
 Committee on the State of the Church
Committees Reporting to the Presiding Bishop/House of Bishops
 House of Bishops Council of Advice
 House of Bishops Committee on Pastoral Development

ENDNOTES

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- ¹ As used in this Report, “Interim Bodies” shall mean all Standing Commissions and Joint Commissions established by the General Convention and/or the Canons, and all other such bodies established or whose establishment is directed by Resolution of the General Convention and/or the Executive Council (other than internal committees established under the By-Laws of the Executive Council and/or Domestic & Foreign Missionary Society).
- ² Edmond L. Browning, “Varieties of gifts, but the Same Spirit,” *Episcopal Life*, June 1996, p. 18.
- ³ In addition to the citation of the Constitution, a Canon or Rule of Order in a proposed Resolution, the page of the Constitution and Canons 1994 is also cited for ease of reference.
- ⁴ “A Report on the Executive Council Mission Discernment Retreat Proceedings,” The Executive Council ECUSA, 1992, p. 9.
- ⁵ *Idid*, p. 10
- ⁶ *Ibid*, p. 12
- ⁷ As used in this Report, “national church staff” shall mean those positions staffed and operating for example in the program and other areas of the church primarily at the Church Center and also in satellite offices.
- ⁸ See for example: Journal of the General Convention, 1964, pp.312-313
- ⁹ In keeping with the revisions as to Titles III and IV substituting “Priest” for “Presbyter”, the canonical proposals in this Report will make the same revisions.
- ¹⁰ As used in this Report, “agencies” or “church agencies” shall mean independently established and/or incorporated entities allied and affiliated with the church, for example: the several seminaries, the Episcopal Church Foundation, Episcopal Church Building Fund, Presiding Bishop’s Fund for World Relief.
- ¹¹ Henry Davies, “The Future of the Episcopal Church in America,” *Anglican Theological Review* IX (July 1926) 1:10-12.
- ¹² W. Appleton Lawrence, *Parsons, Vestries and Parishes*, The Seabury Press, New York, 1964, p.40.
- ¹³ Roland Foster, *The Role of the Presiding Bishop*, Forward Movement Publications, Cincinnati, 1982, p. 114.

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¹⁴ Ibid, Foster, p. 23.

¹⁵ Journal of the General Convention, 1982, p.C-36.

¹⁶ Op. cit. "A Report on the Executive Council Mission Discernment Retreat Proceedings," p. 10.

¹⁷ Article I of the Constituion of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. (See Canon I.3. p. 26)

THE BOARD FOR THEOLOGICAL EDUCATION

MEMBERSHIP

The Rt. Rev. Frank Allan (Atlanta) 1997, *Chair*
Dr. Harold H. Brown (Maine) 1997
The Rev. Dr. Edward de Bary (Mississippi) 1997
The Rev. Deborah Dunn (Los Angeles) 2000
Dr. Linda L. Gaither (New Jersey) 2000
Dr. Harley Henry (Minnesota) 1997
The Rt. Rev. David C. Jones (Virginia) 2000
The Very Rev. Durstan McDonald (Texas) 2000
Dr. Warren C. Ramshaw (Central New York) 1997, *Vice Chair*
The Rt. Rev. Creighton Robertson (South Dakota) 2000
The Rev. Kathleen Sams Russell (Maryland) 1997
The Rt. Rev. Robert Shahan (Arizona) 1997
Dr. Salme Harju Steinberg (Chicago) 2000
Ms. Helena Valentine resigned.
The Rev. David Wolf (Virginia) *Seminarian* 2000
The Rev. Max Wolf (Rhode Island) *Seminarian* 2000
The Rev. Preston T. Kelsey, II, *Executive Director* resigned.
The Rev. John T. Docker, *Administrator*
Ms. Molly Shaw, *Assistant*

Board representatives at General Convention

Bishop Frank Allan and Deputy Harold H. Brown are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE BOARD'S WORK

Introduction

The Board for Theological Education (BTE) is part of the Professional Ministry Development Cluster (PMD) in the Presiding Bishop's Office. In addition to the activities that will be described in greater detail in this report, the Board has been active during this triennium in the following areas:

- The BTE explored and worked on pilot projects for distance learning in theological education, for continuing education of clergy and laity, and for persons seeking ordination who do not have access to one of our Episcopal seminaries. Particular attention was paid to the use of electronic communications technologies.
- Support has continued for seminarians with lay vocations by offering scholarship assistance to attend the conference of the National Network of Lay Professionals.
- The BTE continues to be active in the work of the Council for the Development of Ministry (CDM). During this triennium Dr. Harold H. Brown represented the BTE on CDM. The Executive Director reported on the work of the Board at provincial meetings of Commissions

THEOLOGICAL EDUCATION

- on Ministry (COMs) sponsored by the CDM and members of the Board attended COM meetings in late 1996 and 1997.
- The BTE sponsored conferences with the Province VIII COM network and the Coalition of Dioceses for Intercultural Ministry Development to focus on the perspectives, principles, and difficulties of training persons for ordination other than through the traditional, residential, three-year seminary track. At the 1995 Conferences, fourteen dioceses brought case studies of their alternative training programs and five presented their models for discussion. The 1996 COM meeting continued the dialogue and raised the question, "How effective have the traditional and alternative theological institutions been in reaching and sustaining leadership for the varieties of ministries in the province?" The dialogue increased both awareness and creativity among the participating dioceses and seminaries about alternative theological education for ethnic and indigenous groups.
 - The BTE continues to support the Fund for Theological Education with a \$5,000 annual grant. This fund, now administered by the Association of Theological Schools, provides scholarship aid to seminarians.
 - The BTE now has a "page" on the Word Wide Web: <http://www.bte.nwu.edu> which gives information on each of the Episcopal Seminaries and is updated regularly.
 - The Staff and Officers of the BTE, CDM, and the Board for Church Deployment met yearly during the triennium to discuss common areas of interest and concern in order to avoid duplication of efforts, and to further collaboration between the three bodies.

Following the election of the Rev. Canon Richard S.O. Chang as Bishop of Hawaii, the Presiding Bishop asked the Rev. Preston T. Kelsey, II to become his, and the Chief Operating Officer's, Assistant. The Chair appointed a committee to search for a new Executive Director of the BTE. The Committee, after consultation with the Chief Operating Officer, and with the approval of the Chair, recommended that the Presiding Bishop appoint the Rev. John T. Docker, D.Min., Coordinator of the Professional Ministry Development Cluster, and Staff Officer for the CDM, as Administrator of the Board until the end of the triennium. Ms. Molly A. Shaw, M.P.A., will continue as Assistant with additional responsibilities. At its October meeting, the Board expressed its gratitude to the Rev. Preston T. Kelsey, II, for his ministry as Executive Director of the BTE over the past twelve and a half years.

The One Percent Report

The church community has a clear financial obligation to support theological education and ministries training. Resolution A125 of the 1982 General Convention called for congregations to contribute one percent of their Net Disposable Budgeted Income (NDBI) to one or more of the eleven accredited Episcopal seminaries. This support is vital to the protection of the unique educational resources which sustain the richness of the Anglican tradition in the education and training of future teachers and scholars and lay and ordained ministers.

In view of the BTE's statement on the present crisis in Episcopal theological education, the Board urges parish leaders, clergy and bishops to reaffirm their collective commitment to the seminaries. Although there has been some generous support in the past, the most recent figures reveal a decline in contributions to only 0.29% of the total NDBI in 1995 when parishes and dioceses contributed \$3,044,767 to support the eleven seminaries, and \$412,025 to other theological

institutions. It is imperative that the church community strive to increase significantly its response to the one percent resolution.

Resolution A199 One Percent of Net Disposable Budgeted Income for Theological Education

- 1 *Resolved*, the House of _____ concurring, That this General Convention reaffirm the
2 commitment of this church to theological education through the contribution of one percent of Net
3 Disposable Budgeted Income of each congregation and ask each congregation to make one percent
4 for theological education a high priority of their stewardship, so that by the 73rd General
5 Convention all congregations of the Church are participating.

The BTE is pleased to salute the following dioceses for their strong stewardship in generously supporting theological education. In 1995 the top ten supporting dioceses were:

| | | | |
|----------------------|------|--------------------|------|
| Central Pennsylvania | .84% | North Carolina | .65% |
| Northwest Texas | .78% | Springfield | .57% |
| Eau Claire | .72% | Quincy | .54% |
| Nevada | .72% | Central Gulf Coast | .53% |
| Mississippi | .72% | Rio Grande | .51% |

The Episcopal seminaries, their boards, faculty, and students join the BTE in expressing gratitude to all parishes and dioceses for their continued financial support.

Theological Education Sunday

Prior to the passage of the one-percent resolution, for many years students and faculty from the seminaries visited parishes annually on Theological Education Sunday, preaching and sharing in fellowship with congregations. These yearly encounters created and sustained understanding and support for the recruitment, training, and deployment of the clergy, as well as creating bonds of loyalty between seminaries and parishes.

When the one-percent resolution was adopted in 1982, the BTE envisioned that Theological Education Sunday would continue as an essential part of the relationship between congregations and seminaries. Unfortunately this appointed day has been discontinued, thus weakening our collective sense of commitment to the support of the seminaries. The BTE asks the General Convention to direct the Presiding Bishop to reinstate a designated Theological Education Sunday, particularly in view of the need to reaffirm support of the one-percent obligation.

Resolution A200 Theological Education Sunday

- 1 *Resolved*, the House of _____ concurring, That this General Convention requests the
2 Presiding Bishop to designate one Sunday each year as Theological Education Sunday, to be
3 observed at that time or some other appropriate day by all congregations as an occasion for
4 describing and explaining the work of the Episcopal Seminaries and other programs for
5 theological education.

Theology and Electronic Technology

The BTE pursued its work, begun during the previous triennium, by encouraging the continuation of Seminary Consultation on Theology and Technology (SCOTT) which provides information to

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the various seminaries about what is available and possible. The seminaries are making progress in developing their use of computers and other electronic technology for administrative and educational purposes; however, much more needs to be done to provide equipment and training in the use of that equipment if seminaries are to maintain their excellence in the electronic age. The opportunity presented by technology will require a concerted effort to develop cooperation between seminaries.

The Board recommends that the seminary deans continue to pursue the objectives of SCOTT by seeking funds from the BTE and other appropriate national church bodies or from other granting agencies.

Theological Education Statement

For the last ten years, the BTE, under the provisions of the Title III Canons, has been monitoring seminary enrollments, age, gender, and ethnic data, student costs and seminary expenditures, together with other seminary data. Yearly reports of the Board's findings have been circulated widely in the church. Increasingly, the information gathered has moved the Board to feel anxious about the welfare and future of the seminaries. Consequently, in this triennium, it has prepared a statement of its findings and conclusions, to bring the attention of the whole church to the present and future status of theological education in the Episcopal Church. As the single agency of the church with detailed knowledge of the eleven seminaries and their situations, the BTE has a commitment to these seminaries and an obligation to the church to express the Board's concerns for the future of theological education in the Episcopal Church. The preparation of this statement is one of the principal undertakings of the BTE in this triennium and the Board commends it to serious consideration by the entire church.

Statement on Theological Education in the Episcopal Church

The Board for Theological Education oversees the relationship between the Episcopal church and the institutions and programs which provide theological education for both lay and ordained people in the service of the church's mission. In our view, that relationship is altering rapidly and radically as both the Church and institutions of theological higher education are being transformed by cultural and economic forces.

At the same time, the Episcopal Church needs to act swiftly and decisively to meet its needs for theological education in the next century. By the year 2015, the church must find successors for 5,000 (60%) of today's active clergy. What the church is turning toward in meeting this challenge is uncertain, but it has seemed to be turning away from its established seminaries.

The established seminaries are today at risk because of their history, geography, and the absence of a consistent relationship with the church at large and its dioceses. In the present situation the seminaries are attempting to meet the church's need for theological education in terms of their own differing orientations and situations, while responding to "market forces" and emerging opportunities for the development of new programs. But a shortage of students and resources keeps them very vulnerable in this struggle to remain viable.

In our view, the overall church community is largely uninformed about the established system of theological education and the changes taking place in it.

A). The system of theological education for Episcopal clergy and laity in the United States consists of several different, but seldom adjoining paths:

- Eleven established, self-funded Episcopal seminaries form the backbone of the system.
- There is also a wide range of independent diocesan programs.
- The church also uses various non-Episcopal seminaries and programs that attract Episcopal students.

These various programs blend traditional graduate, professional, applied, and formative education.

B). At present, the church's seminaries and other resources for theological education are dispersed haphazardly in ways that no longer make geographic or economic sense. The scattered nature of these resources makes them less effective, less economically viable, and sometimes, inaccessible to prospective students, especially minorities.

C). The eleven Episcopal seminaries are small and many are growing smaller. Taken together, they contain only 155 full-time faculty who serve 1100 students, 600 of whom are in the ordination track creating a very low 7 to 1 student-faculty ratio, almost unmatched in higher education. As separate institutions, they are continually challenged to serve the mission of the church within the limitations imposed by their small size and high fixed costs.

D). The high and rising cost per student of theological education prompts serious stewardship questions for the boards of trustees of our seminaries. While income from endowment and parish contributions subsidize a large part of the present cost, declining enrollments, higher operating costs, and debt reduction impose a severe strain on available resources and cause most of our seminaries to operate at a deficit. This strain is increased by declining support of the One Percent Program. In 1993 financial support from congregations came to 37% of the amount a fully supported One Percent Program would have realized. In 1994, it was only 31%.

E). Most candidates for theological education leading to ordination are first selected by their diocese. Dioceses are sending candidates to seminary who vary widely in preparation, experience, and aptitude for the theological education they seek. Furthermore, over the last twenty-five years, the average age of students entering seminary has risen from 27 to 40. The consequences of this last development have yet to be understood fully by the church or by the seminaries.

F). Institutions of higher education, including seminaries, face fundamental changes in the next two decades. Economic factors increasingly influence the available choices for bishops, dioceses, students, and seminaries. These decisions shape the community life of seminaries. We can no longer assume the traditional pattern of a

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three year residential theological education in an established seminary as the context for ministry formation for everyone.

Many acknowledge that Episcopal theological education has reached a crisis. This crisis and the manifold changes precipitating it need not, in themselves, discourage us in meeting the challenge of educating the church for the opening decades of the next century.

However, in its role in meeting that challenge the existing system of theological education depends heavily on the disconnected actions of the various dioceses and their commissions on ministry. The cumulative consequences for the seminaries and other programs of theological education of the many decisions made at the diocesan level are seldom evident to those who make them the bishops and the commissions on ministry. In the absence of any church-wide coordination and monitoring of these decisions, the system falls victim to the “survival of the fittest” in the educational marketplace. In addition, there is little public awareness or communication about these developments and their consequences. The seminaries themselves cannot individually or collectively amend the situation.

Educational institutions, though rooted in the past, must look to the future to fulfill their mission. At the same time among the eleven seminaries there has been little cooperation or dialogue beyond expressions of concern about the present situation.

In the long run, without a stable institutional and scholarly basis for providing the theological core of the education of clergy and scholars, how can the church maintain quality theological education? If some of the existing Episcopal seminaries fail, how can the richness and diversity central to the Anglican tradition be sustained and nurtured? Or can the church's needs for theological education be assigned to non-Episcopal theology schools or to unaccredited local programs?

The Board for Theological Education urges the church to recognize the present perilous state of theological education and to act to redress it. In particular, it strongly recommends that the church communicate these issues clearly and realistically to all its agencies and providers of theological education as well as commissions on ministry, seminaries, diocesan programs and to individual clergy and lay persons.

The statement has been shared with the bishops of the church and the seminary deans. It has served as an agenda for discussions among both groups. In addition, the BTE has been in conversation with various Commissions on Ministry (COMs), with seminary boards of trustees, with seminary faculty, and with diocesan officers.

Continuing Education of Clergy

Continuing education for clergy is a concern for the whole church. The church signifies its importance through the sacraments and its canons. It is there in the Ordinal. At the examination in the ordination to the priesthood, the bishop asks the ordinand,

Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

To which the ordinand makes this vow,

I will.

It is there in the Canons. Canon III.31 establishes a Board for Theological Education of the General Convention. One of its duties is “To promote the continuing education of the Clergy” [Canon III.31.2.(f)].

The Canons have also established in every diocese of the church a Commission on Ministry [COM]. One of the duties of COMs is “promoting the continuing education of the Clergy and Lay Professionals employed by the Church [Canon III.2.2.(d)].

Like other professionals - doctors, lawyers, academicians - clergy acknowledge that their graduate education programs, however complete and comprehensive, cannot sustain them for the entirety of their professional lives. Periods of continuing education in short courses or special studies renew and revive earlier learning and introduce new topics, skills, and points of view not known or available previously. Wide varieties of continuing education programs have been offered in the past and are being offered currently. However, the proportion of clergy availing themselves of such opportunities appears to be low according to informal reports from diocesan sources.

Resolution A201 Continuing Education of Clergy

1 *Resolved*, the House of _____ concurring, That a new Canon 15 be added to Title III as
2 follows (subsequent Canons to be renumbered):

3 **CANON 15**

4 *Continuing Education for Clergy*

5 *Sec. 1. Clergy employed by this Church shall participate on a regular basis in programs of*
6 *continuing education, involving a minimum of 36 hours of continuing education annually, and*
7 *parishes shall recognize both the obligation and opportunity of clergy to do so.*

8 *Sec.2. Such programs must be approved by the Ecclesiastical Authority.*

9 *Sec.3. Arrangements for time and tuition costs of continuing education are a responsibility*
10 *shared, in appropriate proportions, by the diocese, parish and the clergy member, as determined*
11 *by the Ecclesiastical Authority.*

12 *Sec.4. Evidence of successful participation in continuing education shall be kept by the member*
13 *of the clergy, and recorded by the Ecclesiastical Authority. Evidence of successful completion of*
14 *continuing education programs is normally required to establish eligibility to be called to a cure*
15 *or appointment to positions in the Church.*

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Explanation

This legislation serves three purposes:

- (a) to encourage clergy to continue their training through their professional lives for their own benefit and that of their congregations;
- (b) to establish a standard of expectation for dioceses and parishes to stimulate and support opportunities for post-seminary education of the clergy; and
- (c) to provide a means of funding clergy participation in these programs and a responsibility for maintaining records of successful completion of 36 hours of continuing education.

This legislation proposes an annual standard for continuing education, and states the benefits of participating in these programs when clergy are considered for new positions or situations in the church.

Conant Fund

Grants from the fund established by John Schubael and Mary McLaren Conant are for the improvement of theological education and are awarded to support research, writing, and course development undertaken by a faculty member at one of the recognized Episcopal seminaries in the United States. This triennium, acting on the recommendations of its screening committee composed of a representative of the Board and three representatives of the seminaries, the BTE awarded a total of \$212,519 in grants to thirty-seven faculty. The maximum amount of each award this triennium has been \$8,500. Successful applications were submitted from ten of the eleven seminaries, and seven of the seminary faculties received between three and six grants each during the triennium.

At the April, 1995 meeting the BTE appointed a subcommittee to consider changes in the types of grants and the application process. As a result, at its October, 1996 meeting the Board approved new guidelines and procedures and established two types of grants:

- incentive grants of \$4,000 (one month) or \$8,000 (two months) to free a faculty member for writing, research, and/or innovative course development; and
- travel and subsistence grants of up to \$8,000 to enable a faculty member to visit libraries, research centers, other seminaries, or other locations where materials and/or persons needful for the project are located.

The subcommittee also recommended that the BTE consider making some of the additional income in the Conant Trust Fund available to support projects involving collaboration between seminaries and their faculty. Current value of the fund is approximately \$1.7 million with available funds of approximately \$138,000.

The screening committee for Conant Grants during this triennium was composed of the Rev. Deborah Dunn representing the BTE, and the following seminary representatives: the Rev. Dr. Charles Henery (Nashotah House), the Rev. Dr. Lloyd Patterson (Episcopal Divinity School), and the Rev. Dr. Frederick Schriver (General Seminary).

Response to Structure Report

The proposed changes in the Canons made by the Standing Commission on Structure of the Church affect the BTE in significant ways which have been discussed at length by the Board. Specifically, the proposal intends to combine the functions of the BTE with those of the CDM and

the Board for Church Deployment (BCD) into a single unit, to be called the Standing Commission on Ministry, with a membership of 24 members: twelve clergy and twelve lay persons. The BTE serves both as an advocate for the seminaries to the church and a link between and among the seminaries themselves. No other agency in the church has this function.

The BTE expresses concerns with the proposed Standing Commission on Ministry in the following areas:

- (1) *Expert Knowledge*: The variety of policy matters and decisions to be made by a smaller number of persons in the proposed combined arrangement implies that members of the new Standing Commission on Ministry will have to be made up of persons familiar with the several areas of the Commission's work. Such persons will need to be, in one way or another, experts on the range of matters the Commission will address.
- (2) *Loss of Representation*: If the new Standing Commission requires prior expert knowledge of the range of areas as they are now considered by the present three groups, and as well requires a radically reduced membership, the variety of persons, especially lay persons, who previously represented dioceses, provinces, or special interests will probably not be able to be included. An especial loss to the BTE in this joint merger will be the representation by two seminarians, each appointed for a three year term, and the place on the Board currently reserved for a dean of one of the Episcopal seminaries. These persons bring the BTE a special knowledge of theological teaching and learning in our seminaries.
- (3) *Lay Ministry*: One of the present obligations of the BTE is "...to assist in programs of Lay theological education" [Canon III.31.2.(f)]. However, the tasks undertaken by the BTE in recent years have focused almost entirely on the training of those preparing for the ordained ministry. Little or no systematic attention has been given to lay theological education. With a dramatically smaller membership on the proposed Standing Commission to address the three complex areas of ministry of the BTE, CDM, and BCD, it seems even less likely that lay theological education will be considered or implemented by the proposed Commission.

On balance the BTE supports the main directions of the structure commission and endorses the intention to combine the boards which now, separately address the issues of ministry. We recommend that the name of the proposed group be changed to the Standing Commission for Ministry Development and that provision be made for Provinces and other forms of representation in its membership.

Title III Seminary Report

Canon III.31.2.(d). requires the BTE "to compile and present to each regular meeting of the General Convention both a complete statistical report of educational and financial data, and a statement of mission and goals, and progress in fulfilling them, for each of the several accredited Seminaries, and as far as possible, for other institutions for the training of persons for Holy Orders." 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?

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Berkeley Divinity School at Yale

I. Twenty-five years ago, the Berkeley Divinity School and the Yale Divinity School agreed to affiliate. The affiliation makes available to Episcopal students at the Yale Divinity School the rich academic resources of a major research university and the distinctive priestly formation characteristic of the Anglican tradition that the Berkeley Divinity School provides. In order to further this priestly formation, Berkeley has developed the Annand Program in Spiritual Formation which offers courses designed to introduce students to the various forms of Christian prayer and the various disciplines which give shape to the Christian life. The program also makes spiritual directors available to all students who wish to find them. Furthermore, Berkeley has developed a program of professional studies that concentrate on the particular skills necessary for congregational development and management.

II. The past three years have been a period of rapid development. Berkeley has managed to increase its endowment by one-third and has therefore managed to cut its deficit substantially. The past three years have also seen an enormous strengthening of our Board of Trustees. We have now a Board actively involved in the governance of the school - one whose knowledge of the challenges facing our seminaries is extensive. We have also strengthened our program in priestly formation by instituting a three-year program that complements the academic program of the Yale Divinity School by focusing on vocational discernment, spiritual formation, and professional skill. Through all these programs, we seek in various ways to develop capacities for leadership.

III. The next three years will see major developments in the history of Berkeley. Yale University plans to rebuild its Divinity School plant. As plans now stand, Berkeley will sell its present building and lease a space that is being designed with it in mind in the new facility. The Berkeley portion of the rebuilt plant will include a chapel, offices, classrooms, and meeting room. We also will call two new professors--one in Liturgics and one in Anglican Theology and History. In addition, our goal is to increase our endowment by \$10 million.

Bexley Hall

I. The distinctiveness of Bexley Hall resides in its ecumenical setting at the Colgate-Rochester Divinity School. Students study and worship each day alongside a mix of students from traditional liberal Protestant churches, from African-American churches, and from the Roman Catholic Church. Besides the ecumenical identity, the Divinity School has chosen especially to emphasize justice ministries and a structured conversation between classical theology of the European/American tradition and the liberation theologies of the black church and feminism.

II. Anglican identity is strong in such a setting through our emphasis on the daily recitation of the Divine Office and our general emphasis on spiritual direction. The increased focus on the Eucharist and personal prayer as the center for doing theology marks Bexley's attempt to reappropriate the best of the Catholic tradition within Anglicanism while remaining true to the prophetic nature of our identity.

III. Currently, the Board of Trustees is overseeing a self-study to determine how Bexley may best meet the future needs of its constituency, both lay and ordained. The hope is that we shall retrieve our original "frontier" spirit so as to position ourselves best for the church of the next century.

Church Divinity School of the Pacific

I. The Church Divinity School of the Pacific is increasingly aware of its location as the Episcopal Church's only seminary in the West and on the Pacific Rim. As a new century approaches, CDSP continues to seek creative avenues to theological education that affirm the diversity of the region and its churches, collaborate with dioceses and other church agencies in working towards excellence in ministry development and spiritual formation, and deepen our ties with other faith communities through the Graduate Theological Union, a consortium of nine seminaries of which CDSP is a part.

II. Since the last General Convention, CDSP has elected and installed a new President and Dean. Donn F. Morgan is the first layperson to head an Episcopal seminary. Arthur G. Holder succeeded him as Dean of Academic Affairs. It has also inaugurated the Center for Anglican Learning and Life to make the resources of the seminary more widely available to the church at large through a number of new initiatives, including on-line continuing education programs. A new D.Min. degree program, offered in conjunction with the Pacific School of Religion, was begun in 1995.

III. In the next three years, CDSP plans to continue exploring ways to broaden its programming. We are working with Province VIII to encourage younger persons to consider theological education as an option. A new Director of Field Education will join the faculty next year. Finally, the Board of Trustees will be considering significant capital improvements, including adding parking facilities and alterations to its residence hall and guest house.

Episcopal Divinity School

I. With the support of an outstanding and diverse faculty, staff and student body, Episcopal Divinity School provides an intellectually rigorous climate. Access to the courses and libraries of Boston Theological Institute schools and Harvard University exposes our students to the best in theological education. Our competency-based curriculum - for which we received commendation from the Association of Theological Schools - allows students to plan their own course of study with close consultation and approval from faculty. Three program *foci*: of congregational studies; feminist liberation theologies; and Anglican, global and ecumenical studies prepare students well for lay and ordained ministry. We take our commitments to equality, anti-racism, justice, and community-building seriously.

II. We completed automation of our library catalog and improved communications and computer technology throughout the school. The growth of our Congregational Studies program increased our ability to prepare and support people in ordained and lay ministries. In 1995 we held a major visioning conference of trustees, faculty, students, staff, and friends of EDS to clarify our values and mission. This is currently guiding our strategic planning as we prepare for a new millennium.

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III. We will soon fill the Otis Charles Chair in Applied Theology with a distinguished scholar/practitioner. We are working to become a more diverse, multicultural, anti-racist institution. The Doctor of Ministry program is reconfigured to align with the School's *foci* and be more flexible and accessible. We are updating our communication links with the off-campus world. We will soon undertake a major gifts campaign.

Episcopal Theological Seminary of the Southwest

I. The mission of the Seminary of the Southwest is to educate leaders for the church who can make disciples among all nations, that is, to invite and enable others to live into the baptismal covenant, to proclaim the good news of Jesus Christ in word and example, to persevere in resisting evil, to seek justice and peace, and to honor the dignity of every person.

This mission statement was adopted by the Board of Trustees in May, 1996, and represents a shift from maintenance to mission. Building on our strength in ministry to the gathered community, our focus is now on the baptismal covenant and mission to the disaffiliated and the unchurched. We continue our dual emphasis on Hispanic ministry and the incorporation of a cross-cultural dimension throughout the required curriculum.

II. We have initiated a new program in lay theological education, the Master of Arts in Pastoral Ministry. There are three tracks in this program: lay ministry, spiritual formation, and pastoral counseling. Classes are held on Tuesday evenings and alternate weekends to meet the needs of people who are working.

III. In the summer of 1998 we will initiate certificate programs for lay persons in several areas, including Christian education and lay ministry. In the next three years we will continue to expand our ecumenical degree program in lay ministry, the M.A.P.M. We will hard-wire our campus for educational technologies and initiate off-campus programs in theological education. We will also initiate a major capital campaign to support these initiatives and to increase our scholarship funds.

General Theological Seminary

I. Programs of educational formation at the General Theological Seminary are distinctive in that they are:

- a) grounded in a Benedictine residential community life comprised of study, worship, service, and hospitality;
- b) centered in a rigorous academic orientation that is influenced by the presence of the only Th.D. program among the Episcopal seminaries;
- c) influenced by General's unique Center for Christian Spirituality, the College for Bishops, and the Center for Jewish-Christian Studies and Relations; and
- d) occur within the context of New York City with its rich cultural, artistic, ecclesial, political, and interfaith resources.

II. General's accomplishments over the past three years include an increased M.Div. enrollment resulting from a new overall institutional momentum as well as the successful beginning of the

revision of the M.Div. curriculum, a strengthened Th.D. program, the establishment of the College for Bishops, a new partnership with the School of Theology of the University of the South in the collaboration between the Parish Development Institute and the Church Development Institute, and the upgrade of General's facilities to support strengthened programs.

III. Over the next three years, General will implement a board-approved strategic plan which will be grounded in a reaffirmation of the seminary's historic commitment to the formation of priests and scholars within its New York City Chelsea location. Additionally, the plan will provide for the strengthening and expansion of other programs in a coherent way around this core. These plans include a continued upgrade of our M.Div. and Th.D. programs, the expansion of the College for Bishops, the addition of appropriate new degree programs and non-degree offerings for all orders of ministry, stronger communication and marketing efforts of all programs, continued emphasis on fund-raising and development and the continual upgrade of the seminary's facilities to support its programs.

Nashotah House

I. The Nashotah House campus provides a quiet, retreat-like atmosphere, conducive to focused prayer and intense study, and is also an ideal location for families with children. Nashotah's married student housing is modern and attractive and the local schools are excellent. The primary mission of the House is the formation of priests for parish ministry. Believing that the focus of formation must be a continually deepening relationship with God, we expect our students to attend daily Morning and Evening Prayer and Holy Eucharist. A comprehensive and rigorous core curriculum provides a rounded preparation in all of the disciplines of theology. Integrated into the curriculum are practical and experiential courses, for the development of particular ministry skills.

II. A review of the Master of Divinity curriculum brought changes in two areas. In the pastoral theology curriculum new courses in Christian education and congregational ministry have been added. In response to the challenges of a rapidly changing social environment, the course work in ethics and moral theology has been expanded and a new course in apologetic theology has been added to the curriculum. The first summer School of Evangelization was offered in 1995, with an intensive one week experience. Expanded to two weeks in 1996, the School is open to clergy and laity. The Trustees established a new faculty chair, the Michael and Joan Ramsey Chair of Theology, and a new faculty appointment was made in ascetical and historical Theology. An ordained Pastor in the Evangelical Lutheran Church in America has been appointed as head Librarian.

III. In the coming year, a new faculty appointment will be made in Parish Ministry. With the library nearing capacity, plans will proceed for funding and construction of additional space. Expansion of the School of Evangelization and continuing development of the summer Master of Sacred Theology program are ongoing projects. With the cost of education continuing to escalate, the financial pressures on seminary students are a major concern. The next academic year (1997-1998) will be the third year in which tuition has remained stable.

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The Protestant Episcopal Theological Seminary in Virginia

I. Virginia Seminary continues to be the largest of the eleven accredited Episcopal seminaries in the United States. Founded in 1823 to educate men for the ordained ministry, VTS now offers three master's degree programs to men and women who are preparing for positions of ordained and lay leadership in the church, as well as a D.Min. degree for those who have been in the practice of ministry at least five years. During the past triennium, students have come to VTS from all of the nine provinces of the Episcopal Church and from sixteen countries around the world. Approximately ten overseas students enroll each year.

II. In addition to the four degree programs offered, Virginia Seminary seeks to serve the church in a number of other ways. The Center for the Ministry of Teaching, a resource center for Christian education, offers workshops for Christian educators and publishes a newspaper several times a year. The Episcopal Children's Curriculum developed and written by the Center is used in nearly one-third of the Episcopal Churches in the US. In 1996 a new curriculum was completed for youth. The Center for Continuing Education with its two full-time faculty members, offers a variety of continuing education opportunities for clergy and laity.

Since the election of the Very Rev. Martha Horne as Dean and President in 1994, eight new faculty members have been appointed: the Rt. Rev. Mark Dyer, the Rev. Margaret McNaughton-Ayers, the Rev. Jacques Hadler, the Rev. John Yieh, the Rev. George Kroupa, Dr. Ellen Davis, Dr. Stephen Cook, and the Rev. Robert Burch.

III. Plans for the next years at VTS include the development of an Anglican Center as a resource for the greater Anglican Communion, a review and revision of current curricula, and a strategic planning process designed to help identify the needs of the church and to establish institutional priorities for a new century.

School of Theology of the University of the South

I. An Episcopal seminary founded in the mid-19th century as part of a distinctly Episcopal university, Sewanee espouses a commitment to a comprehensive Anglican Christianity, not tied to a single "school" of Anglicanism, but welcoming a wide variety of theological viewpoints and liturgical practices. The School of Theology consists of the Seminary and the Programs Center, the home base of Education for Ministry [EFM], Disciples of Christ in Community [DOCC] and other new programs (listed below).

II. The School of Theology has had a budget surplus every year, a successful capital campaign, and significantly increased 1 percent revenue. This financial strength has helped keep student indebtedness to a minimum. We have continued a virtually 100 percent rate of deployment for graduates. We have sustained our growth, both in the seminary (now at full enrollment) and in our extension programs (EFM: 11,225 4-year graduates and 7,124 current students; DOCC: 555 current students). We have added a new professor of Spiritual Theology and began a program in Spirituality. We created a new Field Education program and began the Church Development Institute and the Center for Ministry in Small Churches. We organized for the first time an

effective team for church communications and development. *The Sewanee Theological Review* continues to grow in influence.

III. We are building the new Chapel of the Apostles for the School of Theology, designed by E. Fay Jones ("Thornecrown," etc.). We are planning for a new Seminary/Programs Center building: a refectory; larger student study center; larger facilities for EFM, DOCC, and Continuing Education programs. We are planning new housing for seminarians and refurbishing current housing. We are continuing to enhance our spiritual programs (both for seminarians and as continuing education) and develop the Center for Spiritual Formation. We will begin the "Galilee Moments," programs of spiritual nurture for clergy in Spring 1997. We are working on much stronger relations with School of Theology alumni/ae and a new quarterly newsletter. We will begin publishing a series of Anglican Studies and Texts.

Seabury-Western Theological Seminary

I. Seabury-Western, as a community of learners, is distinct in several respects. Most obvious among these features is our physical location on the campus of Northwestern University in the midst of the largest theological consortium in America. Less obvious is our devotion to the radical center of the Episcopal Church. We are a learning community marked by our commitment to being a place which unselfconsciously celebrates our Anglican heritage, focuses on fostering formation for ministry, and emphasizes congregational development. This formation process is grounded in the round of daily worship and enriched by the wide range of traditions brought by our students and faculty.

II. There have been two dramatic accomplishments over the past three years: the first leading to the second. The first was a total re-thinking of our mission as an Episcopal Seminary. We asked ourselves what were the most pressing needs that the Episcopal Church faced and how we could be of most service in meeting them. The answer we believe is that the life of the Episcopal Church needs to be re-invigorated in order that the great tradition which is ours can be made accessible to more people. In turn, we came to the conviction that we could most effectively serve our church by being a seminary that combines excellence in the traditional disciplines of academic and spiritual formation for ministry, with a deep dedication to the church's need for mission, evangelism, and congregational development. This commitment led to the second major accomplishment of the past years: the foundation of the Seabury Institute and the inauguration of a program of Advanced Congregational Studies. This new degree program is grounded in our determination to be widely and deeply rooted in the actual life of congregations and in their need to respond to the ever-changing challenges which God's Holy Spirit puts before us.

III. Our major challenges over the next three years will be managing the rapid growth of the Seabury Institute and integrating more deeply the things we have learned about congregational development into our M.Div. programs. We anticipate the creation of a number of off-site campuses utilizing a combination of technology, local leadership, and seminary-based leadership to build a link between the resources that parishes have to share with each other and the seminary, and that the seminary has to share with the larger church.

THEOLOGICAL EDUCATION

Trinity Episcopal School for Ministry

I. Since 1976, Trinity has served to meet the needs for education and training of the renewal movements of the 1960s and 1970s. The school stands in the worldwide tradition of Anglican Evangelicalism and charismatic renewal, emphasizing personal conversion, biblical authority, and missionary outreach. Its stated purpose is forming Christian leaders for mission. Located in the former mill town of Ambridge, PA, Trinity's institutional lifestyle emphasizes simplicity and openness to the needs of the community. Faculty and students work together in study, fellowship, and worship. Trinity students serve in many dioceses and, increasingly, all over the world. The school has offered the M.Div. since 1980, and the Master of Arts in Religion (academic track) since 1987. It also offers diplomas for lay students and a Diploma in Anglican Studies (residential or extension) for clergy who are joining the Episcopal Church.

II. In 1994, the school opened a new Administration Building, complementing the Commons Hall (1991). For the first time the School has a compact and attractive campus, focused on the Cross of Witness to Christ. In 1995, Trinity began to award the degree of Master of Arts in Mission and Evangelism. This degree has three tracks: global mission, evangelism and renewal, and youth ministry. Students in the M.A.M.E. degree do intensive field education in addition to academic requirements. In 1996, Trinity was granted 10-year accreditation, a major achievement after only twenty years of existence. The library now has approximately 65,000 volumes. In collaboration with South American Missionary Society, Trinity has developed a comprehensive website (episcopal.org). In recent years, the school has been offering a variety of credit and non-credit courses both on campus and in various dioceses of the church. In Fall, 1996, a group of Trinity students studied with a faculty member in Israel for the Fall semester.

III. In the next few years, Trinity will be expanding its extension course offerings, both in numbers of courses and locations. It will be listening to bishops and COMs about the need for local training of lay and ordained ministers. Trinity is working to identify new talent for the ministry of the church [recruiting]. Finally, the School is assessing the feasibility and desirability of a Doctor of Ministry degree, to serve those who are already out in ministry but seeking deepening in their ministry skills.

Statistical Information on the Eleven Accredited Seminaries

Title III requires the BTE to provide the General Convention with a range of statistical information about the eleven accredited seminaries of the church. Tables and charts in the appendices to this report present that data. A summary of significant conclusions based on this data follows:

1. Enrollments in Episcopal Seminaries

For current enrollments in the 11 Episcopal seminaries (Fall Term 1996) see Appendix A.

2. Changes in Enrollments 1985 to 1996

A. Enrollments in the M.Div. program (the ordination track) have fallen 24% between 1986 and 1996.

B. There has been a decline of 18% in the size of the senior class in the seminaries between 1992 and 1997. Based on current figures for Juniors and Middlers, and the fact that

seminaries have little control over recruitment, there is as yet no evidence to indicate that this decline is being reversed.

- C. In the fall 1996, for the first time, the enrollment of females in the M.Div. programs in the eleven seminaries is greater than the enrollment of males. Since 1992 the male population in these programs has declined nearly four times as fast as the female population. Male population has declined 27%. Female population has declined 7%.

3. *Effects on Ordinations*

- A. When comparing ordinations in the year 1985 with the ordinations in 1995, the number of ordinations has declined 38%.
- B. In 1995 nearly 80% of the M.Div. graduates received their education in part or in whole in one of the eleven accredited Episcopal seminaries, a figure which has remained constant over the past several years. Other ordinands have received their training in non-Episcopal seminaries, in diocesan programs or in other educational arrangements.
- C. The Board is unsure from these findings if the church's traditional educational resources are able to provide a sufficient number of persons for the ordained ministry to fill the needs in the coming two decades.

See Appendices B-E.

4. *Recruitment of Persons of Color*

- A. Resolution D135a directed the BTE, CDM, ethnic desk officers and other related committees "to monitor the recruitment and retention of persons of color who are students, faculty, and members of the boards of trustees of seminaries and survey the dynamics preventing significant increase in numbers."
- B. Of the 167 faculty members at the eleven Episcopal seminaries, 149 (89%) are Caucasian, 10 (6%) are African American, 3 (2%) are Asian American, 5 (3%) are Latino American, and none are Native American.
- C. Of the 460 Trustees of the seminaries, 422 (92%) are Caucasian, 29 (6%) are African American, 3 (1%) are Asian American, 4 (1%) are Latino American, and 2 (less than 1%) are Native American.

See Appendices F & G.

THEOLOGICAL EDUCATION

FINANCIAL REPORT FOR THE 1995-97 TRIENNium

Income is from the Consolidated Budget of the Episcopal Church. These figures do not include salaries and other personnel costs which are reported elsewhere in the Consolidated Budget.

| | 1995 <i>Actual</i> | 1996 <i>Projected</i> | 1997 <i>Budget</i> |
|-------------------------------------|-----------------------|--------------------------|-----------------------|
| <i>Expenses</i> | | | |
| Ecumenical Education | \$6,638 | \$5,000 | \$5,000 |
| Continuing Education with Clergy | 3,025 | 6,637 | 10,000 |
| Lay Theological Education | 4,800 | 2,475 | 5,000 |
| Theological Education with Dioceses | 6,010 | 428 | 5,500 |
| Strategic Planning | 2,441 | 0 | 5,000 |
| | ----- | ----- | ----- |
| <i>Total</i> | \$22,914 | \$14,540 | \$30,500 |
| | | | |
| Meetings | \$18,627 | \$14,540 | \$19,000 |

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

The BTE was established by the General Convention in 1967 to focus and coordinate the church's efforts for the theological education of its future leaders. The BTE continues "to study the needs and trends of theological education within the jurisdiction of this Church, and to make recommendations to the Boards of Trustees of the several Seminaries, the Executive Council, the House of Bishops, and the General Convention, with regard thereto" [Canon III.31.2(a)].

In addition to its canonical responsibilities the Board plans the following objectives for the next triennium:

1. Develop an understanding of the educational needs of the church in light of mission strategy for the next decade, especially addressing:
 - a. the implications of the Lutheran-Episcopal Concordat;
 - b. lay theological education;
 - c. continuing education of clergy;
 - d. deployment needs;
 - e. diocesan recruitment policies for postulants;
 - f. the promotion of the 1% program; and
 - g. new technology for communications.
2. Continue to collect and perfect the presentation of Title III data, especially by assessing the current practice of self reporting by seminaries.
3. Explore creative ways in which the Conant Fund may be used to stimulate collaboration between and among faculty members from two or more of the accredited Episcopal Seminaries.
4. Explore the implications of the 1996 BTE statement on theological education in the Episcopal Church in the light of the financial, physical, and human resources of the seminaries.
5. Examine and revise, if indicated, the seminary report form required by Canon III.5.1.(c).(ii).

THEOLOGICAL EDUCATION

BUDGET APPROPRIATION

| | <i>1998</i> | <i>1999</i> | <i>2000</i> |
|-------------------------------------|--------------|--------------|--------------|
| <i>Expenses</i> | | | |
| Ecumenical Education | \$5,000 | \$5,500 | \$6,000 |
| Continuing Education with Clergy | 10,000 | 10,500 | 11,000 |
| Lay Theological Education | 5,000 | 5,500 | 6,000 |
| Theological Education with dioceses | 5,500 | 6,000 | 6,500 |
| Strategic Planning | 5,000 | 5,500 | 6,000 |
| | ----- | ----- | ----- |
| <i>Total</i> | \$30,500 | \$33,500 | \$35,500 |
| Meetings | \$21,000 | \$22,000 | \$23,000 |

Resolution A202 Board for Theological Education Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of
2 General Convention Committees and Commissions, the sum of \$66,000 for the triennium for the
3 meeting expenses and \$99,500 for program expenses of the Board for Theological Education.

APPENDIX A

SEMINARY MDIV ENROLLMENT DATA - 1994-95 ACADEMIC YEAR

| | BEXLEY | | BERKELEY | | COSP | | EDS | | ETSS | | GENERAL | | NASHOTAH | | SEAWANEE | | SEABURY | | TRINITY | | VTS | | TOTAL | | GRAND TOTAL | | |
|--|--------|----|----------|----|------|----|-----|----|------|----|---------|----|----------|---|----------|----|---------|----|---------|----|-----|-----|-------|-----|-------------|--|--|
| | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | | | |
| SENIOR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 0 | 1 | 13 | 9 | 5 | 10 | 8 | 3 | 10 | 15 | 6 | 0 | 18 | 7 | 3 | 9 | 6 | 0 | 20 | 11 | 94 | 76 | 170 | | | | |
| Part Time | 1 | 2 | 0 | 2 | 2 | 5 | 1 | 7 | 1 | 7 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 1 | 0 | 7 | 17 | 24 | | | | |
| MIDDLER | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 1 | 0 | 23 | 18 | 7 | 13 | 8 | 11 | 16 | 7 | 16 | 8 | 3 | 1 | 20 | 8 | 8 | 8 | 1 | 27 | 13 | 145 | 89 | 234 | | | |
| Part Time | 1 | 2 | 0 | 2 | 0 | 2 | 2 | 3 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 3 | 13 | 16 | | | | |
| Interns | 0 | 0 | 2 | 0 | 1 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 7 | 1 | 8 | | | | |
| SENIOR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 4 | 2 | 21 | 23 | 13 | 9 | 4 | 11 | 4 | 7 | 5 | 10 | 9 | 0 | 12 | 7 | 8 | 18 | 14 | 5 | 31 | 16 | 125 | 108 | 233 | | |
| Part Time | 1 | 1 | 0 | 4 | 1 | 2 | 0 | 7 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 15 | 18 | | |
| TOTAL M.DIV. | 8 | 8 | 59 | 58 | 29 | 41 | 20 | 50 | 30 | 19 | 31 | 34 | 18 | 2 | 50 | 23 | 19 | 37 | 39 | 7 | 81 | 40 | 384 | 319 | 703 | | |
| SEMINARY MDIV ENROLLMENT DATA - 1995-96 ACADEMIC YEAR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| SENIOR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 1 | 1 | 8 | 3 | 6 | 10 | 5 | 14 | 9 | 5 | 9 | 8 | 13 | 1 | 7 | 4 | 4 | 9 | 3 | 0 | 13 | 11 | 78 | 66 | 144 | | |
| Part Time | 0 | 2 | 1 | 2 | 0 | 1 | 1 | 3 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 2 | 10 | 12 | | |
| MIDDLER | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 1 | 3 | 14 | 5 | 6 | 15 | 4 | 14 | 10 | 3 | 10 | 16 | 6 | 0 | 18 | 8 | 5 | 13 | 9 | 1 | 23 | 12 | 106 | 90 | 196 | | |
| Part Time | 1 | 3 | 0 | 2 | 0 | 3 | 1 | 2 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 2 | 2 | 1 | 0 | 0 | 0 | 5 | 14 | 19 | | |
| Interns | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 1 | 1 | | |
| SENIOR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 1 | 1 | 13 | 12 | 7 | 13 | 9 | 7 | 12 | 11 | 15 | 12 | 3 | 1 | 21 | 9 | 9 | 8 | 15 | 0 | 30 | 12 | 135 | 86 | 221 | | |
| Part Time | 0 | 2 | 1 | 4 | 1 | 1 | 2 | 10 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 4 | 18 | 22 | | | |
| TOTAL M.DIV. | 4 | 12 | 37 | 28 | 20 | 43 | 22 | 50 | 31 | 19 | 34 | 36 | 22 | 3 | 46 | 21 | 19 | 35 | 29 | 2 | 66 | 36 | 330 | 285 | 615 | | |
| SEMINARY MDIV ENROLLMENT DATA - 1996-97 ACADEMIC YEAR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| SENIOR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 2 | 0 | 4 | 7 | 5 | 17 | 3 | 10 | 7 | 7 | 13 | 14 | 8 | 0 | 14 | 8 | 4 | 5 | 1 | 1 | 10 | 12 | 71 | 81 | 152 | | |
| Part Time | 0 | 2 | 0 | 0 | 2 | 5 | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 2 | 1 | 0 | 0 | 1 | 6 | 13 | 19 | | |
| MIDDLER | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 1 | 1 | 6 | 4 | 4 | 11 | 7 | 12 | 10 | 4 | 11 | 9 | 10 | 1 | 7 | 4 | 6 | 11 | 8 | 1 | 16 | 12 | 86 | 70 | 156 | | |
| Part Time | 0 | 4 | 0 | 2 | 0 | 2 | 1 | 3 | 3 | 2 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 6 | 15 | 21 | | |
| Interns | 0 | 0 | 2 | 1 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 2 | 0 | 4 | 5 | 9 | | |
| SENIOR | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Full Time | 1 | 0 | 9 | 9 | 6 | 14 | 4 | 7 | 7 | 2 | 10 | 18 | 7 | 0 | 19 | 8 | 4 | 13 | 10 | 2 | 21 | 12 | 98 | 85 | 183 | | |
| Part Time | 1 | 4 | 0 | 0 | 1 | 4 | 0 | 10 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 2 | 19 | 21 | | |
| TOTAL M.DIV. | 5 | 11 | 21 | 23 | 18 | 55 | 17 | 44 | 27 | 15 | 34 | 42 | 25 | 1 | 41 | 21 | 15 | 34 | 21 | 5 | 49 | 37 | 273 | 268 | 561 | | |

APPENDIX B

1995-96 ENROLLMENTS BY DEGREE AND GENDER

MDIV = Master of Divinity, HC Headcount, Masters' = Any Masters' Program

STM = Master of Systematic Theology, THD = Doctor of Theology, DMIN = Doctor of Ministry

| INSTITUTION | MDIV HC | MASTERS' HC | STM/THD HC | DMIN HC | MALE HC | FEMALE HC |
|-------------|------------|----------------|---------------|------------|------------|--------------|
| Berkeley | 60 | 16 | 4 | | 43 | 38 |
| Bexley | 15 | 5 | 0 | 2 | 9 | 19 |
| C.D.S.P. | 63 | 12 | 18 | 4 | 45 | 65 |
| E.D.S. | 72 | 25 | 0 | 25 | 39 | 87 |
| E.T.S.S. | 50 | 0 | 0 | 0 | 35 | 28 |
| General | 75 | 8 | 29 | 0 | 54 | 62 |
| Nashotah | 26 | 1 | 3 | 0 | 28 | 3 |
| Sewanee | 71 | 1 | 12 | 60 | 112 | 42 |
| Seabury | 53 | 1 | 0 | 0 | 23 | 39 |
| Trinity | 32 | 28 | 0 | 0 | 69 | 39 |
| Virginia | 101 | 30 | 0 | 42 | 126 | 57 |
| | 618 | 127 | 66 | 133 | 583 | 479 |

A classification "Other Students" is included in the male/female headcount.

MDIVHC has decreased by 7.5% since the last Blue Book Report, based on 1992-93 data.

Total enrollment has decreased by 5.9% in the same period.

APPENDIX C

1995-96 SEMINARY ENROLLMENTS

CANDIDATES AND AGES

| INSTITUTION | NUMBER OF POSTULANTS/ CANDIDATES | UNDER | | | | | 65 AND OVER |
|-------------|--|-------|-------|-------|-------|-------|-------------------|
| | | 25 | 25-34 | 35-44 | 45-54 | 55-64 | |
| Berkeley | 32 | 1 | 16 | 8 | 7 | 0 | 0 |
| Bexley | 4 | 0 | 0 | 4 | 0 | 0 | 0 |
| C.D.S.P. | 92 | 3 | 22 | 27 | 28 | 12 | 0 |
| E.D.S. | 31 | 1 | 7 | 10 | 10 | 3 | 0 |
| E.T.S.S. | 47 | 0 | 18 | 10 | 17 | 2 | 0 |
| General | 67 | 3 | 27 | 19 | 17 | 1 | 0 |
| Nashotah | 24 | 2 | 7 | 7 | 8 | 0 | 0 |
| Sewanee | 71 | 0 | 17 | 23 | 25 | 6 | 0 |
| Seabury | 36 | 2 | 12 | 7 | 13 | 2 | 0 |
| Trinity | 23 | 0 | 7 | 9 | 7 | 0 | 0 |
| Virginia | 100 | 5 | 43 | 26 | 22 | 4 | 0 |
| | 527 | 17 | 176 | 150 | 154 | 30 | 0 |
| | | 3.2% | 33.3% | 28.5% | 29.2% | 5.7% | |

The number of postulants/candidates has decreased by 4.2% between 1992-93 and 1995-96

THEOLOGICAL EDUCATION

APPENDIX D

1995-96 SEMINARY TUITIONS AND FEES, SINGLE AND MARRIED STUDENT EXPENSE, AND COST TO SEMINARY PER STUDENT

| INSTITUTION | TUITION AND FEES | SINGLE STUDENT EXPENSES | MARRIED STUDENT EXPENSES | COST TO SEMINARY PER STUDENT |
|-------------|------------------|-------------------------|--------------------------|------------------------------|
| Berkeley | \$11,400 | \$23,450 | \$30,000 | \$33,597 |
| Bexley | \$7,342 | \$17,525 | \$31,172 | \$38,056 |
| C.D.S.P. | \$7,978 | \$20,822 | \$28,322 | \$23,277 |
| E.D.S. | \$10,158 | \$19,855 | \$39,642 | \$38,180 |
| E.T.S.S. | \$9,525 | \$20,000 | \$40,000 | \$30,000 |
| General | \$9,295 | \$20,741 | \$27,435 | \$54,118 |
| Nashotah | \$9,000 | \$21,200 | \$33,000 | \$43,572 |
| Sewanee | \$9,035 | \$23,385 | N/A | \$40,485 |
| Seabury | \$9,300 | \$22,327 | \$32,387 | \$35,211 |
| Trinity | \$4,800 | \$17,500 | \$25,700 | \$20,000 |
| Virginia | \$5,985 | \$17,000 | \$39,000 | \$44,452 |

APPENDIX E

1995-96 SEMINARY FINANCIAL AID

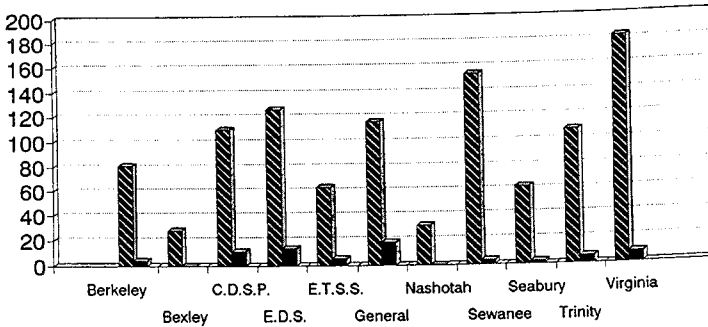
| INSTITUTION | INTERNAL SOURCES OF SUPPORT | EXTERNAL SCHOLARSHIP | INSTITUTIONAL COLLEGE WORK STUDY PROGRAM | DIOCESE | PARISH |
|-------------|-----------------------------|----------------------|--|---------|---------|
| | \$ | \$ | \$ | \$ | \$ |
| Berkeley | 375,310 | 18,600 | 8,820 | 4,000 | 17,625 |
| Bexley | 249,270 | 81,162 | | | |
| C.D.S.P. | 297,006 | 19,282 | 21,751 | 35,700 | 12,000 |
| E.D.S. | 429,829 | 16,000 | 83,597 | 27,658 | 12,150 |
| E.T.S.S. | 334,902 | 13,500 | 50,234 | 25,000 | 0 |
| General | 569,530 | 118,773 | 56,648 | 293,573 | 132,909 |
| Nashotah | 171,852 | 105,981 | 40,593 | 60,840 | 12,000 |
| Sewanee | 795,251 | 59,725 | 63,615 | 142,810 | 85,150 |
| Seabury | 92,319 | 73,975 | 37,730 | 92,432 | 27,425 |
| Trinity | 43,826 | 27,280 | 0 | 41,174 | 105,845 |
| Virginia | 597,525 | 66,297 | N/A | 117,015 | 112,712 |

APPENDIX F
1995-96 SEMINARY MINORITY ENROLLMENTS
 HC = HEADCOUNT

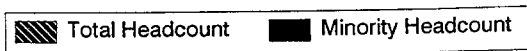
| INSTITUTION | AFRICAN | ASIAN | LATINO/A | NATIVE |
|-------------|----------|----------|----------|----------|
| | AMERICAN | AMERICAN | | AMERICAN |
| | HC | HC | HC | HC |
| Berkeley | 3 | 1 | 0 | 0 |
| Bexley | 0 | 0 | 0 | 0 |
| C.D.S.P. | 5 | 2 | 3 | 1 |
| E.D.S. | 5 | 3 | 4 | 1 |
| E.T.S.S. | 2 | 1 | 2 | 0 |
| General | 11 | 3 | 4 | 0 |
| Nashotah | 0 | 0 | 0 | 0 |
| Sewanee | 1 | 1 | 1 | 0 |
| Seabury | 2 | 0 | 0 | 0 |
| Trinity | 3 | 0 | 2 | 0 |
| Virginia | 7 | 1 | 0 | 0 |
| | 39 | 12 | 16 | 2 |

Total minority enrollments for the 11 seminaries = 69 (which is 6.5% of total headcount enrollment)

APPENDIX G
1995-96 SEMINARY DEGREE PROGRAMS
TOTAL HEADCOUNT AND MINORITY HEADCOUNT



B.T.E. Title III Database



The Standing Commission on World Mission

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MEMBERSHIP

Ms. Amanda de la Cruz (Dominican Republic) 1997
The Rev. Ian T. Douglas, Ph.D. (Western Massachusetts) 1997, *Chair*
The Rt. Rev. Francis C. Gray (Northern Indiana) 2000
The Rt. Rev. Neptali Larrea (Central Ecuador) 1997, *Vice-Chair*
Mrs. Janet Lewis-Andersen (Indianapolis) 2000, *Secretary*
Miss Virginia A. Norman (Dominican Republic) 2000, *Executive Council Liaison/Treasurer*
Mrs. Fernande Pierre-Louis (Haiti) 1997
Mr. Anthony J. Price (Convocation of Churches in Europe) 2000
Mrs. Edwina Thomas (Virginia) 2000
The Rev. Carlos Veintimilla (Litoral Ecuador) 1997
The Rt. Rev. Vincent W. Warner (Olympia) 2000
The Rev. William J. Wood (Kansas) 2000

Non-voting participants:

Mr. George S. Lockwood, *House of Deputies Liaison*
The Rt. Rev. William Skilton, *Consultant* (originally appointed, status changed upon election to the episcopate)
The Rev. Canon Patrick J. Mauney, *Episcopal Church Center Staff Liaison*

SUMMARY OF THE COMMISSION'S WORK

Introduction

Our God is a living God who makes all things new (Revelation 21.) In the sure and certain hope of the resurrection, Christ promises new life in and with God. The Church, the new Jerusalem, is forever called to this renewing work of God. Empowered by the Holy Spirit, the Body of Christ in

the world today is sent to herald and participate in the new reality of God's kingdom in every corner of the earth.

In the 1994-1997 triennium the Standing Commission on World Mission has witnessed how God is renewing our church's participation in God's global mission. At the 71st General Convention in Indianapolis, in 1994, there was a real possibility that the Episcopal Church as a national organization would cease, on a normative basis, to send and support missionaries beyond the United States. This possibility was rejected by the General Convention and since then the Episcopal Church has taken new and bold strides forward in world mission. Much remains to be done but there is much for which we praise and thank God. New strategies and structures for world mission are being proposed. A new vision for Anglican and ecumenical unity in Europe holds promise for the future. New initiatives in world mission education offer Episcopalians ways to grow in our understanding of and involvement in God's saving mission throughout the world. And new possibilities for autonomy of Episcopal Church jurisdictions outside the United States present challenges and opportunities for both the Episcopal Church in Latin America and in the United States.

The Standing Commission for World Mission met five times in the last triennium:

- January 17-19, 1995 in Miami, Florida;
- October 12-15, 1995 with the Joint Interim Bodies meeting in Minneapolis, Minnesota;
- April 13-18, 1996 with the Regional Council of Central America in Panama City, Panama;
- November 14-17, 1996 with the Episcopal Council for Global Mission in Charleston, South Carolina; and
- the final meeting of January 9-12 in Seattle, Washington to finalize this report to the General Convention.

In addition, five members of the Commission met four times between July 1995 and August 1996 with representatives of the Episcopal Council for Global Mission to articulate a theology of mission and develop new strategies and structures by which Episcopalians can participate in world mission. In all of these meetings, individually as a commission and with sisters and brothers in Christ involved with the wider work of the church, we have witnessed the truly wonderful ways that God is breathing new life into the Episcopal Church's commitment to and involvement in world mission.

New Strategies and Structures for World Mission: The Episcopal Partnership for Global Mission

Every Christian is called to be missionary. In baptism we are commissioned. With the Eucharist we are provisioned. By the Word we are directed. We are all ambassadors of the world-transforming, life-enhancing Reign of God. Here, at the threshold of the church's third millennium, we need fresh structures which encourage and draw us to know Christ and to make him known. What follows is a proposal to assist the structures of the Episcopal Church to become blessings and means of grace to all who hear God's call to work, pray, and give for the spread of the Kingdom.

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Theological Affirmations

God has lovingly and joyfully created heaven and earth. Human beings, however, have become alienated from the Triune God, turning away from God and one another. God, in love, seeks to heal the divisions that drive us apart. In the incarnation, death, and resurrection of Jesus Christ, God provides the way by which all creation can be reunited with our loving and merciful Creator. In dying for us, Jesus Christ redeems us to new life. In him the Reign of God is made real and accessible for all. Empowered by the Holy Spirit, the Body of Christ present in the world today proclaims and lives out Jesus' work of reconciliation and redemption. The mission of the church is thus to restore all people to unity with God and each other in Christ. (The Catechism, The Book of Common Prayer p. 855) As God sent Jesus into the world, we too are sent into the world.

The history of salvation from creation to the present day demonstrates that God is a sender. The Holy Scriptures are the definitive chronicles of the work of the sending Triune God. They tell of prophets and apostles, women and men of faith, impelled to speak and act in God's mission. The truth of Scripture is that from the Triune God, Creator of all, God the Word is sent and made human to accomplish reconciliation and redemption, and God the Holy Spirit is sent to empower God's people to participate in and bear witness to God's Reign.

God's mission of reconciliation and redemption is the work of the church. In mission God the Holy Trinity takes God's believing people as a partner. Commissioned in baptism, and enabled by the Holy Spirit, Christians are invited to be recipients and channels of God's transforming grace. We do this through: prayer and worship, repentance and forgiveness, the proclamation of the Good News of God in Christ, loving service, and struggles for justice and peace (The Baptismal Covenant, The Book of Common Prayer, pp. 304-305)

God's mission carries us across frontiers to encounter the new and the unfamiliar in our own communities and beyond. Every Episcopalian is called to cross frontiers, local or global. Mission is both "domestic" and "foreign." We thus participate in God's mission in the Episcopal Church, in the United States, within the Anglican Communion, and beyond. As we are called to go, so are others called to come and bear witness to Christ among us. We are both givers and receivers in God's mission.

As missionaries, Christians are nourished by God's Word and sacraments, and sent into the world in God's name to bring hope, healing, and justice to a sinful, divided, and broken world. The God who is known in the Old and New Covenant works both through the established and through the surprising and unpredictable. The variable strategies and structures of the church have always been a response to new circumstances. As the world and its cultures change, so too should the vehicles by which God's people present the Gospel at home and to the ends of the earth.

Strategy

New opportunities offer new directions. In principle, every member of the Episcopal Church, USA, is a member of the Domestic and Foreign Missionary Society. In practice, we recognize that existing structures of the Episcopal Church do not achieve maximum levels of mission participation, especially in the sending and receiving of missionaries. In addition, many Episcopalians serving in mission outside of the United States are neither known nor officially recognized. The lack of recognition and ownership for these missionaries by the Episcopal Church

at large is a loss for both the church and those involved in global mission. Therefore we are recommending a new organizational strategy. This new strategy allows for a diversity of missionary approaches, all coordinated at one point of unity. This new organizational strategy will renew and regenerate the life of the Domestic and Foreign Missionary Society as it invites all Episcopalians to take their place in God's global mission.

We propose that the many and diverse efforts of Episcopalians in mission outside of the United States come together into an Episcopal Partnership for Global Mission. The strategy of the Episcopal Partnership for Global Mission is:

- to affirm, facilitate, and provide recognition to all Episcopalians serving as missionaries;
- to convene those working in particular geographic areas or "people groups" in order to develop coherent long range strategies;
- to coordinate, publicize, and promote mission education across the Episcopal Church;
- to be a resource for the Standing Commission on World Mission in its task of proposing world mission policy for the General Convention;
- to assist and encourage the sending of missionaries to the Episcopal Church USA from the Anglican Communion and the wider church; and
- to advance new missionary approaches (e.g. South-to-South missionary sending).

Structure: The Episcopal Partnership for Global Mission

We propose that an Episcopal Partnership for Global Mission be created. The Episcopal Partnership for Global Mission will be a network comprising the whole range of organizations engaged in global mission (e.g. parishes, dioceses, provinces, existing and new voluntary missionary societies, other mission networks, and the Anglican and Global Relations office of the Executive Council.) The Episcopal Partnership for Global Mission is seen as an entirely new structure for the delivery of world mission programming in the Episcopal Church. It seeks to link the wide variety of ways that Episcopalians are involved in world mission with the policy, agenda, and authority of the General Convention.

The Episcopal Partnership for Global Mission will continue and build upon the work of the Episcopal Council for Global Mission. Organizations choosing to enter into this partnership will relate to one another through mutually agreed upon covenants patterned after those currently embraced by the Episcopal Council for Global Mission. The seven-year life of the Episcopal Council for Global Mission has demonstrated the feasibility - and made possible the dream - of the new structure.

The Episcopal Partnership for Global Mission will be initiated by the Standing Commission on World Mission, in partnership with the Episcopal Council for Global Mission. Funding for the Partnership for Global Mission will be provided both by the member organizations and the program budget of the General Convention.

The primary point of integration, cooperation, and coordination for the Partnership will be regular convocations of the members. Particular interest groups may emerge around points of common interest. The Partnership will utilize new and existing modes of communication, including electronic media, to facilitate the sharing of information and broad based initiatives. The

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Partnership will be served by a working board and small paid staff. The Partnership itself will determine the composition of its board and *modus operandi*.

Acknowledging the General Convention as the Episcopal Church's legislative and canonical authority, the Partnership for Global Mission will be accountable to the General Convention through the Standing Commission on World Mission. Accountability will be to the Standing Commission on World Mission because that entity alone is required by the canons of the General Convention to focus on overseas mission (Canon I.1.2(n)(9)). This proposal envisions a close working relationship between the Episcopal Partnership for Global Mission and the Standing Commission on World Mission.

Does the proposed Partnership duplicate the work of the office of Anglican and Global Relations of the Executive Council? We are convinced that it does not. First, it allows for the exploration of new missionary opportunities for the Domestic and Foreign Missionary Society beyond current commitments and financial limitations. Second, it encourages additional giving to world mission above what the assessment process and General Convention program budget is able to yield. Third, the Partnership will open an arena of participation to Episcopalians distrustful of existing structures. It is important to emphasize that the Partnership does not envision replacing the office of Anglican and Global Relations, but rather assumes that Anglican and Global relations will be a constituent member of the Partnership, as it has been in the Episcopal Council for Global Mission.

The Episcopal Partnership for Global Mission provides a new way by which the full breadth of the Episcopal Church can participate in global mission. We believe that such a new structure can serve as an emerging model for the relationship between General Convention and the many other networks that exist in the Episcopal Church today.

Financial Considerations

It is envisioned that the annual budget of the Episcopal Partnership for Global Mission will be \$135,000 to cover costs associated with staff, office, and meetings. As a true partnership, all parties involved will make a financial commitment to the budget: 50% (\$67,500 per year) is sought from the General Convention and 50% (\$67,500) from member organizations. An initial annual budget for the Partnership follows:

| | |
|------------------------------------|-----------|
| Salary and benefits (1 1/2 people) | \$80,000 |
| Office expenses | \$15,000 |
| Staff travel | \$5,000 |
| Annual convocation | \$5,000 |
| Consultations and programs | \$30,000 |
| TOTAL | \$135,000 |

It is recognized that an annual budget of \$135,000 represents a bare minimum for the activities and functions of the Episcopal Partnership for Global Mission, while at the same time it requires sacrificial giving from all parties involved in the Partnership.

Background to the Episcopal Partnership for Global Mission

The vision for the Episcopal Partnership for Global Mission is consistent with our church's history. Since the General Convention of 1835, the Episcopal Church has maintained that every Episcopalian, by virtue of baptism, is a member of the Domestic and Foreign Missionary Society. For more than a century and a half the Episcopal Church has thus affirmed that every Episcopalian is called to participate in missionary outreach.

In the nineteenth and early twentieth centuries, Episcopalians supported the mission work of the church through a variety of associations. In 1919, the three largest associations, the Board of Missions, the Board of Religious Education, and the Commission on Social Service combined into one central structure under the auspices of a National Council (the Executive Council). The centralized program of the National/Executive Council advanced the mission work of the Episcopal Church for more than five decades. In Christ's name, witness was borne, neighbors were served, and indigenous churches were planted in many lands.

In the late 1960's, tensions and changes in both the United States and world Christianity began to question the efficacy of the centralized structure. Over the past three decades, groups of Episcopalians have come together on their own to begin new initiatives in the missionary, educational and social service work of the church. The emergence of voluntary missionary agencies resulted in tension and challenges for the established structures of the church. The Episcopal Council for Global Mission was created in 1990 as a positive step forward in the alleviation of these tensions.

Episcopalians are seeking new ways to effect the exchange of resources, people, experiences, and information with sisters and brothers in Christ around the world. The growing commitment and involvement of parishes, dioceses, provinces, and voluntary agencies in world mission activities must be encouraged and celebrated.

The proposed Episcopal Partnership for Global Mission is consistent with organizational developments in the world today. Decentralized, diverse, inclusive, and flexible organizational structures are enabling increased effectiveness. At the same time, new technologies are challenging established organizational structures to rethink their norms of operation. Electronic mail services, computer networks, the Internet, and fax transmissions have greatly enhanced communication and networking capabilities.

Acknowledging the changes in world mission and organizational effectiveness, Resolution 1994: DO16a, adopted by the House of Deputies of the 71st General Convention, inadvertently left off the concurrence calendar by the House of Bishops, and ultimately funded and endorsed by the Executive Council in February 1995 empowered "the Standing Commission on World Mission, in partnership with the Episcopal Council for Global Mission, to develop a theological basis for mission and to develop new strategies and structures through which the Domestic and Foreign Missionary Society of the Episcopal Church will continue the Church's work of sending and receiving missionaries in cooperation with parishes, dioceses, and existing voluntary mission agencies."

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The Standing Commission on World Mission and the Episcopal Council for Global Mission chose a joint working group to consider issues of theology, strategy and structure as they relate to the Domestic and Foreign Missionary Society. The working group met four times, in July and October 1995, and in February and August 1996. The group produced "A Vision for Discussion" which was shared with many interested committees, commissions and individuals. Many good conversations and responses were engendered by the sharing of ideas. The Episcopal Partnership for Global Mission proposal was presented to both the Standing Commission on World Mission and the Episcopal Council for Global Mission at their joint meeting in South Carolina in November 1996. The Partnership received enthusiastic support from the member organizations of the Episcopal Council for Global Mission.

We ask for your prayers. Working together and praying together, we believe that the Holy Spirit is leading us into develop new strategies and structures through which every Episcopalian will find a place as a missionary of God's Reign.

Resolution A203 Amend Canon I.1.2(n): Standing Commission on World Mission

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended to read as
2 follows:
3 ~~-(9) (8)~~ A Standing Commission on World Mission, consisting of 12 members (3 Bishops, 3
4 Presbyters *Priests* or Deacons, and 6 Lay Persons), ~~of whom one half shall come from~~
5 ~~jurisdictions outside the continental~~ *whose members shall include persons broadly representative*
6 *of jurisdictions outside the United States of America., as well as persons having direct*
7 *engagement with and experience in world mission. Its*~~duties~~ *It shall be the duty of the*
8 *Commission*, as to all mission outside the United States, to review, *and evaluate existing policies,*
9 *priorities and strategies, and to promote partnership for global mission among the various*
10 *groups within the church, to plan and propose policy on overseas mission, and to make*
11 *recommendations pertaining to the Executive Council and the General Convention.*

Explanation

This amendment is intended to clarify that the role of the Standing Commission on World Mission is to focus this church's commitment to and participation in effective mission activities outside of the United States. It alters the mix of membership of the Standing Commission on World Mission to include a wider representation of those involved in world mission. The amendment is designed to broaden the base of participation in the Standing Commission on World Mission to assure that active practitioners engaged in world mission as well as representatives from remaining jurisdictions of the Episcopal Church outside the United States be included. The proposed flexibility as to members from outside the United States will allow for new circumstances, relationships, and autonomy processes without the need for canonical rigidity.

The proposed changes to the duties of the Commission bear witness to the evolving reality with respect to partnership and cooperation in global mission activities across this church. This amendment is consistent with suggested changes by the Standing Commission on the Structure of the Church.

Resolution A204 Create Episcopal Partnership for Global Mission

- 1 *Resolved*, the House of _____ concurring, That there shall be an Episcopal Partnership for
2 Global Mission bringing together the many and diverse groups of the Episcopal Church engaged
3 in world mission, to increase participation and cooperation in the sending and receiving of
4 missionaries on an international basis; and be it further
5 *Resolved*, That the Episcopal Partnership for Global Mission be initiated by the Standing
6 Commission on World Mission, in partnership with the Episcopal Council for Global Mission;
7 and be it further
8 *Resolved*, That the Episcopal Council for Global Mission be accountable and report to the General
9 Convention through the Standing Commission on World Mission; and be it further
10 *Resolved*, That the sum of \$67,500 per year (\$202,500 for the 1998-2000 triennium) be allocated
11 from the budget of the General Convention for the support of the Episcopal Partnership for Global
12 Mission.

Explanation

Resolution 1994: D016a adopted by the House of Deputies of the 71st General Convention, inadvertently left off the concurrence calendar by the House of Bishops, and ultimately funded and endorsed by the Executive Council in February 1995, asked “the Standing Commission on World Mission, in partnership with the Episcopal Council for Global Mission, to develop a theological basis for mission and to develop new strategies and structures through which the Domestic and Foreign Missionary Society of the Episcopal Church will continue the church’s work of sending and receiving missionaries in cooperation with parishes, dioceses, and existing voluntary mission agencies.”

A theological basis for mission was developed by a joint working group of both the Standing Commission on World Mission and the Episcopal Council for Global Mission (see Blue Book Report of the Standing Commission on World Mission.)

The Episcopal Partnership for Global Mission will be a network comprising the whole range of organizations engaged in global mission (e.g. parishes, dioceses, provinces, existing and new voluntary missionary societies, networks, and the Anglican and Global Relations office of the Executive Council.) The strategy of the Partnership for Global Mission is:

- to affirm, facilitate, and provide recognition to all Episcopalians serving as missionaries;
- to convene those working in particular geographic areas or “people groups” in order to develop coherent long range strategies;
- to coordinate, publicize, and promote mission education across the Episcopal Church;
- to be a resource for the Standing Commission on World Mission in its task of proposing world mission policy for the General Convention;
- to assist and encourage the sending of missionaries to the Episcopal Church USA from the Anglican Communion and the wider church; and
- to advance new missionary approaches (e.g. South-to-South missionary sending).

It is envisioned that the initial annual budget of the Episcopal Partnership for Global Mission will be \$135,000 to cover costs associated with staff, office, and meetings. As a true partnership, all parties involved will make a financial commitment to the budget: 50% (\$67,500 per year) is sought from the General Convention and 50% (\$67,500) from member organizations.

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The Episcopal Partnership for Global Mission invites a breadth of organizations and a wide degree of missionary involvement as it seeks to link the variety of ways that Episcopalians are involved in world mission with the policy agenda and authority of the General Convention. It has received enthusiastic support from the member organizations of the Episcopal Council for Global Mission.

Dissent on the Resolution on the Proposed Episcopal Partnership for Global Mission

In the course of the development of the proposed Episcopal Partnership for Global Mission, a number of concerns and recommendations were voiced from different corners of the church. Some of these recommendations were incorporated into the final proposal. The Standing Commission on World Mission, however, was not of one mind on all the particulars of the proposal and concerns still exist. In particular, one member of the Standing Commission on World Mission, a parish priest with wide mission experience, dissents from the final proposal for the following reasons:

- It is not necessary.
- It diffuses our common mission strategy and funding processes.
- It distorts present mission structures by making the Standing Commission on World Mission a programmatic body.
- It is contrary to the spirit of the canons and weakens constitutional checks and balances.

The stated goals of the proposal can be achieved within our present structures. Changing structures unnecessarily is a poor substitute for ministry, and makes poor stewardship. Until the church as a whole is willing again to make a serious commitment of time, talent, and treasure to our global mission engagement, we will search for cosmetic and costly solutions such as are found in this proposal. The real challenge is leadership, vision, and commitment to our common goals; and an absolute necessity is funding for actually doing the work of mission.

Unlike other parts of the Anglican Communion, the Episcopal Church has organized itself as a missionary society: the Domestic and Foreign Missionary Society. What binds us together organizationally is our common commitment to mission under a very broad umbrella. But this proposal in effect cuts holes in the umbrella that should cover us all. Tragically, we live in a time of conflict and distrust within our church. Are we in essence institutionalizing that distrust with this proposal? Could, for example, a diocese choose to focus its giving through the "Partnership" while minimizing support to our common structures? Would such a precedent give permission to a congregation to "tailor" giving according to their private truth instead of through our democratic institutions? The goal is to make our common institutions more effective so that in turn these structures will support the entire ministry of the church. Instead of enhancing the ingenious notion of the Episcopal Church being a single missionary society, this proposal would diminish current mission infrastructures.

The proposal radically shifts the role of Standing Commission on World Mission from "...review, evaluate, plan, and propose policy.." to implement program and to be financially accountable for program. It makes the Standing Commission, whose membership is entirely appointed, accountable for allocated program funds instead of the democratically elected Executive Council. As a consequence, it would weaken the role of Executive Council and delete lines of accountability. The Commission is not equipped to carry out the mandate without the staff which is presently in the offices of the Executive Council.

The shift in the role of the Commission to a program agency while retaining the evaluation role subverts our constitutional system of checks and balances. To have a body that provides oversight and proposes new initiatives take on the additional role of implementation, is to destroy existing channels of accountability. This proposal would require those who execute policy to be their own evaluators. In the attempt to increase mission participation by diffusing implementation through a loose framework with weak lines of accountability, the proposal weakens our constitutional checks and balances, thus creating the strong potential for abuse and conflict of interest.

In summary, what is needed is a recommitment to world mission in the Episcopal Church, beginning with top leadership, not new structures. The dissenter urges the defeat of the proposal.

A New Vision for Europe

For over 150 years the English-speaking Anglican communities in continental Europe have existed under parallel jurisdictions, but now these ministries are beginning to meet the spiritual needs of local indigenous communities as well; a positive development that is truly the fruit of many prayers in the Decade of Evangelism.

The Episcopal Church's jurisdiction is the Convocation of American Churches in Europe, sharing responsibility for Anglican Europe with the Church of England's Diocese in Europe, the Reformed Episcopal Church of Spain, and the Lusitanian Church of Portugal, the latter two being, from the beginning, indigenous Anglican dioceses. Convocation parishes are located in Belgium, France, Germany, Italy, and Switzerland.

Within the Convocation of American Churches, today's dynamic changes are the direct result of a challenging address by Presiding Bishop Browning to the Convocation's Convention held at Paris in October, 1991, where the delegates voted unanimously for a full-time bishop to lead the Convocation and extend its mission to include the unchurched people of mainland Europe. The previous norm had been retired bishops on short tenure to oversee a ministry by Convocation parishes to English-speaking expatriates. English-speaking chaplaincies were also the long-standing Church of England policy for their Diocese in Europe (formerly the Diocese of Gibraltar).

For more than two years after Bishop Browning's visit to Paris, a search took place for a full-time bishop. During this period major opportunities were identified for the new bishop's ministry. Those opportunities included:

- indigenous ministry in Convocation parishes, with due ecumenical sensitivity and consultation;
- joint work with the Diocese in Europe (especially in Eastern Europe); and
- dialogue with the Episcopal Church's ecumenical partners in the region.

With the 1994 appointments of the Rt. Rev. Jeffery Rowthorn (ECUSA) and the Rt. Rev. John Hind (Church of England), an immediate synergy developed, each appointing the other as Assisting Bishop in the corresponding jurisdiction, and reaching prompt agreement that any new congregations in Eastern Europe would be jointly sponsored from the outset.

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Since Bishop Rowthorn's arrival, his words "We are running to keep up with the Holy Spirit!" accurately describe the many dynamic changes taking place in continental Europe. A sample of the new work begun:

- indigenous ministry in Florence by the Episcopal Church's first Italian priest, and ministry to Latin American immigrants in Rome by an Ecuadorian priest-couple;
- the Joel Nafuma Refugee Center for displaced Africans supported by the Convocation parish in Rome;
- one of the first two Church of England women priests in continental Europe being an American who was trained by the Convocation and appointed to a position in a Church of England chaplaincy in Belgium, and a Dutch woman postulant now in seminary and jointly funded by the Convocation and the Diocese in Europe;
- a new Francophone ministry at the American Cathedral in Paris, and inclusion of the local language in worship at many Convocation parishes;
- a new College of Anglican Bishops in Continental Europe (COABICE), and a new Council of Anglican-Episcopal Churches in Germany (CAECG);
- increasing use of the term "Anglican-Episcopal" to describe Church of England chaplaincies and Convocation parishes, reflecting the principal nationalities worshipping at most of them;
- official delegates from Convocation annual Conventions to Diocese in Europe annual Synods, and vice versa; and
- the Diocese in Europe's Archdeacon of Scandinavia and Germany being also Rector of the Convocation parish in Frankfurt, and a deputy to 1997 General Convention in Philadelphia.

The list grows daily. Fledgling congregations are emerging in Eastern Europe as answers to prayers on the one hand but on the other hand presenting further demands on limited resources. A Commission on the Ministry of the Baptized (COMB) has been formed by Bishop Rowthorn to encourage and train bilingual candidates for ministry. There have been tentative discussions about creating a campus-less Anglican-Episcopal seminary through the efforts of qualified volunteers scattered about Europe. Multicultural priests (and one day bishops too) will be needed, both native to the region and from elsewhere, to cope with the new congregations that are starting to emerge.

A long overdue dialogue has started with the other Anglican bodies about the harmonization of jurisdictions, and indeed a Province of Continental Europe is now being actively considered. Bishop Browning has stated his unequivocal support for an eventual Province of Continental Europe. A position paper has been drafted by Bishop John Hind of Gibraltar for presentation at Lambeth 1998, addressing the need for harmonization of jurisdictions. What is envisioned is not a ceding of American churches to the Church of England Diocese in Europe or vice versa, but rather the gradual evolution of local Anglican-Episcopal jurisdictions country by country.

The Old Catholics, with whom relationships in Europe are generally cordial, are following these developments with considerable interest. A meeting of six Anglican-Episcopal bishops and four Old Catholic bishops took place in Oporto, Portugal, in the Spring of 1996, and the Old Catholic leaders will be present at the Lambeth Conference in 1998.

The challenges in Europe are increasing exponentially. Resources that recently scarcely maintained a status quo are now severely stretched to support the beginnings of the "New

Vision.” Like the Latin American ministry in Rome developed by Juan and Cecilia Erazo, there are many other third-culture needs in Europe in addition to local indigenous needs, and of course it is crucial not to diminish ministry to American, British, and many other English-speakers in the 200+ existing Anglican-Episcopal congregations of the continent. The motivation, participation, and support of these congregations are vital to this growth period as the size of the Anglican population expands over a vast territory that stretches from the English Channel to the Urals, from Scandinavia to Spain.

The Standing Commission for World Mission had originally planned to meet with Convocation leaders in Europe during the 1995-1997 triennium, but was unable to do so. Plans are underway for the Commission to meet in Europe during the 1998-2000 triennium, in order to foster close involvement with the Convocation in terms of planning, mission policy, and educating the larger church. The Standing Commission on World Mission commends Europe as important to the work of the Domestic and Foreign Missionary Society as a whole, and in fact a God-given opportunity for Americans at home to join with Anglican sisters and brothers in Europe and other ecumenical partners to propagate the Word in many tongues.

The Convocation of American Churches in Europe will be presenting a Resolution to the 72nd General Convention, seeking resources and affirmation of its new vision and mission outreach from the Episcopal Church. The Standing Commission for World Mission fully supports and endorses that resolution.

New Initiatives in World Mission Education

Dioceses and Congregations

Resolution 1994: A137s enacted at the 71st General Convention called upon dioceses and congregations to study and become engaged in world mission. A variety of programs were envisioned within the resolution. Each diocese was to appoint one priest and one lay person to assist local congregations to carry out world mission study and the exchange of missionaries. The resolution further urged that the various mission networks and agencies, as well as the Anglican and Global Relations Office at the Episcopal Church Center, be utilized to facilitate such studies and exchanges. The Standing Commission on World Mission was to collect reports from the dioceses on the progress of these initiatives and use such material for long-term planning.

Early in the triennium, the newly appointed World Mission Interpretation and Networks Officer in the Anglican and Global Relations Office at the Episcopal Church Center was asked by the Standing Commission on World Mission to assist the Commission with the called-for survey of dioceses and congregations. Although such a survey proved to be beyond the scope of any one office or the Commission as a whole, many news stories in both the national and diocesan media, as well as many anecdotal reports giving witness to the accomplishments of local mission training and engagement were gathered.

The Standing Commission found that numerous exchanges of persons active in global mission within the Anglican Communion occurred during the last triennium. This exchange of missionaries was facilitated by many different channels and organizations, particularly the Companion Diocese Network, recently reactivated after some years without funding. This network

of representatives from each of the provinces of the Episcopal Church works to encourage exchanges through the Companion Diocese program that links domestic dioceses with overseas partner dioceses for mutual support. A number of overseas delegates to G-CODE 2000, the Mid-Point Review of the Decade of Evangelism at Kanuga, were received for speaking and preaching engagements in the United States, coordinated by Sharing of Ministries Abroad, USA. Such contacts with overseas partners deeply affected and renewed congregational life.

Many dioceses have created strong mission committees to educate and support congregations as well as individuals in their response to world mission. Some dioceses, for example, have organized “mission fairs” providing an opportunity to learn about a wide variety of mission activities. Many diocesan and congregational groups have sponsored short-term mission experiences, sending individuals to share in the life of the church throughout the world by both giving and learning together. These short-term mission experiences have begun to have a profound effect upon the entire Episcopal Church. No longer is it a few persons going overseas for a short period of time but now many, including all age groups, have significant exposure to the joys and realities of the church around the world. Indeed in the preparation and in the recounting of short term mission experiences, as well as in the doing of projects overseas, the message of mission becomes a tangible reality to people in the pews.

As a means of supporting dioceses engaged in world mission, the Global Episcopal Mission Network (GEM Network) was formed during the last triennium. GEM assists its member dioceses in establishing a diocesan base for global mission, in sending individuals overseas, as well as developing a mechanism to receive overseas personnel to this country. Each year the GEM Network sponsors a Mission Education Institute providing an annual forum for those active in world mission.

Resources for the Whole Church

The World Mission Interpretation and Networks Office has made a pivotal contribution in providing necessary materials for mission study. Short and long-term strategies for creating a mission education curriculum are now in place. Important steps have already been taken including a series of ten “Mission Minded” packets focusing on particular topics such as mission partnerships, ideas for children, opportunities for youth, scripture study and worship. All of these materials are now available through Episcopal Parish Services and are designed to encourage Episcopalians to become more “mission minded.” The Standing Commission on World Mission highly commends these “Mission Minded” packets for use throughout the church, particularly in preparation for a proposed World Mission Sunday.

In addition, significant mission related information channels and educational events have greatly multiplied since the 1994 General Convention in Indianapolis. *Episcopal Life* and the Episcopal News Service have expanded coverage of world mission issues and events. The Church Hymnal Corporation has initiated a new series of books on “Contemporary Global Anglicanism” with the first volume *Fling Out the Banner: The National Church Ideal and the Foreign Mission of the Episcopal Church* by Ian T. Douglas, published in early 1997.

The Episcopal Church Missionary Community (ECMC) has hosted its second “New Wineskins for Global Mission” conference in April 1997. Reports from the first New Wineskins conference

in 1994 and the G-CODE 2000 event have recently been published and are commended as significant study resources. The Episcopal Council for Global Mission (ECGM) continues its effective networking of mission-related agencies including annual educational conferences.

Overall, many positive steps have been achieved, or are in process, that are consistent with Resolution 1994: A137s. There is still much to do including the development of a system of reporting so that the Episcopal Church as a whole can celebrate, learn from, and support its many and diverse efforts in world mission.

World Mission/Cross Cultural Internships for Seminarians

Resolution 1994: A139 of the 71st General Convention called the Standing Commission on World Mission, in cooperation with the Seminary Consultation on World Mission, to convene a broad-based Task Force to “investigate and develop World Mission/Cross Cultural Internships for seminarians of the Episcopal Church.” Unfortunately the funding resolution to support the proposed Task Force was not provided for by the 71st General Convention. Without funding it was impossible for the Standing Commission to convene the Task Force envisioned by Resolution 1994: A139.

The Standing Commission, however, did request that the Seminary Consultation on Mission (SCOM) begin to explore the possibilities for World Mission/Cross Cultural Internships for Seminarians. Despite lack of budgeted money, this group of seminary faculty and deans has begun to: (1) identify existing “experiences” in world mission and cross-cultural settings and (2) determine norms and standards for supervision and evaluation of cross-cultural opportunities.

An increasing number of students in Episcopal seminaries are pursuing world mission/cross cultural educational opportunities. This increase in interest is to be celebrated. At the same time SCOM recognizes that with more participation in, and proliferation of, cross-cultural education programs across the seminaries, there is a need to establish clear norms and standards for supervision and evaluation of such programs. Under the auspices of the Council of Deans, SCOM will continue to work on developing such norms and standards.

The Standing Commission is grateful for the work of the Seminary Consultation on Mission over the last triennium with regard to investigating and developing “World Mission/Cross Cultural Internships” for seminarians. The Commission supports SCOM in this ongoing work. At the same time the Commission recognizes that the Episcopal seminaries can only go so far in encouraging their students to take advantage of such opportunities. The Standing Commission on World Mission believes that all seminarians preparing for leadership in the Episcopal Church would profit greatly from some form of world mission or cross-cultural experience. The Commission urges all diocesan Bishops, Commissions on Ministry, and Boards of Examining Chaplains to include such experiences in the formation of seminarians under their care.

Resolution A205 World Mission Sunday

- ¹ *Resolved*, the House of _____ concurring, That the last Sunday of Epiphany of each year be
- ² designated World Mission Sunday, and be it further

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- 3 *Resolved*, That educational opportunities be provided at every level of the church in preparation
4 for the celebration of World Mission Sunday to increase awareness of and participation in world
5 mission; and be it further
6 *Resolved*, That mission networks such as Companion Dioceses, parish linkages, voluntary
7 missionary societies, and the Anglican and Global Relations Office of the Episcopal Church
8 Center be urged to develop and promote resources for the celebration of World Mission Sunday.

Explanation

Every member of the Episcopal Church is a member of a missionary society, The Domestic and Foreign Missionary Society. Whether we understand the imperative of mission from the perspective of the Great Commission or the Great Commandment, or a combination of both, we are united in the one call to God's mission in the world. As God sent Jesus into the world, we too, are sent into the world. This resolution calls upon the church to hold up and celebrate our shared commitment and call to mission on a specific and common Sunday each year. It challenges congregations, dioceses, and provinces to learn about and become more fully engage in God's global mission.

New Developments in Inter-Anglican Mission

Missio and ACC X

In the last triennium, The Anglican Consultative Council and the Primates of the Anglican Communion created a new commission, known as *Missio*, to encourage and support Anglican efforts in world mission. The Episcopal Church has two representatives to *Missio*. These representatives have reported to the Standing Commission on World Mission on each of the two meetings of *Missio*. The Standing Commission on World Mission welcomes this new consultative body in the Anglican Communion and is thankful for its fledging efforts to coordinate and extend inter-Anglican initiatives in world mission. In addition, the Standing Commission on World Mission recognizes and celebrates the fact that the last meeting of the Anglican Consultative Council (ACC X), held in October, 1996 in Panama, was the first meeting of the Council in a jurisdiction of the Episcopal Church. The Standing Commission on World Mission eagerly awaits the report of ACC X. The Commission encourages both *Missio* and the Anglican Consultative Council to continue their important work as well as further consider meeting in other jurisdictions of the Episcopal Church outside of the United States.

Standing Commission on International Peace with Justice

The Standing Commission on the Structure of the Church has recommended significant changes to the number and portfolios of various interim bodies in the Episcopal Church. In particular, the Standing Commission on the Structure of the Church has proposed a resolution to create a new Standing Commission on Anglican and International Concerns. The proposed canonical mandate of the new Commission is "to develop recommendations and strategies as to common ministry opportunities and concerns with other Provinces of the Anglican Communion as to the work of this Church and the Anglican Communion on issues of international peace and justice . . ."

The Standing Commission on World Mission supports the proposal to create a new Standing Commission committed to international peace and justice issues. The Standing Commission on World Mission is concerned, however, that the resolution, as written by the Standing Commission

on the Structure of the Church causes confusion with the established mandate of the Standing Commission on World Mission. The Standing Commission on World Mission is further concerned that clear lines of communication and coordination be developed between the Standing Commission on World Mission and the new standing commission so that both interim bodies can be mutually supportive in their unified commitment to God's mission of reconciliation in the world today.

The Standing Commission on World Mission proposes a resolution that: (a) changes the name of the new standing commission to more clearly define its mandate and, (b) emphasizes mutuality and partnership between the new commission and the Standing Commission on World Mission as well as the Provinces of the Anglican Communion.

Resolution A206 Amend Proposed Canon I.1.2(n): Standing Commission on International Peace with Justice

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended by the
2 addition of the following:
3 (1) *A Standing Commission on International Peace with Justice consisting of 14 members (4*
4 *Bishops, 4 Priests or Deacons and 6 Lay Person). It shall be the duty of the Commission to*
5 *develop recommendations and strategies, in partnership with other Provinces of the Anglican*
6 *Communion and the Standing Commission on World Mission, as to issues of international peace*
7 *and justice and to make recommendations pertaining thereto to the Presiding Bishop, the*
8 *Executive Council and the General Convention.*

Explanation

The Standing Commission on World Mission supports the proposal to create a new Standing Commission committed to international peace and justice issues. The Standing Commission on World Mission is concerned, however, that the resolution, as written by the Standing Commission on the Structure of the Church causes confusion with the established mandate of the Standing Commission on World Mission. The Standing Commission on World Mission is further concerned that clear lines of communication and coordination be developed between the Standing Commission on World Mission and the new standing commission so that both interim bodies can be mutually supportive of each other in their unified commitment to God's mission of reconciliation in the world today.

The Standing Commission on World Mission seeks to amend the Structure Commission report by: (a) changing the name of the proposed Standing Commission on Anglican and International Concerns to more clearly define its mandate and, (b) emphasizing mutuality and partnership between the new commission and the Standing Commission on World Mission as well as the Provinces of the Anglican Communion.

Celebrating the Church of South India

The Church of South India (CSI) was inaugurated fifty years ago on 27 September, 1947, bringing together Christians from the Anglican, Methodist, Presbyterian, Congregationalist, and Reformed traditions. The basis for the union of the Church of South India is the Chicago-Lambeth Quadrilateral, the historic episcopate being accepted in a constitutional form. From the beginning all ordinations have been by bishops in historic succession. As such the Church of South India

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was the first united church in the modern era to bring about the union of the Episcopal and non-Episcopal traditions. The birth of the Church of South India was a bold step in ecumenism and mission. A church founded on the principles of the Chicago-Lambeth Quadrilateral, the Church of South India has always enjoyed a close relationship with Anglicanism and since Lambeth 1988 has been a member of the Anglican Communion.

The Church of South India is a beacon of hope and unity in a divided world and an all too divided church. Working closely with these sisters and brothers in Christ of our immediate family, both in India and in the United States, gives us a new appreciation of the church's mission to restore all people to unity with God and each other in Christ. We thank God for the Church of South India and join them in their celebration of their golden jubilee.

Resolution A207 Golden Jubilee of the Church of South India

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church express its deep appreciation for the ministry and witness of the Church of South India at
- 3 the celebration of its 50th anniversary on 27 September, 1997; and be it further
- 4 *Resolved*, That thanksgiving for the Church of South India's contribution to unity and mission be
- 5 communicated to the Moderator of the Church of South India, The Most Reverend Dr. Vasant P.
- 6 Dandin, and through him to the twenty-one dioceses and nine thousand congregations of the
- 7 Church of South India.

New Possibilities for Autonomy

Central America

The Standing Commission on World Mission has carefully monitored the reports of the Central America Covenant Committee during the triennium. More importantly, it held a joint meeting in Panama with the Central America Regional Council in order to gather first-hand impressions of the autonomy process and exchange views with regional leadership. Having now received assurances from the Treasurer of the Domestic and Foreign Missionary Society and the Director of Anglican and Global Relations that the provisions of General Convention Resolution 1991: A235a have been or will be met by the 1997 General Convention, and having examined the proposed Covenant between the Episcopal Church and the emerging *Iglesia Anglicana de la Region Central de America* (IARCA), the Standing Commission on World Mission supports the expected petitions of the dioceses of El Salvador, Guatemala, Nicaragua, and Panama to leave the General Convention of the Episcopal Church, USA and join with the diocese of Costa Rica in the formation of the new autonomous Province.

Central America, while small in geographic area and population, is nonetheless extraordinarily diverse, racially, linguistically and culturally. Furthermore, each of the five regional dioceses is a separate, sovereign nation. We recognize the challenge before the new Province of Central America to forge an Anglican identity truly inclusive of the traditions already inherent in the Body of Christ in the region. If the Episcopal Church is to be a faithful partner to the new Province, the joint Covenant Committee between the Episcopal Church and the *Iglesia Anglicana de la Region Central de America* must keep before us the issues affecting our relationship in such a way that timely action becomes possible.

Among the issues affecting our relationship is money. The proposed Covenant foresees a forty-year, annually decreasing commitment from the general church program budget in support of the dioceses in Central America. Such a long period seems contradictory of the region's desire for autonomy, but the dioceses of Central America (which vary widely in capital assets) have made a reasonable case for the forty years, and the Executive Council has expressed its support in principle. In November 1996, the Executive Council, however, urged the Treasurer of the Domestic and Foreign Missionary Society to continue work with the new Province toward a revised plan that allows for earlier financial independence while at the same time enabling church growth and full engagement in mission. The Executive Council further urged the new Province to continue with the DFMS the practice of mutual financial accountability and transparency, including annual audits, regardless of the amount and duration of funding provided from the program budget. The Standing Commission on World Mission endorses these proposals of Executive Council and encourages the new *Iglesia Anglicana de la Region Central de America* to agree to them as well.

In addition to the question of money, the Standing Commission on World Mission in its meeting with the Central America Regional Council also asked how the Diocese of Honduras could be included more fully in the autonomy process. Honduras has not until recently participated in the process for a variety of reasons. The Standing Commission on World Mission also raised the issue of how the church's grassroots could be made more aware of and supportive of the autonomy process. This remains a concern, as does the question of the cohesiveness and collegiality of the top leadership of the region. The Standing Commission in World Mission believes that the success of the new province hinges on the development of a functioning and mutually supportive House of Bishops.

The Caribbean

The dioceses of the Dominican Republic and Haiti seek to join with Cuba and Puerto Rico in the formation of an autonomous Province in the Caribbean region at a date yet to be determined. A Covenant Committee is functioning and the Standing Commission on World Mission understands there will be petitions from the dioceses of the Dominican Republic and Haiti to continue the trial process for an additional three years. The Standing Commission on World Mission supports the continuation of a trial period and urges the Caribbean Region and the joint Covenant Committee to conform to the guidelines on the formation of new provinces issued by the Anglican Consultative Council at its 1996 meeting in Panama.

Province IX

Three years ago Province IX was comprised of fourteen dioceses of the Episcopal Church (along with four associated dioceses). With the formation of the Anglican Church in Mexico in 1995, nine dioceses remained. Should General Convention give permission this year for the formation of the new *Iglesia Anglicana de la Region Central de America*, only five dioceses of the Episcopal Church will remain in Province IX. Clearly the future of a Spanish-speaking Province IX is in question. Two other dioceses in the region, Haiti and the Virgin Islands, belong to Province II. Should the present Province IX give way to a broader coalition of overseas dioceses that might include Haiti and the Virgin Islands? Might the Spanish-speaking churches of the region evolve into a regional association with common mission interests such as the Council of the Church in East Asia or the South Pacific Anglican Council? The Standing Commission on World Mission

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has no answers to these questions but stands ready to work with the Standing Commission on the Structure of the Church and other appropriate bodies to examine them, in conversation with the dioceses and autonomous churches of the region. The Standing Commission on World Mission thus supports the resolution by the Standing Commission on the Structure of the Church that calls for a Task Force “to jointly study the structure and role of the Ninth Province following the autonomy of the *Iglesia Anglicana de la Region Central de America* and make recommendations to the 73rd General Convention in 2000.”

PRIORITIES FOR THE COMING TRIENNIUM

The Standing Commission on World Mission is committed to advancing the Episcopal Church’s participation in God’s global mission by: reviewing and evaluating existing policies, priorities and strategies; promoting partnership for global mission among the various groups within the church; and planing and proposing policy on overseas mission with recommendations to the Executive Council and the General Convention.

In the next triennium the Standing Commission on World Mission will pay particular attention to the following:

Major Concerns

- design and implement a process to review and evaluate priorities and goals of the Standing Commission on World Mission;
- work with appropriate Standing Commissions and Task Forces to ensure that world mission concerns are appropriately addressed;
- cooperate with the proposed Standing Commission on International Peace and Justice in our mutual commitment to God’s mission of reconciliation in the whole world;
- if the proposed Partnership for Global Mission is adopted by General Convention, insure implementation, if not adopted, then continue to investigate the issues raised by the Partnership proposal and develop new recommendations if appropriate;
- continue to cooperate with the Episcopal Council for Global Mission with at least one joint meeting during the triennium.

World Mission Education Possibilities

- continue to monitor and encourage the diocesan and congregational studies on world mission;
- advocate for and encourage the development of World Mission/Cross-Cultural Internships for Seminarians, in cooperation with the Seminary Consultation on World Mission;
- serve as a resource for the proposed World Mission Sunday;
- review the growing phenomena of short term mission experiences.

Autonomy Discussions

- continue to monitor autonomy processes in Province IX and the Caribbean including one meeting in the newly autonomous region of Central America and participation in the proposed Task Force on Province IX;
- investigate the question of the equitable distribution of endowment funds of the Episcopal Church, both restricted and unrestricted, to new provinces and meet with appropriate individuals and governing bodies as necessary;

- meet with the Caribbean Regional Council to encourage and assist autonomy discussions and processes.

Additional Anglican Concerns

- support the mission of Anglicans and ecumenical partners in Europe and hold at least one on site meeting to witness and participate in the work of the church in that region;
- explore the modalities and benefits of a consultative body of Anglican Provinces in the Americas.

PROPOSED BUDGET FOR THE NEXT TRIENNIUM

| | <i>1998</i> | <i>1999</i> | <i>2000</i> |
|-----------------|-------------|-------------|-------------|
| <i>Expenses</i> | \$30,000 | \$30,000 | \$10,000 |

This includes one meeting outside USA each of the first two years, one meeting in USA each year of the triennium, Episcopal Council for Global Mission annual meetings (two persons) and the Interim Body Chairs meeting.

Resolution A208 Standing Commission on World Mission Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of the
- 2 General Convention, the sum of \$70,000 for the triennium for the expenses of the Standing
- 3 Commission on World Mission.

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