
The National Committee on Indian Work

MEMBERS:

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TRIENNIUM REPORT

"The More Real Involvement," a position paper by Vine V. Deloria, Jr. formed the broad outline which has been implemented by the National Committee on Indian Work. The first step was a series of conferences in the year 1969 involving Church people throughout the United States to explore mutual concerns and to design an ongoing program for church work in which maximum responsibility for policy making would be placed in Indian hands. This report to General Convention concerns itself with how this responsibility has been met, the policies that have been made, and the future of the NCIW as envisioned by the present board.

The National Committee in 1972, which was composed of five bishops and ten Native members, sought to make themselves more effective by dividing into Regional Boards. At the same meeting, the Bishops removed themselves from NCIW so that it became an all Indian Board. Under the direction of Kent FitzGerald the regional boards were given jurisdiction in the dioceses with significant Indian populations. These boards have been changed from time to time to involve more Indian people and to serve more adequately the needs and desires of Indian churchmen, and of the broader community, as they face such major issues as theological education of Indian people, treaty rights, and domestic hunger.

We look first to the Southwest

The Southwest Regional Board is made up of people from Utah, Arizona and Southern California. So effective is the work being carried on in these three dioceses, each working on its own plan, that the need for a regional board has ceased to be.

In the Diocese of Utah there are two major groupings and a large urban population in Salt Lake City. Through the efforts of the Regional Board of the NCIW, the Ute people from the Uintah-Ouray Reservation, the Navajo people from the Bluff-Bench area and the urban population began to meet together and asked to become a part of the diocesan structure of Utah. The Diocese now has an Indian Committee which advises the Standing Committee on the allocation of Indian monies. The Committee, furthermore, has developed a plan for training throughout the Diocese. In some cases the trainers, chosen by the Committee, go out to live among the people whom they are helping.

The Indian Committee in Utah is probably the best example of a Diocesan Committee working within the existing structure for the ongoing welfare of the Indian people. The Rev. Gerald W. Mason, working on the Uintah-Ouray Reservation, has established a church center where teachers are being trained for children as well as for adult education classes which are included in the plan. This is a program well designed to help identify local men who may have a call to the ministry. In Salt Lake City, the work has gone slowly, but with great purpose.

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People from the Bluff-Bench area chose to request the Diocesan Convention to release them to General Convention in 1976 so that they, joining with the Navajo people of Arizona, may ask to become an Area Mission. They, like the Navajo living on the Reservation in Arizona, have a distinct cultural background and language which gives them more in common with each other than with the other tribes within Diocesan boundaries.

It was from the Fort Defiance area in the Diocese of Arizona that, in 1973, a request went to the General Convention of the Episcopal Church that a Diocese of the Navajo be formed. Since it was evident that the criteria called for in the canons of the church for Diocesan Status could not then be met, a Navajo Episcopal Council was formed in response to a directive from the House of Bishops, and the leadership of these people. It was funded by the NCIW so that they could take the responsibility for conducting their life within the church and prepare themselves to take at least the intermediate step of becoming an Area Mission. Under the leadership of Mr. Thomas A. Jackson a broad program for the training of Navajo laity was implemented in the summer of 1974. With this training, potential clergy could be more easily identified. Access to further training of both lay and clerical leaders was sought through courses in Theological Education by Extension. Theological education will be more fully discussed under its own heading.

It is to be noted that one of the most positive and creative factors we can bring to the church will be the creation of an Area Mission for the Navajo. A full discussion of the work among the Navajo is to be found in the position paper drawn up in February of this year.

In the San Diego area there has been, for some years, an on-going ecumenical ministry, supported not only on a diocesan level, but also through the efforts of Bishop Wolterstorff, by the parishes in San Diego.

In 1975 the Diocese of Los Angeles recognized that there was a need for local Indian work and began to develop an Indian Council within that Diocese. Thus, in January of this year, the Indian Episcopalians living within the Diocese achieved the recognition of having an Indian Episcopal Council to speak to their unique needs.

The Northwest Region

In the Northwest Region, the first Indian Urban Ministry was developed through the efforts of the Rev. Robert Merrell and the Board of Ministry of the Diocese of California. The first goal of this ministry was to provide for the spiritual needs of the Indian families in San Francisco, Oakland, and San Jose. The second goal was to assist in the development of a community of Christian Indian people in the Bay Area in cooperation with existing Indian programs. And further, under the protection of the church, to provide a facility and a program which would allow and encourage the continuation of cultural values and customs of the Indian people living in the area.

To some degree, the adjustment of individuals and families living in San Francisco, Oakland and San Jose was also part of the plan. Certainly, the transition from reservation living to urban living is stressful to Indians, young and old alike. And here, once again, the church rose to meet the needs of the people. Originally, the Urban Indian Program was conducted at St. John the Evangelist Church on Sunday afternoons. It has expanded so that, in addition to these services, there is a store front facility for many on-going activities.

In August of 1975, the Indian congregation and their vicar, Fr. Merrell, merged with Good Samaritan Mission with Fr. Merrell serving both congregations. It is believed that by 1977 the Diocese of California will be able fully to support this ministry. An urban ministry to the Indian people, incidentally, in the St. Paul-Minneapolis area has followed a pattern similar to the one developed in San Francisco. The Rev. Leslie Bobtail Bear is priest in charge of this work.

As the Northwest Regional Board sought to meet the needs of the local people, it looked to Oregon where there are no groupings of Episcopal Indians but they nevertheless, have to deal with many issues. The Board involved itself with the "Organization of Forgotten Americans" from the Klamath Falls area which was fighting for restoration of the Klamath Reservation. The Northwest Board has gone into Klamath Falls to assist in the training of Board members there to help with the development of community resources and in the defense of their hunting and fishing rights. This action has been taken with the full support of Bishop Spofford of Eastern Oregon. In that area, the Board has also assisted the Umatilla people in the development of a summer camp for the children of the Confederated Tribes of the Umatilla Reservation.

In the Diocese of Oregon, through the cooperative leadership of Bishop Bigliardi, a meeting of the various Indian groups and tribes within the Diocese was held. Issues were discussed with the Regional Board chairman, Lillian Vallely, and representatives of the various groups.

One of the major issues in the Portland area, as in all urban areas, is the problem of our Indian brothers and sisters who are living and dying on the skid rows across the land. The chief cause of alcoholism among these people is a lack of understanding of self and the loss of cultural identity. Devere Eastman, a tribal medicine man, explained to Bishop Bigliardi that he felt that alcoholism, and many other problems have been brought about by a religion foreign to Indian beliefs. Although it is foreign, he said, he respected the Bishop's religion.

Our Indian religion tells us that the Great Spirit put this land in trust to the Red man to honor our Mother, the Earth. We are told to hold all living things sacred; for the animals, the trees, the water and all things living have a soul. Also, we are told to obey the laws of the universe, that all humans are created alike, and that we are all brothers and should respect each other, regardless of color. These simple statements are only a small part of our culture, but Mr. Eastman believes that they are the basic tools to bring about a better understanding among people, both Indian and white. He went on to discuss with the Bishop his plans for starting an alcoholism camp in Oregon. This program provides positive reinforcement of the spiritual and cultural values of the people which it serves. Today this camp is flourishing and has the full endorsement of the Bishop, who serves on its board. This is a tribute to the true working relationship between the redman and the church in Oregon.

The Bishop also consulted with the Confederated Tribes of Siletz and assured them of his full support of restoration because he realized that their termination had been involuntary and had been brought about by unfair and arbitrary action on the part of the United States Government. This termination has destroyed tribal cohesiveness, interrupted tribal cultural values and caused serious disruption of health, education, and developmental services to the Siletz people. This unfair termination has driven many to seek alternatives apart from their cultural heritage. The Siletz Restoration Bill slated for introduction into the Congress of the United States, has the full support of the Bishop of Oregon.

One of the Dioceses which has been most supportive of the on-going program of the Church in the field of Indian affairs has been the Diocese of Nevada. We express our thanks to Bishop Frensdorf for allowing us to use his Diocese as a proving ground where theories could be evolved into working models.

When we first started exploring the best means of developing native clergy, we looked to the Diocese of Nevada where there had been a lay ministry for many years. We talked with the Commission on Ministry about plans for helping a lay minister to become the first Indian clergyman in the Diocese. A board of Preceptors was set up to help him in his training. Although this particular layman ultimately decided that he did not have a vocation to the ministry, the plan worked out for his

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training has proved to be a viable alternative to residential seminary training.

The Indian ministry in the Diocese of Nevada is now directed by the Rev. Philip Allen whose leadership role will be discussed in this report under the heading of Leadership Development by NCIW. Suffice to say here that the Indian parishes of Pyramid Lake and Wadsworth have grown under his leadership and that the Battle Mountain Ministries are being re-activated. The NCIW has also been able to help the people of the Battle Mountain area to secure their rights to Indian education and educational monies in this state by furnishing a consultant who had worked with the state of Nevada on other educational programs. It is thanks to the NCIW that Title IV monies and Johnson-O'Malley monies are now used for the education of the children of Battle Mountain.

It has been in large measure due to the support of Bishop Frensdorf that there is, today, an awareness of Indian people and Indian issues within his diocese.

Another step was taken when in 1974 Joan Bordman was named Provincial Staff Officer in the Eighth Province to develop, for all the Bishops in the Province, a network of communication regarding their work with Indian people. An example of the effectiveness of this cooperation was demonstrated during a crisis on the Santa Rosa Reservation. One telephone call to the San Joaquin Diocesan office received by Virginia Allberg, Administrative assistant to the Bishop, set in motion a chain of support led by the Bishop and continued by the priest in Leemore, California.

It was because of the understanding of the Bishops of the Eighth Province that the tribal medicine men of the Navajo Reservation were able to ask for dialogue between themselves and our Bishops to seek collaboration and mutual exploration of their spiritual values. Through their efforts Bishop Myers went to the Navajo Reservation to speak with the medicine men to initiate the dialogue. Through their unified support the Navajo people have been able to strengthen both their own spiritual life and their traditional values. Finally, it is because of the Holy Spirit working through these Bishops that today medicine men have become members of this Church and traditional Navajo people now see Christians in a different way than they have ever seen them before. There is no other way to express the feeling of the National Committee toward this venture than to say that the Holy Spirit has truly come among us.

The National Committee Work in Alaska has had a different emphasis. It has been that of a supportive network to deliver such money and technical assistance as would develop a larger ministry, both lay and ordained and to provide experiences which would inspire and call forth such ministry. The National Committee has helped individuals develop and use their talents in the ministry. We have also provided opportunities for local congregations to meet to explore those things which they wish to do together. It has been our privilege to work closely with Bishop Cochran and to furnish funds that have helped their trainer-enabler program get off the ground. We believe that this program of exploring a full ministry for all people will serve as a model for the church as a whole.

The where-abouts of some who started out as Board Members

In the Diocese of Alaska, Ed Littlefield has taken an early retirement from his government job in order to carry on a fulltime lay ministry in the Sitka area.

The Ven. Luke Titus, who was one of the first regional board members in Alaska, has recently been appointed Archdeacon of Alaska in charge of Native Ministries.

Joycelyn Ninham, a deputy to General Convention, is one of the first regional board members in the Great Lakes area.

The Rev. Philip Allen, first chairman of NCIW under its restructuring, now is in charge of the native ministry in Nevada.

Gerald One Feather, a member of the Executive Council, was one of the first regional board members of the Northern Plains.

Theological Education

If you have ever been a party to a dream come true you have something of an idea as to what has taken place for us as we talk of theological education. When we talked about alternative methods for the development of both clergy and lay people, we talked, not about negative things, such as people having to leave home to receive training, but about the optimum things that would happen if people did not have to leave home. We set out to develop the kind of programs that would, for the first time, bring to the Indian people the kind of training that would enable them to play their rightful roles in this church!

After a few months we found that our discussing, planning and speculating were behind us. We were ready to jump right into the middle of that dream. The general subject of Theological Education by Extension had been a matter of discussion by members of the Cook Christian Training School for a number of years. Miles had been traveled by the staff and much effort had gone into observation of a number of existing projects. Reports and conferences by the dozens had taken place. The massive research project dealing with the crisis in Indian leadership in the churches had been completed and the final report entitled *Mending the Hoop* had been printed and distributed. Courses had been analyzed and put back together again—some only to be discarded; others to be partially accepted. Yet nothing was in final form.

Nearly a year later a meeting could be planned at Cook School to discuss Theological Education by Extension. Attending that meeting were the Rev. William Elrod, an Episcopal priest on the staff of the school; the Rev. David Keller from the Diocese of Alaska; the Rev. George Harris from the Dakota Leadership Program; Dr. Chris Cavender who was working as a staff officer of the Sixth Province; Mr. Thomas A. Jackson, Staff Officer of the Navajo Episcopal Council; the Rev. Cecil Corbett, Dean of Instruction at Cook School; and Mrs. Joan Bordman, Eighth Province Staff Officer.

Plans for action were laid. Fr. Elrod's task was to develop from the available materials, a course in Biblical theology based on Dr. Robert Denton's book, *A First Reader in Biblical Theology*, the first in his series called "Design of the Scriptures." The result was the first of two workbooks. He was given invaluable assistance by Mr. Thomas Jackson.

We were under way! Sample lessons were sent to the Bishops of the Eighth Province. It is interesting to note that in one case the text was felt to be "too simple and beneath the dignity of the Navajo people." In another, it was felt to be "much too difficult" for them.

Bishop Charles of Utah was the first to see real value in the text and came forward to say that he felt that the course could and should be used by the Diocese of Utah for non-Indians as well as for Indians as a means of developing ministry and a better informed laity. Bishop Charles was later joined by Bishop Frensdorf of Nevada.

The text was first used on the Navajo Reservation where 73 people signed up. Not everyone has finished the course, but as the books came in, we started revising, editing and rewriting so that we could incorporate the valuable suggestions we were receiving from the Indian people. From the 73 who were first enrolled the number has jumped to well over 300 Indian people. It has also become a part of the Dakota Leadership Program.

To meet the need of the people, a second course has been developed by Fr. Elrod entitled *A Course on Episcopal Church Structure*; January 1976. This course, the first text of its kind, is designed to give Indian people a full understanding of the working of the church so that they can become a viable and fully informed laity.

A vital aspect of theological education to be considered was the inability of

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many who believed that they had a vocation to the ministry, to leave their families, their homes, their economic situation, and, most important, their own ministries, to go to seminary.

In January of 1975, Fr. Charles Winters from the School of Theology of the University of the South was contacted. A month later he came to the Navajo Reservation to discuss and consider the various possibilities of an extension course through the University of the South for men wishing to enter the ministry but unable to become resident at Sewanee. As a result, ten men have met with their mentors to start the University of the South's course in Theological Education through Extension. It is a four year course which can lead to ordination.

The Dakota Leadership Program has also gone fully into extension work because of their realization that a residential program removes men from their homes and on-going ministries. They have established nine extension sites, each having a mentor. They use materials developed by Cook School as well as those from other sources worked out for them by Fr. Harris.

It is with great pride that we offer the Leadership Development Models of Cook School, the development extension materials, the Alaskan network model, the Dakota Leadership Training Program and the Sewanee Extension program. They are creative examples of the development by Indian people for Indian people of the kind of training they have asked for as a path to real involvement. We believe that in the development of these programs we have accomplished our aim and kept our contract with the Executive Council, the General Convention and the Episcopal Church.

When we, as Indian people, called for more real involvement within the Episcopal Church, we asked not only to have an Indian desk established for all Indian work, but also that the National Church continue substantial aid and support through regular appropriations to dioceses unable to finance such work. Our thrust has been to these dioceses. However, we have come to realize that we have overlooked some of the efforts of Coalition 14 and now look forward to working with the Coalition so that these funds may go directly to these dioceses rather than through the National Committee.

Ecumenical endeavours of NCIW

We turn our attention now to our ecumenical endeavours with the JSAC Task Force. This is the one area where we, as Indian people, have been able to meet with other Indian people nationally to discuss national issues and to work together for the betterment of all Indian people of many denominations.

A current project of the JSAC Indian Task Force is the development of a National Indian Aging Program. The Older Americans, although it states that preference be given to Native Americans, has surrounding it a policy which tends to exclude Native Americans. Working with people from other denominations, we have sought to correct many of the restrictions of this policy and are currently involved in bringing about a better life for older Indian people.

JSAC has also placed great emphasis on treaty rights. Dr. Chris Cavender is the JSAC Task Force chairman for treaty rights. In January of this year he, working with many other Indian groups involved with treaty rights, brought out a position paper to be submitted to all denominations seeking their support for maintaining treaty rights.

The other area of cooperation among the denominations has been in the field of domestic hunger. Here, it can truly be said that the JSAC Indian Force is currently the only body dealing with domestic hunger. It is developing models for the distribution of food in isolated areas, the sinking of wells, the bringing in of running water and agricultural concepts that can be used in isolated and arid areas. The JSAC Task Force has, moreover, filed suit in the state of Arizona to bring about a

more effective use of the Food Stamp Program. This suit will set a precedent in the nation. It has been not only through the efforts of JSAC Indian Task Force, but also through the unending efforts of Steve Brooks from The Food Research Action Commission and Ronald Logan, Attorney with the law firm of Marks and Marks that the Food Stamp Program has been challenged and that this challenge will be met by the laws of the United States.

While a long range solution to the problem of adequate food distribution is being sought, we have been able to stave off starvation for many with the help of funds provided by the Presiding Bishop's Fund for World Relief.

Summary

It is, of course, necessary to speak also of our failures and the lessons we have learned from them. When we asked for more real involvement, we said that through community development grants, we would be able to make local communities economically sound so that they could support their own parishes. Our economic efforts, except in rare cases, such as the Fish Hatchery at Pyramid Lake, have not been particularly successful and certainly have not made an impact on the economic situation of the people in the surrounding area. The first and foremost is that there never was enough money in the economic granting capability to make a really big impact. The second is that there was a lack of understanding on the part of committee members as to how development could be brought about which would be of lasting benefit. Other efforts are now being made which have been dealt with in depth in the position paper submitted to the Executive Council in December of 1975.

Another area of failure has been that we have not made an impact on all the dioceses with significant Indian populations. This has not been due to a lack of concern, nor to a lack of models for them to use. Rather, it has been the assumption of these Dioceses that the NCIW was the body responsible for all Indian works. In some cases they have used the National Committee's concern as an excuse to abrogate their responsibility to their Indian constituency.

The final area of failure has been our inability to meet the needs of the people in the Eastern United States. Here we do not find great numbers of Indian Episcopalians, and in many cases the Indians are not part of recognized tribes. The issues have been different and we have, so far, been unable to meet them. We are now working on different ways and methods by which to explore fully the issues facing eastern people, so that they and the reservations from the west can meet together. It is hoped that the new Policy Review Commission on Indian Affairs developed by the United States Congress will be one avenue of approach.

Plans for 1976 include a Leadership Training Program to be started in the Diocese of Oklahoma. The new Staff Officer in the Sixth Province will work closely with the Diocese of Minnesota to establish an Indian Commission which will enable the Indian people to work closely, not only with the Diocese of Minnesota, but also with the Diocese of South Dakota. It is imperative that the people of the Sixth Province look upon their Indian work at a provincial level as well as from a Coalition 14 standpoint. We find that this work proves to be one of the more exciting aspects of our plans.

We look to General Convention as a place where we can bring two working Provincial models and where we can truly come and say that we have kept our contract. We ask, not to go out of business but to change our thrust so that we can now concern ourselves more specifically with the spiritual aspects of our life and our spiritual life within the church.

We request that a Joint Commission be established by General Convention so that we as Native American people will be assured of being an integral part of the Church in which we as well as they have much to offer.

NATIONAL COMMITTEE ON INDIAN WORK
Community Development Fund Grants

NCIW No.	Proposal Name	Location	Grant Amount	Regional Amount	Total
1974					
EASTERN					
EA 14	Wampanoag Tribal Council	Chilmark, Mass.	\$ 1,500.	\$ 1,500.	
GREAT LAKES					
GL 7	Oneida Senior Citizens Center	Oneida, Wisconsin	\$ 2,500.		
GL 9	Urban Indian Episc. Council	Minneapolis, Minn.	8,300.		
GL 10	<i>The Scout</i>	DePere, Wisconsin	1,425.		
GL 13	Rainy River State Jr. College	Internat'l Falls, Minn.	3,000.		
GL 18	Ain Dah Ing, Inc.	Shell Lake, Wisc.	6,000.		
GL 20	Oneida Indian Health Program	Oneida, Wisconsin	2,500.		
GL 25	Juel Fairbanks Aftercare Resid.	St. Paul, Minn.	4,998.	\$28,723.	
NORTHERN PLAINS					
NP 13	American Indian Service	Sioux Falls, S.D.	\$ 5,000.		
NP 14	Anaconda Indian Alliance	Anaconda, Montana	5,000.		
NP 18	Kansas Indian Center	Kansas City, Kansas	1,000.		
NP 22	NAIWA, 1974 Conference	Sisseton, S.D.	500.	\$11,500.	
NORTHWEST					
NW 6	Urban Indian Ministry	San Francisco, Ca.	\$ 6,750.		
NW 14	Klamath Falls Commun. Devel.	Klamath Falls, Oregon	3,600.		
NW 18	Indian Arts Retail	Spokane, Washington	2,500.	\$12,850	
SOUTHEAST					
SE 1	Coalition of Eastern Native Am. Native American Center	Oklahoma City, Ok.	\$ 4,500. 4,690		
SE 3	Indian Service Center Project (United Southeast Tribes)	Sarasota, Florida	4,754.	\$13,944.	
SOUTHWEST					
SW 9	Cook Christian Training School	Tempe, Ariz.	\$ 5,000.		
SW 10	Family Service Agency	Ft. Defiance, Ariz.	5,000.		
SW 16	All Indian Pueblo Council	Albuquerque, N.M.	5,000.		

SW 22	S.W. Indian Development Corp.	Phoenix, Arizona	1,000.	
SW 27	Okla. Indian Rights Assoc.	Norman, Oklahoma	6,500.	
SW 28	Whirlwind Native Leadership	Clinton, Ok.	4,000.	
SW 29	Assoc. of Amer. Indian Physicians	Oklahoma City, Ok.	5,250.	
SW 30	Amer. Indian Law Students Assoc.	Albuquerque, N.M.	4,500.	
SW 36	Ute Indian Water Resources	Boulder, Colo.	1,000.	
SW 39	Chinle Silverwork Project	Chinle, Ariz.	5,000.	
SW 42	Bluff Diocesan Indian Comm.	Bluff, Utah	1,000.	
	St. Christopher's Mission	Bluff, Utah	1,000.	\$44,250.
	NON-REGIONAL GRANT			
	Lutheran Services		\$ 4,150.	\$ 4,150.
	TOTAL FOR 1974			<u><u>\$116,917.</u></u>

1975

	GREAT LAKES			
GL 7	Oneida Senior Citizens Center	Oneida, Wisc.	\$ 1,000.	
GL 9	Urban Indian Episcopal Council	Minneapolis, Minn.	8,300.	
GL 25	Juel Fairbanks Aftercare Resid.	St. Paul, Minn.	5,000.	
GL 26	Lower Sioux Pottery	Morton, Minn.	3,000.	\$17,300.
	NORTHERN PLAINS			
NP 39	St. Paul's Indian Mission	Sioux City, Iowa	\$ 5,000.	
NP 40	Holy Cross Church	Pine Ridge, S.D.	2,000.	\$ 7,000.
	NORTHWEST			
NW 6	Urban Indian Ministry	San Francisco, Calif.	\$ 9,000.	
NW 14	Organization of Forgotten Americans	Klamath Falls, Oregon	7,700.	
NW 25	Bow and Arrow Dance Club	Portland, Oregon	3,000.	
NW 26	Alaska Native Assoc. of Oregon	Portland, Oregon	2,000.	
NW 28	AMPO Indian Treatment Center	Portland, Oregon	5,000.	\$26,700
	SOUTHWEST			
SW 41	Bluff Community Center	Bluff, Utah	\$ 2,000.	\$ 2,000.
	TOTAL FOR 1975			<u><u>\$ 53,000.</u></u>

Community Development Fund Grants

NCIW No.	Proposal Name	Location	Grant Amount	Regional Amount	Total
1976					
GL 9	GREAT LAKES Urban Indian Episcopal Council	Minneapolis, Minn.	\$ 7,500.	\$ 7,500.	
NW 6	NORTHWEST Urban Indian Ministry	San Francisco, Calif.	\$ 7,500.		
NW 29	Nevada Indian Ministry		5,000.	\$12,500.	
	NON-REGIONAL GRANTS				
	Province VI Staff Person		\$20,030.		
	JSAC Indian Ministries Task Force		4,000.	\$24,030.	
	TOTAL FOR 1976				<u><u>\$44,030.</u></u>

RESOLUTIONS

Resolution A-94

Resolved, the House of _____ concurring, that a Joint Commission on Native Ministries, to be composed of three bishops, three priests and three lay persons, one third of such membership in each category to be appointed following the conclusion of each regular General Convention, be established; and be it further

Resolved, the House of _____ concurring, that upon adoption of this resolution, the full membership of this Commission be appointed one third for one, one third for two, one third for three, Convention periods.

Resolution A-95

Resolved, the House of _____ concurring, that the sum of \$10,000 from the budget of the General Convention be appropriated each year of the Convention for the Joint Commission on Native Ministry, for its meetings and related expenses.

Resolution A-96

Resolved, the House of _____ concurring, that the sum of \$3,000 annually be appropriated in the General Church Program to the Joint Commission on Native Ministries for the full participation in education by extension for native peoples who will serve in Indian/Eskimo work.