
The Committee on Voting Procedures

Table of Contents

	Page
A. INTRODUCTION	AA-1
B. HISTORICAL EVALUATION OF THE CONCEPT OF THE DIVIDED VOTE AND ITS TREATMENT IN AND BY THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH	AA-2
I. General Convention Polity	AA-2
II. Vote by Dioceses and Orders	AA-2
III. The Divided Vote	AA-3
C. RECOMMENDATION NO. 1	AA-5
D. RECOMMENDATION NO. 2	AA-7
E. CONCLUSION	AA-8

RESOLUTION OF AUTHORITY

Whereas, fundamental questions concerning the method of voting in the House of Deputies have been raised at the 64th General Convention,

Be it therefore resolved, that the President of the House of Deputies appoint a Committee of at least five persons, Lay and Clerical, to study in depth the history of the present voting process, and the effects upon the polity of the Episcopal Church of both the existing system and alternative methods.

Be it further resolved, that the Committee be directed to submit a written report of that study, including its recommendations for the future, to the President of the House of Deputies by February 1, 1976 for inclusion in the pre-Convention Publication of the 65th General Convention for action by that body.

COMMITTEE MEMBERS

The Rev. Canon Gordon E. Gillett
The Very Rev. J. Ogden Hoffman, Jr.
Mr. George R. Humrickhouse
The Honorable Hugh R. Jones
Dr. Charles J. Mock
The Rev. James R. Moodey
The Honorable Clay Myers
Dr. Charity Waymouth
Mr. James M. Winning

Ex Officios

President of the House of Deputies
Vice-President of the House of Deputies
Secretary-Treasurer of General Convention

REPORT AND RECOMMENDATIONS

I – Introduction

The Committee on Voting Procedures, at its initial meeting, organized and came to several significant conclusions regarding its deliberations. Some of those are:

1. The recommendations of the Committee should not seek to change the historical and constitutional polity of the General Convention. This polity, as reflected in a vote by Dioceses and Orders, was recognized by the Committee on Amendments of the House of Deputies at the Convention of 1928 as:

“ . . . a vote by (Dioceses and) orders is a vote by representatives of the dioceses . . . who vote in their representative capacities and not in their individual capacities. . . . ”

APPENDICES

“In so voting it is the dioceses. . . which vote. . . .”

(White and Dykman, *Annotated Constitution and Canons*, Vol. 1, p. 26)

2. The recommendations of the Committee should not involve the area of proportional representation or other structural or composition changes in the General Convention (i.e. unicameralism, reduction in size. . .).

3. The recommendations of the Committee should be in support of the objective of improving the prospect of an intelligent and trust building Convention process without making material changes of substance in the rights and directions provided the Convention by the Constitution and Canons.

The Committee’s recommendation, in the light of the foregoing decisions, as hereinafter reflected, involves removal of any question of when an extraordinary majority may be required and, if so, under what circumstances when the vote is by Dioceses and Orders *by amendment of the Rules of Order and by amendment of Section 4 of Article I of the Constitution*. This recommendation has the effect of eliminating the concept of the “divided” vote as a negative vote and concurrently of establishing a clear opportunity to impose an extraordinary majority upon issues other than liturgical issues or amendments to the Constitution.

II – Historical Evaluation of the Concept of the Divided Vote and its Treatment in and by the General Convention of the Episcopal Church

The concept of the “divided vote” has been the occasion for frequent and repeated debate and argument at General Conventions of the Church, and the subject of frequent attempts to amend the Constitution of the Church. Much of the debate and nearly all the attempts to amend the Constitution to eliminate the effects of the concept of the divided vote resulted from a misunderstanding of either (1) the polity of General Convention or (2) the Constitutional Vote by Dioceses and Orders as it related to the polity of General Convention or (3) what the divided vote is. This evaluation will attempt to record the significant elements in the history of the divided vote concept in an effort to dissipate some of this misunderstanding.

GENERAL CONVENTION POLITY

Confederation of Dioceses The initial organizational plan for the National Church included a General Convention consisting of a unicameral legislative body composed of bishops, priests and laity. This was developed in 1785 and was patterned after the proposed national government conceived at that time by the draftsmen of the Articles of Confederation. Bishop Seabury, not enamored of this plan, held out for the elimination of the laity as a part of the legislative structure. A compromise bicameral Convention consisting of a House of Bishops and a House of Deputies resulted. However, an indispensable ingredient of this compromise was the concept of the House of Deputies as a confederation of Dioceses and not, as in the revised national government structure, a body of representatives of the Church constituencies in the Diocese (White and Dykman, Vol. I, p. 35). This concept of confederation has persisted and survived repeated efforts to substitute a body representative of and proportional to the Church membership. It is the present polity of the Church. In the House of Deputies, although on most occasions by license the majority vote of the Deputies prevails, the Constitutional voting unit is the Diocese, not the Deputy.

VOTE BY DIOCESES AND ORDERS

In addition to the confederation polity, also built into the structure of the House of Deputies in the initial 1789 Constitution was a practicable process of veto of legislation either by the clerical or a lay deputation from any Diocese a vote on an issue had to be taken by Dioceses and Orders and a concurrent majority of

Dioceses represented in each order was necessary for a proposition to prevail. The emphasis upon the concept of veto inherent in this process has tended to cloud the fact that it also is a vote by Dioceses and not a vote by Deputies. The remembrance of this single fact is indispensable to an understanding of the voting process of General Convention.

THE DIVIDED VOTE

Simply stated, the "divided vote" (which occurs when a vote is taken by Orders) obtains when the Deputies within an Order are evenly divided upon a proposition. If within the Order the Deputies are 4 to 0 or 3 to 1 in favor of or against a proposition, the vote is not divided but is either affirmative or negative, as the case may be. It is only when there is an equal division of the Deputies within the Order that the vote of that Order is divided. Under these circumstances the divided Order has been treated as having voted in the negative.

The language in the initial Constitution of 1789 which established the confederation polity and the vote by Dioceses (States) and Orders read as follows: "The Church in each State (Diocese) shall be entitled to a representation of both the clergy and the laity, which representation shall consist of one or more Deputies, not exceeding four of each Order chosen by the Convention of the State (Diocese) and in all questions, when required by the clerical or lay representation from any State (Diocese) each Order shall have one vote; and the majority of suffrages by States (Dioceses) shall be conclusive in each Order, provided such majority comprehend a majority of the States (Dioceses) represented in that Order. The concurrence of both Orders shall be necessary to constitute a vote of the Convention. . . ."

To be noted is the absence of any reference to or recognition of a divided vote—especially a divided vote within an Order. The distribution of the vote of the State (Diocese) in terms of one vote in each Order raised the question and permitted the conclusion that the vote of a State (Diocese) could be divided as between the Orders but did not appear to justify the conclusion that a vote within an Order could be divided.

The construction that a divided vote *between* Orders was constitutionally permissible was first given recognition in the General Convention of 1808, where for the first time the Lay Order and the Clerical Order of the State of Pennsylvania disagreed. The vote of that State (Diocese) was recorded as divided as between its Orders.

The General Convention of 1814 contains the first record of the counting of a divided vote *within* an Order. The Journal is silent with regard to any question being raised with respect to this process even though the 1789 Constitution was still in effect. In this instance the concept of treating a divided vote *within* an Order as a negative vote did not affect the outcome. Possibly this explains the absence of at least exploratory debate. Thereafter, the practice of recording divided votes prevailed without incident until the Convention of 1844, at which the recording of a "divided vote" within an Order was decisive. Thereafter, occasionally a vote by Orders would occur, in connection with which the so-called "divided vote" being counted as a negative vote, would be treated as material. The basic constitutional philosophy, requiring as it did as to each Order a majority of the States *represented* in that Order, would seem to dictate the same result regardless of whether the creation of the fictional concept of a divided vote within an Order had occurred.

Beginning with the Convention of 1925 an unsound attack upon the divided vote concept and its effect upon Convention voting procedures was initiated. A Deputy identified as Professor Beale offered a resolution providing that a divided vote within an Order be counted as one-half in the affirmative and one-half in the

APPENDICES

negative. This resolution apparently was based upon one or more of the following misconceptions:

1. Were it not for the existence of the divided vote concept a proposition would prevail if supported by a majority of those voting in each Order. This was contrary to the Constitutional requirement of a majority of those present in each Order which existed at that time.
2. The vote by Orders is not a vote by Dioceses in which a Diocese has one vote in each Order, but is a vote by deputies to which individual recognition should be given.
3. The specter of the divided vote within an Order which had received non-material recognition had a Constitutional eminence.
4. Surgical treatment of the divided vote concept would solve the problem of the Constitutional requirement of an extraordinary majority.

At the next Convention, 1928, a concurrent resolution, introduced by Professor Beale, was adopted proposing an amendment of the fourth paragraph of Section 4 of Article I of the Constitution as follows:

In all cases of a vote by Orders, the two Orders shall vote separately, each Diocese having one vote in the Clerical and one vote in the Lay Orders, and each Missionary District within the boundaries of the United States of America having a one-fourth vote in the Clerical Order and a one-fourth vote in the Lay Order; and the concurrence of the votes of the two Orders shall be necessary to constitute a vote of the House. No action of either Order shall pass in the affirmative unless it receives the majority of all votes cast, and unless the sum of all the affirmative votes shall exceed the sum of other votes by at least one whole vote.

This amendment removed the language of the 1789 Constitution requiring a majority of States (Dioceses) *represented* and substituted a majority of votes cast. It also, in providing for representation of Missionary Districts and giving them an express one-fourth vote in each Order, added some equivocal language at the end requiring that the affirmative vote must exceed the sum of other votes by at least one whole vote. Thus, if the "divided diocese" were to be treated as voting under this equivocal language, the old standard of a majority of those represented could be implied even though in apparent conflict with the express requirement of a majority of votes cast.

At the same Convention, Professor Beale proposed another effort to eliminate the frustration caused by the "divided vote" concept by adding the following language to Section 4 of Article I:

"If the vote of a Diocese in either Order is divided, it shall be counted as one-half vote in the affirmative and one-half vote in the negative."

On this proposal the Committee on Amendments of the House of Deputies reported as follows:

The Committee deems this proposal inexpedient because a vote by Orders is a vote by representatives of the Dioceses and Missionary Districts who vote in their representative capacity and not in their individual capacity. In so voting it is the Dioceses and Districts which vote and from the establishment of the General Convention down to the present date it has always been the requirement that there must be an affirmative majority to carry a measure. Not only is this the case because the action is that of Dioceses and Districts and not of individuals but also because it is desirable on important matters that something more than a mere majority of voices should be necessary for the adoption of the matter in hand.

The record fails to show the position of the Convention with reference to the second Beale amendment other than the implicit fact of non-acceptance of it. It was not acted upon by the Convention.

Confusion concerning the use of the "divided vote" concept as an indispensable element of the polity of the Convention as an assembly of Dioceses and not of Deputies continued. Neither then, before or since has the "divided vote" concept made any contribution to the preservation of the confederation polity. As a matter of fact, to the extent that it recognizes the votes of individual Deputies in order to conclude the existence of a divided vote, it is inconsistent with the polity.

Following the Convention of 1931 repeated efforts have been made to modify the requirement of a majority of those Dioceses voting Aye, Nay or Divided (rather than a majority of those voting) by the specious method of modifying the construction contained in present Rule 41 of a divided vote as a negative (or non-affirmative) vote, at the same time continuing to give the concept the status of a vote (White and Dykeman, Vol. I, pp. 27-30). Likewise, this erroneous attribution of vote status to the divided concept by means of Rule 41 has indirectly resulted in the requirement of an extraordinary majority in all cases of votes by Dioceses and Orders within the constitutional language of "a majority of all votes cast."

General Conventions 1958-61-64-67-69-70-73

Total number of Votes by Orders:	91
Items passed by both Orders:	52
Items defeated by both Orders	22
Items defeated by Clerical Order*	1
Items defeated by Lay Order*	7
Items defeated by Clerical Order by divided vote:	1
Items defeated by Lay Order by divided vote:	6
Items defeated by both Orders by divided vote	2

The divided vote concept should not be used as the whipping boy for an issue over whether an extraordinary majority should be required in votes by Orders. The divided vote concept, since it makes no contribution to the polity of General Convention but, on the contrary, merely generates frustrating confusion far beyond its tangible effect at every General Convention, should be put to final rest.

III – Recommendation No. 1.

The current concept of the "Divided" vote finds its source in Rule 41 of the Rules of Order of the House of Deputies which, in substance, requires, in the event of a vote by Dioceses and Orders, a response of either "Aye," "No" or "Divided." The effect of this Rule is that a response of "Divided" is assumed to acquire the effect of a negative or a "No" vote because of those provisions of Section 4 of Article I of the Constitution which provide:

"No action of either Order shall pass in the affirmative unless it receives the majority of all votes cast and unless the sum of all the affirmative votes shall exceed the sum of other votes by at least one whole vote."

The Rule 41 concept of "Divided" as a vote is not found in the Constitution or in the Canons, or in any other parliamentary body of which the Committee is aware. Neither is the concept consistent with the historical polity of the General Convention as being a legislative body consisting of Dioceses and not one consisting of Deputies. To give effect to the concept of Rule 41 is to destroy diocesan polity by giving effect to a Deputy's individual vote in the count of the totals of the Vote by Dioceses. The same Section 4 of Article I of the Constitution expressly provides that in the event of a Vote by Dioceses and Orders "each Diocese having one vote

*the divided vote not being a decisive factor.

APPENDICES

in the Clerical Order and one in the Lay Order. . . .” This provision does not contemplate or suggest that the one diocesan vote shall consist of four quarters or of two halves. A single vote should require a single voice and, just as in the case of an individual, if the voter cannot make up its mind, it does not cast a vote.

The Committee recommends that Rule 41 be amended to require either an “Aye” or a “No” vote. The adoption of the following resolution is recommended:

Resolved, that Rule 41 of the Rules of the House of Deputies be amended, to read as follows:

41(a). The vote upon any question shall be taken by Dioceses, Missionary Dioceses, and the Convocation of the Churches in Europe by Orders whenever required by the entire Clerical or Lay representation from any three Dioceses before the voting begins. Whenever a vote is so taken (except in the case of elections), the vote of each Order in each Diocese, Missionary Diocese, and the Convocation of the Churches in Europe shall be stated by one Deputy in each Order as “Aye” or “No.” If the Diocese cannot cast a vote it shall abstain.

(b) In lieu of a roll call, a Vote by Orders may be by written ballot signed by the Chairman of the Deputation, or, in his absence, by another member of the Deputation in the Order for which the ballot is cast, or the vote may be taken by electronic or mechanical means which display the vote to the entire House; and the vote in each Order from each Clerical and Lay Deputation so announced may be corrected before, but not after, the final announcement of the vote of the House. In all votes by Orders each Deputy voting, in either Order, shall record his individual vote on the motion or proposition.

This resolution and the amendment to Rule 41 herein proposed shall become effective only if, and upon the date, that the following amendment to Section 4 of Article I of the Constitution shall become effective:

Resolved, the House of _____ concurring, that the last paragraph of Section 4 of Article I of the Constitution be amended, to read as follows:

On any question the vote of a majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution, or, in cases not specifically provided by the Constitution, by Canons requiring more than a majority, or unless all the members of the Clerical or the Lay deputation from any three Dioceses require that the vote be taken by Orders.

In all cases of a Vote by Orders, the two Orders shall vote separately, each Diocese and Missionary Diocese having one vote in the Clerical Order and one vote in the Lay Order and the concurrence of a majority of the votes cast in both Orders shall suffice unless prior to the commencement of the balloting by Orders, a motion is made by all the members of the Clerical or Lay deputation from any three Dioceses to require a 60% concurring majority of both Orders and the motion receives the support of at least 40% of the Deputies voting thereon. In such event, a concurrent majority of 60% in both Orders shall be required. The motion to require the extraordinary majority shall not be debatable. No action shall pass in either Order unless the vote therein includes votes of at least 60% of the Dioceses entitled to vote.

Resolved further that the proposed amendment be sent to the Secretary of the Convention of every Diocese and of the Convention of every Missionary Diocese and of the Convocation of American Churches in Europe to be made known to the Diocesan Convention, the Missionary Diocesan Convention and the Convocation of the American Churches in Europe at the next meeting thereof.

In practical effect, as a result of the adoption of this RECOMMENDATION NO. 1, the votes of the Divided Dioceses would not be counted and the result on any issue would turn on the tally of the “Aye” and “No” votes only.

VOTING PROCEDURES

RECOMMENDATION NO. 2. In the Committee there was considerable support for a process by which an opportunity to require an extraordinary majority for the enactment of significant legislative resolutions could be provided as a substitute for the concept of "Divided" as a negative vote. Proposals to increase the majority requirements to 60% or 66-2/3% of the vote were considered. Contrary views of the members of the Committee were based upon a conviction that adequate protection already exists under the provisions of Article X and Article XI of the Constitution with respect to liturgical changes or changes amending the Constitution. These articles currently require a concurrent majority of those Dioceses entitled to representation in the House. Under these requirements, the failure of a Diocese to vote (either an abstention or a "Divided" concept) is counted as a negative vote notwithstanding the provisions of Section 4 of Article I and notwithstanding the adoption of the recommendations of the Committee with respect to the "Divided" concept. These provisions, plus the further provision requiring two successive votes at two General Conventions, were, in the view of the opponents of the requirement of extraordinary majorities, adequate protection against precipitate action by bare majorities in these two significant areas of legislation.

Not infrequently, however, a call for a vote by Dioceses and Orders is made when the issue under consideration, even though neither liturgical nor constitutional, is of such significance as to warrant requiring a larger vote for approval than is the case under normal voting procedures. The historical interpretation of "Divided" votes as negative votes has made the vote by Dioceses and Orders appropriate for the achievement of this legitimate objective. The Committee recognizes that if the divided vote is to be eliminated there should be some structural opportunity for insistence upon an extraordinary majority in voting on certain non-liturgical and non-constitutional issues. The Committee recommends the following amendment to Section 4 of Article I of the Constitution to establish such an opportunity. The proposal not only provides a method for obtaining the requirement of an extraordinary majority but also imposes a minimum voting requirement of 60% in each Order of the Dioceses entitled to vote:

Resolution A-1

Resolved, the House of _____ concurring, that the last paragraph of Section 4 of Article I of the Constitution be amended, to read as follows:

On any question the vote of a majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution, or, in cases not specifically provided by the Constitution, by Canons requiring more than a majority, or unless all the members of the Clerical or the Lay deputation from any three Dioceses require that the vote be taken by Orders.

In all cases of a Vote by Orders, the two Orders shall vote separately, each Diocese and Missionary Diocese having one vote in the Clerical Order and one vote in the Lay Order and the concurrence of a majority of the votes cast in both Orders shall suffice unless prior to the commencement of the balloting by Orders a motion is made by all the members of the Clerical or Lay deputation from any three Dioceses to require a 60% concurring majority of both Orders and the motion receives the support of at least 40% of the Deputies voting thereon. In such event, a concurrent majority of 60% in both Orders shall be required. The motion to require the extraordinary majority shall not be debatable. No action shall pass in either Order unless the vote therein includes votes of at least 60% of the Dioceses entitled to vote.

Resolved Further, that the proposed amendment be sent to the Secretary of the Convention of every Diocese and of the Convention of every Missionary Diocese and of the Convocation of American Churches in Europe to be made known to

APPENDICES

the Diocesan Convention, the Missionary Diocesan Convention and the Convocation of the American Churches in Europe at the next meeting thereof.

Conclusion

The Committee proposes that its recommendation regarding an amendment to the Constitution be submitted to the Committee on Amendments to the Constitution and that the appropriate supplementary resolutions required by Article XI be made a part of that Committee's recommendation to the House of Deputies. The Committee further proposes that the other recommendation be submitted to the Committee on Rules for action and recommendation to the House.

Respectfully submitted,

COMMITTEE ON VOTING PROCEDURES

By James W. Winning, Chairman

Dated: February 23, 1976

The Standing Commission on the Structure of the Church

CONTENTS

	Page
A. INTRODUCTION	AA-10
Identity of the Commission	AA-10
The Preliminary Report	AA-11
Basic Concepts and Principles	AA-11
B. REPORT RELATING TO THE ADMINISTRATIVE FUNCTION ...	AA-13
I Some Basic Principles	AA-13
II Some Historical Considerations	AA-14
III The Role of the Presiding Bishop	AA-14
IV Secretary, Treasurer and Other Staff	AA-15
V Executive Council, Accountability and Name	AA-16
VI Coordinated Budgets	AA-16
VII Apportioning the General Convention Budget	AA-18
VIII Election of the Presiding Bishop	AA-19
IX Joint Nominating Committee	AA-19
X The Commencement of the Term of the Presiding Bishop	AA-20
XI Chancellor to the Presiding Bishop	AA-21
C. REPORT RELATING TO THE LEGISLATIVE FUNCTION	AA-21
I The Issue of Biennial Conventions	AA-21
II The Divided Vote	AA-22
III The Size of the House of Deputies	AA-22
IV Longer Terms for Deputies	AA-24
V Equalization of Deputies' Expenses	AA-24
VI The General Convention Executive Secretary	AA-25
VII Form of Proposed Canonical Changes	AA-26
VIII The Seating of New Dioceses	AA-27
IX Voting by Retired Bishops	AA-28
X Deacons as Deputies	AA-29
XI Orientation of New Deputies	AA-30
XII The Issue of a Unicameral House	AA-31
XIII Joint Commission on Native Ministries	AA-31
D. REPORT RELATING TO REGIONAL GROUPINGS	AA-32
I The 1973 Mandate	AA-32
II Provincial System Not a New Idea	AA-32
III Studies of the System, 1955 and Later Years	AA-32
IV Consideration in the 60's	AA-33
V The Work of the Regional Groupings Committee	AA-34
VI Coalition 14 and APSO	AA-34
VII Activity of the Eighth Province	AA-34
VIII Conclusion as to Need	AA-35
IX Realignment of Boundaries	AA-35
X Metropolitan Councils	AA-35
XI The Executive Council	AA-37
XII Increased Representation from the Provinces	AA-37
XIII Summary	AA-38
E. REPORT RELATING TO THE JUDICIAL PROCESS	AA-38
I Joint Standing Committee on Constitution and Canons ..	AA-38
II General Court of Review	AA-41

APPENDICES

F. APPENDIX A	AA-43
I Introduction – Reason for the Canonical Proposals	AA-43
II Canonical Changes With Respect to the Budget Cycle	AA-43
III Canonical Changes in Terms of Office of Members of the Executive Council	AA-43
IV Canonical Changes in Terms of Office of Trustees of The Church Pension Fund	AA-44
V Canonical Changes in Terms of Members of the Standing Commission on Structure	AA-45
VI Canonical Changes in Terms of Judges of the Provincial Courts of Review	AA-45
VII Canonical Changes in Terms of Judges of the Court for the Trial of a Bishop	AA-46
VIII Canonical Changes in Terms of Judges of the Court of Review of the Trial of a Bishop	AA-46
G. APPENDIX B	AA-47
I Report of Receipts and Expenditures	AA-47
II Estimated Future Requirements	AA-47

A. INTRODUCTION

Identity of the Commission

The Standing Commission on the Structure of the Church was established by the Houston General Convention and derives its authority from Canon I.1.2(f). That Canon makes it the duty of the Commission to study and to make recommendations concerning the structure of the General Convention and of the Church as a whole.

The present composition of the Commission is as follows (the date of expiration of the term of each member is in parentheses):

The Rt. Rev. William H. Folwell (1979)
The Rt. Rev. Richard Millard (1976) *Vice Chairman*
The Rt. Rev. Milton L. Wood, Jr. (1976)
The Rev. George E. Bates (1979)
The Rev. Robert R. Parks (1976)
The Rev. Joseph A. Pelham (1976)
Mrs. Donald C. Barnum (1979)
Mr. George W. Brandt, Jr. (1976)
Mr. Charles M. Crump (1976) *Secretary*
Mr. John H. Farquharson (1979)
Mr. Paul M. Roca (1976) *Chairman*
Mr. Ross H. Sidney (1976)

Consultant:
Mr. K. Wade Bennett

The Commission has carried on its work by dividing itself into four standing committees as follows:

Committee on the Administrative Function

The Rev. Robert R. Parks, *Chairman*
The Rev. George E. Bates, *Secretary*
The Rt. Rev. Milton L. Wood
Mr. John H. Farquharson

Committee on the Legislative Function

The Rt. Rev. Richard Millard, *Chairman*
The Rev. Joseph A. Pelham, *Secretary*
Mr. George W. Brandt, Jr.

Committee on Regional Groupings

Mr. Charles M. Crump, *Chairman*

Mrs. Donald C. Barnum, *Secretary*
The Rt. Rev. William H. Folwell
Committee on the Judicial Function
Mr. Ross H. Sidney, *Chairman*
Mr. Paul M. Roca, *Secretary*

The Preliminary Report

In March, 1975, the Commission issued and disseminated throughout the Church a Preliminary Report in which it made some of the proposals to be found in this report, as well as several others which we do not now espouse. In that Report, the Commission requested criticisms and suggestions, and a very substantial number of Episcopalians accepted our invitation. The Commission is very grateful for such comments, all of which have been given careful consideration, many of which have been incorporated into this Final Report, and a large number of which have led us to modify our earlier recommendations.

All members of the Commission concur in this unanimous Final Report.

Basic Concepts and Principles

Throughout its work, the Commission has attempted to keep in mind certain concepts and principles concerning the Church and concerning organization structure. The Commission desires to share these concepts and principles with the Church as a whole, since it feels an understanding of them is important to an understanding of this Report.

The underlying concept of the Commission's work is the belief that the Church is God's Church and is divine in origin and function. In this lies the uniqueness of its structure. In our Preliminary Report we compared some of the Church's structural units to business and governmental organizations which are superficially similar. Further reflection has made us realize that the similarity is of no significance and that the structure of the Church is indeed *sui generis*.

In general, the Commission also believes:

1. The structure of an organization is the way in which individuals group themselves into interrelated parts of the whole, and such groups usually follow a definite pattern. The purpose and mission of the whole structure dominates and determines the way in which its various parts relate.
2. Individuals group themselves into an organized structure because they feel it is the most effective way they can fulfill an agreed purpose and mission.
3. Individuals usually perform more effectively as parts of an organization if they know that the organization has been structured and that it functions in accordance with the following guidelines:
 - a. The purpose and mission of the organization has been clearly stated and communicated to all parts of the organization.
 - b. Definite and clear-cut responsibility has been assigned to each position.
 - c. Responsibility for each position has been coupled with corresponding authority.
 - d. No change will be made in the scope or in the responsibility of a position unless all persons concerned definitely understand the effect of the change.
 - e. No individual occupying a single position in the organization will be subject to directives from more than one source.
 - f. Orders will never be given to subordinates over the heads of their immediate supervisors.
 - g. All disputes or differences as to authority or responsibilities will be carefully and promptly adjudicated.
 - h. Supervisors whose work is subject to regular inspection will, whenever practical, be given the assistance and facilities necessary to enable them to maintain an independent check of the quality of their work.

APPENDICES

4. The major organization components of the Church are:
 - a. The Communicant.
 - b. The Parish (or Mission).
 - c. The Diocese.
 - d. The Province.
 - e. The General Convention.
 - f. The Executive Council of the General Convention.
 - g. The Office of the Presiding Bishop, including the staff for the general church program.
5. The Church, as an organization, is basically a democracy divinely motivated and led. Its democratic nature is defined by the way in which it functions and, by its functioning, establishes the responsibility and authority of the different organization components.
 - a. The Communicants elect the Vestries of the Parish.
 - b. The Parishes, acting through their Vestries, or in Parish meetings, elect representatives to the Diocesan Convention.
 - c. The Diocesan Convention elects representatives to the Provincial Synods and Deputies to the General Convention.
 - d. The General Convention comprises the House of Deputies, consisting of elected representatives of the laity and clergy from each Diocese, and the House of Bishops, consisting of all the Bishops, each having been duly elected by a Diocese or by Diocesan representatives.
 - e. The Provincial Synods and the General Convention elect the members of the Executive Council of the General Convention.
 - f. The Presiding Bishop is chosen by the House of Bishops and his selection is confirmed by the House of Deputies.
6. Each Diocese is led by a Bishop who is duly elected by the membership of that Diocese in Diocesan Convention and whose election is confirmed by a majority of the Bishops and a majority of the Standing Committees of all the other Dioceses.
7. The whole Church is led by a Presiding Bishop elected by the House of Bishops and confirmed by the House of Deputies.
8. The Bishops receive their authority and responsibility for their leadership from two sources:

First, such authority and responsibility are to be found in the commissioning by Jesus of the first Apostles and their successors, who have been known as Bishops. The Bishops together are the Episcopate. This apostolic responsibility and authority is conferred by the Holy Spirit in the authorized service of ordination and consecration of a Bishop and is manifested in the office of the Bishop as:

 - a. Chief evangelist and missionary.
 - b. Chief steward of the sacraments.
 - c. Chief overseer of:
 - (1)The spiritual welfare of all the people committed to the Bishop's care, clergy and laity alike;
 - (2)The proclamation of the Gospel in preaching and teaching; and
 - (3)The selection and ordination of persons for the offices of deacon and priest.

Second, the Episcopate derives its responsibility and authority from the consent of those who are led. This consent is secured from the members of the organization through the processes of Convention. The Convention through the Constitution and Canons, Prayer Book, program and budgets and other legislative actions expresses its consent to the Episcopate.

The Commission recognizes that the two types of responsibility and authority

are not clearly separate and distinct. The “apostolic authority” leadership helps motivate and shape the responses of those led and, further, the degree of consent may depend on their evaluation of the effectiveness of the leadership.

9. The Presiding Bishop and the Executive Council of the General Convention are the administrative arm of the Convention and are responsible for carrying out the program and policy adopted by the General Convention. They have charge of the unification, development and prosecution of the missionary, educational and social work of the Church, and of such other work as may be committed to them by the General Convention.

The Presiding Bishop, as President of the Executive Council of General Convention, is the Chief Administrative Officer of the Church in addition to being the Chief Pastor of the Church.

These concepts and principles have been used by the Commission as guidelines in its study and consideration of the many suggestions received in response to the Preliminary Report and in the preparation of the recommendations included in this Final Report. Throughout its deliberations the Commission has approached its task in the belief that its purpose is not to propose the abolition of any existing Church structure nor to suggest the substitution of new structures, but instead to make recommendations which, if followed, would in our opinion facilitate the work of the Lord by clarifying and perhaps realigning existing structural units.

Undoubtedly some of those who responded to the Preliminary Report will be disappointed that the Commission does not recommend the abolition of some or all of the existing forms, but it is the view of the Commission that the most important structural task now facing the Church arises out of the necessity of regrouping and realigning its activities so as to achieve better coordination and better communication, so as to establish clearer lines of responsibility and authority and, more importantly, so as to reenforce the basic principle of a divinely-motivated democratic style of church structure.

B. REPORT RELATING TO THE ADMINISTRATIVE FUNCTION

I. Some Basic Principles

From the standpoint of ultimate accountability, there can be only one executive. The Episcopal Church can have but one ultimate administrator, and of obvious necessity he is and must be the Presiding Bishop. It goes without saying that the Presiding Bishop may, and indeed must, share the administrative burdens—he may delegate to subordinate officers some of his responsibilities as well as the authority to carry them out.

The Canon specifies that the Presiding Bishop is the President of the Executive Council of the General Convention—thus the Presiding Bishop and the Council are yoked together and together share (to the extent they can be shared) the burdens and responsibilities of administration. The Canon gives to the Council, headed by the Presiding Bishop, the power to expend all sums of money covered by the budgets approved by the General Convention, subject only to such restrictions as the Convention may impose. In addition, the Council, again with the Presiding Bishop as its head, has “power to undertake such other work” as may be within the program approved by the General Convention or as may have arisen after the adjournment of the General Convention (Canon I.4.6(b)). It has been considered from time to time that this power of the Presiding Bishop and Council to undertake new work is legislative in nature, but a more careful examination of the matter suggests that what is involved is the performance of a necessary administrative function which results from the fact that the General Convention is not in continuous session.

APPENDICES

II. Some Historical Considerations

Our conclusion with respect to the relationship between the Presiding Bishop and the Executive Council is heavily influenced by a consideration of history, and particularly the history of the Council. The Council came into existence in 1919 by virtue of (then) Canon 60, entitled "Of the Presiding Bishop and Council," about which White and Dykman, *Annotated Constitution and Canons*, Vol. I, pp. 226-227, has this explanation:

"... there was a strong and growing sentiment in the Church that there ought to be a coordination of the missionary, religious education, and social service departments; also, there should be a closer relation between the Presiding Bishop, . . . and the several departments of the Church's work. . . ." Accordingly, early in the spring of 1919, committees from the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service met with the chairman of the Committee on Canons of the House of Deputies, for the purpose of formulating a canon that would coordinate the different departments of the Church's work, uniting them under one organization, of which the Presiding Bishop should be the chief executive, *the actual as well as the nominal head*. (Emphasis supplied.) This joint special committee prepared a proposed canon which . . . after having been amended . . . was finally enacted to read as follows:

"Sec. 1. The Presiding Bishop and Council, as hereinafter constituted, shall administer and carry on the Missionary, Educational, and Social work of the Church, of which work the Presiding Bishop shall be the executive head.

"Sec. 2. The Presiding Bishop and Council shall exercise all the powers of The Domestic and Foreign Missionary Society . . . and have charge of the unification, development and prosecution of the work of Missions, Church Extension, Religious Education, and Christian Social Service; of the performance of such work as may be committed to them by the General Convention, and of the initiation and development of such new work between the sessions of the General Convention as they may deem necessary, subject, however, to the provisions of the Constitution and Canons and other directions of the General Convention."

III. The Role of the Presiding Bishop

The Structure Commission is not of the opinion that the Presiding Bishop needs to be given any additional powers which he does not now inherently have, but we nevertheless feel that the role and function of the office would be better understood by the Church at large if his administrative authority as Chief Pastor and as President of the Executive Council of the General Convention were more explicitly stated. We therefore propose the following clarifying amendments to Canon I.2.4(a) (1) and Canon I.2.4(c): [Throughout this Report, and for the convenience of the reader, matter proposed to be eliminated from a Canon is stricken through, while new matter is italicized.]

Resolution A-2

Resolved, the House of _____ concurring,

1. That Canon I.2.4(a) (1) be amended to read as follows:

(1) Be charged with responsibility for [giving] leadership in initiating and developing the policy and strategy of the Church and, as *Chairman 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. That Canon I.2.4(c) be amended to read as follows:

(c) *The Presiding Bishop shall perform such other functions as shall be prescribed in these Canons; and, in order to enable him better to perform his duties and responsibilities, he may appoint, to positions established by the Executive Council of General Convention, officers, responsible to him, to whom he may delegate so much of his authority as to him shall seem appropriate.*

IV. Secretary, Treasurer and Other Staff

The Canonical amendments we have proposed under the caption "The Role of the Presiding Bishop" give clear authority to the Presiding Bishop to appoint staff to assist in the administration of the policies and programs authorized by the General Convention. Officers of the Executive Council are now provided for by Canon, with the Presiding Bishop serving *ex officio* as President and the Council being authorized to elect vice presidents, a treasurer and a secretary upon the nomination of the Presiding Bishop. Additionally, the Council is authorized by Canon to employ other officers, agents and employees to perform such duties as are designated by the Presiding Bishop and the Council, acting together.

The Canon thus gives to the Council broad appointing power, but Council bylaws proceed upon a somewhat different theory. In Art. I, Sec. 2, the bylaws provide for the election by the Council, on nomination of the Presiding Bishop, of an Executive Vice-President, but in Art. II, Sec. 9, the bylaws specify that upon the recommendation of the Executive Vice-President the Presiding Bishop "may employ such persons as he deems necessary to the carrying out of the canonical responsibilities of the Executive Council." The result, of course, is that except for the officers who are appointed jointly by the Presiding Bishop and the Council, the staff is really the Presiding Bishop's staff, a result which would also be achieved by the Canonical amendment we propose under the caption "The Role of the Presiding Bishop."

The Structure Commission has no real quarrel with the system thus established for the appointment of staff, partly by Canon and partly by Council Bylaw. We feel that the method sufficiently carries out Canonical intent and provides a satisfactory practical result. The arrangement is even theoretically satisfactory, so long as it is remembered that the Council and the Presiding Bishop, its President, are together discharging an administrative function enjoined by the General Convention.

On the other hand, we are affirmatively of the opinion that administrative efficiency would be substantially promoted were the Treasurer of General Convention to be the person who is the Treasurer of the Executive Council of the General Convention, and were the Secretary of the General Convention to be the individual who also serves as the Secretary of the Executive Council.

In the case of the Treasurer, we propose no Canonical change because of the factor of accountability of executive officers—the Treasurer of the General Convention, who handles its funds, must be accountable to the General Convention as the appointing power, and the Treasurer of the Executive Council, who handles its funds, must be responsible to and appointed by the Council. Notwithstanding such factors of accountability, we are strongly of the opinion, as is elsewhere herein discussed, that the budget of the General Convention should be carefully coordinated with the Program Budget developed by the Executive Council and we thus recommend that at its Minnesota meeting, the General Convention select as its Treasurer whomever shall have been theretofore selected by the Presiding Bishop and Council as the Treasurer of the Executive Council of the General Convention.

With respect to the Secretary, there are no such problems of financial accountability, and we therefore recommend the enactment of the following amendment to Canon I.4.3, relating to the officers of the Executive Council:

APPENDICES

Resolution A-3

Resolved, the House of _____ concurring, That Canon I.4.3 be amended to read as follows:

Sec. 3. The Presiding Bishop shall be ex officio the President. The Secretary of the General Convention shall be ex officio the Secretary. The Executive Council of General Convention shall elect the Vice-Presidents and the Treasurer, [and the Secretary] such elections to be upon the nomination of the President. The additional officers, agents, and employees of the Council shall be such and shall perform such duties as the Presiding Bishop and the Council may from time to time designate."

V. Executive Council, Accountability and Name

In considering the Treasurer, we have spoken of the problem of accountability of individual executive officers. In both fact and theory, the Presiding Bishop is accountable to the House of Bishops, to the General Convention, and to the whole Church, and the means by which he reports to all three appear to us to be sufficient and sufficiently well established.

The Executive Council, an arm of the General Convention, is clearly accountable to the Convention, both in theory and by Canon. Canon I.4.1(b) specifies: "The Executive Council shall be accountable to the General Convention and shall render a full report concerning the work with which it is charged to each meeting of the said Convention." The Council has regularly submitted a very detailed program and budget, which has been dealt with primarily by the Joint Standing Committee on Program, Budget and Finance as an arm of the General Convention. A question has been raised as to whether the Convention should attempt to consider the Council's reports, or at least their programmatic portions, in some additional and non-fiscal way, but the Convention as it is now constituted is probably not equipped to deal more effectively with the "full report" enjoined upon the Council by Canon. In another day, perhaps with a smaller and more manageable number of Deputies, a more meaningful process may be possible.

On a number of occasions questions have been raised as to the name of the Council. In 1919 it was called by the single word "Council," but that gave way to the more geographical description "National Council," and more recently, largely to avoid confusion, to "Executive Council." There have been some who have suggested that the function of the body is not really executive, and that the adjective should therefore be dropped. There have been those who have suggested that both words be abandoned in favor of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," which was the name of the corporation specially chartered by the New York legislature in 1821, whose functions were given to the Council by the 1919 Canon.

We are not impressed with any of the arguments. In fact the Council is an executive and administrative body for the whole Church, and not only for domestic and foreign missions. There seems to be no persuasive reason not to continue the present Canonical name. On the other hand, and so as to give emphasis to its accountability to the General Convention and to the fact that, with the Presiding Bishop as its head, it is the administrative arm of the Convention, the Executive Council might well be called (as we have done in this Final Report at a number of points) "Executive Council of the General Convention."

VI. Coordinated Budgets

If the Treasurer of the General Convention and the Treasurer of the Executive Council of the General Convention are the same person, coordination between the General Convention Budget and the Program Budget should be much easier to achieve.

As the Canons now read, the General Convention Budget (Canon I.1.8) is designed to cover (a) the contingent expenses of the General Convention, (b) the stipend and office expenses of the Presiding Bishop, (c) the expenses of the President of the House of Deputies and his staff and Advisory Council, and (d) Church Pension Fund assessments. The Program Budget or Executive Council Budget is designed to cover the salaries of all agents and employees of the Council (Canon I.4.5(a)) and the expense of carrying on the program of the Church, as proposed by the Council and approved by the General Convention (Canon I.4.6(a)). The General Convention Budget is assessed to the Dioceses on the basis of a so-called "head tax" measured by the number of clergy canonically resident in each Diocese; the Program Budget is apportioned to the Dioceses under a plan of apportionment proposed by the Council and adopted by the General Convention. Each Diocese is expected, but not required, to make a voluntary pledge equal to the amount of its apportionment.

It has been several times suggested that the two budgets be combined. The Commission does not presently so recommend. We do, however, commend the General Convention on the creation, at Louisville, of the Joint Standing Committee on Program, Budget and Finance, and we further commend that Standing Committee on its valuable and dedicated activities during the triennium now ending. In its report to the Louisville Convention, this Commission recommended the establishment by rule of a Joint Standing Committee on Budget and Finance (Journal, 1973, p. 987), and the House of Deputies quite wisely saw fit to expand our suggestion so as to combine the budget and finance function with that of program (Journal, 1973, pp. 414, 1191).

The Joint Standing Committee has charge of the preparation of both budgets, which makes it possible for them to be prepared on a wholly coordinated basis. More important, the Joint Standing Committee, by preparing both budgets, is in a position to examine every proposed item of expenditure to make sure of its nature, and hence to be certain that it is placed in the proper budget. As we pointed out in our Preliminary Report, in the past, expenditures which are truly program items have often been included in the General Convention Budget because the funds are to be spent by an instrumentality of the General Convention, such as a Joint Commission. This Commission is delighted to learn that in December, 1975, the Joint Standing Committee on Program, Budget and Finance accepted our recommendation that the General Convention Budget be stripped of program items and determined that all funds for program activities of all kinds should thereafter be placed in the Program Budget.

The Commission has considered the matter of interim (between meetings of the General Convention) transfers of Budget items—a process which can have practical application to the General Convention Budget only with respect to the expenses of General Convention commissions and committees, but which can become important as interim changes occur in projects funded by the Program Budget. It is the position of the Commission (1) that no true "program" functions should be funded by the General Convention Budget (a position which has apparently now been accepted), (2) that to the extent internal budget shifting (between line items) is possible in the General Convention Budget, approval for such shifting, if it does not violate Canonical sanctions or priorities established by the General Convention, should be the responsibility of the Presiding Bishop with respect to all items except (a) the expenses of the President of the House of Deputies, who should here have paramount authority, and (b) Church Pension Fund assessments, which should be inviolate, (3) that internal budget shifting between line items of the Program Budget (if such shifting is Canonically permissible and not prohibited by General Convention priorities) should be the responsibility of the Presiding Bishop and the Executive Council, advised by the Joint Standing Committee on Program, Budget

APPENDICES

and Finance, and, finally (4) that shifting should never be permitted between the General Convention Budget and the Program Budget.

VII. Apportioning the General Convention Budget

At its 1974 meeting in Mexico, the House of Bishops adopted the following resolution:

Whereas, the present system of financing the General Convention Assessment is based on the number of clergy "Canonically Resident" in a diocese, and

Whereas, this assessment tends to restrict the facility with which clergy are received into new dioceses of actual physical residence; and

Whereas, a more accurate standard on which to assess the clerical strength of a diocese is now available through the Church Pension Fund payments made for those clergy professionally employed in the diocese, therefore, be it

Resolved, That the Treasurer of the General Convention be requested to present to the next General Convention a study on how the General Convention Assessments might be levied on the several dioceses in the triennium 1977-1979, based on Pension Fund payments, and be it further

Resolved, That the Standing Commission on Structure be asked to prepare the necessary canonical amendments to effect such a change at the 65th General Convention, if it is the wish of the Convention to do so.

As this is written, the Treasurer of the General Convention has not completed the mandated study, and therefore the Commission has not had the benefit of his recommendations. Additionally, the Commission understands that the Joint Standing Committee on Program, Budget and Finance has appointed a sub-committee to study several other proposed methods of apportioning the General Convention assessment. We are without details with respect to such methods and we recognize that whatever method may be recommended by the subcommittee may be found to be preferable to an apportionment on the basis of pension fund assessments. On the other hand, the following Canonical change would appear to accomplish what the House of Bishops had in mind:

Resolution A-4

Resolved, The House of _____ concurring, That Canon I.1.8 shall be amended to read as follows:

Sec. 8. In order that the contingent expenses of the General Convention, and the stipend of the Presiding Bishop, together with the necessary expenses of his office, and the necessary expenses of the President of the House of Deputies, including the staff and Advisory Council required by him to assist him in the performance of the duties and matters relating to the office, and Church Pension Fund assessments may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of the General Convention annually, on the first Monday of January, as to each Diocese a sum [not greater than the diocesan levy established by the General Convention from time to time for each Bishop having jurisdiction therein, any Bishop Coadjutor, and each Suffragan Bishop in active service therein, and each retired Bishop, and each Presbyter and Deacon canonically resident therein,] *which shall represent its aliquot share of all such expenses, apportioned and assessed on the basis of the ratio between The Church Pension Fund assessments with respect to Clergy professionally employed and residing in such Diocese and the total of all Church Pension Fund assessments, in each case for the most recent year for which statistics are available, provided, however, [except] that as to each Missionary Diocese and the Convocation of American Churches in Europe, [the amount of said levy shall be one quarter of that applicable to other Dioceses.] Pension Fund assessments shall be included in the computations as though they had been twenty-five per*

cent of the actual amount. [The number of Bishops, Presbyters, and Deacons canonically resident in each Dioceses, as reported to the House of Deputies and recorded in the Journal of the General Convention last preceding, shall be the basis upon which such assessment shall be made. The amount of such assessment shall be determined by the Joint Committee on Expenses. A new Diocese not recorded in the last Journal shall furnish to the Treasurer, prior to the first day of November, a report of the number of Bishops, Presbyters, and Deacons for which such Diocese is subject to assessment, which shall be the same as in its report to the House of Deputies.

VIII. Election of the Presiding Bishop

The 1973 Convention directed "That all Resolutions dealing with proposed changes in the method of electing a Presiding Bishop . . . be referred to the Standing Commission on Structure for intensive study, with recommendations to be reported to the 65th General Convention for action." (Journal, 1973, p. 443).

The Commission has indeed given intensive study to the whole matter of electing a Presiding Bishop, and to the feeling of the Church with respect thereto. We find a distinct dichotomy of views and attitudes:

1. The Presiding Bishop is the Chief Pastor for the whole Church. He is, and as we have noted elsewhere he must be, the ultimate administrative officer charged with the duty of carrying out the programs and policies mandated by General Convention. There is ample logic behind the claim that the chief administrative officer of the whole Church should be elected by all the people of the Church, that is to say, by a truly open election in a joint executive session of the House of Bishops and the House of Deputies.

2. The Presiding Bishop is also just that. His role as Chief Pastor and chief administrative officer of the whole Church is the result and outgrowth of his primary function—to preside over the House of Bishops. There is equal logic to the view that every legislative body should be permitted to choose its own presiding officer. (It should be noted, however, that, except when the 25th amendment intervenes, the President of the Senate is elected not by the Senate, but by the electors, as representatives of all the people.)

The Commission is not persuaded by those who would have the Presiding Bishop elected in joint executive session. The Commission does not believe that there is any compelling reason for depriving the House of Bishops of the privilege of choosing its own presiding officer, nor, by such a joint executive session, for violating the historic doctrine of separation of the two Houses. The Commission, therefore, recommends against the election of the Presiding Bishop in joint session.

IX. Joint Nominating Committee

Notwithstanding that we do not recommend the joint election of a Presiding Bishop, the Commission suggests and strongly urges that a greater degree of democracy be achieved through the use of a truly representative joint nominating committee.

Canon I.2.1 now provides for a Joint Nominating Committee of eight Bishops (all appointed by the Presiding Bishop, but one from each Province) and four Lay and four Clerical Deputies (all appointed by the President of the House of Deputies but one from each Province). The Commission recommends that the Canon be substantially redrafted, as follows:

Resolution A-5

Resolved, the House of _____ concurring, That Canon I.2.1 be amended to read as follows:

APPENDICES

Sec. 1 [a] Before a Presiding Bishop is elected at a General Convention, a Joint Nominating Committee consisting of [eight Bishops] (one Bishop from each Province), together with [four] one clerical and [four] one lay members of the House of Deputies ([one member] from each Province) shall present to the House of Bishops and the House of Deputies in Joint Session the names of not fewer than three members [thereof] of the House of Bishops for [its] the consideration of the two Houses in the choice of a Presiding Bishop.

(b) The House of Deputies shall elect one clerical and one lay Deputy from each Province as members of the Joint Nominating Committee. A Deputy from a particular Province may be nominated only by another Deputy from the same Province, but the election of each member of the committee shall be by the entire membership of the House of Deputies with a majority of those voting necessary for election.

(c) The House of Bishops shall elect, by the vote of a majority of those voting, one Bishop from each Province as members of the Joint Nominating Committee. A Bishop from a particular Province may be nominated only by another Bishop from the same Province.

(d) At the Joint Session to which the Joint Nominating Committee shall report, any Bishop may nominate any other member of the House of Bishops for the consideration of the two Houses in the choice of a Presiding Bishop, and there may be discussion of all nominees. Commencing on the day following the Joint Session, election shall be by the House of Bishops from among such nominees. If the House of Bishops shall find itself unable to elect a Presiding Bishop from among such nominees, another Joint Session shall be held, at which additional nominations may be received, and on the following day, election shall be by the House of Bishops from among all of the nominees. Thereafter, the House of Deputies shall vote to confirm or not to confirm such choice of Presiding Bishop.

(e) In the event a vacancy in the office of Presiding Bishop shall occur in the interim period between meetings of the General Convention, as specified in the second paragraph of Article I., Section 3, of the Constitution, and in the event a Joint Nominating Committee is not then in existence, the Presiding Officer of the House of Bishops shall appoint Bishops, and the President of the House of Deputies shall appoint clerical and lay deputies to a Joint Nominating Committee which shall consist of one Bishop, one clerical deputy and one lay deputy from each Province.

X. The Commencement of the Term of the Presiding Bishop

During the Commission's consideration of the method of electing a Presiding Bishop, we became concerned with the present Canonical provision whereby a Presiding Bishop does not take office until twelve months after his election. It is the unanimous opinion of the Commission that any administrative officer should occupy a new position to which he is elected promptly and certainly long before the lapse of a full year. Three months would give adequate time for a newly elected Presiding Bishop to make provision for a change in leadership in the Diocese from which he comes and to assume, with authority, the functions and privileges of his new office.

The Commission, therefore, recommends the following Canonical change:

Resolution A-6

Resolved, the House of _____ concurring, That Canon I.2.2 be amended to read as follows:

Sec. 2. The term of office of the Presiding Bishop, when elected according to the provisions of Article 1., Section 3, of the Constitution, shall be twelve years,

beginning [twelve] *three* months after the close of the Convention at which he is elected, unless he shall attain the age of sixty-five years before his term shall have been completed; in that case he shall resign his office to the General Convention which occurs in or next after the year of his attaining such age. At that Convention his successor shall be elected, and shall assume office [twelve] *three* months thereafter or immediately upon the death, retirement, or disability of the Presiding Bishop; except that when a Presiding Bishop has been elected by the House of Bishops to fill a vacancy, as provided for in the second paragraph of Article I., Section 3, of the Constitution, the Presiding Bishop so elected shall take office immediately.

XI. Chancellor to the Presiding Bishop

Because of various occurrences during the past triennium, the Commission has become impressed with the desirability of providing in the Canons for the appointment of a Chancellor to the Presiding Bishop, who could serve the Presiding Bishop in the same manner that a Diocesan Chancellor serves the Ordinary. Canon I.2.5 now provides for the payment of "The stipends of the Presiding Bishop and such personal assistants as may be necessary during his term of office for the effective performance of his duties, and the necessary expenses thereof . . ." and, since the Chancellor to the Presiding Bishop would certainly qualify as a "personal assistant," it does not appear necessary to adopt any special language to provide for the compensation or expenses of such an officer.

The Commission thus recommends the adoption of the following resolution:

Resolution A-7

Resolved, the House of _____ concurring, That Canon I.2 be amended by the addition of a new Section 5, hereafter set forth, and by renumbering present Sections 5, 6 and 7 to be 6, 7 and 8:

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

C. REPORT RELATING TO THE LEGISLATIVE FUNCTION

I. The Issue of Biennial Conventions

Particularly in this century, there can be no question that the National Church has become more responsive to issues affecting the people of the country as a whole. But an analysis of the response makes it apparent that while modern communications have enabled the Church's individual leaders to respond to issues and crises, the basic legislative machinery—the General Convention, which is the central source of authority—finds keeping pace extremely difficult because of the three-year interval between its meetings.

By a Constitutional amendment, action on which was completed at Houston, the General Convention must now meet "not less than once in each three years," which means that without the necessity of any further amendment to the Constitution, any General Convention may determine that in the future the interval between regular meetings will remain at three years, be fixed at two, or even fixed at one.

The number of areas and agencies which would be directly affected by more frequent meetings of the Convention is great—they include the budget process of the National Church, the Executive Council, program development and implementation, the relationship of Dioceses to the National Church organization, the relationship of the Dioceses to each other and to the Provinces—and they certainly include the General Convention itself.

APPENDICES

There are many arguments both for and against biennial conventions, and for various reasons, related largely to the expense problem, a majority of the Commission does not presently recommend that the General Convention, at its Minnesota meeting, elect to change the pattern by determining that henceforth the interval between regular meetings shall be two years. On the other hand, the entire Commission is unanimously of the opinion that it would be logical and appropriate, and may even be urgently necessary, that the Minnesota Convention proceed to amend the Canons so that, in this respect, they will be parallel to the Constitution as it was amended at Houston—that is to say, so that either the Minnesota Convention or any future Convention may, without the necessity of either Constitutional or Canonical change, elect, by the adoption of a simple resolution, a two-year interval pattern between regular meetings of the Convention.

The changes which we propose are housekeeping changes designed to simplify meaningful future consideration of the issue, and thus to facilitate an intelligent choice. The Canonical changes which in our opinion are necessary in order to clear the decks to permit a change without the necessity of accompanying Canonical entanglements are set forth in Appendix A to this Report. The fact that the changes are in an Appendix should not be construed to mean that the Commission feels them to be unimportant. The situation is precisely the reverse—we consider the changes to be of the utmost importance and we affirmatively and earnestly recommend their adoption at Minnesota, regardless of what may then be the attitude of the two Houses with respect to the interval between meetings of the Convention.

II. The Divided Vote

The vexing and perplexing issue respecting the procedure by which the House of Deputies under certain circumstances votes by Dioceses and orders and the equally meddlesome problems which result from House of Deputies Rule 41 permitting a “divided” vote are, essentially, structural matters.

Prior to the Houston Convention, the predecessor of this Commission, known as the Joint Commission on the Structure of the Church, devoted many hours of study to the history of the divided vote and to the problems inherent in its use. In its report to the Louisville Convention, a majority of this Commission recommended the adoption of a Constitutional amendment which would have eliminated the vote by orders except when required by the Constitution or by Canon (Journal, 1973, p. 1003).

At Louisville, our recommendation did not meet with ready acceptance and the House of Deputies adopted a resolution directing the President of the House to appoint a committee of at least five persons, who in turn were directed to make a study and to report to the Minnesota Convention.

In our Preliminary Report we made no mention of the general subject of voting by orders or the divided vote, and a very substantial number of persons from throughout the Church took us to task for our omission. On the occasion of our final meeting of the triennium (when this report was agreed upon) we again considered the matter and discussed in some detail the letters and comments we had received. Notwithstanding such reconsideration, we adhere to our original view—since a special committee has been appointed, and since, as this is written, its final report has not been received, we refrain from any comment or recommendation on the subject.

III. The Size of the House of Deputies

The House of Deputies faces mathematical chaos.

At Louisville there were 114 Dioceses represented on the floor, each entitled to four Deputies in each Order, for a total of 912. It may reasonably be expected that

the number of Dioceses will steadily increase because of further subdivision of those which are larger and more populous. Even the present size of the House makes it hard to secure adequate facilities for meetings and inhibits full participation in debate. Any increase in size will obviously increase the difficulties.

At Louisville, this Commission recommended an extremely modified system of proportional representation whereby Dioceses with fewer than 8,001 communicants would be entitled to two Deputies in each order, Dioceses with more than 8,000 but fewer than 10,001 communicants would be entitled to three Deputies in each order, and Dioceses with communicants in excess of 10,000 would be entitled to four Deputies in each order. Based on present communicant strength, such a system would have meant a total of 750 Deputies, a number which in the opinion of many persons is far too large to nurture any real hope of orderly procedure or effective legislation.

The House of Deputies' Committee on Structure, to which our recommendation was referred, proposed as a substitute that each Diocese be represented by three Deputies in each order, a method which would yield 684 Deputies, still a very substantial number. A second alternative was offered in the form of a suggestion that each Diocese be represented by two Deputies in each order, a proposal which would have resulted in a House of 456 persons.

But the House of Deputies defeated all three proposals. Undoubtedly, largely because of those adverse votes, we made no recommendation respecting the size of the House in our Preliminary Report. The criticism leveled at us for our seeming cowardice has been tremendous. If we can judge by the comments, the Church as a whole is overwhelmingly of the opinion that something—there is no agreement on the solution—must be done. We have, therefore, again considered the entire issue and all of the various possible solutions.

In making our new study, we have become persuaded that our recommendation at Louisville, while well-intentioned, was directly contrary to the polity of the American Church. So long as the Church remains (as stated in the Preamble to the Constitution) "a Fellowship . . . of . . . Dioceses," it is Constitutional, proper and entirely fitting that the vote and the representation of every Diocese be precisely equal to that of every other. Proportional representation (which would not in fact have been achieved by our 1973 recommendation or by any system, given the existing variations in communicant strength) is theoretically desirable in a representative democracy. But the American Church, while adhering to democratic principles, is nevertheless not a democracy, but instead is a fellowship of equal Dioceses.

Thus, we are convinced that the only right and proper way to reduce the size of the House is by a method which preserves the equality of representation between Dioceses. The Commission, therefore, recommends that at Minnesota the House of Deputies adopt the proposal made at Louisville not by this Commission but by the House's own Committee on Structure. We believe it is urgently and imperatively necessary that the General Convention reduce the representation from each Diocese to three Deputies in each order, so as to yield (at present Diocesan strength) a total of 684. To accomplish this result we recommend the adoption of the following resolution (which also rearranges the Canon in a more logical manner):

Resolution A-8

Resolved, the House of _____ concurring, That Canons I.1.3(a) and I.1.3(b) be renumbered as Canons I.1.4(a) and I.1.4(b), that Canon I.1.4 be renumbered as Canon I.1.3(c), that present Canon I.1.3(c) be renumbered as Canon I.1.3(b) and that there be enacted new Canon I.1.3(a) to read as follows:

Sec. 3(a). The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of

APPENDICES

Deputies by three Presbyters canonically resident in the Diocese and by three Lay Persons, communicants of this Church having domicile in the Diocese.

IV. Longer Terms for Deputies

Approximately half of the Deputies to each meeting of the General Convention are serving for the first time and are unfamiliar with procedures and with many recurring issues. It is, therefore, suggested that in order to insure that there will always be a carry-over of expertise and knowledge to the succeeding meetings of the Convention, Deputies be elected for terms equal to twice the interval between Conventions and that a system be devised whereby each Diocese would elect half its deputation prior to each regular meeting of the General Convention.

In order to provide longer terms for Deputies, the Commission recommends the adoption of the following resolution:

Resolution A-9

Resolved, the House of _____ concurring, That Canon I.1.4 be amended to read as follows:

Sec. 4. All jurisdictions of this Church entitled by the Constitution or Canons to choose Deputies to the General Convention shall be required to do so not later than the year preceding the year of the General Convention for which they are first chosen. Deputies of jurisdictions failing so to elect may not be seated unless permitted by ruling of the Presiding Officer. Each such jurisdiction shall elect Deputies for terms which shall embrace service in two succeeding regular meetings of the General Convention, and the terms of such Deputies shall be rotated so that, as near as may be, half of the whole number of Deputies in each order shall be elected not later than the year preceding the year of each such General Convention.

V. Equalization of Deputies' Expenses

In our report to the Louisville meeting of the General Convention, we recommended that there be assumed by the Church as a whole the travel expense of each Diocese's Deputies and Bishops attending the Convention. In that report (Journal, 1973, p. 1004), we argued that since most Dioceses now pay such costs on behalf of the Deputies and Bishops, the change in system would add little to the total burden on the Church, but would equalize the charge among Dioceses. We pointed out that those Dioceses located farthest from the place of a particular Convention would no longer be penalized by geography, and we also realized (but did not explicitly state) that our plan would reduce the expense burden on those Dioceses least able to bear the costs.

The Commission remains of the opinion that justice requires the equalization of travel expenses among Deputies, but we no longer propose that the new legislation include Bishops. We have been advised that the House of Bishops has informally established a program which quite satisfactorily accomplishes the same result. We thus commend to the General Convention the extension of such a program to the House of Deputies by the adoption of the following resolution:

Resolution A-10

Resolved, the House of _____ concurring, That Canon I.1 be amended by renumbering present Section 9 and all succeeding sections, and by the adoption of a new Section 9 to read as follows:

Sec. 9. In order that the cost of attending meetings of the General Convention may be defrayed, the Treasurer of the General Convention shall pay to each Diocese a transportation allowance for each of its Deputies, not to exceed eight, who register at each meeting of the General Convention and are

entitled to vote in the House of Deputies, in the amount of the lowest individual round-trip coach air fare from the See City of such Diocese to the commercial airport nearest to the place of meeting of the Convention. The total of all such allowances shall be prorated equally among the several Dioceses, and the portion allocable to each Diocese shall be added, with respect to such Diocese, to the General Convention assessment provided for in Section 8, with respect to the year prior to such meeting of the General Convention.

VI. The General Convention Executive Secretary

In our report to the Louisville Convention (Journal, 1973, p. 985) and in our 1975 Preliminary Report, this Commission proposed to assign to the Executive Council of the General Convention the task of evaluating or "auditing" the effectiveness and work of the Churches' various independent and *quasi* independent boards, commissions and committees. In the Preliminary Report we pointed out that the Council had not asked for the task and, indeed, may not be adequately equipped to perform it.

The Council's reaction to our suggestions was both prompt and predictable. We were advised, and undoubtedly quite accurately, that the Council neither wants nor is able to perform the job. Further, our attention was directed to Canon I.1.2(f), which requires the Standing Commission on the Structure of the Church "from time to time . . . [to] . . . review the operation of the several Joint Committees and Joint Commissions to determine the necessity for their continuance and the effectiveness of their functions and to bring about a coordination of their efforts."

The Commission has again considered the whole problem, and we have concluded that, both in 1973 and in our Preliminary Report, we were proceeding on the basis of a fallacious theoretical premise—the Executive Council, while a creature of the General Convention, is nevertheless an administrative and not a legislative body, and the evaluation of the work of the Joint Commissions should be done, in theory, by the General Convention itself. Since that is obviously impractical, the work should be performed by an arm of the legislative body specially designated for the purpose, such as this Commission.

During the triennium between Houston and Louisville, this Commission did make a reasonably detailed study of the various Joint Committees and Joint Commissions, and we presented at Louisville a full report thereon, with extensive recommendations for the revision of the Canons and Rules (Journal, 1973, pp. 986 *et seq.*). All of our proposals were considered by the General Convention and a substantial number were accepted.

During the triennium between Louisville and Minnesota we concluded that no necessity existed for us to repeat the detailed study we had made between 1970 and 1973. As a general principle we do not believe that such a study needs to be continuous, but we feel that this Commission should continue to consider all proposals for the creation of additional Joint Committees and Joint Commissions (as we did in 1975 in the case of the proposed Joint Commission on Native Ministries), and should give comprehensive consideration to such groups only as the necessity seems to arise.

But whether or not the *necessity* for and the *effectiveness* of the several committees and commissions is studied during a particular interval between Conventions, there seems to be no question that the entirely separate job of *coordinating* the work of such groups can and should be performed.

At Louisville, the General Convention adopted a resolution continuing in existence the *Executive Office of the General Convention*, to be headed by an Executive Officer appointed jointly by the Presiding Bishop and the President of the House of Deputies. The resolution specified that the office should include the functions of the Secretary, the Treasurer and the Manager of the General

APPENDICES

Convention, and an amendment added to those duties the functions “of Personnel Co-ordinator and Liaison Officer for the Joint Committees, Joint Commissions, Boards, and Agencies funded by the General Convention Expense Budget.” (Journal, 1973, p. 393).

The resolution was not made a part of the Canons, but if the office thus created is to function effectively in carrying out the tasks so proposed to be assigned to it, then it is the view of the Commission that it should be Canonically based. It is further our view that the coordinating function, with respect to the Committees and Commissions, should be more explicitly provided for.

A consideration of the purpose of the resolution causes us additionally to suggest that the new Canon should be so drawn that the Presiding Bishop and the President of the House of Deputies would feel themselves entirely free (but not required) to appoint as the General Convention Executive Secretary whatever individual may be serving as Secretary of the General Convention. Presently Canon I.1.1(j) requires the two Houses to name as the Secretary of General Convention the person whom the House of Deputies has elected as the Secretary. Under the Canon which we here propose the presiding officers of the two Houses could, if they wished, go even farther by giving the same person all three positions:

Resolution A-11

Resolved, the House of _____ concurring, That a new Section 13 be enacted at the end of Canon I.1, to read as follows:

Sec. 13. There shall be an Executive Office of the General Convention, to be headed by a General Convention Executive Secretary to be appointed jointly by the Presiding Bishop and the President of the House of Deputies. The Executive Office of the General Convention shall include the functions of the Secretary and the Treasurer of the General Convention and those of the Manager of the General Convention, and, if the several positions are filled by different persons, such officers shall serve under the general supervision of the General Convention Executive Secretary, who shall also coordinate the work of the Joint Committees, Joint Commissions, Boards and Agencies funded by the General Convention Expense Budget.

VII. Form of Proposed Canonical Changes

Canon V.1.3, which governs the form of proposals for Canonical change presented to the two Houses, specifies only that such proposals shall be in substantially this form: “Canon ____ is hereby amended to read as follows:”, and it has long been customary at meetings of the General Convention to set forth, in proposals for Canonical change, only the language as it will appear after the change, without reference to the form of the existing Canon.

So far as the Commission is aware, the method followed by the General Convention is used by almost no other legislative body. Other such groups use various systems, but almost universally some method is used which permits a clear indication and differentiation between (1) the old language proposed to be replaced or superseded, (2) the wording proposed to be retained, and (3) the substitute or new provision. So as to make it possible for Bishops and Deputies readily to understand, from the text of each legislative proposal, the true purport of every suggested Canonical change without reference to any other document, all resolutions included in this Final Report which propose changes in or additions to the Canons are prepared in the form which will be generally required if the following proposed addition to the Joint Rules of Order is adopted. The Commission recommends the adoption of the following resolution:

Resolution A-12

Resolved, the House of _____ concurring, That Rule III of the Joint Rules of the House of Bishops and the House of Deputies be amended by the addition thereto of a new paragraph, to be numbered 13 and to follow present paragraph 12 (with the subsequent paragraphs of such Joint Rules, beginning with present paragraph 13, to be renumbered), and with such new Paragraph 13 to read as follows:

13. Each proposal for legislative consideration which includes the language of a proposed addition to or amendment of an existing Constitutional or Canonical provision shall be drawn, insofar as may reasonably be possible, (1) so as to indicate in Roman type the portion, if any, of the existing Constitutional or Canonical provision proposed to be retained, (2) so as to indicate in italic or underlined type the new language proposed to be inserted or added, and (3) so as to indicate, by Roman type which has been stricken through, manually or otherwise, the language of the existing Constitutional or Canonical provision proposed to be eliminated.

VIII. The Seating of New Dioceses

On October 8, 1973, which was the eighth legislative day of the 64th General Convention, the House of Deputies formally concurred with the House of Bishops in admitting into union with the General Convention four new Dioceses: the Missionary Diocese of Northern Mexico, the Missionary Diocese of Western Mexico, the Missionary Diocese of the Southern Philippines, and the Missionary Diocese of the Northern Philippines. In the case of the Philippines the two new Dioceses were erected as a result of action taken by the House of Bishops in October, 1971, at Pocono Manor, when permission was given for the division of the Missionary Diocese of the Philippines into three Dioceses (Journal, 1973, p. 1065). In October, 1972, at New Orleans, the House of Bishops gave similar permission to the Missionary Diocese of Mexico (Journal, 1973, pp. 1092-1093).

However, as the result of inadvertence and (the Commission is certain) without any intention on the part of anyone to violate the rules of the House, deputations from all six Dioceses, including the four new Dioceses not admitted into union with the General Convention until October 8, were seated on the floor when the House of Deputies was called into session on September 30, 1973, and they remained seated on each subsequent day. Under the circumstances, and in order to assist the officials of the House in avoiding a similar situation in the future, the Commission recommends that Canons I.1.1(a) and I.1.1(c) be amended in the following manner:

Resolution A-13

Resolved, the House of _____ concurring,

1. That Canon I.1.1(a) be amended to read as follows:

Sec. 1(a). At the time and place appointed for the meeting of the General Convention, the President of the House of Deputies, or, in his absence, the Vice-President of the House, or, if there be neither, a Chairman pro tempore appointed by the members of the House of Deputies on the Joint Committee of Arrangements for the General Convention, shall call to order the members present. The Secretary, or, in his absence, a Secretary pro tempore appointed by the presiding officer, shall record the names of those whose testimonials, in due form, shall have been presented to him, which record shall be prima facie evidence that the persons whose names are therein recorded are entitled to seats. *In the event that testimonials are presented by or on behalf of persons from jurisdictions which have not previously been represented in a General Convention, then the Secretary, or one appointed in his stead as provided herein,*

APPENDICES

shall proceed as provided in Clause (c). If there be a quorum present, the Secretary shall so certify, and the House shall proceed to organize by the election, by ballot, of a Secretary, and a majority of the votes cast shall be necessary to such election. Upon such election, the presiding officer shall declare the House organized. If there be a vacancy in the office of President or Vice-President, the vacancy or vacancies shall then be filled by election, by ballot, the term of any officer so elected to continue until the adjournment of the General Convention. As soon as such vacancies are filled, the President shall appoint a committee to wait upon the House of Bishops and inform them of the organization of the House of Deputies, and of its readiness to proceed to business.

2. That Canon I.1.1(c) be amended to read as follows:

(c) In order to aid the Secretary in preparing the record specified in Clause (a), it shall be the duty of the Secretary of the Convention of every Diocese to forward to him, as soon as may be practicable, a copy of the latest Journal of the Diocesan Convention, together with a certified copy of the testimonials of members aforesaid. He shall also forward a duplicate copy of such testimonials to the Standing Committee of the Diocese in which the General Convention is next to meet. *Where testimonials are received for persons from jurisdictions which have not previously been represented in General Convention, the Secretary shall ascertain that the applicable provisions of Article V., Section 1, of the Constitution have been complied with prior to such persons being permitted to take their seats in the House.*

IX. Voting by Retired Bishops

A great many of the letters of comment received by the Commission after the release of our Preliminary Report were critical of the present Constitutional arrangement pursuant to which resigned Bishops have seat and vote in the House of Bishops. Indeed, several of the letters recommending a Constitutional change were received from resigned Bishops. A number of the comments went further and recommended that the Commission give consideration to limiting the right to vote in the House of Bishops to Diocesan Bishops, thus stripping away the voting rights of Coadjutors and Suffragans as well.

As the result of such correspondence, the Commission has given careful consideration to the entire matter, and has particularly examined Article I., Section 2, of the Constitution, which grants seat and vote to the following classes of Bishops:

1. Each Bishop having jurisdiction (Diocesan Bishops).
2. Every Bishop Coadjutor.
3. Every Suffragan Bishop.
4. Every Bishop who has resigned his jurisdiction by reason of advanced age or bodily infirmity.
5. Every Bishop who has resigned his jurisdiction upon election to an office created by the General Convention.
6. Every Bishop who has resigned his jurisdiction “. . . for reasons of mission strategy determined by action of the General Convention or the House of Bishops, . . .”, which is generally understood to refer to an overseas Bishop who has resigned his jurisdiction upon a determination by the General Convention or the House of Bishops when mission strategy requires the election and consecration of a native Clergyman.

Upon consideration, the Commission is of the opinion that no good reason exists to deny seat and vote to Coadjutors or Suffragans, or to Bishops who occupy elective offices or have resigned their overseas jurisdictions for the benefit of the whole Church. On the other hand, it seems equally clear to the Commission

that Bishops who have resigned because of advanced age or bodily infirmity, and are thus no longer actively engaged in the work of the Church, should not have the right to vote upon the current issues which are of concern to the Church.

The Constitutional amendment, the enactment of which the Commission therefore recommends, will have the effect, on its final adoption, of eliminating from the list of Bishops with seat and vote those Bishops who have resigned their jurisdiction because of advanced age or bodily infirmity. Since all such Bishops should as a matter of courtesy have seat but not vote, the Commission also recommends that upon the final adoption of such Constitutional amendment the Rules of Order of the House of Bishops be appropriately amended, so that such resigned Bishops will have seat but not vote, and be otherwise treated as visiting Bishops and collegial members of the House of Bishops.

Since it is not necessary to amend the Rules of Order of the House of Bishops until after the second adoption of the following proposed Constitutional amendment, the Commission presently recommends only the adoption of this resolution:

Resolution A-14

Resolved, The House of _____ concurring, That Article I., Section 2, of the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses and Missionary Dioceses and to the Convocation of the American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding regular meeting of the General Convention:

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

X. Deacons as Deputies

A number of the letters received by the Commission after the issuance of the Preliminary Report commented upon the inequity by which Deacons are not permitted to serve as clerical members of the House of Deputies and yet, being in Holy Orders, are ordinarily considered to be ineligible for election as Lay Persons. (The Commission has been advised that in a few Dioceses, by virtue of local legislative provisions, Deacons are considered as laymen for this limited purpose, but the practice is obviously isolated and may very well be of questionable propriety.) The Commission is impressed with the arguments, and therefore recommends the enactment of legislation to remove the present Constitutional requirement whereby clerical membership in the House of Deputies is limited to Presbyters. (There are similar Canonical requirements, but no necessity exists for changing them otherwise than in connection with the second adoption of the proposed Constitutional amendment.)

The Commission thus recommends the adoption of the following resolution:

Resolution A-15

Resolved, the House of _____ concurring, That the first paragraph of Article I., Section 4, of the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses and Missionary Dioceses and

APPENDICES

to the Convocation of the American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding regular meeting of the General Convention:

Sec. 4. The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four *Persons, either Presbyters or Deacons,* canonically resident in the Diocese, and not more than four Lay Persons, communicants of this Church, having domicile in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

XI. Orientation of New Deputies

At every meeting of the General Convention approximately half of the Deputies are new, and while some may have had local or national legislative experience, new Deputies are ordinarily wholly without understanding of the relatively intricate machinery and procedure which surround the meetings of General Conventions. Special orientation sessions for new Deputies were held prior to the actual convening of the meetings of General Convention at Miami Beach, Detroit, St. Louis and Seattle. On the other hand, at more recent meetings of the General Convention there has been no organized system whereby specific instructions have been available to new Deputies with respect to parliamentary procedure generally and with respect, more particularly, to the intricacies of voting by Dioceses and by orders and the other procedural patterns peculiar to the General Convention. The result has been that some Deputies go through most of their first General Convention without a full understanding of what is transpiring. A sense of frustration, not only with respect to the General Convention and its processes, but also in some cases with respect to the Church as an institution, is inevitable.

During the fall of 1975, the Committee on the Agenda and Arrangements for the General Convention issued a Tentative Proposed Schedule for the Minnesota Convention in which it included, on September 10, an item designated as "Orientation for New Deputies." The Standing Commission on the Structure of the Church commends the Agenda group for its foresight and most urgently recommends that the Executive Office of the General Convention take the initiative in planning and in seeing to the conduct of such a seminar during a convenient period prior to the opening of the Convention. The seminar should be attended by those officers of the House of Deputies concerned with parliamentary procedure and with the dispatch of the business of the House, and the agenda should include a well-rounded program of instruction with respect to the operation and function of the Committee system, the method by which legislation is introduced in the House, the procedure with respect to Committee reports and debates thereon, parliamentary procedure generally, the legislative relationship between the House of Deputies and the House of Bishops, the procedural rules of the House of Deputies, and the conduct of the business of the General Convention. This Commission further recommends that adequate notice be given to all the Deputies elected to their first General Convention at Minnesota in order that they may plan their arrival at the site of the Convention in ample time to attend and fully to participate in the proposed seminar.

We further recommend that insofar as possible similar meetings and seminars be held in every Diocese, and in those Provinces holding Synods prior to General Convention. Such meetings in each case should be attended by elected Deputies and alternates, in order that new Deputies may thereby learn about the procedure of the House of Deputies from such of their fellows as may have attended prior Conventions; in order that the entire deputation, including alternates, may discuss

in depth the legislative issues likely to be considered at the Minnesota Convention as well as the reports and recommendations printed and distributed as part of the "Blue Book." The Commission is aware that a number of Dioceses and some Provinces have arranged in the past for meetings such as those here suggested, and it commends those Dioceses which have so proceeded. It is our view that such activities have substantially improved the quality of representation from such Dioceses and that there would be general improvement throughout the House were the system to become more general.

XII. The Issue of a Unicameral House

The proposal to turn the General Convention into a unicameral house composed of Bishops, Clergy and Laity was carefully studied by this Commission prior to the preparation and issuance of our Preliminary Report. In that report we recommended against adopting the English form, but included in Appendix A to the Report a fairly extensive study of the structure of the Church of England prior to and since the 1970 changes upon which the American proposal was modeled. In addition, we included an analysis of the issues involved in the proposal and a statement of the reasons upon which we based our adverse recommendation.

None of the comments on our Preliminary Report (and comments were received from all levels of interest throughout the Church) supported the unicameral proposal. The Commission again unanimously recommends against the creation of a unicameral house for all of the reasons set forth in Appendix A to our Preliminary Report.

XIII. Joint Commission on Native Ministries

In September, 1972, the Executive Council of the General Convention established the National Committee on Indian Work, and at Louisville, the General Convention adopted a resolution (Journal, 1973, p. 411) establishing the Committee on a continuing basis and directing that it meet not less frequently than once a year with the Bishops of those jurisdictions which have significant Indian or Eskimo populations, for the purpose of joint discussion of Indian and Eskimo work and for the further purpose of discussing and preparing a proposed program for the Committee and budget recommendations for the ensuing year.

Shortly before the November, 1975, meeting of this Commission, the National Committee on Indian Work presented to us a proposal for the creation of a Joint Commission on Native Ministries, and advised us that at the Minnesota Convention a resolution would be offered which, if adopted, would establish such a Commission, to consist of three Bishops, three Priests and six Lay Persons, each to be appointed for terms equivalent to two Convention periods, on a rotating basis. The proposal which was presented to us would instruct the Commission to meet not less frequently than once a year with the Bishops of jurisdictions having Indian or Eskimo populations and to develop recommendations and strategies which will be of concrete assistance to the Church in shaping new patterns of mission with respect to Indian and Eskimo populations.

We most enthusiastically commend the National Committee on Indian Work for presenting its proposal to us prior to our final meeting of the triennium. Canon I.1.2(f) specifies that, "Whenever a proposal is made for the creation of a new Joint Committee or Joint Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice."

Unfortunately, that Canonical requirement is seldom followed because most proposals for the creation of Joint Committees or Joint Commissions are made either during or just before a meeting of the General Convention, when the Structure Commission cannot, as a practical matter, be in session.

APPENDICES

We have given the matter full and careful consideration, and we do not recommend the establishment of a Joint Commission on Native Ministries as proposed by the NCIW. We believe that the Church must be encouraged to establish and to maintain a clear and basic distinction between organizations which are legislative in purpose and intent on the one hand and program bodies, or organizations with program function, on the other. It seems to us that legislative groups should be created by the General Convention and should be designated either as Joint Commissions or Joint Committees, depending upon whether they are to be composed entirely of members of the General Convention and whether their terms are to extend beyond the meetings of the General Convention. On the other hand, it is our view that program groups should be authorized by the General Convention (as was the NCIW), but should be more particularly under the administrative supervision and control of the Executive Council, which is charged with the over-all conduct of the programs of the Church.

Certainly it is true that many organizations can have functions which are in part legislative and in part programmatic, but it seems apparent that the purpose of the NCIW primarily relates and should relate to the conduct of *programs* involving Indians and Eskimos. The 1973 report of the NCIW (Journal, 1973, pp. 603 *et seq.*) contains a clear account of its program activities and a list, occupying more than two pages, of grants made by the Committee from the Indian/Eskimo Community Development Fund from the end of 1969 through 1972. We believe that activities of this sort should be encouraged and continued, but that they can best be carried on by a program and not by a legislative group.

D. REPORT RELATING TO REGIONAL GROUPINGS

I. The 1973 Mandate

The 64th General Convention (Louisville) determined that there should be “. . . developed a strong regional system within the Episcopal Church for the planning and implementation of Mission, Program, and Ministry, appropriate for the respective regions . . .”, and instructed the Standing Commission on Structure to develop a proposal for such a system for consideration by the 65th General Convention. The same resolution instructed the Executive Council “. . . to use every appropriate means to involve the existing provincial system and existing coalitions of Dioceses in the development and implementation of Mission, Program, and Ministry during the next triennium.” (Journal, 1973, p. 445).

II. Provincial System Not a New Idea

A provincial system was first proposed to the General Convention in 1865. The subject was considered at each succeeding General Convention, with various proposals being submitted, until 1913, when action was taken. The Canon enacted at that Convention expressly provided that the Provinces should have no power to regulate Dioceses or to take action inconsistent with General Convention; those constraints continue in the present Canon (Canon I.8.8).

The Conventions of 1919 and 1922 adopted amendments which brought the Canon very close to its present form; the principal changes since then have been concerned with the designation of member jurisdictions and with the creation, in 1964, of the Ninth Province.

III. Studies of the System, 1955 and Later Years

Questions having been raised as to the value of the Provinces, the 1955 General Convention created a Joint Commission to Study the Provincial System, which recommended to the 1958 Convention (Journal, 1958, pp. 514 *et seq.*), but largely without success:

1. A Canon to require the program and budget (and not merely the budget) to be referred to the Provinces for study and report prior to General Convention. (To some extent the Council began before Louisville and is continuing such a process through a series of regional meetings.)

2. A Canon to permit the President of each Province to take orders for the consecration of Bishops within the Province.

3. A Canon to require Joint Commissions to file their reports with the Provinces a year before the meeting of General Convention at which they are to be considered, with each Synod to study and make recommendations with respect to such reports.

The Joint Commission was reconstituted and reported to the 1961 Convention that at its first meeting it concluded that "... the Provincial System served a useful purpose and should be continued." (Journal, 1961, p. 593). But after extensive investigation the Commission concluded that "... the function of the Province, as now established, seems to be to provide information, some degree of inspiration and more particularly varying degrees of social fellowship between the delegates from component dioceses." (Journal, 1961, p. 594).

The 1961 Convention merged the Joint Commission to Study the Provincial System with a Joint Committee studying the structure of General Convention, thus forming the Joint Commission on the Structure of General Convention and the Provinces, which was the direct predecessor of the present Standing Commission on the Structure of the Church.

IV. Consideration in the 60's

In an effort to close the "communications gap" between the then National Council and the clergy and laity of the Church at large, particularly in the years between General Conventions, the 1964 Convention took several actions in accordance with recommendations of the new Joint Commission (Journal, 1964, pp. 931 *et seq.*):

1. General Convention Deputies were given seat and voice in all Synods (Journal, 1964, p. 358).

2. Present Canon I.8.10 was enacted, whereby certain subjects considered by General Convention can be referred to the Provinces for study and report prior to the next General Convention. (Journal, 1964, p. 232. For historical interest, see points 1 and 3 of the 1958 recommendations.)

3. A resolution was adopted (Journal, 1964, pp. 316-317), specifying that, where feasible, Diocesan memorials and petitions should be referred to the Synods for discussion and recommendation before presentation to General Convention.

Special General Convention II in 1969 directed the Joint Commission on Structure "... to give serious consideration to the matter of eliminating the provincial system and relocating provincial duties among other bodies, and report thereon to the 63rd General Convention at Houston." (Journal, 1969, p. 245). The Joint Commission, with funds supplied by the Episcopal Church Foundation, employed Booz-Allen & Hamilton, management consultants, to make a study of the matter and of Church structure generally. The Booz-Allen report was not ready by the time of the Houston Convention, but when it was finally completed in January, 1971 (too late to be considered the preceding fall), it included the following recommendation:

"Since it does not appear financially feasible to strengthen the provinces nor to use them as a means for more effective administration or decentralization, it is recommended that they be discontinued as formal units of the church structure.

* * * * *

"In the place of provinces, the national church should encourage informal

APPENDICES

associations of dioceses. Needs for interdiocesan cooperation which are not effectively met under the present geographical province system are likely to continue." (Booz-Allen & Hamilton, *Study*, pp. 81-82).

At Houston, the House of Deputies adopted a resolution calling for the maintenance of the Provinces and authorizing the Structure Commission to make a study of the Provinces ". . . to the end of strengthening these structured units for greater value as canonically structured regional areas of the Church." (Journal, 1970, P. 333). But the House of Bishops did not concur and the study wasn't made.

Finally, the General Convention at Louisville adopted the resolution quoted above under the heading "The 1973 Mandate."

Thus it is evident that an effective regional system, or level of structure between the Diocese and the National Church, has been a continuing concern for many years.

V. The Work of the Regional Groupings Committee

The Committee on Regional Groupings of the Commission has considered the history of the Provinces and the studies of the system which have been heretofore made.

The Committee attempted to find out how Church leadership at the Diocesan level feels about this issue by circulating a questionnaire to Bishops, to many clerical and lay deputies to the 1973 General Convention, to many delegates to the 1973 Triennial Meeting, to various members of Executive Council and to other leaders. Various opinions were expressed, but the consensus seemed to be: (1) the value of a level of structure between the Diocese and the National Church is largely informational and educational, (2) the present geographical boundaries of the Provinces are not necessarily, or even usually, suitable for joint programming, and (3) joint programming needs to be done on an *ad hoc* basis. (It is interesting that a similar survey conducted early in 1960 produced a similar variety of opinion. See Journal, 1961, p. 594.)

VI. Coalition 14 and APSO

The Committee has also examined the recent emergence of *ad hoc* coalitions, that is, groups of Parishes and Missions, as well as Dioceses, which come together to work on mutual problems or to seek to share experience and knowledge for the common good.

The best known example of such an arrangement from the standpoint of administration is Coalition 14, a close-knit organization of noncontiguous Dioceses which joined together because most of them shared the problems which result from large areas with scattered population and because (in the case of the original 14 but not in the case of all the present members) they received direct aid from the National Church. Those in charge of the Coalition carefully examine (and pare) the budgets of all, and they then seek and receive aid from the National Church on a lump sum basis, subject to their own careful budgeting and reallocation of the total among such of the Coalition members as currently require it.

Another coalition of Dioceses functioning primarily in program is the Appalachian Peoples Service Organization (APSO). Thirteen Dioceses from Albany to Alabama, organized with an Executive Director, are responding cooperatively to the unique social and community needs of the people of Appalachia and are also emphasizing training for an indigenous ministry, both ordained and lay. U.T.O. and other grants are made on a lump sum basis to APSO, and the organization in turn decides on the particular recipients within the area.

VII. Activity of the Eighth Province

The Eighth Province accepted the resolution of the 1973 Convention as a

mandate to strengthen itself, and has appointed an *ad hoc* Committee on Restructure, which has proposed various means of sharing problems and solutions throughout the Province and has given specific study to a possible utilization of Canon I.8.9, which permits a Provincial Synod to take over from the Executive Council the administration and funding of specific work within the Province.

VIII. Conclusion as to Need

On the other hand, we conclude the obvious—Coalition 14 and APSO are both probably more effective organizations than any Province. Both serve a functional need of their member Dioceses, and in both cases the Dioceses have ceded some power to the central body. In the case of Coalition 14 the power is budgetary, and in APSO, programmatic. These groupings are strong and effective because they have the power necessary to meet their members' needs, and this power has been given up by their members. The power necessary to give regional groupings (or Provinces) strength could alternatively be given up by the National Church.

IX. Realignment of Boundaries

With regard to realignment, the Commission concluded that any purely geographical division would, to some extent, be arbitrary, and necessarily would include dissimilar entities. In all probability it would be impossible to draw geographical lines to the satisfaction of all concerned. There was a consensus in the Commission that, for purposes of education and communication, arbitrary geographical boundaries probably are satisfactory and that, in fact, there is value in the cross-fertilization of ideas that result from grouping dissimilar entities.

We feel that patterns of realignment should come from the member Dioceses themselves and should not be imposed by the General Convention. Therefore, in order to allow decisions regarding realignment of Provinces to be made by those concerned, the Commission recommends the adoption of the following canonical amendment to provide a simplified procedure for a Diocese to shift from one Province to another:

Resolution A-16

Resolved, the House of _____ concurring, That Canon I.8.2 be amended by designating present Section 2 as Section 2(a) and by adding the following:

(b) By mutual agreement between the Synods of two adjoining Provinces, a Diocese may transfer itself from one of such Provinces to the other, such transfer to be considered complete upon approval thereof by the General Convention or by a majority of Bishops having jurisdiction. Following such approval, Canon I.8.1 shall be appropriately amended.

X. Metropolitan Councils

In 1964, the General Convention adopted a resolution directing the Executive Council to make studies and proposals “. . . toward a more realistic alignment of Dioceses, with a view to safeguarding the essential pastoral functions of the Episcopate, as well as realistically appraising sound regional interests and centers.” (Journal, 1964, p. 281). The Executive Council appointed a Special Committee on Diocesan Boundaries whose final report was approved by the Council and submitted to the 1967 General Convention (Journal, 1967, Appendix, pp. 15.14 *et seq.*).

The report was in two principal parts: (1) Careful and reasonable criteria were recommended for determining the viability of both domestic and overseas Dioceses, and (2) A strong recommendation was made for the establishment of Metropolitan Councils, with a proposed Canon being submitted to govern such Councils. The criteria (not proposed to be embodied in the Canons) were approved by the

APPENDICES

Convention and commended for use by the several Bishops and Dioceses (Journal, 1967, pp. 508-509), but the Canon on Metropolitan Councils, while adopted by the House of Deputies, was rejected by the House of Bishops (Journal, 1967, pp. 355-357).

The Commission believes that the creation of a Metropolitan Council is appropriate where a metropolitan area includes territory within two or more Dioceses, and the problems of ministering to the people cannot be adequately met by merger, division or cession of territory.

The Commission therefore recommends (as was recommended by the Executive Council in 1967) the adoption of the following new Canon to formalize the procedure for the creation of a Metropolitan Council:

Resolution A-17

Resolved, the House of _____ concurring, That following present Canon I.9., entitled "Of New Dioceses," there shall be a new Canon, to be designated "Of Metropolitan Councils," to be numbered Canon I.10., and to read as is hereafter set forth, with present Canons I.10. through I.18. to be renumbered to be, respectively, Canons I.11. through I.19.:

Sec. 1(a). Two or more contiguous Dioceses may form a Metropolitan Council, to be comprised of and to administer such part or all of the territory, program, and functions, of the member Dioceses as shall be determined by the Bishop and the Convention of each of the member Dioceses.

(b) The organization of the Metropolitan Council shall be complete upon the approval of its constitution by the Bishops and the Diocesan Conventions of the member Dioceses; Provided, however, that it shall be the duty of the Secretary of the Convention of each of the member Dioceses to certify and forward to the Secretary of the General Convention a copy of the constitution and the date of its approval.

Sec. 2. The governing body of the Metropolitan Council shall be the Metropolitan Council Board, to be composed of the Bishop, or in his absence the Bishop Coadjutor or Suffragan Bishop, of each member Diocese, and not less than two or more than five Presbyters and an equal number of Lay Persons elected by the Diocesan Convention or the Executive Council of each member Diocese for terms of not more than three years, the number of such members and the length of their terms of office to be specified in the constitution of the Metropolitan Council.

Sec. 3(a) The following officers of the Metropolitan Council shall be elected by the Board: (1) a President; (2) two Vice-Presidents; (3) a Secretary; (4) a Treasurer, and other officers deemed advisable by the Council.

(b) The President shall be a Bishop of a member Diocese, a Priest canonically resident in a member Diocese, or a Lay Person who is a Communicant in a member Diocese. The two Vice-Presidents shall have the same qualifications, but shall be of different orders from the President and from each other. All other officers shall have the same qualifications.

(c) The Council may elect an Executive Director of the Council and one or more Executive Secretaries to oversee the program and functions to be administered by the Metropolitan Council.

Sec. 4. Each of the member Dioceses shall provide its share of the budget of the Metropolitan Council as determined by the Board.

Sec. 5. Bishops, Bishops Coadjutor, and Suffragan Bishops of the member Dioceses, and Clergymen canonically resident within the territorial limits of the Metropolitan Council, may perform rites and conduct services within such territorial limits without regard to diocesan boundaries; Provided, however, that their official acts shall be reported to the diocesan office of the member Diocese

within whose boundaries such acts were performed for inclusion in the canonical records of such Diocese.

Sec. 6(a) A Metropolitan Council formed by two Dioceses may be dissolved by action of the Bishop and Convention of either Diocese, but a Metropolitan Council formed by three or more Dioceses may not be dissolved without the concurrent action of the Bishop and Diocesan Convention or Executive Council of a majority of the member Dioceses.

(b) Upon dissolution of the Metropolitan Council, the Secretary thereof shall notify the Secretary of General Convention of such dissolution, and the territory, program, and functions, which had been transferred to the Metropolitan Council shall revert to the member Dioceses.

XI. The Executive Council

The resolution which directed this Commission to study the Provinces also directed the Executive Council “. . . to involve the existing provincial system and existing coalitions of Dioceses in the development and implementation of Mission, Program, and Ministry. . . .” (Journal, 1973, p. 445).

During this triennium, both the Presiding Bishop and the Executive Council of the General Convention have been making use of the provincial structure for the purpose of communicating and implementing National Church program to the Dioceses, and the Presiding Bishop has been using the Presidents of the Provinces as a Council of Advice. (The Joint Commission to Study the Provincial System suggested such a program in 1958. See Journal, 1958, p. 516.)

XII. Increased Representation from the Provinces

As a further means of strengthening the provincial system and of giving a greater voice to the Provinces through the Executive Council, the Commission suggests that each Province be represented on the Council by one Bishop or Presbyter and by one Lay Person and that the terms of office of such representatives be on a parity with the terms of members of the Executive Council elected by General Convention. We offer the following Canonical amendments to accomplish this result (a result which was also recommended in 1958):

Resolution A-18

Resolved, the House of _____ concurring,

1. That Canon I.4.1(c) be amended to read as follows:

(c). Except as its membership may include additional persons elected prior to the adjournment of the meeting of the General Convention in 1976 for terms which have not expired, the Executive Council of the General Convention shall be composed (a) of [thirty] twenty members elected by the General Convention, of whom [six] four shall be Bishops, [six] four shall be Presbyters, and [eighteen] twelve shall be Lay Persons ([three] two Bishops, [three] two Presbyters, and [nine] six Lay Persons to be elected by each subsequent regular meeting of the General Convention); [Provided, that the 1970 meeting of the General Convention shall elect three Lay Persons for three year terms in addition to nine Lay Persons for regular terms,] (b) of eighteen members elected by the Provincial Synods, each Synod having the right to elect at least one member at the last regular meeting prior to the regular meeting of the General Convention; and (c) of the following ex officio members: the Presiding Bishop and the President of the House of Deputies. Each Province shall be entitled to be represented by one Bishop or Presbyter canonically resident in a Diocese which is a constituent member of the Province and by one Lay Person who is a communicant of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two

APPENDICES

persons shall not be simultaneously elected for equal terms.

2. That the first paragraph of Canon I.4.2(b) be amended to read as follows:

(b). *Except in the case of members initially elected for shorter terms in order to achieve rotation of terms, the terms of office of the members of the Council [elected by the General Convention] (other than ex officio members) shall be [six years, except as otherwise provided, and the term of office of the members of the Council elected by the Provincial Synods shall be three years. equal to twice the interval between regular meetings of the General Convention. The Terms of office of all members [elected as above provided] shall commence immediately upon [their election and their written acceptance thereof filed with the Secretary of the Executive Council. the adjournment of the General Convention at which they were elected or, in the case of election by a Synod, upon the adjournment of the first regular meeting of General Convention following such election. Members shall remain in office until their successors are elected and qualified. No person who has served at least three consecutive years on the Executive Council shall be eligible for immediate re-election for a term of more than three years. After any person shall have served six consecutive years on the Executive Council, a period of three years shall elapse before such person shall be eligible for re-election to the Council.*

3. That the presently unlettered second and third paragraphs of Canon I.4.2(b) shall be designated, respectively, (c) and (d), that the first paragraph of Canon I.4.2(c) shall be designated (e) and that the presently unlettered second paragraph of Canon I.4.2(c) shall be designated (f).

XIII. Summary

In summary, the Commission believes that these recommendations would allow for the development of a strong regional system within the Church if one is really needed and wanted for its own sake, and we are thus of the opinion that such recommendations constitute a positive response to the resolution of the 1973 General Convention.

E. REPORT RELATING TO THE JUDICIAL PROCESS

Since the Louisville General Convention, the Standing Commission on Structure has considered various matters relating to the judicial process, and in particular has given somewhat detailed consideration to the question of establishing a General Court of Review, in line with proposals made at Louisville.

While the Commission has concluded against the establishment of a General Court of Review, our consideration of judicial and legal matters has convinced us that there is a situation which needs correction:

I. Joint Standing Committee on Constitution and Canons

The present House of Bishops' Committees on the Constitution and on the Canons and the cognate committees in the House of Deputies sit only during sessions of the General Convention and thus have no continuing existence. This means that there is no agency which gives ongoing and consistent attention to the need for Constitutional and Canonical changes to meet changing conditions in the Church or to the very real requirements for internal consistency and clarity in both documents. When the General Convention is called to order, the four committees undertake to meet and during such time as their members may snatch from their other duties they consider such Constitutional and Canonical proposals as are then referred to them; time is ordinarily simply not available for the full deliberative process which so important a subject deserves. Equally important, even less time is available for joint meetings between the cognate committees of the two Houses or

for joint meetings between the related committees of the same House.

Our consideration of these matters has led us to conclude that no satisfactory reason exists for there to be separate committees on the Constitution and on Canons and that there is a very real and urgent necessity for there to be a continuing Joint Standing Committee of the two Houses which would be authorized, empowered and directed to make ongoing studies between meetings of the General Convention in order to achieve internal consistency and clarity in the Constitution and the Canons, and which would be authorized to provide the Presiding Bishop, the President of the House of Deputies and the Church generally with opinions on Constitutional and Canonical questions. Since we believe that such a continuing committee should exercise functions with respect both to the Constitution and to the Canons, we believe it would be a waste of talent if the committee were not also used to exercise the functions now performed by the four separate committees of the two Houses.

We therefore propose that the four committees be abolished and that there be appointed in their place a Joint Standing Committee on Constitution and Canons to operate in precisely the manner of the present Joint Standing Committee on Program, Budget and Finance, that is to say, to have authority to function not only at the meetings of General Convention but also on an interim basis. To accomplish the establishment and interim operation of the Joint Standing Committee, we propose the following resolutions:

For Joint Action:

Resolution A-19

Resolved, the House of _____ concurring, That the Joint Rules of the House of Bishops and the House of Deputies shall be amended by the addition thereto of a new Part IX, which shall be entitled "Joint Standing Committee on Constitution and Canons" and shall read as follows:

*IX Joint Standing Committee on
Constitution and Canons*

22(a) There shall be a Joint Standing Committee on Constitution and Canons, consisting of 12 persons, being members of the General Convention (three Bishops, three Presbyters and six Lay Persons) who shall be appointed not later than the fifteenth day of December following each regular meeting of the General Convention, the Bishops by the Presiding Bishop, the Presbyters and the Lay Persons by the President of the House of Deputies. The terms of all members shall continue through the succeeding General Convention, and until their successors are appointed; except that any member, being a Presbyter or Lay Person, who has not been elected as a Deputy to the succeeding General Convention by the 31st day of January in the year of such General Convention shall be replaced on the Joint Standing Committee by appointment by the President of the House of Deputies, such appointment to be for the unexpired term of the former member. Any other vacancy, by death, change of status, resignation, or any other cause, shall be filled by the Presiding Officer of the appropriate House and such appointments, likewise, shall be for the unexpired terms.

(b) The Joint Standing Committee shall elect its chairman from its membership, and such other officers as may be needed. Meetings of the Joint Standing Committee shall be called by the chairman or upon the request of any five members.

(c) During the interim between regular meetings of the General Convention, the Joint Standing Committee shall

(i) Review such proposed amendments to the Constitution and Canons as may be submitted to the Joint Standing Committee, placing each such proposed

APPENDICES

amendment in proper Constitutional or Canonical form. The Joint Committee shall express its views with respect to the substance of any such proposal only to the proponent thereof, provided, however, that no member of the Joint Committee shall, by reason of such membership, be deemed to be disabled from expressing, on the floor of the House of which he be a member, his personal views with respect to the substance of any such proposed amendment.

(ii) Conduct a comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity, and on the basis of such review propose to the next meeting of the General Convention such technical amendments to the Constitution and Canons as in the opinion of the Joint Standing Committee are necessary or desirable in order to achieve such consistency and clarity without altering the substance of any Constitutional or Canonical provision, provided, however, that the Joint Standing Committee shall propose, for the consideration of the appropriate legislative committees of the two Houses, such amendments to the Constitution and Canons as in the opinion of the Committee are technically desirable but involve a substantive alteration of a Constitutional or Canonical provision.

(iii) Be authorized, on the request of the Presiding Bishop, the President of the House of Deputies, the Executive Council, or any Bishop having jurisdiction, to prepare and to issue advisory opinions on any Constitutional or Canonical question or interpreting any provision of the Constitution or the Canons.

(d) During each regular meeting of the General Convention, the Joint Standing Committee shall perform the functions heretofore performed by the Committee on Constitution and the Committee on Canons of the House of Bishops and by the Committee on Constitution and the Committee on Canons of the House of Deputies. The Joint Standing Committee may at its option form subcommittees to permit it more expeditiously to accomplish such work.

For action by the House of Bishops:

Resolution A-20

Resolved That Rule I of the General Rules of the House of Bishops shall be amended by striking from the list of Committees contained therein Committees numbered (4) and (5), and by an appropriate renumbering of those Committees now bearing subsequent numbers, and be it further

Resolved That Rule XV of the General Rules of the House of Bishops shall be amended to read as follows:

XV. When a Report [(or Reports)] of a Joint Committee or Joint Commission is referred to the *Joint Standing Committee[s]* on Constitution and Canons, it shall be within the province of such Committee[s] to [pass and] report only the canonical form and not on the contents of such Report [or Reports.]

For action by the House of Deputies:

Resolution A-21

Resolved That Rule 7 of the Rules of Order of the House of Deputies shall be amended by striking from the list of Committees contained therein Committees numbered (4) and (5), and by an appropriate renumbering of those Committees now bearing subsequent numbers, and be it further

Resolved That Rule 14 of the Rules of Order of the House of Deputies shall be amended to read as follows:

14. Any Resolution recommended by a Standing or Special Committee which involves an amendment to the Constitution or Canons shall be referred to the *Joint Standing Committee on Constitution and [Committee on Amendments to the Constitution or the Committee on]* Canons, [as the case may be,] and

such Committee shall make certain that the Resolution is in proper constitutional or canonical form and includes all amendments necessary to effect the proposed change. In such case the Committee shall neither concern itself with nor report on the substance of the matter referred to it, but whenever requested to do so by the Presiding Officer of the House, the Committee shall in its report to the House make recommendations as to substance. The *Joint Standing Committee on Constitution and [Committee on Amendments to the Constitution and the Committee on]* Canons, when acting on a matter first heard in another Committee, shall not be required to give the notice required by Rule 12(d).

and be it further

Resolved That Rule 18(a) of the Rules of Order of the House of Deputies shall be amended to read as follows:

18(a). Every Report of a Joint Committee or Joint Commission shall be referred to the appropriate Standing Committee of this House, if there be one; but, if not, to a Special Committee of this House. The House may at any time refer any Report or Resolution to the *Joint Standing Committee on [Amendments to the] Constitution and Canons* to draft a constitutional amendment, [or to the Committee on Canons to draft] a canon or amendment to the canons which will carry into effect, if enacted, the Report or Resolution so referred.

and be it further

Resolved That Rule 23 of the Rules of Order of the House of Deputies shall be amended to read as follows:

23. Notwithstanding any other Rule to the contrary, no Resolution involving an amendment to the Constitution or to the Canons may be considered for final action by the House until after the same has been referred to, and the House has received, the report of the [appropriate] *Joint Standing Committee on [Amendments to the] Constitution [or Committee on] and Canons*; Provided, however, that the substance of any such Resolution may be considered by the House, sitting as a Committee of the Whole, prior to referral to or report of such [appropriate] Committee.

II. General Court of Review

At Louisville, four legislative proposals dealing with the judicial process in the Church were introduced in the House of Deputies, and all were referred to the House of Deputies' Committee on the Constitution. Briefly stated, such legislative proposals were:

1. Resolution No. B-189, originating from the Diocese of Dallas and proposing an amendment to the Constitution creating "a judicial branch empowered to determine conflicts between the executive and legislative bodies and to rule on constitutionality of all questions referred to it.

2. Resolution No. C-29, proposed by the House of Bishops' Committee on Pastoral Development, and creating a Joint Commission on Ecclesiastical Discipline to consist of three Bishops, three Clergymen and six Lay Persons which would be directed (a) to study the advisability of a National Court of Review to hear appeals by Clergymen from trials by Diocesan Ecclesiastical Courts, (b) to study the desirability of a uniform system of review of the sentences of Clergymen and the action taken on applications for remission of such sentences, and (c) to study the advisability of providing Clergymen with funds to cover the expenses of their appeals.

3. Resolution No. D-72, offered by Mr. Charles M. Crump, a Deputy from the Diocese of Tennessee, to amend the Constitution to create a new Article XII, establishing a Judicial Council, composed of two Bishops, two Priests and five

APPENDICES

Lay Persons, three of them attorneys who have served as Diocesan Chancellors. The Judicial Council would have no jurisdiction over Ecclesiastical Courts, but would be vested with final authority to interpret the Constitution and Canons, subject to modification by the General Convention. Requests for opinions could be submitted by any Bishop, the President of the House of Deputies, the Secretary-Treasurer of the General Convention, the Executive Council, any Standing or Joint Commission or Committee, any Diocesan Convention, or any Diocesan Council.

4. Resolution No. D-85, offered by the Rev. Norman H.V. Elliott, a Deputy from the Diocese of Alaska, to establish a Standing Commission on the Constitution and Canons, composed of three Bishops, three Priests and three Lay Persons, appointed from among the members of the Committees on Constitution and on Canons of the two Houses. The Standing Commission would interpret matters pertaining to the Constitution and Canons on reference from the Presiding Bishop, the Executive Council, any Bishop or any Diocesan Standing Committee.

The House of Deputies' Committee on Amendments to the Constitution recommended the adoption of none of the four resolutions but instead adopted a new proposal which was accepted by both Houses:

Resolved, the House of Bishops concurring, That the Standing Commission on Structure be charged to study the question as to whether there is need for

(a) A General Court of Review of Canonical and Constitutional Matters, and whether such General Court of Review should have binding or advisory authority; or

(b) A General Court of Review of the trials of Presbyters and Deacons; and if either of these matters seems necessary, to recommend steps for implementation to the 65th General Convention. (Journal, 1973, p. 404).

Prior to the issuance of its Preliminary Report, the Structure Commission sought the views of the several Chancellors of the Church and, on the basis of such views and its own consideration of the matter, a majority of the Commission recommended, in the Preliminary Report, against establishing a General Court of Review for either of the two purposes set out in the resolution.

Since the issuance of the Preliminary Report, we have, of course, received substantial comments from throughout the Church and we have given further consideration to the entire matter. It remains our opinion that there is not sufficient need for the establishment of a General Court of Review, either to consider Canonical questions or to review trials, to justify the expenditure of time and treasure necessary to staff, operate and implement such a Court. However, our proposal for the creation of a Joint Standing Committee on Constitution and Canons has met wide acceptance in the Church and, based on the recommendations we have received, we have made certain modifications in our proposal with respect to the Joint Standing Committee: We have proposed to reduce the size of the group in the interest of efficiency, and, in order to meet such need as exists for a General Court of Review, we have proposed to expand its authority so as to give to the Joint Standing Committee the power to issue advisory opinions on Constitutional and Canonical questions on the request not only of the Presiding Bishop and the President of the House of Deputies (as we originally suggested), but also on the request of the Executive Council or of any Bishop having jurisdiction.

Thus, it is our unanimous opinion that the Joint Standing Committee on Constitution and Canons, constituted and empowered as we have proposed, is an adequate and more appropriate answer to the needs of the Church at this time than a General Court of Review.

F. APPENDIX A**I. Introduction – Reason for the Canonical Proposals**

The Standing Commission on the Structure of the Church urgently recommends the adoption of the following several Canonical amendments, all designed to implement the 1970 Constitutional change which makes it possible, without further modification of the Constitution, to hold regular meetings of the General Convention triennially, biennially, or even annually. The Canons unfortunately were not, either at Houston or thereafter, amended to correspond to the Constitutionally-mandated freedom, and therefore still preserve, in many particulars, the triennial pattern. However, if the General Convention will now adopt the following changes, then at any time hereafter only a simple resolution, and not either a Constitutional or a Canonical change, will be required to adopt a biennial pattern.

II. Canonical Changes With Respect to the Budget Cycle

Presently, the Canonical language with respect to the preparation and adoption of budgets is geared to a three-year interval between meetings of the General Convention—indeed the Canon uses the words “triennium” in two places. To cure the difficulty, we recommended the adoption of the following resolution:

Resolution A-23

Resolved, the House of _____ concurring, That Canons I.4.6(a) and I.4.6(c) be amended to read as follows:

Sec. 6(a). The Council shall submit to the General Convention at each regular session thereof a program for the [triennium, including] *ensuing budgetary period, which budgetary period shall be equal to the interval between regular meetings of the General Convention. The program so submitted shall include a detailed budget of that part of the program for which it proposes to make appropriations for the ensuing year, and estimated budgets for the [two] succeeding [years] portion of the budgetary period.* In connection with the preparation of such budget the Executive Council shall, at least fifteen months before the session of the General Convention, transmit to the President of each Province a statement of its existing appropriations for the Dioceses within such Province, showing the items for which such appropriations are expended, for the purpose of obtaining the advice of the Province as to changes therein. The Synod, or Council, of each Province shall thereupon, in such manner as the Synod shall determine, consider such budget and report its findings to the Executive Council for its information. After the preparation of the budget, the Executive Council shall, at least four months before the session of the General Convention, transmit to the Bishop of each Diocese a statement of the existing and the proposed appropriations for all items in the budget. The Executive Council shall also submit to the General Convention with the budget a plan for the apportionment to the respective Dioceses of the sum needed to execute the program.

(c). Upon the adoption by the General Convention of a program and plan of apportionment for the [ensuing triennium,] *budgetary period*, the Council shall formally advise each Diocese with respect to its proportionate part of the estimated expenditure involved in the execution of the program in accordance with the plan of apportionment adopted by the General Convention. Such objectives shall be determined by the Council upon an equitable basis.

III. Canonical Changes in Terms of Office of Members of the Executive Council

The terms of office of members of the Executive Council are geared to triennial meetings of the General Convention. If the General Convention is to be enabled to

APPENDICES

decide upon a different pattern, the method by which such terms are expressed must be modified, and the modification must be accomplished so as to avoid shortening the term of any person who is presently serving. In order to provide for increased representation on the Executive Council from the several Provinces, the Commission has elsewhere (under the caption "Increased Representation From the Provinces") recommended modifying Canons I.4.1(c) and I.4.2(b) so as to increase the number of Provincial representatives on the Council from nine to 18, so as to make the terms of all members of the Council begin on the adjournment of the General Convention next after their election, and so as to make the terms of Provincial members equal in length to those of persons elected by the General Convention. In preparing that amendment, the Commission avoided the use of the present language whereby members are elected by the General Convention for six years and by the Provinces for three years, and specified that all members would be elected for a term equal to twice the interval between regular meetings of the General Convention.

If it should transpire that the General Convention rejects our suggestions for increasing representation from the Provinces, it will still be urgently necessary to change the present six-year terms to terms equal to twice the interval between meetings of the General Convention and to change the present three-year terms to terms equal to such interval. We, therefore, propose, if increased representation and equal terms are rejected, that the following resolution be adopted:

Resolution A-24

Resolved, the House of _____ concurring,

1. That the first paragraph of Canon I.4.2(b) be amended to read as follows:

(b). The term of office of the members of the Council elected by the General Convention (other than *ex officio* members) shall be [six years,] *equal to twice the interval between regular meetings of the General Convention*, except as otherwise provided; and the term of office of the members of the Council elected by the Provincial Synods shall be [three years] *equal to the interval between regular meetings of the General Convention*. The term of office of all members elected as above provided shall commence immediately upon their election and their written acceptance thereof filed with the Secretary of the Executive Council. Members shall remain in office until their successors are elected and qualified. No person who has served at least three consecutive years on the Executive Council shall be eligible for immediate re-election for a term of more than three years. After any person shall have served six consecutive years on the Executive Council, a period of three years shall elapse before such person shall be eligible for re-election to the Council.

2. That the presently unlettered second and third paragraphs of Canon I.4.2(b) shall be designated, respectively, (c) and (d), that the first paragraph of Canon I.4.2(c) shall be designated (e) and that the presently unlettered second paragraph of Canon I.4.2(c) shall be designated (f).

IV. Canonical Changes in Terms of Office of Trustees of The Church Pension Fund

In order to avoid the existing arrangement whereby elections of Trustees of The Church Pension Fund conform only to triennial Conventions, the Commission recommends the adoption of the following resolution:

Resolution A-25

Resolved, the House of _____ concurring, That Canon I.7.2 be amended to read as follows:

Sec. 2. The General Convention at each regular meeting shall elect, on the nomination of a Joint Committee thereof, twelve persons to serve as Trustees of

The Church Pension Fund for [a term of six years] *terms which shall be equal to twice the interval between regular meetings of the General Convention* and until their successors shall have been elected and have qualified, and shall also fill such vacancies as may exist on the Board of Trustees; [except that at the meeting held in the year 1970, the General Convention shall elect four persons to serve for a term of three years and four persons to serve for a term of six years.] Any person elected after [the date of this amendment] 1970 may serve not more than [two] *twelve* consecutive [six year terms.] *years*. Any vacancy which occurs at a time when the General Convention is not in session may be filled by the Board of Trustees by appointment, ad interim, of a Trustee who shall serve until the next session of the General Convention thereafter shall have elected a Trustee to serve for the remainder of the unexpired term pertaining to such vacancy. Nothing in this section shall be construed as prohibiting any Trustee *first* elected before [it was amended as herein set forth] 1973 from serving the full term for which he was elected or from being subsequently elected or re-elected as a Trustee under the provisions hereof.

V. Canonical Changes in Terms of Members of the Standing Commission on Structure

In order to eliminate dependence on triennial meetings of the General Convention in the case of the terms of members of the Standing Commission on the Structure of the Church (and incidentally to provide for a more logical rotation of terms), the Commission recommends the adoption of the following resolution:

Resolution A-26

Resolved, the House of _____ concurring,

1. That the presently unnumbered and unlettered second, third and fourth paragraphs of Canon I.1.2(f) be lettered respectively (g), (h) and (i), and that the first such presently unnumbered and unlettered paragraph be amended to read as follows:

(g). The Commission shall consist of twelve [(12)] members, three [(3)] of whom shall be Bishops, three [(3)] shall be Presbyters, and six [(6)] shall be Lay Persons. The members shall be appointed by the Presidents of the two Houses of the General Convention, the Bishops by the Presiding Bishop, the Presbyters and Lay Persons by the President of the House of Deputies, for [a term of six (6) years] *terms which shall be equal to twice the interval between regular meetings of the General Convention*. [except that in constituting the original Commission following the enactment of this Clause one (1) Bishop, one (1) Presbyter, and two (2) Lay Persons shall be appointed for a term of three (3) years and the remaining eight (8) members for a term of six (6) years.] *Terms shall be rotated so that, as near as may be, the terms of six members of the Commission shall expire at the conclusion of each regular meeting of the General Convention*. Vacancies occurring during the intervals between meetings of the General Convention may be filled by the respective Presidents of the two Houses.

VI. Canonical Changes in Terms of Judges of the Provincial Courts of Review

In order to make the election of Judges of the Provincial Courts of Review of the Trial of a Presbyter or Deacon consistent with either a biennial or triennial Convention system, the Commission recommends the adoption of the following resolution:

Resolution A-27

Resolved, the House of _____ concurring, That Canon IV.3.4 be amended

APPENDICES

to read as follows:

Sec. 4. Each Provincial Synod shall [triennially] at its first meeting after the regular meeting of the General Convention elect the Judges of the Court of Review in the Province. The Synod shall prescribe the manner in which [said] such Judges shall be elected. The persons so elected, except in case of death, resignation, refusal, or inability to serve, shall continue to be members of the Court [for the term of three years end] until their successors shall be elected. The Bishop elected by the Synod shall be the Presiding Officer of the Court.

VII. Canonical Changes in Terms of Judges of the Court for the Trial of a Bishop

In order to achieve the same result with respect to the terms of the Judges of the Court for the Trial of a Bishop, the Commission recommends the adoption of the following resolution:

Resolution A-28

Resolved, the House of _____ concurring, That Canon IV.3.14(a) be amended to read as follows:

Sec. 14(a). There shall be a Court for the Trial of a Bishop constituted as follows: The House of Bishops shall choose [three] *nine* Bishops to serve as Judges of [said] such court for [a term of three years, three Bishops to serve as aforesaid for a term of six years, and three Bishops to serve as aforesaid for a term of nine years, and] *terms which shall be equal to thrice the interval between regular meetings of the General Convention and which, in the first instance, shall be rotated so that, as near as may be, the terms of three Judges shall expire at the conclusion of each regular meeting of the General Convention. Thereafter at each General Convention, the House of Bishops shall choose three Bishops to serve [as aforesaid] for [the term of nine years,] terms which shall be equal to thrice the interval between regular meetings of the General Convention, in place of those whose term of office shall then have expired. All Judges shall serve until their successors shall be elected and shall qualify.*

VIII. Canonical Changes in Terms of Judges of the Court of Review of the Trial of a Bishop

In order to achieve the same result with respect to the terms of the Judges of the Court of Review of the Trial of a Bishop, the Commission recommends the adoption of the following resolution:

Resolution A-29

Resolved, the House of _____ concurring, That Canon IV.3.15 be amended to read as follows:

Sec. 15. There shall be a Court of Review of the Trial of a Bishop, which shall be composed of Bishops only and shall be constituted as follows: The House of Bishops shall choose [three] *nine* Bishops who shall serve as Judges of the Court of Review of the Trial of a Bishop for [the term of three years, three Bishops to serve as aforesaid for the term of six years, and three Bishops to serve as aforesaid for the term of nine years, and] *terms which shall be equal to thrice the interval between regular meetings of the General Convention and which, in the first instance, shall be rotated so that, as near as may be, the terms of three Judges shall expire at the conclusion of each regular meeting of the General Convention. Thereafter at each General Convention the House of Bishops shall choose three Bishops to serve [as aforesaid] for [the term of nine years,] terms which shall be equal to thrice the interval between regular meetings of the General Convention, in place of those whose term of office shall then have expired. All Judges shall serve until their successors shall be elected and shall qualify.*

G. APPENDIX B**I. Report of Receipts and Expenditures**

During the last triennium the Commission received from all sources, both directly and indirectly, the following amounts:

Regular appropriation	\$15,000.00
Advance from Trinity Church, New York, for printing	666.27
Authorized expenditure in excess of budget	<u>1,600.00</u>
Total	\$17,266.27

Expenditures through January 31, 1976, were as follows:

For travel, hotel, meals and meeting expense for three full Commission meetings, Committee meetings, telephone, Xeroxing, postage and miscellaneous supplies	\$14,343.21
For printing Preliminary Report	<u>666.27</u>
Total	\$15,009.48

Estimated additional expenditures through 12/31/76	<u>2,256.79</u>
Total	\$17,266.27

II. Estimated Future Requirements

During each of the last two triennia, the Commission has held three meetings of all members, each lasting several days, as well as several shorter meetings of committees. Using the cost formulae issued by the General Convention Executive Office, the Commission estimates the following financial requirements for each year of the interval after the Minnesota Convention and prior to the next meeting of the General Convention:

One three-day meeting per year, each attended by twelve people, yields:	
Air travel per year	\$1,530.00
Hotel and incidental expenses per year	4,752.00
Other expenses per year	<u>2,700.00</u>
Total per year	\$8,982.00

The Committee on the State of the Church

Your Committee begs leave to submit its report to the House of Deputies of the 1976 General Convention.

At the threshold we celebrate the faith, the works and the person of John Paul Causey, sometime Chariman of the Committee who died in a plane crash in Bali on April 27, 1974.

This report is cast in four sections. The first touches on the transmission of the customary statistical data. The second contains observations and comments with reference to the role of the Committee, with a recommended charge to the Committee for the next triennium. The third reports briefly with respect to the functioning of the members of the Committee as a Council of Advice to the President of the House. In the last section is set forth the requested budget of the Committee for the next triennium.

I – Statistical Data

As has been the practice in the past, the Committee transmits certain statistical data with reference to our Church, drawn largely from the parochial and diocesan reports. (Appendix A.) The items included and the form of collation are the same as reported to the House of Deputies of prior General Conventions in recent years.

Our review of these data persuades us that we should indicate our own reservations as to both their reliability and their completeness. We are persuaded that because of imprecision in some of the terminology used (e.g., “communicant”), lack of careful attention and assiduity in the reporting of facts at both parish and diocesan levels, and the incompleteness of data reported, we cannot represent that these are hard, scientifically impervious statistical data. Nor are we convinced that the information solicited and compiled is necessarily that most revealing or useful as a basis for appraising the current state of our Church. In thus uttering a caution as to the quality of the data, we do not in any way suggest that there has been negligence or oversight in collection or assembly nor do we wish otherwise to be understood as impugning those whose industry and care have enabled us to furnish the statistics which we do.

Because we believe that there may be more indicative information feasibly to be had and that more reliable reporting procedures may be designed, we have presumed to address a special communication to the Executive Council. Subject to the approval of our Committee, the Council is charged by canon with responsibility for the preparation of the form of parochial and diocesan reports which provide the source for the statistical data (Canon I.5.1 and 2). We have requested the Council to review the present reporting forms and procedures with a view to their modification or to the adoption of new forms and procedures, or both, to the end that more reliable and useful data may be made readily available to the Church at large at an acceptable cost. A copy of our memorandum to the Executive Council accompanies this report as Appendix B.

II – The Role of the Committee

When General Convention was established at the end of the 18th century the deputies perceived a need for a committee to assess the state of the Church, to remind the Church of its mission, and to report on necessary internal and procedural matters. Initially the Committee set the agenda for Convention identifying issues and suggesting positions and actions or recommending directions. When agreed on by the House of Deputies the report of the Committee on the State

of the Church was transmitted to the House of Bishops for its consideration in the preparation of its Pastoral Letter (cf. Canon I.5.3[b]). The function of the Committee has obviously changed over the intervening decades. In recent triennia the only action of the Committee has been to serve as the agency for the transmittal of statistical data.

We recognize the plurality which flourishes within our Church today. Hence we have no expectation that it will be possible to produce a definitive report on the state of the Church or indeed any document which, in subject matter included and excluded and in balance of emphasis and treatment, will meet universal approval. Nonetheless we think that there is occasion for the submission to each General Convention of a report which undertakes to assess both the current state of our Church's vitality and to estimate its potential for the years just ahead as perceived by a representative and responsible Committee of the members of the House of Deputies. We refer to the health of the Church both as an institution and in its capacity to minister to the concerns and needs of people both within and outside its membership.

The preparation of such a report if it is to be both reliable and useful will not be easy. In part its comments and conclusions can be based on statistical data, but it should not stop there. Its predicate must be far broader than that. We do not necessarily envision the preparation of a broadly comprehensive report for each General Convention. An incisive, sensitive development of issues of selective significance may be preferable in some instances. It remains to be determined, therefore, just what items of information and opinion should be obtained, and by what means. These desiderata may themselves differ from one triennium to another.

In our preliminary consideration we have thought of various approaches which should be explored. It is suggested for example that efforts might be made, perhaps on a provincial basis, by examination of the addresses of the bishops at annual diocesan conventions, of the annual reports of Standing Committees, and of other diocesan or synodical materials, to discern the existence of movements or enterprises materially affecting the faith, life and work of the Church. By way of illustration only we list the following:

- quantum and level of spiritual vitality, of evangelistic effort;
- the quantum and quality of retreat and renewal activity;
- specific educational activities, biblical, liturgical, ministerial;
- ecumenical involvement in parish and diocese;
- community participation, both in parish and diocese;
- distribution of our constituencies, of the older and the younger, of minority groups, of urban and rural congregations;
- shifts in our groupings, of parishes closed or merged, of economic and geographical distribution;
- the extent and quality of support for overseas activities.

Certain items of the source material must be solicited church-wide. Some may usefully be channeled through diocese and province. Some may come from the institutional structures of the Church; some from special interest groups. For purposes of valid comparison certain data should remain the same from one triennium to the next. Each Committee, however, should have both the responsibility and privilege of gathering source material believed useful for the preparation of its particular view of our Church. We believe attempts should be made not only to evaluate the objective activities of the Church; effort should be expended, too, to assess the more intangible senses of well-being or distress which may be found in the Church at large or in significant segments of its lay or clerical membership. It may be possible constructively to describe the impact of controversial issues (for instance, with respect to the triennium just closing, of the

APPENDICES

stimulus or the divisiveness of women's ordination or prayerbook revision).

Because we are convinced that a Report on the State of the Church of this dimension would be useful and constructive we recommend the adoption by the House of Deputies at the 1976 General Convention of a resolution appropriately charging the Committee on the State of the Church for the 1976-1979 Triennium. We believe that advantage lies in the formal assignment of such responsibility by the House. Broad awareness in advance that such a task is to be undertaken should result in the submission to the Committee not only of raw data relevant to the Committee's consideration, but as well of ideas and comment as to content and format of the report. Accordingly we recommend the adoption by the House of Deputies of the 1976 General Convention of the following resolution:

Resolution A-32

Resolved, that the Committee on the State of the Church of the House of Deputies be instructed, incident to the discharge of its canonical responsibilities, to prepare and submit to the House of Deputies of the 1979 General Convention a Report on the State of the Church assessing, as of the date of the report, the general condition of the Church and its potential for the years immediately following of the sort contemplated in the report of the Committee on the State of the Church made to the House of Deputies of the 1976 General Convention.

Notably we have thought it premature at this time to suggest formal, structural participation in the preparation of the report of representatives of the House of Bishops. Nothing, of course, will preclude as much and as frequent informal communication with individual bishops and with committees of the House of Bishops as the Committee on the State of the Church may think desirable. We visualize that eventually the quality and the usefulness of such a report will be enhanced by such formal participation on the part of the House of Bishops as that House may determine appropriate.

III – Council of Advice

In the last two triennia the President of the House of Deputies has requested the members of the Committee on the State of the Church to serve as his Council of Advice (cf. Canon I.1.1[b]). Although others, and particularly the President himself, are better qualified to evaluate the usefulness of such an arrangement, we think it has served admirably. Accordingly we presume to suggest that the next President of the House of Deputies consider the continuation of the same arrangement. Recognizing both the need in the composition of the membership of the Committee on the State of the Church for broad representation of the disparate points of view within our Church as well as geographical distribution and the very proper desire of any President to benefit from individual counselors in whom he may impose special confidence, we recommend that if the Committee on the State of the Church is used as the nucleus of the Council on Advice, the new President should feel free, as has the present President, to supplement the membership of the Committee with other individuals of his or her own selection.

IV – Budget for the Triennium

Adequately but frugally to implement the recommendations of this report, we propose the authorization of the following budget for the Committee on the State of the Church for the Triennium 1976-1979.

A. For the Committee to operate and to prepare the proposed report we recommend the following budget, prepared on the assumption that the Committee should be enabled to meet on three occasions and that if its task is effectively to be done it will require the assistance of a limited amount of outside professional consultation:

STATE OF THE CHURCH

IV – Budget for the Triennium

Adequately but frugally to implement the recommendations of this report, we propose the authorization of the following budget for the Committee on the State of the Church for the Triennium 1976-1979.

A. For the Committee to operate and to prepare the proposed report we recommend the following budget, prepared on the assumption that the Committee should be enabled to meet on three occasions and that if its task is effectively to be done it will require the assistance of a limited amount of outside professional consultation:

Committee Budget

Travel and lodging for 21 Committee members for 3 meetings during the Triennium		\$28,980.00
Consultant, half-time for one year:		
Salary	\$15,000.00	
Travel	4,000.00	
Secretary and office	2,000.00	21,000.00
		<hr/>
	Total	\$49,980.00

B. If in addition the members of the Committee are to be requested to serve as Council of Advice to the new President of the House of Deputies, our experience prompts us to recommend the following supplemental authorization:

Council of Advice Budget Travel and lodging for 50 people	
Travel and lodging for 50 people for 3 meetings during the Triennium	\$65,100.00

Respectfully submitted,

Province 1

The Rev. Gilbert S. Avery, III (Mass.)
Dr. Charity Waymouth (Maine)

Province 2

The Very Rev. Dillard Robinson, III
(Newark)

The Hon. Hugh R. Jones, *Chairman*,
(New York)

Province 3

The Rev. C. Charles Vache
(Southern Virginia)

Mr. Richard Taylor (Virginia)

Province 4

The Rev. Samuel C.W. Fleming
(S. Carolina)

Mrs. J. Wilmette Wilson (Georgia)

Province 5

The Ven. Irving H. Mayson (Michigan)

The Hon. Chester J. Byrns
(Western Michigan)

APPENDICES

	Province 6
The Rev. Robert F. Royster (Colorado)	
Mr. Jay Horning (Iowa)	
	Province 7
The Rev. James P. DeWolfe, Jr. (Dallas)	
Mr. William Ikard, II (Rio Grande)	
	Province 8
The Rev. C. Boone Sadler, Jr. (Los Angeles)	
Alvin H. Hambly, M.D. (Northern California)	
	Province 9
The Rev. Onell Soto (El Salvador)	
Mrs. Melchor Saucedo (Western Mexico)	
	Ex Officiis
The Rev. Dr. John B. Coburn, <i>President of the House of Deputies</i>	
The Rev. James R. Gundrum, <i>Secretary, House of Deputies</i>	
Mr. James M. Winning, <i>Parliamentarian</i>	

APPENDIX A

This statistical data is not complete, but shown here as an example of what is being done.

I. PAROCHIAL VITAL STATISTICS

	1973	1974
a. Church Members (all baptized persons)		
Domestic	2,927,842	2,907,293
Overseas	<u>138,302</u>	<u>137,346</u>
Total Church	3,066,144	3,044,639
b. Communicants		
Domestic	2,079,793	2,056,254
Overseas	<u>56,943</u>	<u>60,590</u>
Total Church	2,136,736	2,116,844
c. Households (families + individuals)		
Domestic	1,175,681	1,175,583
Overseas	<u>21,823</u>	<u>32,421</u>
Total Church	1,197,504	1,208,004

II. PAROCHIAL FINANCIAL STATISTICS (in Thousands)

Receipts		
For General Purposes		
Domestic	258,574	274,403
Overseas	<u>1,990</u>	<u>1,711</u>
Total Church	260,564	276,114

STATE OF THE CHURCH

For Special Purposes		
Domestic	50,190	51,614
Overseas	<u>297</u>	<u>220</u>
Total Church	50,487	51,834
Total Receipts		
Domestic	308,765	326,018
Overseas	<u>2,288</u>	<u>1,932</u>
Total Church	314,053	327,950
Disbursements		
For work outside the Parishes		
Domestic	50,837	52,206
Overseas	<u>365</u>	<u>296</u>
Total Church	51,202	52,502
For Parish Purposes		
Domestic	256,394	274,630
Overseas	<u>1,950</u>	<u>1,646</u>
Total Church	138,344	276,276
Total Disbursements		
Domestic	307,232	326,837
Overseas	<u>2,316</u>	<u>1,942</u>
Total Church	309,548	328,779

XI. DIOCESAN VITAL STATISTICS

	1973	1974
a. Total Clergy		
Domestic	11,285	11,605
Overseas	<u>279</u>	<u>380</u>
Total Church	11,564	11,985
b. Non-Parochial Clergy		
Domestic	4,569	4,621
Overseas	<u>130</u>	<u>170</u>
Total	4,699	4,791

APPENDIX B

Memorandum

To: The Executive Council

From: The Committee on the State of the Church of the House of Deputies

Subject: Reporting of Statistical Data

As have our predecessors in recent years, we shall transmit certain statistical data to the 1976 General Convention. We note that the Executive Council and our Committee share responsibility for preparation of the forms of diocesan and parochial reports which to a large extent provide the basis for this statistical data (cf. Canon I.5.1 and 2). We understand, too, that financial pressures have dictated economic stringency in the procedures for the gathering, collation, and reporting of the source material.

We have felt impelled in our report to the House of Deputies of the 1976

APPENDICES

General Convention to express a caveat as to the statistical data which we transmit. Because of imprecision in some of the terminology used (e.g., "communicant"), lack of careful attention and assiduity in the reporting of facts at both parish and diocesan levels, and the incompleteness of data reported, we cannot represent that our report contains hard, scientifically impervious statistical data. Nor are we convinced that the information solicited and compiled is necessarily that most revealing or useful as a basis for appraising the current state of our Church. We have expressly disclaimed any intention, however, to suggest that there has been negligence or oversight in collection or assembly, nor do we wish otherwise to be understood as impugning those whose industry and care have enabled us to furnish the statistics which we do.

Rather we believe that there may be more indicative information feasibly to be had and that more reliable reporting procedures may be designed. With this in mind we request that early in the next triennium formal consideration be given by the Executive Council, in consultation with the Committee on the State of the Church, to a review of the present reporting forms and procedures with a view to their modification or to the adoption of new forms and procedures, or both, to the end that more reliable and useful data may be made readily available to the Church at large at an acceptable cost.

We presume to suggest that the Council's response to this memorandum be addressed to the Chairman of the Committee on the State of the Church of the House of Deputies for the next triennium.

The Joint Commission on Religion & Health

The Episcopal Church has responsibility to her people and to the world for dealing with health and wholeness. This involves both our Lord's own ministry of healing and our common human need for guidance and urgent ethical issues.

The present movement toward secularization presses us to maintain our spiritual integrity and openness to the power of the Holy Spirit to heal and to guide.

We face perplexing moral issues in the field of health and human welfare. Some are created by remarkable scientific discoveries and technical advances. Still others derive from changing value systems in our pluralistic society. They challenge the Christian to defend or uphold principles and concepts which have been traditional for centuries. Physicians, lawyers, nurses, clergy, counselors, teachers, social workers, and many others who give care and serve human needs in our society look to their church for guidance in regard to complex personal, social, and ethical issues. The General Conventions of the Episcopal Church often deal with these very issues and ask for both guidance and action of the church.

In our present structure there is no central forum in the church where issues of religion and health and human welfare can be confronted, examined with thoroughness, and spoken to from our theological point of view. Today's dilemmas emerge with urgency and with great pain for many who seek to be faithful to their Christian conviction. The future promises even more complex issues. These dilemmas – some coming upon us with an urgent ugliness and some with promise and hope – push us to establish a forum where they can be dealt with on behalf of the whole church.

Currently, in many quarters of our church and society, we face both a bewildered apathy and an explosive frustration in dealing with such critical issues as abortion, euthanasia, the right to die, fetal and genetic research, alcoholism and substance abuse, human sexuality, and others.

In order to respond to the urgency of this moment, the Joint Commission on Religion and Health proposes that a Standing Commission be created and designated as The Standing Commission on the Church and Health so as to be able to deal with consistency and continuity with questions that demand attention.

In many instances secular agencies wrestle seriously with these matters, and to an increasing extent seek dialogue with church bodies hoping and expecting meaningful exchanges which will help to elucidate and clarify questions of ethics and morality.

Such a Commission would not be called upon to force the church to accept "positions" regarding perplexing and controversial questions. This would not be constructive and would only introduce into the church a potential source of divisiveness and a disagreement. What is needed is a means for opening up questions for thoughtful investigations and thorough exploration as a means of providing information and insight that would enable clergy and lay persons to make informed decisions in keeping with their respective consciences.

The Standing Committee on the Church and Health would be called upon:

- 1) to develop a method for investigation and exploration of key issues
- 2) to devise a means of sharing through dialogue, discussion, and study – insights and relevant knowledge
- 3) to plan and carry out a system for preparing and disseminating materials to be used educationally throughout the church.

The Commission would create a method for working which would carry out faithfully and as fully as possible the mandate of the 64th General Convention by

APPENDICES

which the Joint Commission was created (see attached message #35, reference *A-108 Creating the Joint Commission on Religion and Health).

The work and function of the Standing Commission on the Church and Health will be informed and guided by a definition of health that reaches far beyond the view of health as simply freedom from illness. Health is more than the absence of disease; healing is more than recovery from illness. The church is dedicated to helping human beings realize the full potential the Creator intends for each of his children and for which He sent the Redeemer and the Sanctifier.

The present Joint Commission is grateful for the work done in the past by the Joint Commission on the Church's Healing Ministry (1961) and the Joint Commission on Religion and Health (1964 & 1967) and for the previous and continuing services of the Joint Commission on Human Affairs.

It is proposed that the Standing Commission on the Church and Health deal in depth in this triennium with three issues of critical importance: The Right to Die; Fetal and Genetic Research; and Abortion. The report back to the church will occur during the triennium and at the time of the next General Convention. Whenever and wherever possible provincial structures will be used for both efficiency and economy. Investigation, dialogue and discussion, and written materials will be offered in regard to each of these three issues.

The Joint Commission offers these 4 resolutions:

Resolution A-31

Resolved, the House of _____ concurring, that there shall be a Standing Commission on the Church and Health consisting of twelve persons as follows: three Bishops, three Priests, and six Lay persons who shall be representative of a broad diversity of both scientific and medical disciplines, and be it further

Resolved, the House of _____ concurring, that upon the adoption of this resolution and following the adjournment of this General Convention, the full membership of the Commission shall be appointed for terms as follows: one Bishop, two Priests and three Lay persons for terms which shall be the equivalent of the one Convention period; and two Bishops, one Priest and three Lay persons for terms which shall be the equivalent of two Convention periods; and be it further

Resolved, the House of _____ concurring, that following the adjournment of each subsequent General Convention, Bishops, Priests and Lay persons shall be appointed for terms which shall be the equivalent of two Convention periods, to succeed the persons whose terms have expired at such General Convention; and be it further

Resolved, the House of _____ concurring, that the Standing Commission on the Church and Health shall select its own officers and shall have power to constitute committees and to employ consultants and coordinators necessary to the carrying out of its work; and be it further

Resolved, the House of _____ concurring, that the Standing Commission on the Church and Health shall study and concern itself with all aspects of psychological, physical and spiritual health; and in the education of the Christian persons with respect thereto, shall explore the possibility of cooperation with similar bodies established by other religious, scientific or lay groups and organizations, and be it further

Resolved, the House of _____ concurring, that \$63,700. be appropriated for the work of the Commission.

MESSAGE NO. 35

Ref. No. A-108

THE HOUSE OF DEPUTIES informs the HOUSE OF BISHOPS that it *has adopted* the following Resolution:

Resolved, the House of Bishops concurring, That there shall be a Joint Commission on Religion and Health, consisting of twelve persons, three Bishops who shall be appointed by the Presiding Bishop, three Clergymen who shall be appointed by the President of the House of Deputies, and six lay persons, including women, who shall be appointed by the President of the House of Deputies and who shall be representative of a broad diversity of scientific and medical disciplines; and be it further

Resolved, the House of Bishops concurring, That the Joint Commission on Religion and Health shall select its own officers and shall have power to constitute committees and to employ consultants and coordinators necessary to the carrying on of its work; and be it further

Resolved, the House of Bishops concurring, That the Joint Commission on Religion and Health shall study and concern itself with all aspects of psychological, physical and spiritual health, and in the education of Christian persons with respect thereto, shall explore the possibility of cooperation with, and to the extent found to be feasible, shall cooperate with similar bodies established by other religious, scientific or lay groups and organizations, and shall, in cooperation with the Standing Commission on the Structure of the Church, make recommendations to the 65th General Convention with respect to the desirability of establishing, by the enactment of appropriate canonical changes, a Standing Commission to carry on the studies begun by the Joint Commission.

BUDGET EXPLANATION FOR THE PROPOSED STANDING COMMISSION ON THE CHURCH AND HEALTH

The amount requested for this Commission is \$21,233 per year or a total of \$63,700 for the triennium.

It is proposed that the Commission serve as a resource to the church for dealing with critical issues in the field of health and human welfare. Increasingly the critical issues are demanding technical expertise and investigation ferreting out the essential aspects of the problems involved, and in interpreting this information so that it can be understood and used by clergy and lay persons who are required to confront and deal with these issues.

We have broken our proposed budget down in terms of the task to be done. We have costed out the procedure for dealing with a single issue. Our budget asks that the Commission be supported to the extent of dealing in depth with three major issues in the next triennium.

The methodology calls for expert investigation, contributing toward dialogue and open discussion, and the dissemination of written materials – and all of this so as to assist church members in making up their minds where to stand. We see the work of the Commission as supportive to the work of conscience and not directive.

Each issue will require the following steps:

1. One Commission Meeting	\$2,700
2. Contracting for services of consultants & technical experts to investigate & prepare background materials	4,000
3. Field testing materials for utility, correctness & credibility	3,000
4. Disseminating materials thru Provincial meetings (8 meetings at \$1,000)	8,000
5. Secretary Services	1,766
6. Evaluation of effectiveness of work done and materials prepared	1,766
Total per issue	\$21,232

APPENDICES

The cost of dealing with three major issues in the manner described above would be \$63,696.

With additional funding more issues could be dealt with.

We feel that this methodology and this budget would provide for thorough and responsible work being done on issues assigned to the Standing Commission on the Church and Health.

Already in this present triennium we have utilized some of our funds to start to work on the Right to Die issue. The Commission has assigned responsibility for the management of this project to Dr. John Weeth. By the time the General Convention meets in 1976 this work will be underway. However, continuing funding by the 65th General Convention will be required in order to complete this particular task.

The Council for Development of Ministry

Table of Contents

	Page
A. PRECIS	AA-59
B. BACKGROUND	AA-60
C. RECOMMENDATIONS	AA-60
D. PROPOSED NEW STRUCTURE	AA-61
I. Objective #1	AA-61
II. Objective #2	AA-62
III. Objective #3	AA-63
IV. Objective #4	AA-63
V. Staffing Requirements	AA-63
E. APPENDIX A	AA-64
F. APPENDIX B	AA-64
G. APPENDIX C	AA-64
H. RESOLUTION	AA-65

GOAL: To create a structure and provide services in order that the Episcopal Church, at all levels of its organization, will better recognize current ministry development needs, and opportunities, and better utilize resources for meeting them.

The Rt. Rev. Robert R. Spears, *Chairperson*
The Rt. Rev. Richard B. Martin, *Executive for Ministries*

Precis of Report of the Council for the Development of Ministry.

The work of the Ministry Council began in 1970.

General Convention of 1973 formally established the Council and called for recommendations for the future.

The Council has assessed the needs, resources and methods for a support system for ministry and is submitting to the General Convention for its consideration, recommendations for the future focus, structure, and operations of the Ministry Council, in line with the following objectives.

Objective #1 – To organize and activate a Council for the development of professional Ministry, to serve in an advisory and supportive capacity, in relationship to the office of Executive for Ministries.

Constitution of Council
Criteria for Membership
Meetings

Objective #2 – Provide a national instrumentality for serving the Church as a whole, in the regular delivery of services, information, and knowledge of resources, to various organizational levels, and to local/regional agencies which function in the field of ministry development.

Regional forums
National conferences in special areas of concern

APPENDICES

Objective #3 – Establish a method for linking ministry-serving agencies in an operative network for the giving and receiving of assistance, encouragement and support.

Objective #4 – Establish criteria for judging whether or not the above objectives are being realized.

This work will require additional staff support from the office of the Executive for Ministries.

The Budget request for 1977 is based on operations as indicated above and include the participation in The Career Development Council and staff requirements which are included in the program budget of the Executive Council Staff.

Since the Ministry Council functions at the behest of General Convention a suggested resolution authorizing its continued operation is submitted.

I – Background

An ad hoc Council on Ministry was created by action of the General Convention of 1970 for the initial purpose of improving the coordination of work among the officially created agencies of the Episcopal Church which dealt with ministry issues (i.e., Church Pension Fund, Board for Theological Education, Clergy Deployment Office, etc.) During its first three years, focus was on seeking structural solutions to the issue of coordination, and on identifying the current issues about ministry which were before the newly created Diocesan Commissions on Ministry.

The conclusions of that initial experience were presented to the 1973 General Convention, and the Ministry Council was directed to continue the work of study and coordination, and to “propose to the next General Convention, (1976), a national instrumentality by which a comprehensive support system (for ministry) may be established.” National, diocesan and local instrumentalities were to be integrated and supported by this instrumentality.

In the triennium 1973-76 many of the existing issues involving ministry have come into sharp focus and some into critical and urgent need for resolution. Issues involving selection, training and deployment of ordained persons, evaluation and compensation, and the identification and support of lay ministry, to mention only a few critical areas, now intersect with each other to present the Church with an immense challenge to provide creative and supportive solutions.

II – Recommendations summarized

The Church, however, is not without resources to face this challenge and find constructive solutions. Not only are there skilled and dedicated persons at work in the agencies which were created to support persons in ministry, but throughout the Church there are literally thousands of persons, lay and ordained, working in diocesan, parochial and educational settings, whose skills and concerns are a primary resource.

Bishops, members of Diocesan Commissions on Ministry, teachers, seminary trustees, managers of business systems, personnel specialists and many others are at work developing and applying creative response. The Ministry Council has concluded that the mechanism most needed, and most helpful, is one which permits and facilitates a wide selection of persons to be in touch, in order to share ideas and concerns, criticize performance, identify emerging needs and design appropriate response. An ongoing series of semi-annual regional forums and workshops, carefully designed and evaluated, can bring these persons together and assure that the right persons are talking regularly to each other, about the right issues, at the right time.

The essence of the recommendation of the Ministry Council is that its own arena for discussion among regional representatives, agency representatives and persons with needed special skills, be put to the service of devising agenda and resources, for these regular semi-annual conferences. With the help of a staff person working under the Executive for Ministries, this mechanism can be energized for effective response.

III – Proposed Council for the Development of Ministry

This document signals a radical change in the way in which the Ministry Council perceives its function. The movement described here is *away from* the attempt to coordinate ministry-serving agencies and *toward* an effort to assist and support those who need and make use of services for the continuing development of the professional ministry—both lay and ordained. This emphasis more successfully expresses the General Convention mandate as stated in 1973.

The need for services to Bishops, Diocesan Commissions on Ministry, Standing Committees, Clergy Associations, other clergy groups, and lay professionals who serve the Church on a full-time basis, becomes clearer as time goes by. In the past the Executive Council had an office of Professional Services that functioned in this area. It is important to recover and enlarge upon these services which at one time contributed a great deal to the development and enrichment of creative ministry.

Within the office of the Executive for Ministries there is a Program Group on Lay Ministries with its own advisory committee. What is being proposed here is a way by which concerns involving professional ministries and those involving other ministries, two approaches to the total ministry of the Church, would keep in close touch through the Council and help one another in the fulfillment of their respective tasks. The climate should be one of mutual enrichment and collaboration. Both are needed, and with the acceptance of this proposal, a mechanism will be set up for on-going dialogue and cooperation in carrying forward the total ministry and mission of the Church.

OBJECTIVE #1:

Organize and activate a Council for the development of professional Ministry to serve in an advisory and supportive capacity in relationship to the Office of Executive for Ministries.

CARRYING OUT OBJECTIVE #1

A. Constitution: Membership will be representative of agencies, geographical areas, and interests in the Church.

1. **Regional Representation of Provinces.** Each Province will nominate 3 persons to the Executive for Ministries: 1 of these persons will be selected by the Council to serve for a 3-year term. (9 persons)
2. **Agencies which serve ministry:** The Board of each agency will be asked to name one person for a 3-year term. (6 or 7 persons)
3. **At-large members:** Those in categories 1 and 2 will elect 4 members-at-large, chosen on the basis of special competence in the area of Ministry Development to serve for 3-year terms. (19 or 20 persons)

B. Criteria for Membership: Persons appointed and selected must qualify by satisfying these requirements:

1. Each member must have a readily-perceived contribution to make to the Council, deriving from training, position, experience, and/or expressed commitment to the continuing cause of development of the professional ministry, lay and ordained; each member must be ready to attend all meetings of the Council and participate in regional meetings and sub-committee work.
2. Each member must have recognizable regional or local involvement with

APPENDICES

ministry concerns, thus making possible credibility and influence in this area.

Note: The goal is to have membership that participates in the Council on the basis of experience, and at the same time, is accountable for actively participating in ministry development concerns at the regional level. Membership brings resources and wisdom to the Council, and at the same time has some kind of job to do—some way of applying insights and knowledge gained through participating in the Council.

C. Formation of Agenda for Action by the Council:

1. Issues will be submitted by members who contribute on the basis of their awareness to needs and resources in their regions, agencies, and areas of special expertise (i.e., being responsive to actual needs experienced in the field).
2. Issues that will arise out of the Council's continuing review of ministry development, changes in this field, and new needs/opportunities as they arise (i.e., being responsible for keeping current with what is happening, and thinking futuristically).
3. Issues which arise from on-going evaluation of programs and activities initiated by the Council (being accountable for decisions made and actions taken by accepting performance evaluation as normative).
4. Issues arising from sharing the experience of other communions and churches as they address identical or similar ministry issues and evolve solutions, some of which have much to teach us.

D. Meetings: Two per year: 3 days each . . . for purpose of planning, guiding, and evaluating ministry development programs, activities, and resources for which the Council and Executive for Ministries are responsible.

OBJECTIVE #2

Provide a national instrumentality for serving the Church as a whole in the regular delivery of services, information, and knowledge of resources to various levels of organization, and to local/regional agencies which function in the field of ministry development.

CARRYING OUT OBJECTIVE #2

A. Plan and carry out regional forums for identifying evident and emerging needs and for responding pragmatically to these needs.

1. Fall forums for communicating theory, cognitive learnings, and skills (seminars): Spring forums for assessment, case studies, and clinical learning (workshops).
2. Forums may differ from region to region, but all will be designed to offer highly professional training and education to bishops, diocesan staff, Commissions on Ministry, Clergy Associations, Standing Committees, seminary faculty, and all others who are involved in ministry development.
Note: The concept offered here builds on past experiences such as the recent conferences sponsored by the Episcopal Church Foundation, the Conference on Performance Evaluation held in Louisville in 1972 featuring Dr. Felix Lopez, and various consultations at the provincial level for Commissions on Ministry. The goal is to set up a mechanism for listening to and serving local agents and agencies of ministry development and creating a forum, for the regular sharing, mutual learning, and the fruitful exchange of ideas, experiences, skills, and resources. What happens now is spotty. There is a need for planning and integration and the formation of a mechanism for continuous and regular servicing.

B. Convene pertinent national conferences to include particular leaders and experts for study, learning, and planning in regard to special areas of concern.

Note: Once again the goal is to set up a mechanism for delivering services, ideas, and information to those persons who may have special responsibilities in a particular area. This could mean highly specialized conferences for persons responsible for clergy continuing education, psychologists who do testing of aspirants and candidates, seminary deans, field training personnel, *etc.*

OBJECTIVE #3

Establish a method for linking ministry-serving agencies in an operative network for the giving and receiving of assistance, encouragement and support.

CARRYING OUT OBJECTIVE #3

- A. This objective will be served by the accomplishments of objectives #1 and #2. In carrying out these objectives, meetings will occur and relationships will be formed. Familiarity with sharable resources will be fostered and linking and network formation will result. Commissions on Ministry will be key components in such a network.
- B. However, in order to be operative a network needs a coordinator or catalyst, a person who can facilitate the exchange of information and services . . . someone who knows who can do what. The staff person serving the goals and objectives of the Council will be such a person.

OBJECTIVE #4

Establish criteria for judging whether or not the above objectives are being realized.

Note: This means that under each of the three objectives stated above, this question will be raised: "What will we have to see happening in the Church in order to have the specific and concrete evidence that this objective is being realized?" The goal here is to take a systems approach and to view ministry development pragmatically and holistically. By stating in advance the criteria for successfully impacting the system we will have prepared the way for program and performance evaluation.

STAFFING REQUIREMENTS

Goal: A qualified person to be added to the staff of the Executive for Ministries.

Accountability: To the Executive for Ministries through the Council for Ministry Development.

Job Description:

1. To assist in the formation and on-going life of the Council.
 - a. Work with the Executive for Ministries and the chairperson in planning meetings.
 - b. Provide staff services in executing decisions and plans of the Council.
2. To plan and carry out, with the help of Council members, regional forums and national conferences.
3. To energize the network of Commissions on Ministry and other ministry-serving agencies and facilitate the flow of information through the network and foster giving and receiving.

Note: This means developing familiarity with resources, and specialists: and knowing how to match needs with skills and services required. This does not imply that this staff person will take on the task of serving all the Commissions on Ministry himself. It does suggest that he will be available for

APPENDICES

consultation to help in the diagnosis of needs to suggest steps the Commissions may take on their own behalf.

4. To work with the Executive for Ministries and the Council in developing criteria for measuring the success of programs and activities initiated both by the Council and by the staff person.

APPENDIX 'A'

Ministry Council Budget Request 1977

	Request	Executive Council Recommendation
Staff 1 + 1		
Salaries	\$40,000	*\$23,000
Conferences, meetings	10,000	10,000
Membership fee Career		
Development Council (Appendix 'B')	4,000	4,000
Materials for DCOM's	4,000	4,000
Travel, support costs	<u>12,000</u>	<u>12,000</u>
	<u>\$70,000</u>	<u>\$53,000</u>

* Elimination of Secretary

APPENDIX 'B'

The Career Development Council is a consortium of most major denominations influencing, directing, and communicating amongst career centers and denominations. The centers were established to provide for counseling/assessment of clergy throughout the United States.

The Career Development Council accredits centers on standards over and above accreditation by IACS (APGA). Counseling practices, ethical standards, ecumenicity, and theological background and context of the counseling process are all reviewed at least annually.

Three of the 14 accredited centers are directed by Episcopal clergy. Most, if not all, centers have Episcopal board representation and diocesan support. Bishop David Richards, and William Thompson of the Clergy Deployment Office are the current Career Development Council Board Directors from the Episcopal Church.

APPENDIX 'C'

Ministry Council Agencies and Affiliates

1. The Board for Theological Education
2. Clergy Deployment Office
3. The Church Pension Fund
4. Lay Ministries Program Committee
5. Conference of Seminary Deans
6. Diocesan Commissions on Ministry -- (Provincial Representatives)
7. Office of Pastoral Development
8. General Board of Examining Chaplains
9. National Institute for Lay Training
10. National Network of Episcopal Clergy Association

MINISTRY DEVELOPMENT

Resolution A-30

Resolved, the House of _____ concurring, That the 65th Convention continue The Ministry Council consonant with the goal and objectives as reported to this Convention and that it report to the next General Convention.

The Episcopal Church Building Fund

The General Convention of 1880 created the American Church Building Fund Commission, now known as the Episcopal Church Building Fund and specified that this agency would administer a fund to:

“Aid in the erection of churches in places where such assistance shall be necessary or expedient.”

In 1881 the American Church Building Fund Commission was incorporated in New York State. By 1883 the Episcopal Church had contributed slightly more than \$84,000 to provide for the beginning of the Revolving Permanent Loan Fund although \$1,000,000 had been anticipated. However churches were already being built with the fund at hand.

This has been characteristic of the Building Fund Agency's work ever since: getting the most construction and repairing of buildings done for the Church with the dollars at hand. The Building Fund has used the money advantageously, managing it at minimum cost, and lending the money to congregations at the lowest possible interest rates. Though the loan fund has increased slowly at no time has it been sufficient to meet the needs of the Church. The General Convention in 1961 provided the only increase to the Revolving Permanent Loan Fund to come from a General Convention budget. Over the years, however, the Loan Fund increased largely as a result of a surplus of earnings over the cost of operation. Increases derive primarily from interest charges paid by borrowing churches. Gifts from individuals and parishes are relatively few. Let it be emphasized that interest rates have always been lower than the average rates charged by commercial banking institutions throughout the country.

In the years 1973, 1974 and 1975, the Building Fund has watched the spiraling costs of construction and commercial interest rates continue to thwart the effectiveness of the Loan Fund. Today churches are asking for loans four times larger than twenty years ago — 1955 for \$14,000 and in 1975 for \$56,000. Also the term of these loans has increased from an average of 8½ years to 14 years which means that the money is not moving as fast and is therefore serving fewer congregations. Without the commensurate increase of the Loan Fund fewer loans can now be written; church building projects must be postponed or interim local financing must be obtained at higher cost, until Building Fund money is available. The Revolving Permanent Loan Fund is currently able to provide only \$1.00 for every \$10.00 churches need and ask for in loan applications. At the end of 1975 final arrangements were made by our Trustees to increase the Building Fund by borrowing \$300,000 from the Church Insurance Corporation. This brought the total amount to \$2,500,000 which permits several requests to be funded that were unable to obtain local commercial loans.

A three years consolidated statements of the Building Fund's finances is appended to this report. Such exhibit is provided for the accountants and other persons accustomed to reading such reports and balance sheets. The figures alone reveal little of the true values of the Church's assets invested in the Revolving Permanent Loan Fund of the Episcopal Church Building Fund. These values are measurable only in the worship of people, the teaching and learning of Christian education and the results of many other ministries and services of the Church taking place in buildings made possible by the Agency's Funds. For a knowledge of the Building Fund's services of Planning and Financing to congregations over the last three years, write to the Agency's new office in the Episcopal Church Center in

BUILDING FUND

New York for a graphic statement and pamphlets.

This change of office location was necessitated by the death on March 12, 1975 of Howard G. Clark who served as Trustee and as Executive Vice President and Secretary. In this report the Trustees record their gratitude for Dr. Clark's diligence and faithfulness in the management of the affairs of the Building Fund.

The present intention of the Trustees is to continue to provide the Planning and Financial services that have characterized the Building Fund for the past 95 years. It is the desire of the Building Fund through its Financial Development Program to take those steps necessary that will contribute to the increase of the Permanent Loan Fund in order to assist more congregations. Our goal is to increase the funds available by one million dollars by the end of 1980 which will mark the 100th year that the Episcopal Church Building Fund has been of service to the Church. To these opportunities the Trustees are addressing themselves.

Respectfully submitted by the Trustees:

The Rt. Rev. Jonathan G. Sherman, *President*
The Rev. Sherrill Scales, Jr., *Executive Vice President & Secretary*
Jay H. McDowell, Esq., *Vice President & Counsel*
Allen B. McDown, *Treasurer*
The Rev. William N. Lanigan, *Ass't Treasurer*
The Rev. Harry R. Johnson, Jr., *Ass't Secretary*
The Rev. Robert Bizzaro
Chester E. Borck
John C. Chapin
The Rev. Thomas H. Carson, Jr.
The Rev. Peter Chase
Paul W. Eggers, Esq.
Lindley M. Franklin, Jr.
Edwin L. Gasperini, Esq.
The Rev. Halsey DeWolf Howe
Dermond Ives, Esq.
Robert A. Robinson

For the Trustees:

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

CONSOLIDATED STATEMENT FOR THE YEARS 1973, 1974 and 1975 FUNDS AVAILABLE TO LEND – LOANS CLOSED – LOANS OUTSTANDING

FUNDS AVAILABLE TO LEND

Permanent Loan Fund December 31, 1972	\$2,078,580.28	
Added by Gifts Offerings, Legacies & Transfers	173,765.82	
Transfer to Seed Money Loan Fund	<u>25,000.00</u>	
TOTAL OF PERMANENT LOAN FUND & SEED MONEY LOAN FUND		\$2,277,346.10
Loan to Churches Outstanding, December 31, 1972	\$1,913,989.10	
Money Paid to Churches	<u>972,241.21</u>	
	\$2,886,230.31	
Deduct: Principal Payment Received	<u>685,255.13</u>	
Loans to Churches Outstanding, December 31, 1975		<u>2,200,975.18</u>
Balance available for new Loans December 31, 1975		<u>\$ 76,370.92</u>

APPENDICES

OPERATING BUDGET PROJECTED

1976	\$58,672.00	
1977	61,606.00	
1978	<u>164,686.00</u>	\$184,964.00

No funds were received during the preceding triennium toward operating expenses nor are funds requested at this time of the General Convention for the next triennium.

INCOME, EXPENDITURES & TRANSFERS

INCOME

Interest and Dividends		\$385,409.38
Other Receipts		500.00
General Fund Balance Dec. 31, 1972		<u>23,166.10</u>
Unrestricted funds available for general purposes		<u><u>\$409,075.48</u></u>

EXPENDITURES

Administrative and Operating Expense	\$137,336.43	
Publicity & Advertising including provision for General Convention Exhibit	35,011.27	
Other Disbursements	<u>11,429.03</u>	
Total Expenditures		\$183,776.73

TRANSFERS

Transfers to Permanent Loan Fund	\$205,293.19	<u>205,293.19</u>
TOTAL EXPENDITURES & TRANSFERS		\$389,069.92
General Fund Balance, December 31, 1975		<u>20,005.56</u>
		<u><u>\$409,075.48</u></u>

STATEMENT OF ASSETS, LIABILITIES AND FUNDS

December 31, 1972

ASSETS

Cash	\$ 101,115.34	
Loan to Churches	2,200,975.18	
Securities at Cost	10,267.50	

LIABILITIES & FUNDS

Permanent Loan Fund		\$2,262,613.60
Reserve for General Convention & Publicity		4,738.86
Seed Money Loan Fund		25,000.00
General Fund		<u>20,005.56</u>
	<u>\$2,312,358.02</u>	<u>\$2,312,358.02</u>

The Joint Commission on Ecumenical Relations

TABLE OF CONTENTS

Introduction	AA-70
Proposal for a Standing Commission	AA-72
Resolution A-33	AA-72
The Lund Principle	AA-72
Resolution A-34	AA-73
Special Plan for New Triennium	AA-73
Resolution A-35	AA-74
Apostolicity	AA-74
Unity Consultations and COCU	AA-76
Resolutions A-36 & A-37	AA-77
Resolutions A-38 & A-39	AA-78
Relations with the Roman Catholic Church	AA-78
Resolution A-40	AA-80
Relations with Eastern Churches	AA-80
Resolutions A-41 & A-42	AA-81
Resolution A-43	AA-83
Resolution A-44	AA-84
Lutheran-Episcopal Dialogue	AA-84
Resolution A-45	AA-84
Councils of Churches	AA-85
The National Council of Churches	AA-85
The World Council of Churches	AA-86
The Wider Episcopal Fellowship	AA-87
Resolution A-46	AA-88
Resolutions A-47 & A-48	AA-89
Pentecostals & Conservative Evangelicals	AA-89
Resolution A-49	AA-90
Regional and Local Ecumenism	AA-90
Resolutions A-50 & A-51	AA-91
Resolution A-52	AA-92
Cross Ordination	AA-92
Women's Ordination and Ecumenicity	AA-93
Finances for the New Triennium	AA-94
Resolution A-53	AA-94
Membership Roster of JCER	AA-94
Annexes:	
I. Guidelines for Interim Eucharistic Fellowship	AA-95
II. Mutual Recognition of Membership: An Affirmation (COCU)	AA-96
III. Ministry and Ordination: A Statement on the Ministry Agreed by the Anglican-Roman Catholic International Commission	AA-97
IV. ARC Statement on the Ordination of Women	AA-102
V. Anglican-Orthodox Statement on Ordination of Women	AA-106
VI. The Mar Thoma Syrian Church of Malabar	AA-108
VII. Financial Report on JCER through February 29, 1976	AA-109
VIII. Roster of Deputations and Delegations to Official Ecumenical Bodies and Consultations	AA-110

APPENDICES

A. INTRODUCTION

"The churches of the world are called today to be in constant conversation with one another, to be exposed and, therefore, disclosed to each other, to be free with each other in a community of learning and sharing for the sake of God's mission in the world."

These words from the lips of Dr. Philip Potter, General Secretary of the World Council of Churches as he addressed the Fifth Assembly of that inter-church movement in Nairobi, Kenya last December, describe well the ecumenical imperative that presses upon the Episcopal Church in the U.S.A. at this moment of history.

When Potter added, "this is a very costly task because it challenges all our traditional assumptions and attitudes," he struck a responsive chord with the experience of the twenty-four members of the Joint Commission on Ecumenical Relations during this past triennium.

JCER, a merger of three former commissions concerned with ecumenical matters, has been General Convention's vehicle since 1964 for coordinating and keeping in touch with and making recommendations respecting the fast moving, ever changing ecumenical scene.

So broad is the scope of our mandate that most of our work is done through eight subcommittees, each faced with a full agenda, dealing with: Unity Consultations including participation in the Consultation on Church Union (COCU); relations with the Roman Catholic Church; relations with Eastern Orthodoxy; Lutheran-Episcopal dialogue; the conciliar movement, including membership in the National and World Councils of Churches; common concerns with the Wider Episcopal Fellowship; relations with the Pentecostal movement and the Conservative Evangelical churches; and diocesan and regional ecumenism.

Essential to the coordination of all these areas has been the superb assistance rendered JCER by Dr. Peter Day, the Church's Ecumenical Officer, and his new associate on the Church Center staff, the Rev. William A. Norgren.

The past triennium has been for the Episcopal Church a period of steady, faithful work and witness across a broad ecumenical front, where modest gains have been frequent but where there have been no new or spectacular break-throughs.

Most notable as a fresh development, however, has been the increased ecumenical awareness and activity at diocesan, regional and local levels. This has been nurtured, in large part, by the birth and swift growth of the Episcopal Diocesan Ecumenical Officers Association (EDEO) in 1974 under the determined leadership of the Rev. John H. Bonner, Jr. of the Diocese of Tennessee. Every domestic diocese but one now has an ecumenical chairman and most have ecumenical commissions.

Backing up EDEO has been the appearance of a new Episcopalian bi-monthly, "Ecumenical Bulletin," bringing to the "grass-roots" on a regular basis useful ecumenical documents and reports on inter-church experiments and achievements in one area of the nation that can be useful in another. Fr. Norgren is the able editor of this publication.

Notable, also, has been the change in direction of the Consultation on Church Union (COCU). This covenanting instrument for seeking the shape of the unity to which God calls us, composed of nine major denominations (three of them black), including the Episcopal Church, has retreated from advocacy for its "Plan of Union" and is now engaged in producing a fresh statement of theological agreement on major issues, coupled with a request for unanimity on the meaning of our common Baptism and a "Mutual Recognition of Members." This General Convention is being asked to ratify this latter proposal. We note with pleasure the increasing involvement of local Episcopal congregations in Interim Eucharistic Fellowships and in Generating Communities. Bishop Burt, JCER chairman, now

heads a special COCU Committee on Middle Judicatories in the belief that the episcopal office, as the Episcopal Church has received it, may have something useful to offer on this level of the search for church reunion.

Conversations between Anglicans and Roman Catholics at both the national and international levels have also moved forward during this triennium. An "Agreed Statement on Ministry and Ordination," drafted by the Anglican Roman Catholic International Consultation (ARCIC) was issued in 1974 and is ready for General Convention's endorsement. More recently the American Consultation (ARC) has completed an "Agreed Statement on the Purpose of the Church," which JCER is commending to the Church for study. Then, as recently as February 1976, the long awaited Report by the ARC Commission on the Theology of Marriage with Special Reference to Mixed Marriages was issued.

Notable during the triennium, also, was the visit by Cathedral Deans of the Episcopal Church to Rome in April 1975 where they engaged in unity discussions with Vatican officials, had an audience with Pope Paul VI and were invited to conduct a Eucharist in the Church of San Stefano Degli Abissini, the first such Anglican service ever held within the Vatican. The following September, His Holiness Pope Paul invited an Episcopal delegation, headed by the Bishop of Maryland and the Suffragan Bishop of New York, to be guests of honor in St. Peter's Square in Rome for the canonization of Mother Elizabeth Seaton.

Because of the Episcopal Church's impending decision respecting the ordination of women to the priesthood, a formal Consultation with the Roman Catholic Church on this matter was arranged by the JCER chairman and Archbishop William W. Baum, chairman of the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops. A consensus statement and the production of eight substantive papers on this issue by the Consultation has helped greatly with delineating the theological and ecumenical issues in this controversy.

An official Consultation on women's ordination was also held with representatives of the Eastern Orthodox Church, where consensus was not achieved but where there was a frank and honest sharing of views. JCER also consulted with leaders of the Polish National Catholic Church, with the Philippine Independent Church, and with a delegation from COCU in an effort to touch several ecumenical bases before women's ordination to the priesthood is debated at Minnesota.

The past triennium has also seen JCER involved in

- the renewing of unity discussions between the Episcopal Church and the three major Lutheran bodies in the U.S.A. with consultation focused on the meaning of the Gospel;

- the start of the Anglican-Orthodox Joint Doctrinal Discussions, established through the Archbishop of Canterbury and the Ecumenical Patriarch, and continuing unity consultations in the U.S.A. with the Eastern Orthodox Church;

- the nomination of balanced delegations to represent the Episcopal Church on the Governing Board of the National Council of the Churches of Christ in the U.S.A. and in the Assembly of the World Council of Churches;

- acknowledging the very real ecumenical implications of the growing charismatic movement;

- a fresh searching for that definition of "apostolicity" which can give Episcopalians a basis for simultaneous conversations with communions holding to both episcopal and non-episcopal polities;

- the healing of misunderstandings with the Polish National Catholic Church and the strengthening of ties with the Philippine Independent, Old Catholic, Lusitanian and Spanish Reformed Churches;

- the convening of two day meetings, both in 1974 and 1975, with the ecumenical leadership of the Anglican Church in Canada to share information and hopes;

APPENDICES

– the stimulation of new ecumenical break-throughs on the local level, including the drafting of many inter-parish covenant agreements.

In 1967 the General Convention of the Episcopal Church affirmed “that the object of this Church’s ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate activity be a step toward the fullness of unity for which our Saviour prayed.”

The Joint Commission on Ecumenical Relations believes that, from a perspective of nine years later, this statement continues to be an appropriate ecumenical posture for this Church. To further us in our movement along the road toward that goal we urge upon the 1976 General Convention several important new steps:

B. THE CREATION OF A STANDING COMMISSION ON ECUMENICAL RELATIONS

The time is overdue, we believe, to establish a Standing Commission on Ecumenical Relations rather than to continue the past practice of authorizing afresh each triennial a Joint Commission. With such extensive and varied ecumenical dialogue and encounter which must go forward without interruption, the present three month hiatus between the close of a General Convention and the beginning of the next calendar year creates serious disruptions in this Church’s ecumenical work. Therefore, we propose:

Resolution A-33

Resolved, the House of _____ concurring, that a Standing Commission on Ecumenical Relations be created, charged with assuming those responsibilities heretofore committed to a Joint Commission on Ecumenical Relations; and be it further

Resolved, the House of _____ concurring, that in order to accomplish this, Title I, Canon 1 be hereby amended with the addition of a new sub-section (g) to read as follows:

There shall be a Standing Commission on Ecumenical Relations. Its duties shall be to develop a comprehensive and coordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention concerning interchurch cooperation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences convened by such organizations.

The Commission shall consist of twenty-four (24) members, eight (8) of whom shall be bishops, eight (8) of whom shall be presbyters, and eight (8) of whom shall be lay persons, each to serve a three year term or until their successors are appointed.

The Commission shall elect its chairperson and other officers and have power to constitute committees and designate consultants for carrying on its work.

Expenses of the Commission shall be met by appropriations by the General Convention.

C. REAFFIRMATION OF THE “LUND PRINCIPLE”

We believe the 1976 General Convention should urge again upon our Church at large a renewed commitment to what has come to be known as the Lund Principle. Historically based in a document of the third World Conference on Faith and Order of the World Council of Churches held in Lund, Sweden in 1952, the principle calls

on Christian Churches "to do together everything which conscience does not compel us to do separately" (to quote from the Lambeth Conference resolution of 1968).

Delegates at Lund observed: "We have seen clearly that we can make no real advance toward unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied . . . We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with his Church. We need increasingly to realize that the separate histories of our churches find their full meaning only if seen in the perspective of God's dealing with his *whole* people . . . The measure of unity which it has been given to the churches to experience together must now find clearer manifestation. A faith in the one Church of Christ which is not implemented by *acts* of obedience is dead. There are truths about the nature of God and his Church which will remain forever closed to us unless we act together in obedience to the unity which is already ours."

The Joint Commission proposes that the 1976 General Convention by resolution urge the Episcopal Church at every level to make the Lund Principle an ongoing part of our corporate life. To that end we suggest:

Resolution A-34

Resolved, the House of _____ concurring, and in the spirit of the "Lund Principle" approved by our church's delegates and others attending the World Conference on Faith and Order in 1952 and affirmed by the 1968 Lambeth Conference, that the Episcopal Church at every level of its life be urged to act together and in concert with other churches of Jesus Christ in all matters except those in which deep differences of conviction or church order compel us to act separately;

And be it further resolved, that in all future presentations of budget and program to this General Convention, reference be made to what efforts have been expended to secure data ecumenically and to plan ecumenically;

And be it further resolved, that the dioceses be urged to establish a similar policy of ecumenical review and planning.

D. A SPECIAL PLAN FOR THE NEW TRIENNIUM

During the forthcoming triennium the Joint Commission on Ecumenical Relations believes it is imperative that the ecumenical posture of the Episcopal Church be freshly and fully examined and evaluated. As the seriousness and complexity of our conversations and negotiations with other churches increase, it is important that we be clear in our definition of those essentials to which the Episcopal Church is committed as summarized in the past by such statements as the Chicago-Lambeth Quadrilateral.

There is also the very real need to coordinate more completely the statements being formulated and drafted in our conversations with the Roman Catholic Church, the Orthodox Churches, the Lutheran Churches, and the Churches composing the Consultation on Church Union (COCU). Even though these conversations are at different points in their development, it is apparent that we have not always articulated our position in the same way—thereby creating at times both confusion and suspicion.

The JCER also believes it is time to work for a consensus about the relative importance of our various ecumenical conversations and negotiations. We are reaching a point in ARC and COCU, for example, where it is necessary to test our seriousness about and commitment to the prospect of union in whatever form it may take.

Moreover, we are aware of the need for coordinating our ecumenical statements

APPENDICES

and activities in the light of other changes taking place in our church life—liturgical, canonical and pastoral.

In short, the Joint Commission believes it is time for the Episcopal Church to assess its general ecumenical posture, restate those essentials to which we are committed, and to articulate those ecumenical goals toward which we intend to move.

JCER proposes, therefore, that during the 1977-79 triennium this process be undertaken by authority of the General Convention itself through its Commission on Ecumenical Relations. We envision a process that will include persons from local, regional and national levels, reflecting a wide spectrum of opinion and experience. We suggest that local dioceses and provinces should be invited to contribute to the process along with other appropriate groups—seminaries, Christian Education task forces, campus ministries, etc. Their efforts would culminate in a national conference. The findings and recommendations emerging from such a process would then be brought to the 1979 General Convention by the Commission on Ecumenical Relations. A suggested authorizing resolution follows:

Resolution A-35

Resolved, the House of _____ concurring, that the Commission on Ecumenical Relations undertake, through the convening of regional meetings culminating in a special national conference or other appropriate ways, to assess this Church's present ecumenical posture and involvement, to suggest restatement, where necessary, of those essentials to which the Episcopal Church is committed, and to formulate those priorities and goals which can guide our ecumenical activities in the future;

And be it further resolved, that a complete report of this study, together with any recommendations, be prepared for and presented to the 1979 General Convention.

E. THE HISTORIC EPISCOPATE AND APOSTOLIC SUCCESSION

The JCER observes that, in the several official dialogues which representatives of our Church are having with other Christian bodies, it is the fourth section of the Chicago-Lambeth Quadrilateral, the one affirming the role of the Historic Episcopate, where differences of view have presented the greatest difficulty.

During the past triennium our Commission has given special attention and study to the episcopate, as Anglicans have received it, and its relation to "apostolic succession" as other Christian churches understand that concept.

We commend to bishops and deputies attending the 1976 General Convention and to Episcopalians generally the following excerpts from Faith and Order Paper Number 73 of the World Council of Churches, a document entitled "One Baptism, One Eucharist and a Mutually Recognized Ministry" (published in 1975):

"The primary manifestation of apostolic succession is to be found in the life of the Church as a whole. This succession is an expression of the permanence and, therefore, continuity of Christ's own mission in which the Church participates. This participation is rooted in the gift of the Holy Spirit, in the sending of the Apostles and their successors, and will find its completion in the all-embracing realization of God's kingdom.

"The fullness of the apostolic succession of the whole Church involves continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the apostolic gospel transmission of ministerial responsibility, sacramental life, community in love, service for the needy, unity among local Churches and sharing the gifts which the Lord has given to each.

"The ordained ministry is related in various degrees to all of these

characteristics. It serves as an authorized and responsible instrument for their preservation and actualization. The orderly transmission of the ministry is, therefore, both a visible sign of the continuity of the whole church and of the effective participation of the ministry in it and contribution to it. Where this orderly transmission is lacking a church must ask itself whether its apostolicity can be maintained in its fullness. Or, where this ministry does not adequately subserve the Church's apostolicity, a church must ask itself whether or not its ministerial structures should continue with no alteration.

"Under the particular historical circumstance of the growing Church in the sub-apostolic age, the succession of bishops became one of the ways in which the apostolicity of the Church was expressed. This succession was understood as serving, symbolizing and guarding the continuity of the apostolic faith and communion. Some Christian traditions believe this faith and communion to have been preserved uniquely in this form of ministerial succession, even though there have been varying interpretations and understandings of this succession among these same traditions.

"Today there is growing agreement among scholars that the New Testament presents diverse types of organization of the Christian communities, according to the difference of authors, places and times. While, in the local churches, founded by the apostles like Paul, there were persons in authority, very little is said about how they were appointed and about the requirements for presiding at the eucharist. On this basis, there have been developed, in the course of history, notably since the 16th century, multiple forms of church order, each with its own advantages and disadvantages: episcopal, presbyteral, congregational, among others.

"There is further agreement among many scholars that although ordination of ministers by bishops was the almost universal practice in the Church very early, it is impossible to show that such a church order existed everywhere in the Church from the earliest times. In fact, there is evidence that in the sub-apostolic age even this practice did not become uniform until after some time. Further, there have been well documented cases in the history of the Western Church in which priests, not bishops, have with papal dispensation ordained other priests to serve at the altar.

"These observations do not imply a devaluation of the emergence and general acceptance of the historic episcopate. They only indicate that the Church has been able to respond to the needs of particular historical situations in the development of its ministerial structures. It follows, therefore, that faithfulness to the basic task and structure of the apostolic ministry can be combined with an openness to diverse and complementary expressions of this apostolic ministry. Such insights, together with a more comprehensive understanding of the apostolicity of the Church and the means of its preservation and actualization, have led to certain modifications of previously held positions."

Using the paragraphs above as prologue, the Joint Commission on Ecumenical Relations now would share with the 1976 General Convention its own "working statement" on

The Relation of the Historic Episcopate to Apostolic Succession

The Episcopal Church, through its membership in the Anglican Communion, has received and preserved the historic episcopal succession as an effective sign of the continuity of the Church in apostolic faith and mission—manifested in community, doctrine, proclamation, sacraments, liturgy and service.

Any plan for the reunion of the Church should, we insist, preserve a succession in the ordained ministry which assures the fullness of *episcopate* as a Gift of God.

We acknowledge, however, that apostolicity has many strands. We see a genuine apostolicity in those churches which, while preserving a continuity in

APPENDICES

apostolic faith, mission and ministry, have not retained the historic episcopate.

This acknowledgement is based in part on our appreciation that many episcopal functions may be preserved in a church which does not use the title "bishop," provided ordination is always done in it by persons in whom such a church recognizes the authority to transmit ministerial commission.

We believe the importance of the historic episcopate is not diminished by our close association with such a church. On the contrary, insights gained from such associations often enable churches without the historic episcopate to appreciate it as a sign of, and element in, the continuity and unity of the Church.

We rejoice that more and more non-episcopal churches, including those with whom we are having unity consultations, are expressing a willingness to see the historic episcopate as a sign and means of the apostolic succession of the whole Church in faith, life and doctrine, and that it is, as such, something that ought to be striven for when absent.

We affirm the desire of our Church to seek ways to promote continuing and growing fellowship with such churches in our pilgrimage together toward full unity.

The Joint Commission on Ecumenical Relations invites study and response on these two statements, the paragraphs from the World Council Study and the one drafted by JCER itself, looking toward the time when they, or some variation on them, might be an acceptable stance for the Episcopal Church to take in unity consultations when we are asked to define the meaning of the fourth provision in the Chicago-Lambeth Quadrilateral.

F. UNITY CONSULTATIONS AND THE CONSULTATION ON CHURCH UNION (COCU)

Since 1961 the Episcopal Church has been involved in the work of the Consultation on Church Union, launched by a notable sermon in Grace Cathedral, San Francisco by the Rev. Eugene Carson Blake in which he called for effort to realize a united Church which would be "truly Catholic, truly Evangelical, truly Reformed." From the beginning the Episcopal Church's participation in this activity was critical for its success, for alone among the participating denominations our Church has held to the historic episcopate in a recognizable succession down through the centuries as well as sharing with other churches in an acceptance of Holy Scripture, the historic creeds and the two major sacraments of Baptism and the Holy Communion. We believe that the catholic element in Christian life and experience would be most fully guaranteed in these negotiations by the participation of the Episcopal Church.

As indicated by JCER in its 1973 Report, the Consultation on Church Union, reacting to a critical reception to its "Plan of Union," made several important decisions at its 1973 Plenary in Memphis. COCU agreed to undertake a revision of the chapters in the Plan which constituted the theological basis for Church union, omitting for the time being the chapters on structure and governance. It authorized and encouraged local attempts to share worship, including eucharistic worship, to engage in joint undertakings in mission and in congregational cooperation in what would be called "Generating Communities." And it determined to draw together Middle Judicatory leaders (bishops, district superintendents, presbytery officials) for joint planning and programming wherever possible.

These experiments were intended to provide grass-roots opportunities for learnings that might give guidance to the national negotiations. The Memphis Plenary also recognized the importance of addressing the persistent problem of racism in American Christianity in order that a united church might represent a new break-through in racial justice and equality of participation on all levels of the united church's life. The importance of this was underlined by the decisions of

three major black denominations—The African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church—to join the Consultation process.

The Rt. Rev. John Krumm of Southern Ohio headed the Episcopal Delegation on COCU during the past triennium. He brought to JCER in early 1974 two proposed COCU experiments—"Interim Eucharistic Fellowship" and "Generating Communities" which the Commission discussed and recommended to the House of Bishops at Oaxtepec, Mexico for approval. Suggested guidelines for Interim Eucharistic Fellowship were adopted by the Bishops and participation in "Generating Communities" was commended. Now, as this Report goes to press, four Generating Communities already exist and others are in the planning stage. It is estimated that Interim Eucharistic Fellowship events had already taken place in 28 communities by February of 1976. In order that the guidelines for Interim Eucharist Fellowship may be effective the JCER recommends and proposes the following resolution relative to the COCU Eucharistic Liturgy:

Resolution A-36

Resolved, the House of _____ concurring, that this 65th General Convention authorize, subject to the approval of the several diocesan bishops, for trial use in special circumstances of ecumenical worship or for use in special study sessions, that certain document entitled "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper," published by the Forward Movement Publications and copyright 1968 by the Executive Committee of the Consultation on Church Union: *provided*, that an ordained Priest of this Church is the celebrant, or one of the celebrants at a con-celebrated service; and *provided further*, that the rubric on page 35 of said document concerning the reverent disposition of the blessed Elements be scrupulously observed.

The Joint Commission on Ecumenical Relations also recommends and proposes the following resolution:

Resolution A-37

Resolved, the House of _____ concurring, that this 65th General Convention commend to the consideration of the several diocesan bishops the authorization of Interim Eucharistic Fellowship events in their dioceses, conforming to the guidelines appended hereto (see Annex I).

The Cincinnati COCU Plenary in the fall of 1974, in addition to hearing reports of progress in local and regional experiments and ventures in "Interim Eucharistic Fellowship" and "Generating Communities," and endorsing an attack on the persistent racism of the American churches, determined to lay a foundation for its "Theological Basis for a United Church" by concentrating on a subject where there are minimal theological differences and difficulties among the nine participating denominations in the Consultation—the subject of Holy Baptism.

The COCU Commission on the Revision of the Theological Basis, on which the Episcopal Church was represented, first by the Very Rev. W. Roland Foster and later by the Rev. Professor Richard A. Norris, proposed that the first theological issue the participating churches should face would be an affirmation of mutual recognition of membership based on the one baptism with water and in the name of the Holy Trinity.

The resulting document which the Plenary asked all participating churches to review and endorse appears as Annex II. JCER has drafted a preface deemed to be helpful to Episcopalians and appended three footnotes. These do not introduce any essential modifications to the proposal by COCU but do register the clarifications which JCER believes are desirable in order that this Declaration not be misunderstood and our endorsement of it not be misconstrued. As a response to the

APPENDICES

invitation of the Consultation on Church Union JCER recommends the adoption of the following resolutions:

Resolution A-38

Resolved, the House of _____ concurring, that this 65th General Convention receive with gratitude the document transmitted to it by the Consultation on Church Union entitled "Toward a Mutual Recognition of Members: An Affirmation," welcoming the agreement as representing the traditional Anglican teaching that "The Church is the Body of which Jesus Christ is the Head and all baptized persons are the members";

And be it further resolved, the House of _____ concurring, that this 65th General Convention hereby endorses the document known as "Toward A Mutual Recognition of Members: An Affirmation" together with the Preamble and footnotes recommended by the Joint Commission on Ecumenical Relations and appended to this resolution.

The COCU Plenary in Cincinnati also proposed that an acceptance of the "Affirmation" itself be followed in each participating church by an inquiry into the implications of such an affirmation for the life and practice of the churches. We are grateful for the efforts of the new Episcopal Diocesan Ecumenical Officers (EDEO) network in soliciting responses to this inquiry from a good many dioceses.

Issues of mutual recognition of ministries and full intercommunion will now have to be seriously explored, for JCER believes that the two sacraments—Holy Baptism and Holy Eucharist—are closely related to one another, the former being the sacrament of birth and the latter the sacrament of growth. In the view of JCER the goal of the ecumenical movement must be nothing less than the eucharistic unity of Christ's Church. To further the inquiry described above the following resolution is proposed:

Resolution A-39

Resolved, the House of _____ concurring, that this 65th General Convention request the Commission on Ecumenical Relations to continue to stimulate and monitor, through the Episcopal Diocesan Ecumenical Officers' network or in other ways, a study of the Inquiries appended to the document "Toward A Mutual Recognition of Members: An Affirmation" by the Consultation on Church Union, and report the results to the next General Convention.

G. RELATIONS WITH THE ROMAN CATHOLIC CHURCH

Significant developments have occurred in Anglican-Roman Catholic relations during the past triennium. A special committee of the Joint Commission on Ecumenical Relations headed by the Bishop of West Missouri, the Rt. Rev. Arthur A. Vogel, has guided the process.

Yearly meetings of the International Commission have been held, and at the fifth meeting of ARCIC, which took place at Canterbury in England just prior to the 1973 General Convention, "Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican-Roman Catholic International Commission," was produced. This Statement considers Christian ministry in broad terms, has a strong biblical base, acknowledges development in the concept of ministerial orders, emphasizes the ministry of the whole church and views special ministries in that context, and concludes with specific considerations on the nature of priesthood, apostolic succession, and the significance of ordination.

The Statement (see Annex III) appeared too late to be considered at the Louisville Convention, but the House of Bishops, meeting in Oaxtepec, Mexico in October 1974, endorsed the Statement, stating that the House saw "our faith and

the faith of our Church" in it. A resolution of similar intent is being offered at this General Convention. (see below).

The previously issued Agreed Statement on Eucharistic Doctrine (1971), together with the Statement on Ministry and Ordination, complete work in two of the three areas assigned to the International Commission. Work in the third and remaining area, that of Authority, will have occupied the International Commission in three meetings which have occurred between the last General Convention and the present one. In many ways the topic of Authority presents the most difficult problem of all, for it includes consideration of papal primacy and the sense in which the teaching of the church can be infallible or indefectible. Good progress has been made, however, and the Commission hopes to be able to produce a final Statement in late August and early September 1976.

In the United States, the national Anglican-Roman Catholic Commission (ARC) has held four regular meetings since last General Convention. In addition, an *ad hoc* meeting of specially selected theologians and representatives of the Episcopal and Roman Catholic Churches was held in June 1975, under the direction of Bishop Vogel and the Most Rev. Charles H. Helmsing, Bishop of Kansas City-St. Joseph to consider the ordination of women.

After expressing its enthusiastic general agreement with the Canterbury Statement on Ministry and Ordination at its January 1974 meeting, ARC spent the major portion of its regularly scheduled time preparing and finally issuing an "Agreed Statement on the Purpose of the Church." In this document, the Church is defined as "that community of persons called by the Holy Spirit to continue Christ's saving work of reconciliation." In that light, the Statement details the Church's calling to proclaim the Gospel, to worship and to serve the world in Christ's name. The description of the nature and vocation of the Church given in the Statement is based upon official documentation from the two communions and many of the affirmations are illustrated by parallel quotations from liturgies of the two churches, showing that members of the churches not only say but pray essentially the same thing.

The *ad hoc* meeting on the ordination of women sponsored by ARC reported to the churches through the sixteenth regularly scheduled meeting of ARC in October 1975 (see Annex IV). The Statement on the Ordination of Women reaffirms that the two churches seek "full communion and organic unity," but notes that "an important new element" will be introduced into relations between the two churches if the ordination of women to the presbyterate and episcopacy proceeds in the Episcopal Church. Even if the latter were to occur, ARC is convinced that ARC itself would not be terminated nor would its declared goal be abandoned. ARC sees the proposed ordination of women to require an "unprecedented" explanation and development of the "essential Tradition" of the church. The need for further mutual consultation is recognized in the Statement, but such consultation, it is maintained, "must not interfere with the interacting roles of prophecy and authority within either church."

Recently the long awaited Report of the Joint Anglican-Roman Catholic International Commission on the Theology of Marriage was released together with its Special Reference to Mixed Marriages. This Commission, established in 1967 following the visit of Lord Ramsey, Archbishop of Canterbury to His Holiness Paul VI, has now held six meetings. The result is a document which includes an agreed statement on Three Fundamental Theological Principles respecting Christian Marriage. Differences of practice, both pastoral and juridical, are examined. There is a section on Defective Marital Situations and the relation of Discipline to Theological Principle. We expect the document will lend itself well to Anglican-Roman Catholic dialogue on the community level.

As ARC looks forward to the continuation of its work, it has already

APPENDICES

commissioned papers on the nature of Authority. Thus, both the national and international Commissions are working on the same subject at the same time. As in the past, such a common effort should produce mutual benefits to both Commissions. A third booklet of documents and other useful information, ARC/DOC III, is presently being prepared for publication.

Resolution A-40

Whereas, the Anglican-Roman Catholic International Commission is making a significant contribution to the quest for the mutual recognition and reunion of the Anglican Communion and the Roman Catholic Church;

And whereas, that Commission has now issued a consensus statement on Ministry and Ordination;

Therefore, be it Resolved, the House of _____ concurring, that this General Convention receive with gratitude the Statement, welcoming the substantial agreement it expresses. As did the International Commission and the national Anglican-Roman Catholic Commission in the United States, we see our faith and the faith of our Church in the Statement:

And be it further resolved, that this Convention commend the Statement to our representatives in other unity discussions and to the Church at large for study and evaluation.

H. RELATIONS WITH EASTERN CHURCHES

The past triennium has witnessed very active development in the dialogue between Anglican and Orthodox Churches. JCER's Council on Relations with Eastern Churches, under the chairmanship of the Rt. Rev. Jonathan Sherman, Bishop of Long Island, has played a major role in this development.

In July 1973, the first meeting of the international Anglican-Orthodox Joint Doctrinal Discussions (AOJDD), appointed through the Archbishop of Canterbury and the Ecumenical Patriarch took place in Oxford with about twenty representatives on each side. It was the first time that all fifteen autocephalous churches, which make up the Eastern Orthodox Church, have together entered into a formal dialogue with a communion in the West in modern times. Preparations had been underway in a series of separate meetings on each side in the 1960's and early 1970's. Topics at the 1973 meetings were: Comprehensiveness and the Mission of the Church; the Holy Spirit as Interpreter of the Gospel and Giver of Life in the Church Today; and the Redemptive Work of Christ on the Cross and in the Resurrection.

It became evident that the extensive program for discussion would require intensive work. AOJDD decided to divide into three Sub-commissions to prepare materials on: Inspiration and Revelation in Holy Scriptures; the Church as the Eucharistic Community, including the role of the *epiclesis* in the eucharistic liturgy; the Authority of the Councils and the *filioque*. The Sub-commissions met in 1974 in Truro, England; Bucharest, Romania; and Garden City New York. The same three pairs met again in 1975, all in England.

The work will be submitted to the second meeting of AOJDD in Moscow in the summer of 1976. It is hoped that the 1976 meeting may produce a joint report of agreement on some points together with further questions, to be presented to the Ecumenical Patriarch and the Archbishop of Canturbury with the request that it be transmitted to the churches for study and reaction.

The Episcopal Church has had the following participants in AOJDD, arranged through the Anglican Consultative Council and the Archbishop of Canterbury's Counsellors on Foreign Relations: The Rt. Rev. Jonathan G. Sherman, the Rt. Rev. Robert E. Terwilliger, the Rev. Canon Edward N. West, Dr. Paul B. Anderson, Dr. Peter Day, *ex officio*, and the Rev. William A. Norgren, theological secretary.

The pioneer center for Orthodox theological training, literature and ecumenical influence in the West has been since 1926 St. Sergius Theological Institute in Paris. The Episcopal Church shared in its foundation and, since 1940, each successive General Convention has resolved to provide support from the Episcopal Church.

Orthodox in Western Europe have become a vital force in the economy, the professional world, and in religion. Several hundred thousand Greek, Bulgarian, and Yugoslav workers have helped keep industry going and have stimulated the establishment of parishes with rectors, and episcopal oversight. The centers are at Paris, Berlin, Geneva and Vienna. The famous novelist Nabokov and the exiled Nobel laureate Alexander Solzhenitzyn, both Orthodox Christians, live in Western Europe.

Originally, St. Sergius enrolled only Russian refugees, and more than two hundred have been trained there. Several returned to become priests and even bishops in the Soviet Union; others came to the United States. Within ten years students began to come from the Holy Land, and two returned to become bishops under the Antiochian Patriarchate at Damascus. Many returned to Cyprus, Greece, and Yugoslavia. In the 1975-76 academic year there were twenty-seven students from ten countries. The late great Ecumenical Patriarch Athenagoras I called St. Sergius the Orthodox theological center for the West.

Financial assistance comes from the Russian emigration, the Ecumenical Patriarchate, and Greece; German, Swedish, and Swiss evangelicals; the Roman Catholic Cardinal Marty of Parish who joined with the French Protestant Federation in a nation-wide collection on behalf of the current budget and completion of a residence and classroom building. The World Council of Churches also includes the budget and new building in its list of projects.

Against this background the JCER proposes the following two resolutions:

Resolution A-41

Resolved, the House of _____ concurring, that the 65th General Convention recommend that the Executive Council give serious consideration to the continued support of St. Sergius Theological Seminary by parishes through the Good Friday offering.

Resolution A-42

Resolved, the House of _____ concurring, that the 65th General Convention endorse the support of the St. Sergius Theological Seminary Building Fund through grants from appropriate Episcopal Church Sources.

Meanwhile within the United States, Orthodox and Anglicans have continued the dialogue, sponsored with the Ecumenical Commission of the Standing Conference of Canonical Orthodox Bishops in the Americas. In June 1973, the Consultation produced an Orthodox Statement on the Proposed Ordination of Women in the Episcopal Church with Episcopal Response, discussed the Gospel Kerygma and the Mission of the Church, and conducted a Review and Prospect of the Consultation.

In November 1974, the group was reconstituted as the Anglican-Orthodox Theological Consultation (AOTC), discussed Anglicanism and Orthodoxy in the Ecumenical Movement and Sociological and Cultural Conditioning Factors in Anglican-Orthodox Relations. A Common Statement of Purpose was adopted and a future program of studies was planned. The program was deferred so that the AOTC could again take up the ordination of women to the priesthood and episcopate, and in January 1976 it issued a Statement on the Ordination of Women (see Annex V). The deferred agenda on tradition and historical critical method, secularism, and eucharistic practice is planned for a Fall 1976 meeting.

The Orthodox people in America have now become a body of more than four

APPENDICES

million adherents, the fifth largest religious body in the country. They attribute their growth and stability to God's favor and to their unfailing loyalty to Orthodox holy tradition—the Scriptures, the creeds, the fathers, and always the discipline of liturgical worship. The Orthodox have become Americans plus holy tradition.

The Council on Eastern Churches of the JCER believes the time is here for the Episcopal Church to develop a fresh understanding of its relationships with the Orthodox in the United States. These relationships are difficult because of the mutual ignorance of the Eastern and Western Christian traditions. A task for the West is to rediscover the Eastern half of the Church. The most important place for this will be the diocese and its parishes, particularly where people of the Episcopal and Orthodox Churches are neighbors.

In November 1975 a sharply concerned but loving attitude was expressed in three paragraphs of a message sent by the All-American Council "To the Members of the Anglican Communion from the Orthodox Church in America."

"The Holy Apostle Paul exhorts us to speak the truth in love. Were you strangers to us, we would pass by in respectful silence the confusion and pain of your present crisis—a crisis not limited to the issue of the ordination of women. We are compelled by our concern for loved ones to bear witness to the fullness of the Apostolic Truth.

"The world and its passing fads and fantasies cannot give us peace. It is Apostolic Truth alone which brings unity and harmony among brethren. It is with pain in our hearts that we recognize your increasing departure from Ecclesiastical Tradition and Apostolic Faith, a fact confirmed by the many letters and inquiries that we have received from Anglican priests and laymen.

"We have ever proclaimed and continue to proclaim that the peace of God which passes all understanding is to be found only in unity of faith with the Apostles and in the One Church which, in spite of the unworthiness of its members, has been that faithfulness as the pearl of great price amid all earthly sufferings and confusion: the Holy Orthodox Church. Our profound prayer remains that we may yet share with you its peace, harmony and love."

These words make it evident that the Orthodox Church in America desires to continue the dialogue even as they see serious issues for discussion. The Council on Eastern Churches of JCER has responded, therefore, in the same serious and irenic vein, through a letter from its chairman, Bishop Sherman:

"Since the All-American Council has in brotherly love and Christian candour expressed concern over trends which the Orthodox Church in America sees threatening the hope of closer unity between our two churches in the one Gospel of Jesus Christ, we wish to respond in the same serious spirit.

"We entirely agree, 'the world and its passing fads and fantasies cannot give us peace.' The world raises questions but it cannot dictate answers. Our representatives to the Anglican-Orthodox Theological Consultation held in New York City on January 22nd-24th, 1976, said, 'As new questions are posed by developments in the world, we can neither ignore them nor allow the world to dictate the answers.' We said further, 'we discovered with our Orthodox colleagues that balancing continuity of tradition with explication of tradition is a difficult and delicate process.'

"It is well known that the ages-long separation of the Eastern and Western Churches has resulted in difficulties on both sides in reaching true mutual understanding, difficulties which are by no means entirely removed.

"It is because of the difficulty of this process that we heartily desire and will pursue the dialogue with the Orthodox, and ask that these discussions give special consideration to the faith and its explication by the Church. We trust that the Orthodox Church in America will desire to share with the other Orthodox Churches in the dialogue with the Episcopal Church, particularly through the

Anglican-Orthodox Theological Consultation and perhaps with enlarged representation.

"We commend ourselves to your prayers and we pray to God for 'the inspiration of your Holy Spirit, that we may perfectly love and worthily magnify your holy Name; through Christ our Lord.'"

Good will and friendship of the Eastern Churches was shown in their participation at the Orthodox Vespers celebrated at St. Thomas Church, New York City, January 21, 1975, with a chorus of twenty men, and eleven of their hierarchy, followed by a dinner at the University Club at which the Presiding Bishop, Archbishop Iakovos, and Armenian Archbishop Torkom Manoogian presided, with 90 Orthodox among the 270 guests. The dinner inaugurated the Scaife-Anderson Scholarship Fund. A drive to complete the fund has begun.

The Joint Commission desires especially to express appreciation to the Rev. Raymond F. Oppenheim, an Episcopal priest, for his service as Protestant Chaplain at Moscow, USSR for the three years ending in February 1975, during which time he was not only pastor to the American and other foreign residents but also developed friendly relationships with the Russian Orthodox and other Christian church leaders in the Soviet Union.

During the triennial visitations to Eastern Churches were made: by Bishop Sherman with the National Council of Churches' delegation to the Orthodox and Armenian churches in the Soviet Union, and to the Armenian Metropolitan in the United States, the Most Rev. Torkom Manoogian; by the Rev. Fr. Norgren to the Chancery of the Orthodox Church in America; by the Presiding Bishop with Dr. Day and Dr. Paul Anderson to His Eminence Iakovos, Archbishop of the Greek Archdiocese of North and South America; and in December 1975 by the Presiding Bishop, with the Episcopal Bishop in Europe, A. Ervine Swift, Dr. Day and Canons John Backus and Michael Moore to His All Holiness Demetrios, Ecumenical Patriarch, and to Armenian Patriarch Schnork Kaloustian, both in Istanbul, Turkey. The Presiding Bishop has been invited by the External Department of the Russian Orthodox Church to make a formal visit to His Holiness Pimen, Patriarch of Moscow and All Russia, to the Orthodox Church of Georgia, and to the Armenian Church Supreme Catholicos at Etchmidadzin, Soviet Armenia. This is to take place in June 1976.

The JCER received an extensive report in January 1976, prepared by Dr. Harold J. Berman, one of its members and a professor at the Harvard Law School, detailing the pressures applied to religious persons and groups in the Soviet Union. His report outlined repressive measures, many of them in violation of Soviet law itself, taken by the Soviet authorities, both local and central, in order to restrict religious worship, the religious education of children, and religious life generally. According to this documentation, which was taken from authentic Soviet sources, the Orthodox, the Evangelical-Baptists, the Lutherans and the Roman Catholics alike are subjected to harsh measures of interference. Also, individual Christian activists, not representing any particular denomination, have been illegally convicted and sentenced to long terms of deprivation of freedom for circulating statements of a religious nature.

In the light of this report the JCER proposes the following resolution:

Resolution A-43

Resolved, the House of _____ concurring, that the 65th General Convention voices its concern over the reported repression in the Soviet Union of the rights of many individual religious believers and of religious group activities, repression which appears to be contrary to internationally recognized concepts of justice and human rights and, in a number of instances, contrary to the laws of the Soviet Union itself; that the Ecumenical Officer of the Episcopal Church be asked to gather further

APPENDICES

information on this matter, seek conversations on this problem with other Churches, and express this concern to Soviet Church leaders.

The JCER continues to believe that Episcopalians should continue to maintain their special concern and ties for the work and witness of the Christian Churches in the Holy Land. JCER, therefore, offers the following resolution:

Resolution A-44

Resolved, the House of _____ concurring, that the offering taken in Episcopal Churches on Good Friday be sent to the Executive Council for the work of the Christian Churches in the Holy Land and, as resources permit, to the needs of Orthodox and other Christian Churches in other places where there is need of inter-church aid.

I. LUTHERAN-EPISCOPAL DIALOGUE

Conversations with representatives from the Lutheran Churches which had produced in 1972 the document "Lutheran-Episcopal Dialogue: A Progress Report," began afresh this past triennium through a new Committee chaired by the Bishop of Western North Carolina, the Rt. Rev. William G. Weinbauer.

JCER has received with gratitude a new resolution on the next steps to be taken in developing relations between our Episcopal Church and the three Lutheran Churches participating in the dialogue through the Lutheran Council in the U.S.A.

The resolution proposes "a further penetration of theological problems of concern to our churches" and "encouraging and devising means of implementation for parish life."

The first of these recommendations can, we believe, be ably carried out by the dialogue between this Church and churches in the Lutheran Council. The second, however, impels us to seek discussions with these Lutheran Churches directly—the Lutheran Church Missouri Synod; the American Lutheran Church, and the Lutheran Church in America—on ways of working and praying together.

The resolution also calls attention to the important reports of the previous dialogue between Episcopalians and Lutherans in the U.S.A. and the International Anglican-Lutheran Conversations. Both of these reports deserve wider dissemination and study by the churches concerned, with the participation of local pastors and laypeople. Of special interest is the material on "apostolicity" in the Gospel and in the ministry. To what extent closer fellowship can be implemented must be determined by church-to-church decisions.

The present resolution emphasizes that the current goal is not merger but recognition of one church by another in faith and sacraments.

Both sides affirm the historical basis of the Gospel in the coming of the divine Son as God-made-man for our salvation, and the continuing relevance of our separate histories as part of salvation history. How the differences resulting from these separate histories can be reconciled is the problem we must face together.

Episcopalians and Lutherans already have so much in common that we have hopes for a future deepening of relationships through the proposed double approach of theological exploration and parish involvement. In this way, we hope to glorify God together and serve the world in his name.

To implement this intent, JCER proposes the following resolution:

Resolution A-45

Resolved, the House of _____ concurring, that the Joint Commission on Ecumenical Relations be authorized to continue the Lutheran-Episcopal Dialogue and to explore with the Lutheran Churches the possibility of fostering study and mutual understanding among local leaders of this Church and the Lutheran Church

in America, the American Lutheran Church, and the Lutheran Church-Missouri Synod.

J. EPISCOPALIANS AND THE NATIONAL AND WORLD COUNCILS OF CHURCHES

To the Joint Commission on Ecumenical Relations the General Convention has entrusted the special responsibility of monitoring Episcopalian participation in the two large Councils of Churches to which we belong. JCER carries out this task through a special committee on "Relations with Councils of Churches," chaired by the Dean of Buffalo, the Very Rev. Elton O. Smith, Jr.

The National Council of the Churches of Christ in the U.S.A.

The Episcopal Church has had a long and impressive involvement in the NCCC over several decades, including the recent major restructuring of that Council during the tenure of Dr. Cynthia Wedel, Episcopal laywoman, as President.

Financial difficulty, conflict over social issues and frank appraisal of the recent past have put pressure on the NCCC to reshape a role, which some saw as that of a "superagency" taking provocative stands, to that of a coordinating agency mirroring a diversity of views.

The importance of our Episcopal membership and leadership during this transition period has been highlighted in the past triennium by such major involvements as the vast hunger and disaster relief program carried on by NCCC's Church World Service, which is used by the Presiding Bishop's Fund as a principal channel; the Broadcasting and Film Commission of NCCC, recently merged into a Communication Commission; by the Faith and Order Commission which facilitates so much interchurch theological study; by the NCCC Commission on Regional and Local Ecumenism; and by the development of the new Office of Christian-Jewish Relations. Several of these NCCC units have Episcopalians in responsible staff positions.

The emphasis on coordinating major program activity that the Episcopal Church and other churches wish to do but can do better and more economically together is a vital need filled by the NCCC. Not only does the Council provide such necessary program channels as are needed, thereby augmenting and supplementing our Church's limited ability to function, but it also provides an ecumenical network enabling our staff to join with their counterparts in other communions in common enterprise. The inclusiveness of this network is being expanded through increased participation of Roman Catholics and other non-member churches in program units and through joint efforts with their agencies and organizations.

In the judgment of the JCER the NCCC is becoming more efficient internally as a result of reorganization and is being well guided by its new General Secretary, Dr. Claire Randall. We find that NCCC leadership is as determined as are the leaders of our Church to improve (1) the lines of communication between the Council and the member churches, (2) linkages of denominational program units with those of the NCCC, (3) real involvement of a wider group of churchpeople—beyond just New York staff—on working committees, (4) interpretation of the Church's program done through NCCC to the general public, and (5) selectivity of areas in public life to which the NCCC can respond by statements or by initiating study conferences such as one conducted in January 1976 on "The Plutonium Economy."

In three significant ways the Episcopal Church has moved to improve its relationship with the NCCC during this triennium:

1. The JCER has studied carefully its representation on the Governing Board of the NCCC, with the interest and assistance of the Presiding Bishop, and has nominated a delegation of Governing Board members with a broad cultural and geographical representation who, we believe, will strengthen both our involvement

APPENDICES

in shaping NCCC policy and our ability to interpret NCCC's wide range of activity to our Church's membership.

2. The JCER has encouraged the Executive Council, through its liaison person on the Executive Council, Mrs. John S. Jackson, Jr., to review regularly all aspects of our participation in NCCC life.

3. The Ecumenical Officer has catalogued the assignments of our Church Center staff to NCCC program units, and the Church Center staff has begun an evaluation and appraisal of those assignments and participation.

These efforts indicate responsiveness to changing needs and opportunities, and provision for improved accountability and interpretation. These objectives can only be achieved if we provide Episcopal Church Program Budget allocations to NCCC that are high enough to maintain effective participation.

The World Council of Churches

The Episcopal Church helped to found the World Council of Churches in 1948 and since that time has contributed regularly, both to its financial support and the development of policy through the efforts of Episcopalians serving as members of the staff and officers of the Council. The WCC has become indispensable to the Episcopal Church, both as a channel of communication with other churches throughout the world and as a means of sharing with them common tasks of missionary witness, service to human need, and study of theological and social issues of global significance.

Membership in the WCC consists of national and regional church bodies now totalling 286 member churches from over 90 countries, and including all the major Anglican, Protestant, Orthodox and Eastern communions. There are close working relationships with the Roman Catholic Church and many of its agencies. The Council also provides linkages with many national and regional councils of churches, with world confessional families, the United Nations and other international humanitarian organizations. All these relations are available to the Episcopal Church in a unique way through its participation in this ecumenical fellowship.

The WCC is supported chiefly by contributions from the national budgets of the Member Churches, the largest amounts coming from Western Europe and North America. It maintains a multinational staff of one hundred persons in Geneva, Switzerland, and a small regional office in New York. Operating essentially as an ecumenical network on a global scale, the WCC program includes a wide variety of studies, consultations, publications and service projects. They are most fully described in the book *Uppsala to Nairobi*, edited by David Johnson, a lay member of JCER, as one of the preparatory documents for the Fifth Assembly.

This Assembly, the first to be held on the continent of Africa, was the most important event in the life of the WCC in recent years. Nearly 3,000 persons, 680 of them voting delegates, gathered in Nairobi, Kenya for three weeks at the end of 1975 to consider the main theme, "Jesus Christ Frees and Unites," to review the work of the WCC in the preceding seven years, and to attempt to discern God's will for His church in the years immediately ahead. The Assembly affirmed the Council's continued involvement in the struggle for racial and economic justice, but also put new stress on the search of the churches for integrity and renewal in spiritual life and evangelistic witness. Stress also was placed on the need for Christian cooperation in dealing with government violations of human rights, with sexism, and the issues of world hunger and development. A full report of the Assembly has been written by the Rev. James W. Kennedy, secretary of JCER, and published by Forward Movement under the title, "Nairobi 1975."

While the contribution of the Episcopal Church to the general support of the WCC is modest in relation to our resources (approximately \$60,000 a year),

significantly larger sums are contributed, for example through the Presiding Bishop's Fund, to special projects, especially those having to do with interchurch aid, relief work and economic development. That is to say, the WCC often provides the most direct and efficient way of responding to emergencies and disasters wherever they occur, and of carrying out the program of missionary witness and service determined by the General Convention.

Episcopalians and other Anglicans play key roles in the staff and elected leadership of the World Council of Churches. A former member of the Church Center staff, Mrs. Muriel Webb, is Director of the multi-million dollar program of the Commission on Interchurch Aid, Refugees and World Service. The Rev. Charles H. Long, Jr. is Executive Secretary of the New York office of WCC. Dr. John Mbiti, of the Anglican Church in Kenya, is Director of the Ecumenical Institute at Bossey, Switzerland. Miss Brigalia Bam of the Church of South Africa is head of the Unit on Education and Renewal and was responsible for a major conference held in Berlin in 1974 on Sexism in the Seventies. Mr. James McGilvray has directed the unusually creative work of the Christian Medical Commission.

At Nairobi, our Presiding Bishop was elected to the Central Committee of the WCC, and Dr. Cynthia Wedel was named as one of the Presidents of the Council. The Primate of the Anglican Church of Canada, Archbishop Edward W. Scott, was elected to the important office of Moderator of the Central Committee.

We would be remiss in not reporting that those programs and services of the WCC which depend on the undesignated contributions of the churches face serious financial difficulties. The combined effect of inflation and unfavorable exchange rates for the U.S. dollar means that the buying power of American contributions has been reduced by more than forty percent, at the very time when Member Churches themselves find it most difficult to increase their giving. Unless contributions can be substantially increased, a retrenchment in staff and services seems to be inevitable for the WCC and all who depend on it throughout the world. It is hoped that some solution to this problem can be found.

As Presiding Bishop John Allin said in his report to the Executive Council following his attendance at the Assembly in Nairobi,

"... In spite of the difficulties we face in this work, and the inadequacies of the Christian Churches, there is cause to give thanks for the witness that is being made to the Christian faith when one sees such dramatic evidence on the faces of those gathered in such an Assembly. I will leave it to others to report on the work of the Assembly. Let me simply say here that any doubts I may have had about the necessity for a world council of churches were removed as I shared in the course of that Assembly... I found myself wishing that every member of the church could somehow share the experience that I was having."

K. TIES WITH THE WIDER EPISCOPAL FELLOWSHIP

The Committee on the Wider Episcopal Fellowship of JCER, chaired by the Bishop of Kentucky, the Rt. Rev. David Reed, seeks and maintains relationships with (1) those non-Anglican churches with whom the Episcopal Church is now in communion; (2) those other churches "sharing both the integrity of the faith and the historic episcopate in its various forms" as recognized by other Anglican provinces; and (3) other churches of episcopal polity—actual churches, not *episcopi vagantes*—not including those, however, involved or contemplated for involvement in other dialogue programs of JCER.

This Committee believes it is important to distinguish between terms often used indiscriminately which have precise meanings for the work of JCER. "*Full communion*" is descriptive of the relationship that we have with other churches of the Anglican Communion. In addition to eucharistic fellowship and a mutually acceptable interchange of ministries, this implies some commitment to mutual

APPENDICES

responsibility and interdependence by which the decisions taken by one church may well influence the life of another. "Intercommunion" is generally an intermediate stage in churches growing in unity, where each church believes the other to hold all essentials of the Christian Faith, but they do not require from each other the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice. (This is the appropriate description of relationships with churches of the Bonn Concordat model.) Intercommunion implies an ongoing working relationship. Finally, the understanding of being "*in communion with*" also carries with it a mutual recognition of the essentials of the Christian Faith in each church, but with such independence of church life that the internal life of one church is not greatly affected by the other. This does not generally anticipate an evolving relationship, is more static, and basically recognizes a church in some part of the world where this Church has no jurisdiction.

Within these understandings, the Wider Episcopal Fellowship for the Episcopal Church includes two churches in such special proximity to jurisdictions of this Church that our intercommunion relations with them are constant in nature. These are the Polish National Catholic Church, with four dioceses in the United States and the Philippine Independent Church. Relations with both of these churches are coordinated by JCER. Because of the potential effect on these relations by a possible action by the 65th General Convention which might be considered "unilateral" with regard to the ministry we hold in common, consultations on the ordination of women were sponsored by JCER with both these churches.

During conversations with the Polish National Catholic Church, an agreement was reached with them to establish an Intercommunion Council.

Intercommunion relationships with the Old Catholic Churches of Europe, the Lusitanian Church in Portugal and the Spanish Reformed Episcopal Church are maintained through contacts with congregations of the Convocation of American Churches in Europe. Bishop Reed journeyed to Europe to represent JCER and the Episcopal Church at the XXI International Congress of the Old Catholic churches in Lucerne, Switzerland in 1974.

A growing importance for the concept of a wider fellowship of churches in communion with the Episcopal Church promises to be found in the newly united churches that include former Anglican dioceses, churches which do not wish to break their ties with this Church. The Church of South India was the first of these to pioneer in the achievement of a united church combining the Anglican tradition with others. When this Church came into existence in 1947 it did not require the re-ordination of those ministers coming into the united church from other traditions, but, with the understanding that all future ordinations would involve bishops whose consecration was recognized by the Anglican churches. At the end of thirty years it is now a fact that virtually all the ministers in the Church of South India have received episcopal ordination and the historic episcopate is unquestionably established as the norm and standard for that church.

Eighteen other Anglican provinces are already in communion with the Church of South India. JCER is recommending, therefore, that the Episcopal Church enter into communion with the Church of South India on September 27, 1977 when the 30 year inaugural period proposed at the beginning of this united church comes to a close:

Resolution A-46

Resolved, the House of _____ concurring, that this Church enter into communion with the Church of South India and instructs the Secretary of Convention to communicate this action to the proper authorities in the Church of South India.

One aspect of ecumenical life between churches spread widely over the globe is

that it is so easy to pass a resolution on intercommunion and immediately stop having any continuing relationship with those involved except for the very occasional traveler. As a simple matter of courtesy it is proposed that greetings be sent from this General Convention to the primates or presiding bishops of those churches with whom we have a concordat of intercommunion.

Resolution A-47

Resolved, the House of _____ concurring, that greetings be sent from this 65th General Convention to our sister churches through the Archbishop of Utrecht, the Obispo Maximo of the Philippine Independent Church, the Prime Bishop of the Polish National Catholic Church, the Moderators of the Churches of Pakistan and North India, and the Bishop of the Diocese of Dacca (Bangladesh), the Lusitanian Church (Portugal), and the Spanish Reformed Episcopal Church.

A new element in the ecumenical picture for Anglicans has been the recognition by many Anglican provinces of the Mar Thoma Syrian Church of Malabar, the origins of which go back to the Syrian Orthodox tradition long before the arrival of Anglican missionaries of the Church Missionary Society to India. Twelve Anglican provinces are already in communion with the Mar Thoma Church. The JCER proposes that this Church enter into communion with the Mar Thoma Syrian Church of Malabar and declare that it would be grateful for reciprocal action on the part of the Mar Thoma Church. Information on the Mar Thoma Church is to be found in Annex VI. The enabling resolution follows:

Resolution A-48

Resolved, the House of _____ concurring, that this Church, noting that the Mar Thoma Syrian Church of Malabar is a true part of the Church Universal, holding the catholic faith and possessing the apostolic ministry of bishops, priests and deacons, enter into communion with that Church, and instructs the Secretary to communicate this action to the Metropolitan, Juhanon Mar Thoma, informing him that we would be grateful for similar action on the part of the Mar Thoma Church.

L. CONVERSATIONS WITH THE PENTECOSTAL MOVEMENT AND WITH CONSERVATIVE EVANGELICAL CHURCHES

The JCER relationship with Pentecostals and Conservative Evangelicals has focused on two general areas. (1) It has provided liaison with the classical pentecostal and conservative evangelical churches, and (2) established contact with individuals and groups active in what is commonly referred to as the charismatic renewal movement.

The most important continuing contact of the JCER with the conservative evangelical churches is maintained through the Meeting of United States Churchmen, a loosely structured group of denominational leaders whose churches for the most part are not affiliated with the National Council of Churches. The Episcopal Church has regularly been represented at these meetings where common concerns are discussed and the possibilities for joint action and strategy explored. Bishop Burt, JCER chairman, and the Rt. Rev. Richard Martin, Executive for Ministries at the Episcopal Church Center, represented our Church at the 1976 meeting in Nashville.

During the triennium renewed contacts have been made with the Southern Baptist Convention, the North American Baptist Fellowship, and the National Association of Evangelicals. Very preliminary conversations have begun in order to establish closer relationships between Baptists and the Episcopal Church.

Realizing that the ecumenical impact of the charismatic renewal movement is both strong and significant at the local level, the Commission has followed

APPENDICES

developments in this area. Communication has been established with the Episcopal Charismatic Fellowship through its Executive Secretary, the Rev. Robert H. Hawn.

In 1974, on a recommendation from its Committee on Pentecostal and Conservative Evangelical Churches, The Commission voted to "recognize the charismatic movement as a valid expression of the Gospel imperative of unity and encourage those opportunities for ecumenical cooperation made possible by the charismatic movement." The Committee, under the chairmanship of the Rev. Walter H. Taylor of Southern Ohio, will maintain continuing interest and activity in this area, based upon this guideline.

One of the most important tasks facing the Committee is the developing conversation with churches which are part of the Baptist tradition. Better communication and understanding are essential with the more than 20 million Baptists in this country. With this goal in mind the following resolution is presented:

Resolution A-49

Resolved, the House of _____ concurring, that the Joint Commission on Ecumenical Relations establish ongoing conversations with the several Baptist associations, churches and conventions through those agencies which are appropriate in order to create better understanding and communication, and to foster, where possible, local cooperation in ministry.

M. ENCOURAGING REGIONAL AND LOCAL ECUMENISM

Although the word "ecumenical" implies a world-wide outreach and relationship, the movement which carries this name must become real and effective in local settings—in dioceses, regions and individual congregations.

The interplay between local activities and the larger national and world-wide witness must be frequent and energetic if the ecumenical movement is to be fruitful.

This was recognized in the response from the several denominations in the Consultation on Church Union (COCU) to the Plan of Union published in 1970. The COCU Memphis Plenary three years later recognized that the process at the national level had moved ahead of local congregational concerns and experiences. As a result COCU determined to go back to the local scene to encourage local experiments such as Generating Communities and Interim Eucharistic Fellowship.

In a similar way Anglican-Roman Catholic relationships have deepened through a number of covenants between local Episcopal and local Roman Catholic parishes.

It would be misleading, however, to suggest that the local expressions of ecumenism usually lag behind the pace of national ecumenical witness. There is considerable evidence that the local outpaces the national and that local ecumenical experience needs to be shared with and evaluated by the national policy-makers and, indeed, provides impetus and policy direction very often for those deliberations. For these reasons JCER, guided by a Committee chaired by the Very Rev. C. Allen Spicer, Jr. of the Diocese of Easton, has moved significantly in recent years to encourage the localizing of ecumenism through the Episcopal Church.

During the past triennium a network of diocesan ecumenical officers and ecumenical committees and commissions has been nurtured with the result that a new national association EDEO (Episcopal Diocesan Ecumenical Officers) has come into being. The history of this organization is summarized from the Handbook they have recently published:

"The ecumenical officer for each diocese was first suggested by the JCER in the late 1950's. In 1964 an ecumenical officer for the national church was appointed. Bishops were then asked to appoint diocesan officers. Many did, and soon a national meeting was held.

ECUMENICAL RELATIONS

"In 1969 through our national ecumenical office, diocesan officers were invited by Roman Catholics to join in a National Workshop on Christian Unity, held in Philadelphia.

"In 1970 at Kansas City, diocesan officers met after the Workshop to receive the COCU proposal on the Church of Christ Uniting. Dioceses then had a specific task to study and report on the proposal.

"In 1971 the practice of denominational sessions prior to the National Workshop was initiated. Under the direction of Mr. John Cosby, this meeting in Houston gave many the idea of a more permanent organization. In 1972 the diocesan officers met again in New York. The need for a national organization was again expressed.

"At Toledo in 1973, those present for the Episcopal meeting resolved to ask Dr. Peter Day to appoint an *ad hoc* committee to study and present a proposal to diocesan officers for a national organization.

"In June 1973, Dr. Day invited eight ecumenical officers to meet in New York to begin the process. The group met again in Chicago in August. There the Rev. John H. Bonner, Jr. of the Diocese of Tennessee was asked to be temporary chairman for the organizing meeting at Charleston, South Carolina in March 1973. The group met a third time at Memphis in December 1972 to complete plans.

"EDEO was organized at Charleston on March 13-14, 1974. Over fifty diocesan ecumenical officers were present. By-laws were adopted. The Rev. Mr. Bonner was named chairman.

"The first regular annual meeting of EDEO was in San Diego on February 17-18, 1975."

The second Annual Meeting of EDEO was held February 23-24, 1976 in Memphis where it was reported that 92 out of 93 domestic dioceses now have ecumenical officers, while 43 dioceses already have ecumenical commissions—a remarkable achievement. EDEO is funded in part by the Program Budget of the General Convention and in part by each diocese which participates.

The 1976 budget for EDEO, provided by the Executive Council, illustrates the rapid maturing of the organization:

For two Executive Committee meetings	\$ 6,000
Office expenses	1,000
Annual Meeting	1,000
Support for Provincial Coordinators	<u>2,000</u>
	\$10,000

All across the nation local dioceses are beginning to fund their Ecumenical Officers and Commissions as line items in the budget. From the dioceses in six provinces the total amount reported for 1975 as line items in diocesan budgets was \$27,400.

At the annual meeting of EDEO in Memphis this year, 72 dioceses were represented by 87 officers and associate officers. The cost to the several dioceses to pay the expenses of those present was in excess of twenty thousand dollars.

To mark the founding of EDEO, the following resolutions are proposed:

Resolution A-50

Resolved, the House of _____ concurring, that this 65th General Convention commends the formation of the organization, Episcopal Diocesan Ecumenical Officers (EDEO), and encourages their participation in the expansion of local and diocesan ecumenical activity.

Resolution A-51

Resolved, the House of _____ concurring, that the 65th General Convention

APPENDICES

commends those dioceses in which Diocesan Ecumenical Commissions/Committees have been established and funded, and recommends that such Commissions/Committees be established and funded in every diocese so that all might join the ecumenical network that has been created in our Church.

One of the great concerns at diocesan and local levels lies in the area of marriages across denominational lines, commonly called "mixed marriages." JCER wishes to encourage dioceses to develop guidelines to meet these pastoral situations. We call attention to such documents as the guidelines of the National Conference of Catholic Bishops, the Consultation on Church Union (COCU) guidelines on ecumenical marriage rites, and those diocesan guidelines already produced within our Church—such as those produced in West Virginia, South Carolina and Upper South Carolina. More particularly we commend for study the new document of the Anglican-Roman Catholic International Commission on Mixed Marriages, published in February 1976. We suggest the following resolution pertaining to this matter:

Resolution A-52

Resolved, the House of _____ concurring, that this 65th General Convention recommends that the Bishop and Ecumenical Commission/Committee in each diocese be encouraged to develop guidelines in regard to the conduct of marriage services in collaboration with the leaders of other church bodies.

N. THE CHALLENGE AND PERPLEXITIES OF "CROSS-ORDINATION"

A proposal was introduced at the 1973 General Convention at Louisville to adopt a canon which would authorize the re-introduction of the practice of "cross ordination" previously permitted by what was once Canon 39. This canon provided that under certain circumstances a minister in good standing in another Christian body might receive episcopal ordination by a bishop of this Church without relinquishing or renouncing his ministerial status in the church of his original ordination.

The new proposed canon was introduced by the Bishop of Southwestern Virginia and received support from other bishops, notably those in jurisdictions with widely scattered communities, each with small numbers of Episcopalians, who by this arrangement might receive sacramental ministrations by episcopally ordained priests who would combine these responsibilities with those of a minister in a non-Episcopal congregation or congregations. The JCER considered this proposal, which had been referred to it by the Louisville Convention. Reporting at the Oaxtepec meeting of the House of Bishops in 1974 the following statement was issued:

"The Joint Commission on Ecumenical Relations has received from a group of Bishops of our Church a proposed canon to authorize the ordination of non-episcopally ordained ministers of another church body without requiring that said minister abandon his other ministerial commitment.

"Our consideration of this proposed canon has raised many questions among us as to the wise and appropriate route to pursue toward Christian reunion, the nature and meaning of ministry and priesthood, the responsibility and significance of a church body in performing an act of ordination, the several possible meanings of ordination, and other issues fundamental to our task as a Commission.

"At best we would regard this proposal as only a way of providing for a local and interim resolution of one of the difficult problems facing the churches today. We would not endorse such a canon at this point as establishing a precedent in the more far-reaching negotiations for Christian reunion. We do believe, however, that such a canon might give impetus and provide useful ways to experiment on a local level in the search for reunion. In the providence of

God such local efforts might lead to fuller and more widely accepted achievements in this ecumenical endeavor.

"We are convinced that this proposal requires that we permit a reciprocal act of recognition of our priests by other church bodies under similar circumstances and with similar regulations to those set forth in this canon. We would ask what present constitutional and canonical provisions need amendment or repeal to allow such reciprocal action to take place without the risk of ecclesiastical discipline.

"Since we believe this canon has been carefully drawn and raises important and fundamental issues which deserve attention as we move forward in ecumenical relations, we are united in requesting that substantial time be set aside for the discussion of it."

The discussion of the proposed canon at Oaxtepec by the House of Bishops was inconclusive and the House referred the matter to the Commission on the Church in Small Communities, chaired by the Rt. Rev. William Davidson, Bishop of Western Kansas. JCER calls attention to its Statement above and urges interested parties to introduce the matter again at the 65th General Convention for discussion and possible action on the issues it raises.

O. ECUMENICITY AND WOMEN'S ORDINATION TO THE PRIESTHOOD

The Joint Commission has discussed and explored with representatives of several other churches the possible ecumenical impact of the proposed ordination of women to the priesthood and episcopate in the Episcopal Church. We must report a variety of conflicting speculations about what the results would be for our ecumenical relations if the Episcopal Church took this step, and we do not feel able to forecast exactly what the result would be.

In Orthodox relations, ordination of women to the priesthood and episcopate would clearly be an additional obstacle to unity efforts. Although contacts and conversations would not terminate, there might well be a need for a major reassessment in the goals of dialogue.

In Anglican-Roman Catholic relations it is evident that Roman Catholic opinion can be found on both sides of the question, although Roman Catholic practice is not likely to change quickly. Should the Episcopal Church authorize the ordination of women, this difference in ordination practice would necessarily be a subject for discussion and interpretation, along with the more central issues of authority which are now under consideration.

In relation with non-Episcopal Churches, our failure to admit women to these orders is at present an obstacle to unity.

In the role of the church as a *sign of God's will* for human unity outside its fellowship, it appears that, in the USA, the subject is widely seen in the context of the pursuit of equality for men and women in daily life.

In each of these areas, the task of the Episcopal Church must be to consider the question in an earnest search for God's will, and to seek to explain its decision in terms understandable to the various parties concerned.

The issues underlying the proposal to ordain women are, we believe, matters which should be of concern to all parts of the universal church. It seems to us obvious, however, that there is no reasonable hope in the foreseeable future for the convening of an Ecumenical Council in which the churches might face this question collectively. The JCER believes that the Episcopal Church must make its decision, as the Lambeth Conference of 1968 anticipated, as a province of the Anglican Communion and on the basis of a widely shared conviction about the meaning and significance of scripture, tradition, and theological reflection. While the Episcopal Church attempts to discern God's will on this matter, our Commission would express the earnest hope that this Church may do so without the sacrifice of its

APPENDICES

internal integrity and unity, which are essential to its ecumenical task.

During 1975-76, JCER has held or will hold formal conversations on this issue with the Roman Catholic Church, Eastern Orthodoxy, the Consultation on Church Union, the Philippine Independent Church, and the Polish National Catholic Church.

P. FINANCING THE COMING TRIENNIUM

During the coming triennium the JCER or its proposed successor, the Standing Commission on Ecumenical Relations, believes it is vital for this Church to continue in active dialogue with other Christian bodies across a broad inter-church front. This task can only be accomplished if sufficient funding is provided by action of the 65th General Convention to make possible the maintenance of a two member ecumenical staff at the Church Center and appropriate financial resources through the General Church Program Budget for our ecumenical commitments.

The Commission itself will require funding, based upon our experience of the past triennium (see Annex VII). And toward this end we propose the following for 1977 through 1979:

Plenary meetings of the JCER (four to be held)		\$20,000
Executive Committee meetings (including annual consultations with the Anglican Church of Canada, the exchange of reference materials and reports)		10,000
Council on Eastern Churches:		
Consultations in the USA	\$4,000	
Visitations in USA	1,000	
Pan-Anglican and Pan-Orthodox abroad	<u>5,000</u>	10,000
Committee on Relations with the Roman Catholic Church		10,000
Committee on Unity Consultations (COCU)		10,000
Committee on Lutheran-Episcopal Dialogue		5,000
Committee on Pentecostals and Conservative Evangelicals		1,500
Committee on Wider Episcopal Fellowship		2,000
Committee on Councils of Churches		1,500
Committee on Regional & Local Ecumenism including EDEO		6,000
Special Ecumenical Conference (see item D)		<u>10,000</u>
Total		\$86,000

Estimates for the expenses of the JCER plenary meetings, the work of its Executive Committee and the nine sub-committees which carry on dialogues with other church bodies in a variety of ways are based on the actual expenses incurred during the 1974-76 triennium, slightly increased to meet rising costs and, in some cases, intensified activity. An additional item is included to cover some of the costs attendant to the special national Ecumenical Conference proposed in Resolution A-35. We propose the following resolution:

Resolution A-53

Resolved, the House of _____ concurring, that the 65th General Convention appropriates for the work of the Joint/Standing Commission on Ecumenical Relations the sum of \$86,000 to cover the expenses of its work during the 1977-1979 triennium.

Q. THE 1974-1976 MEMBERSHIP OF THE JOINT COMMISSION ON ECUMENICAL RELATIONS OF THE EPISCOPAL CHURCH IN THE U.S.A.

Bishops

The Rt. Rev. John H. Burt, *Chairman*
The Rt. Rev. John M. Krumm
The Rev. David B. Reed
The Rt. Rev. Donald J. Parsons
The Rt. Rev. Jonathan G. Sherman
The Rt. Rev. Arthur A. Vogel

The Rt. Rev. John T. Walker
The Rt. Rev. William G. Weinbauer

Presbyters

The Rev. J. Ogden Hoffman
The Rev. Canon William A. Johnson
The Rev. John H. Rodgers, Jr.
The Very Rev. Elton O. Smith, Jr., *Vice-chairman*
The Very Rev. C. Allen Spicer, Jr., *Assistant Secretary*
The Rev. Walter H. Taylor
The Rev. Robert E. Terwilliger (resigned 12/75)
The Rev. Warner R. Traynham

Lay Persons

Dr. Paul B. Anderson, *Treasurer*
Dr. Harold J. Berman
Mrs. John S. Jackson, Jr.
Mr. David Johnson
Dr. Charles Lawrence
Mrs. Robert M. Steptoe
Mrs. Alex Drapes
Mr. Jose Ramiro Chavez

Assisting Staff

Dr. Peter Day, Ecumenical Officer Episcopal Church
The Rev. William A. Norgren, Ass't Ecumenical Officer

Consultants

The Rev. James W. Kennedy, *Secretary*
The Rt. Rev. Edmond Lee Browning
The Rev. Charles H. Long, Jr.
The Rev. John H. Bonner, Jr.
The Ven. E.S. Light

ANNEX I

Guidelines for Interim Eucharistic Fellowship

(adopted by the House of Bishops, Oaxtepec, Mexico, October 1974)

Whereas, A responsible consequence of our Church's commitment to the Unity of Christ's Church requires experience in eucharistic fellowship with others who seek this same unity with us, and

Whereas, The churches participating in the Consultation on Church Union have recommended a program for local eucharistic celebration involving churches whose common commitment provides a community base for that program, known as "Interim Eucharistic Fellowship" and

Whereas, The Joint Commission on Ecumenical Relations has prepared suggested guidelines to assist Episcopal congregations in a responsible participation in Interim Eucharist Fellowship,

Therefore be it resolved, That the House of Bishops commend to the several dioceses of this Church participation in local expressions of Interim Eucharistic Fellowship in accordance with the guidelines proposed by the Joint Commission on Ecumenical Relations as follows:

1. Participation by any Episcopal congregation must be authorized by the Bishop after he has determined that the program conforms to the "Guidelines for Interim Eucharistic Fellowship."
2. The COCU liturgy, approved by the General Convention, will be used for the Eucharist.
3. The elements ordained by Christ shall be used for the Holy Communion and provision will be made for the reverent disposal of that which remains after the

APPENDICES

Communion.

4. An Episcopal priest will be involved as a con-celebrant at the Holy Table at each of the Eucharists.

5. A program involving an agreed upon number of eucharists within a specific period should involve the congregations of the participating churches. These should be preceded by appropriate gatherings for joint study and worship.

6. An evaluation of the program approved initially by the Bishop be made with the Bishop involved, or one he has designated, before Interim Eucharistic Fellowship extends beyond the plan initially approved by the Bishop.

ANNEX II

Toward the Mutual Recognition of Members: An Affirmation

(A proposal from the Consultation on Church Union)

A Preamble

We believe that the document, "Toward the Mutual Recognition of Members: An Affirmation" is a promising way of quickening the sense of responsibility among our several churches for all other baptized persons and for the ecclesial bodies in which they live and by which they express their discipleship and obedience to Christ and respond to his summons to witness and mission. Our common baptism by water and in the name of the Father and of the Son and of the Holy Spirit establishes an imperative for ecumenical concern. If beyond all denominational bodies and divisions we are summoned to live in a genuine fellowship with all who share membership in the body of Christ, this gives importance to all our ecumenical activities. By such activities we seek to make manifest the truth of our common membership in Christ which is so often obscured by our narrow denominational loyalties.

The Joint Commission on Ecumenical Relations of the Episcopal Church.
January 1975.

Toward the Mutual Recognition of Members: An Affirmation

As witness to the faith that animates our participation in the consultation on Church Union, we, the Episcopal Church in the United States of America, confess that all who are baptized into Christ are members of His universal Church and belong to and share in His ministry through the People of the One God, Father, Son, and Holy Spirit.¹

At this time, when we are living our way toward church union, we affirm that membership in a particular church is membership in the whole People of God. As a participating church in the Consultation we intend to work toward removing any impediments in our life which prevent us from receiving into full membership all members so recognized.

In the divided state of our churches the word "membership" is used to refer to enrollment in a particular church.² Affirming our oneness in baptism does not abolish membership in a particular church and substitute a common membership in all particular churches, nor does it mean plural simultaneous membership in several, nor does it refer merely to the practice of transferring membership from one particular church to another.

Therefore, we covenant with the other participating churches in the Consultation on Church Union to do everything possible³ to hasten the day when, together with other churches to whom through the Spirit's leading we may yet be joined, we all shall be one in a visible fellowship truly catholic, truly evangelical and truly reformed.

(The Joint Commission on Ecumenical Relations, in recommending the Affirmation above to the 1976 General Convention for endorsement, appends the three following footnotes)

1. Since this Affirmation will have to be its own context, it should state its concepts clearly, explicitly and completely. Thus, baptism should be stated as with water in the name of the Father, Son, and Holy Spirit.

2. While welcoming and endorsing the COCU "Toward a Mutual Recognition of Members: An Affirmation" as an expression of the historic position of this Church that "the Church is the Body of which Jesus Christ is the Head and all baptized persons are the members," the Joint Commission on Ecumenical Relations wishes to call attention to the first sentence of the third paragraph of the Affirmation which acknowledges that the word "membership" often means primarily enrollment in a particular church or congregation. In the divided and separated state of our churches, we believe, however, that each of the differing ecclesial traditions provides a distinctive kind of nurturing and shaping of the spiritual life of those who share in the tradition and that such membership, therefore, is a relationship far more pervasive and internal than the mere enrollment of a name on a roster of church members. What is more, we believe some of these ecclesial bodies have preserved important elements in the Christian experience which need to be identified and taken up into the life of a united Church. In our opinion a more widespread and frank discussion of and living with these distinctive elements in our several traditions needs to take place before we can make wise and appropriate decisions about the character of a united Church.

3. We understand this sentence as a promise to do everything that accords with Scripture and Tradition (as defined in previous COCU statements) to arrive at the goal of union.

ANNEX III

Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican-Roman Catholic International Commission

Preface

At Windsor, in 1971, the Anglican-Roman Catholic International Commission was able to achieve an Agreed Statement on Eucharistic Doctrine. In accordance with the programme adopted at Venice in 1970, we have now, at our meeting in Canterbury in 1973, turned our attention to the doctrine of Ministry, specifically to our understanding of the Ordained Ministry and its place in the life of the Church. The present document is the result of the work of this officially appointed Commission and is offered to our authorities for their consideration. At this stage it remains an agreed statement of the Commission and no more.

We acknowledge with gratitude our debt to the many studies and discussions which have treated the same material. While respecting the different forms that Ministry has taken in other traditions, we hope that the clarification of our understanding expressed in the statement will be of service to them also.

We have submitted the statement, therefore, to our authorities and, with their authorization, we publish it as a document of the Commission with a view to its discussion. Even though there may be differences of emphasis within our two traditions, yet we believe that in what we have said here both Anglican and Roman Catholic will recognize their own faith.

H.R. McAdoo, Bishop of Ossory
Alan C. Clark, Bishop of Elmham

APPENDICES

The Statement

Introduction

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

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

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

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

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

1. Cf. *An Agreed Statement on Eucharistic Doctrine*, para. 1, which similarly speaks of a consensus reached with regard to the Eucharist.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of this kind is part of God's design for his people. Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (e.g. Mark 10.43-5; Acts 20.28; 1 Tim. 4.12-16; 1 Pet. 5.1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that 'bishops' and 'presbyters' were appointed everywhere in the primitive period. The terms 'bishop' and 'presbyter' could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

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

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

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

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

APPENDICES

God's concern is not only for the welfare of the Church but also for the whole of creation, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf. Acts 6.4).

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

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

13. The priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood. Despite the fact that in the New Testament ministers are never called 'priests' (*hierais*),² Christians came to see the priestly role of Christ, reflected in these ministers and used priestly terms in describing them. Because the eucharist is the memorial of the sacrifice of Christ, the action of the presiding minister in reciting again the words of Christ at the Last Supper and distributing to the assembly the holy gifts is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice. So our two traditions commonly use priestly terms in speaking about the ordained ministry. Such language does not imply any negation of the once-for-all sacrifice of Christ by any addition or repetition. There is in the eucharist a memorial (anamnesis)³ of the totality of God's reconciling action in Christ, who through his minister presides at the Lord's Supper and gives himself sacramentally. So it is because the eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration; for, in the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Not only do they share through baptism in the priesthood of the people of God, but they are—particularly in presiding at the eucharist—representative of the whole Church in the fulfillment of its priestly vocation of self-offering to God as a living sacrifice (Rom. 12.1). Nevertheless, their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be 'a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of him who called (them) out of darkness into his marvellous light' (I Pet. 2.9, RSV).

2. In the English language the word 'priest' is used to translate two distinct Greek words, *hierous* which belongs to the cultic order and *presbyteros* which designates an elder in the community.

3. Cf. *An Agreed Statement on Eucharistic Doctrine*, para. 5.

Vocation and Ordination

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

15. In this sacramental act,⁴ the gift of God is bestowed upon the ministers with the promise of divine grace for their work and for their sanctification; the ministry of Christ is presented to them as a model for their own; and the Spirit seals those whom he has chosen and consecrated. Just as Christ has united the Church inseparably with himself, and as God calls all the faithful to lifelong discipleship, so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches.

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

Conclusion

17. We are fully aware of the issues raised by the judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communions regarding the nature of the Church and of the Ordained Ministry, as represented in our Statement, has, we consider, put these issues in a new context. Agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the

4. Anglican use of the word 'sacrament' with reference to ordination is limited by the distinction drawn in the Thirty-nine Articles (Article 25) between the two 'sacraments of the Gospel' and the 'five commonly called sacraments'. Article 25 does not deny these latter the name 'sacrament', but differentiates between them and the 'two sacraments ordained by Christ' described in the Catechism as 'necessary to salvation' for all men.

APPENDICES

question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.

ANNEX IV

Statement on the Ordination of Women

(From the Anglican-Roman Catholic Consultation in Erlanger, Kentucky, October 21-24, 1975)

1. State of the Question

Since 1969 the Anglican-Roman Catholic Consultation has consistently affirmed that its goal is to help the two churches to arrive at full communion and organic unity.¹ Recently the question of ordination of women to the priesthood and episcopate has become an increasingly pressing issue in our churches, but the state of the question is not the same in both.

The General Convention of the Episcopal Church is expected to consider the question at its meeting in September, 1976; meanwhile the leadership of the Roman Catholic Church has recently reaffirmed its position that only men are to be ordained to the priesthood.

If a divergence on this subject eventuates in official action, it will introduce an important new element into officially appointed dialogues, as well as into conversations and covenants at many other levels. However, the members of ARC are convinced that this difference would not lead to ARC's termination or to the abandonment of its declared goal. The reasons for this conviction will be dealt with more fully in later paragraphs.

2. Development of Tradition

A special consultation of scholars on this question, convoked in June 1975 by appropriate authorities of our two churches, reported as follows:

In considering the relation of the question of the ordination of women to the authority of the church's Tradition, the following considerations must be kept in mind.

(1) There is what may be called an "essential Tradition" which, as witnessed in the Scriptures, the ecumenical creeds, the church's liturgical tradition, and its proclamation and teaching, constitutes the basic identity of the Christian community. This Tradition has as its fundamental content the relation of human beings to the God and Father of Jesus Christ in the Holy Spirit.

(2) This Tradition is variously elaborated and interpreted in dogma and doctrinal tradition, according as inquiry and change within the church, or confrontation with intellectual, social, or political movements in the world require the church to move towards a deeper self-understanding through explication of the Tradition which constitutes its identity. It thus faces, from time to time, novel issues, which demand that on the basis of its given self-understanding, it explain itself in new ways for the sake of fidelity to the Gospel.

(3) In the current situation, the question of the ordination of women has raised issues which cannot be answered adequately by the mere citing of

1. "ARC VII Statement," adopted at the seventh meeting, December 8-11, Boynton Beach, Florida. Published 1972 in ARC/DOC I, pp. 9-20, United States Catholic Conference, 1312 Massachusetts Avenue, Washington, D.C. 20005.

traditional practices or beliefs. Current discussion of the issue has shown that traditional reasons for refusing the ordination of women are not universally acceptable. It has further shown that problems relating to the doctrine of God, of the Incarnation, and Redemption are at least indirectly involved in its solution, so that any decision, whether for or against the ordination of women, will in fact require the church to explain or develop its essential Tradition in an unprecedented way. The church, therefore, faces an issue which demands of it a new effort at self-understanding in regard to certain elements of its Gospel.

(4) Such an effort involves a two-fold process: first, the theological exploration of the Tradition and of the new question in its bearing on the data of Christian revelation; second, an official decision by constituted authority in the church which encompasses the doctrinal and practical aspects of the issue. In the divided state of the Christian churches, separate processes will be gone through by the different bodies.

(5) The theological exploration mentioned above has been undertaken by both Roman Catholic and Anglican theologians. Official pronouncements give no indication of any expectation of change in the present position of the Roman Catholic Church on this issue in the immediate future. At this meeting, a number of the Roman Catholic participants felt that the implications of this matter had not been explored sufficiently to offer a final decision. On the other hand, the question of the ordination of women is expected to be proposed for action at the General Convention of the Episcopal Church in 1976. Anglican participants felt that the discussion in the Episcopal Church in the United States had reached a stage where decision was becoming possible.²

3. Understandings Already Shared

The process outlined in the fourth paragraph of the above statement is now going on in both churches and consequently is of concern to ARC. We have given careful consideration to several papers subsequently written by the scholars who were called to the special consultation. ARC's contribution is not to propose what either church should do, but to place the question within the context of agreed statements already issued by ARC and ARCIC—the national and international commissions of the Anglican and Roman Catholic Churches—notably the *Windsor Agreed Statement on Eucharistic Doctrine*³ and the *Canterbury Statement on Ministry and Ordination*.⁴

These statements are a strong indication that, though disagreement exists on the answer, the question is based on a common understanding of the issues involved and the meaning of terms common to both churches. We are talking about the same Eucharist and the same three-fold ministry; we share the same fundamental sources of doctrine in Scripture and Tradition. Both churches make use of the insights of theological research, incorporating the contributions of anthropology, psychology, history and other aspects of culture to arrive at authoritative decisions.⁵

4. Women in Ministry

A concept of the inferiority and subject status of women is reflected in both the Old Testament and the New. However, the fundamental equality of men and

2. ARC Special Consultation on Ordination of Women, Mercy Center, Cincinnati, Ohio, June 22-25, 1975.

3. ARC/DOC, pp. 47-50.

4. To be published in ARC/DOC III.

5. Cf "Doctrinal Agreement and Christian Unity: Methodological Considerations," ARC eleventh meeting, published in ARC/DOC II, pp. 49-53, U.S.C.C.

APPENDICES

women is indicated in a number of key biblical passages⁶ and has been developed in the teaching of the church. The expression of this equality in the roles assumed by men and women in society is a matter of cultural development and change. The church must measure this development in relation to grace—our new creation in Christ—and to the ultimate fulfillment of his victory over sin and death.

In addition to Christian witness within the family, women have long been engaged in teaching, nursing, social work, missionary service, and care for the young, the aged and the infirm. Although the diaconate has been opened to women in the Episcopal Church, the role of presiding at the Eucharist has not been opened to women in the practice of either church. Yet women are now serving as Christ's ministers in many new ways: for example, ministries of peace, social justice, theological education, and formal pastoral care of special groups, including leadership in hospital, campus and prison chaplaincies. Women now play an increasing part in the Liturgy as lectors and auxiliary ministers of Holy Communion. Today they stand on a level of equality with men in exercising the ministry of all baptized persons in the public forum.

5. Issues To Be Faced

The New Testament records that Jesus chose only males to be apostles, and this has been cited as a model. Moreover, the fact that the church has continued to ordain only males to the priesthood is a weighty precedent. However, one must explore the reasons for this practice to determine whether it holds for all time or is capable of change when cultural evolution presents new possibilities for witness to the Gospel.

Both our churches agree that no individual has an inherent right to be ordained priest. Nevertheless, the exclusion *a priori* of a large class of persons from this ministry must be justified by cogent arguments, since women are now widely recognized as capable of exercising leadership in many roles once regarded as appropriate only to men. If the churches are to change their age-long practice, however, the claim that there is no strong reason against the ordination of women must be reinforced by strong arguments for it, since the desirability of change does not automatically follow from acceptance of its possibility. In any case, whether a change is advocated or a tradition affirmed, adequate theological reflection is necessary on the part of all concerned, because a decision of either sort would involve a response to a question never before raised in this way. The depth of the issue is indicated in the third paragraph of the above report of the June, 1975 consultation.

The question of ordination of women presents problems within both the Roman Catholic and the Anglican communions; so also do the Marian dogmas. Both of these issues are relevant to a deep concern for womanhood in the life of the world and the economy of salvation. In both our churches there is a growing realization that women should have a more effective voice in all areas of church life, befitting their dignity as human persons made in the image and likeness of God.

6. Diversity in Unity?

A difference in practice between our churches on ordination of women would

6. Genesis 1:27-28 (cf 5:1, 2, placed by an ancient editor after the fall). Judges 4:4; 2 Kings 22:14; Nehemiah 6:14 (judges and prophetesses). Joel 2:28-29 (cf Acts 2:17-18). Mark 12:18-25 (sexes in the resurrection); Luke 8:1-3 (companions of Jesus); 10:40-42 (woman as disciple); Acts 1:12-14 (awaiting Pentecost with the eleven); 9:36, 16:14, 40; 17:4, 12, 32 (leaders in local churches); 18:1-26 (Priscilla as theologian); 21:8 (daughters of Philip).

Romans 16:1-16 (Phoebe the deacon, various women workers in the Gospel); 1 Corinthians 7:1-16 (marital mutuality); 11:2-12 (though men are accounted superior, women pray and prophesy in Church); Galatians 3:26-29 (In Christ "neither male nor female"); Philippians 4:2 (women who "have labored with me in the Gospel along with Clement. . .").

inevitably raise the question of its effect upon the goal of full communion and organic unity. If this goal is thought of as requiring uniformity in doctrine and discipline concerning candidates for ordination, the problem would indeed be a serious one. However, there is a development in theological thought about Church unity toward accepting diversity as a gift of the Holy Spirit who endows churches as well as individuals with varied gifts.⁷ Theologians of both churches are writing on Church "typology" in terms which suggest that we might accept and even cherish "varieties of service" (I Cor. 12:5) among churches—differences appropriate to the characteristic theological method, liturgical expression, spiritual and devotional tradition, and canonical discipline of each. These differences have relationship to the cultural situation, psychological outlook, intellectual method, and forms of social organization of different communities.

The ecumenical task is to inquire whether one church can fully recognize another in the midst of differences; whether both can discern a substantial unity in faithfulness to the Gospel amid varied expressions and understandings of the single Mystery, the single Faith, the single Christ. Particular controverted issues of church life may represent different ways of manifesting God's grace, as the Spirit has guided us. Even the things we do not agree with in each other's traditions may have something to teach us about God's will for his people. We proceed in the faith and hope that the Spirit is leading us into unity.

7. Discerning, Deciding, Doing

There is a particular urgency for mutual consultation before important decisions are taken by either of the two churches which already share so much in common and which intend to persevere in seeking together that unity for which Christ prayed. This process of mutual consultation, however, must not interfere with the interacting roles of prophecy and authority within either church. The entire body of the faithful is in Baptism anointed with the Spirit, and this one same Spirit, distributing diverse gifts at will, at times manifests itself to the entire body through the prophetic witness of a few, for the sake of the whole. It is the proper role of authority in the Church to encourage and promote discernment of such witness, thus fostering an authentic development while at the same time maintaining the integrity of a normative Christian life and tradition.

"Speaking the truth in love" is the way in which the Church will best prepare and strengthen itself to carry out the mission God has given it. We have tried to express that mission in the concluding paragraphs of our statement on *The Purpose of the Church*.⁸

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

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

7. "Doctrinal agreement," p. 52.

8. ARC XV Statement, made public on October 31, 1975. To be published in ARC/DOC III

APPENDICES

ANNEX V

Statement on the Ordination of Women

(from the Anglican-Orthodox Consultation, New York City, Jan. 22-24, 1976)

Continuing a long sequence of Orthodox-Anglican contacts, theological consultations, and conferences aimed at increasing mutual Christian understanding, love, and unity, representatives of the Anglican and Orthodox churches met in New York City on January 22-24, 1976. At the initiative of its Anglican members, the Consultation met this time to study together how the proposed admission of women to the priesthood and episcopate of the Episcopal Church would affect our present relationship and further progress towards good will and unity—"so that the world might believe."

We have considered this question in the light of the Holy Scriptures and in the context of our respective traditions. We have also considered the unending challenges of a changing world in which the church is planted by her Head, "author of our salvation, our Lord Jesus Christ." We all recognize the need for Christ's Church to respond to challenges brought by changing cultural, social, and political situations.

We have considered the effect of divine grace, particularly the baptismal and eucharistic grace, upon the redeemed "pleroma" of the Church, of both sexes, of all races and all stations in life, which incorporates us into the mystical body of Christ, who "in union with him are being built together . . . into a house where God lives through his Spirit."

We have considered and fully agreed that the "high calling" of a Christian is—far above both priesthood and layhood—to sainthood. To that—Lord be praised!— we are all called, both men and women, that we may "go in and rest with God" in our heavenly destination, the Heavenly Jerusalem.

After a wide range of study, reading of papers and friendly but earnest discussions, we have arrived at conclusions which are not unanimous or identical in everything. We have resolved to offer separate statements on the question of ordaining women according to each of our perspectives.

The Orthodox members of the Consultation consider that, among the principal reasons against the ordination of women the following are especially important:

1) God created mankind as "Male and female," establishing a diversity of functions and gifts; these functions and gifts are complementary but not all are interchangeable: the clear understanding of womanhood in Scripture and Tradition excludes headship in the Church or family and hence the priesthood as well. Christians are called upon to oppose those current trends which tend to make men and women interchangeable in their roles and functions and thus lead to the dehumanization of life.

2) The biblical, conciliar, patristic and canonical evidence affirms that only men, and only some men, are eligible for the offices of bishop and priest. This scriptural and traditional evidence—reflecting and protecting the order of creation—cannot be challenged or relativized by references to historical or social changes, unless one rejects the very idea of God's Revelation in Christ once for all, transmitted to us by His Apostles and by the Church.

3) A careful study of the texts of the Bible and the witness of Tradition gives us a sufficiently clear understanding of the particular character and vocation of women. The Orthodox Church recognizes a woman, the Holy Virgin Mary, as the human being closest to God. It is clear, therefore, that there cannot be any question about any inferiority of women in the eyes of God. The importance of recognizing the role of women in the life of the Church can and must be discussed and studied among Christians in order to eliminate manifest injustices wherever they are

present.

4) Our discussions concerning the ordination of women have disclosed basic differences between Orthodox and Anglicans in the understanding of Scripture and Tradition and their significance for the Church. It is evident that if the Anglican communion takes the decisive action of admitting women to the priesthood and the episcopate the issue will involve not only a point of church discipline, but the basis of the Christian faith as expressed in the Church's ministries. It will obviously have a decisively negative effect on the issue of the recognition of Anglican Orders and on the future of Anglican-Orthodox dialogue in general and will call for a major reassessment of the quality and goals of dialogue between the two bodies.

The Anglican members of the Consultation consider that:

1) The Episcopal Church should acknowledge both a duty and a desire to express its unity with the Orthodox Church. More than once the Lambeth Conference has affirmed the duty and desire of the bishops to seek Christian unity, perhaps most notably in the "Appeal to All Christian People" of 1920. This was specifically reaffirmed at Lambeth 1968 in a resolution on dialogue with the Orthodox Church. Ever since its establishment of the Russo-Greek committee in 1862, the General Convention of the Episcopal Church has sought unity with the Eastern Orthodox Church. We are therefore concerned for maintaining the historic relationships between our two churches and would regret any weakening of them or slackening of the pace toward mutual understanding.

2) As new questions are posed by developments in the world, we can neither ignore them nor allow the world to dictate the answers. The question of ordaining women to the priesthood and episcopate is raised not only by movements in society but also by women and men within the Church.

3) To reply to this question in a responsible Christian fashion required both a willingness to be led into a new perception of the truth and fidelity to the basic tradition of the faith.

4) We share with the Orthodox the belief that there can be no question of the inferiority of women in the eyes of God. The problem arises in the question as to whether withholding from women the sacrament of ordination to the priesthood and episcopate violates the common status of all Christians as imparted in Holy Baptism. The Orthodox clearly say no to this question and some Anglicans agree with them; others see a contradiction.

5) As we considered the question of the ordination of women, we discovered with our Orthodox colleagues, that balancing continuity of tradition with explication of tradition is a difficult and delicate process. We all agreed that this problem demands special consideration in our ongoing discussions.

* * * * *

We all direct our prayers to Almighty God, in the Name of Jesus our Saviour, that he lead all his people "into the knowledge of truth" and the promised life eternal.

The Very Rev. Florian Galdau
The Very Rev. Radovan Milkovich
The Very Rev. Paul W.S. Schneirla
Dr. George E. Babis
Prof. John H. Erickson
Dr. Robert Haddad
Dr. Serge Verkhovskoi
The Rt. Rev. Donald J. Parsons
The Rt. Rev. Jonathan G. Sherman
The Rev. Winston F. Crum
The Very Rev. Robert H. Greenfield
The Rev. William A. Norgren
The Rev. Richard A. Norris, Jr.
The Rev. David A. Scott
Dr. Paul B. Anderson
Dr. Peter Day

APPENDICES

ANNEX VI

THE MAR THOMA SYRIAN CHURCH OF MALABAR

Introduction

1. More than two million Christians in South India, out of a total Christian population of 3,600,000, are of the Syrian tradition. Roughly one million of these, who formerly worshipped in Syriac, belong to the Church of Rome: another million adhere to the Syrian Orthodox (Jacobite) Church. These recognize the spiritual supremacy of the Jacobite Patriarch of Antioch but are effectually independent. The small Mar Thoma Church of 300,000 members is also of this tradition, and like it is a member of the World Council of Churches. It is not linked with other Lesser Eastern Churches.

History

2. Claiming foundation by St. Thomas in 52 A.D., the Indian Church for many centuries recognized the supremacy of the Nestorian Patriarch of Babylon. Early in the seventeenth century, under pressure from Portuguese colonists, they accepted the Roman hierarchy and doctrines; but some took a later opportunity (c. 1663) to adhere again to an Eastern Patriarch, viz., the Jacobite Patriarch of Antioch. During the nineteenth century a minority, influenced by the work of the Church Missionary Society, became Anglican and subsequently formed part of the Church of South India. But C.M.S. influence on the Syrian Orthodox (Jacobites) did not last, and various reform movements concerned with the rights of Antioch over the Indian Church caused a lawsuit. A small group seeking both reform and autonomy claimed to be the original Church of St. Thomas (Mar Thoma) and that the Jacobites had changed the apostolic faith of the Indian Church. In a "Call to the Churches of Christ in India" in 1952 they acknowledge owing their "independent and separate existence to . . . a reformation which took place . . . because of its contact with C.M.S. missionaries . . . We rejoice in having established occasional inter-communion with the Anglican Church in India."

Doctrine and Order

3. The Constitution of the Mar Thoma Church states in its Declaration of Faith:

- (a) that it believes itself to be a "part of the One, Holy, Catholic and Apostolic Church" as founded by one of our Lord's apostles;
- (b) its belief in Jesus Christ, God incarnate, and in the Triune God;
- (c) its acceptance of the Old and New Testaments, the Nicene Creed, and the three-fold ministry of deacon, presbyter and bishop, and the rites of holy baptism and holy Qurbana (eucharist);
- (d) its acceptance of the goals of spiritual nurture, holding fast to revealed doctrine and the ministry of Word and Sacraments, and "to make disciples of all nations by preaching the gospel throughout the world and baptising them in the name of the Triune God."

A further doctrinal statement was issued in 1952 in connection with the formation of the Church of North India. The five basic points were the authority of scripture, the historic episcopate with the dominical sacraments, the Nicene Creed as expressing the essential Christian faith, the Church of Christ's Body carrying on his work towards the coming of the Kingdom of God, and the indigenous Eastern forms of worship.

4. In 1973 the Faith and Order Advisory Group of the Board for Mission and Unity of the Church of England, examined the doctrinal material collected from the Mar Thoma Church, and noted "that their statement of understanding of the Nicene Creed had removed all suspicion of lingering Nestorianism," and that for the

Church of England to take further action towards this Church "would have no implications for relations with either Chalcedonian or non-Chalcedonian Orthodox." In effect, the Episcopal Church is now being asked (together with similar requests to the rest of the Anglican Communion) to take up the relationship which had existed between the Mar Thoma Church and the Church of India, Pakistan, Burma and Ceylon before the formation of the Church of North India.

5. At the same time the Anglican Consultative Council, meeting in Dublin, had received letters from the Mar Thoma Metropolitan asking that a firmer and clearer relationship be established with other parts of the Anglican Communion. Accordingly it was resolved at Dublin that:

"The Council encourages Churches of the Anglican Communion to enter into the same kind of relationship with the Mar Thoma Syrian Church as that which most of them already enjoy with the Old Catholic and other Churches in terms of the Bonn Agreement." (Resolution 7, Partners in Mission on page 9).

6. After some initial hesitations about the non-episcopally ordained ministers of the Church of South India and a period of restricted intercommunion, the Mar Thoma Church more recently entered into full communion with that Church. Formerly a concordat existed with the CIPBC, and this concordate continues in respect of the Church of North India. Moves to establish it also with the Church of Pakistan are in progress, though the formal declaration has not yet been made. Formal full communion is also established with the Church of the Provinces of Australia, Burma, Canada, Ceylon, Central Africa, Indian Ocean, Ireland, Japan, New Zealand, Tanzania, Uganda, Rwanda, Burundi, West Africa, West Indies, The Church of England, the Anglican Church in Jerusalem, the Church in Hong Kong and the Anglican Church in Kenya. Only in East Africa, the Persian Gulf and Malaysia are there enough members to form congregations outside India, and in Malaysia an informal relationship of communion already exists and a plan of union is being studied. The matter is under consideration by various other provinces of the Anglican Communion.

ANNEX VII

Financial Report on the Joint Commission on Ecumenical Relations (for the 1974-1976 Triennium) Figures reported through February 29, 1976 only

Operations of the Joint Commission

Authorized by the 1973 General Convention

Disbursements:

Travel, meetings, publications through Feb. 29, 1976	\$54,596.48	
Anticipated expenses through Aug. 15, 1976	12,403.52	67,000.00
Anticipated balance August 15, 1976		\$00,000.00

Special Reports

a. JCER Council on Relations with Eastern Churches

Receipts

April 30, 1973 balance brought forward	\$ 3,066.89	
Refunds on Orthodox Handbook	12.50	\$ 3,079.39

Disbursements:

Orthodox projects, reference materials for JCER, postage, miscellaneous	1,620.62	
Balance as of February 29, 1976	\$ 1,458.77	

APPENDICES

- b. Interest bearing deposit at Manufacturers Hanover Trust Company, New York, Legacy from estate of the late William K. Richardson, principal received \$4,940.64, plus accumulated interest, \$3,354.79, total \$8,295.43, transmitted on Feb. 26, 1976 to St. Sergius Orthodox Theological Institute, Parish for special memorial use in new building now under construction. This fulfills the terms of the legacy and closes the account.

Paul B. Anderson

ANNEX VIII

ROSTER OF DEPUTATIONS AND DELEGATIONS TO OFFICIAL ECUMENICAL BODIES AND CONSULTATIONS FROM THE EPISCOPAL CHURCH IN THE U.S.A.

The Governing Board of the National Council of Churches of Christ

The Presiding Bishop
The Rt. Rev. Milton L. Wood, Jr.
The Rt. Rev. Matthew P. Bigliardi
The Rt. Rev. John H. Burt
The Very Rev. Elton O. Smith, Jr.
The Rev. Charles M. Vogt
The Rev. Paul M. Washington
The Rev. Winston W. Ching
Mrs. Rotha Holbert Allain
Mrs. Ruth G. Cheney
Ms. Polly Cooper
Mrs. Margaret Bush Wilson
Mr. George McGonigle
Mr. Howard Meredith
Mr. Thomas Tisdale
Dr. Peter Day

The Assembly of the World Council of Churches

The Presiding Bishop
The Rt. Rev. John T. Walker
The Rev. William George Burrill
Mrs. Harold C. Kellerman
Mrs. John S. Jackson, Jr.
Mr. John T. Fisher
Mr. David Johnson
Mr. John Kitagawa

The Consultation on Church Union (COCU)

The Presiding Bishop
The Rt. Rev. John M. Krumm
The Rt. Rev. Donald J. Parsons
The Rt. Rev. John T. Walker
The Rt. Rev. David B. Reed
The Rev. C. Fitzsimmons Allison
The Rev. Richard A. Norris, Jr.
Mrs. Cynthia Clark Wedel
Mrs. Phoebe Hoff
Dr. Peter Day

Alternates:

The Rt. Rev. John H. Burt
The Rev. Walter H. Taylor
The Rev. Oscar Worth May
The Very Rev. W. Roland Foster
The Rev. Warner R. Traynham
Mrs. Bonnie Macaulay
Mrs. John S. Jackson, Jr.
Mr. George A. Shipman
Mr. J. Stuart Cosby

The Anglican-Roman Catholic Consultation (ARC)

The Rt. Rev. Arthur A. Vogel
The Rt. Rev. William G. Weinhauer
The Rt. Rev. David B. Reed
The Rev. Warner R. Traynham
The Rev. Charles L. Winters
The Rev. J. Robert Wright
Mrs. Sherman Johnson
Dr. Peter Day
Mr. George A. Shipman, *consultant*

The Anglican Orthodox Theological Consultation (AOTC)

The Rt. Rev. Jonathan G. Sherman
The Rt. Rev. Donald J. Parsons
The Rt. Rev. Robert E. Terwilliger
The Rev. John Andrew
The Rev. Winston F. Crum
The Very Rev. Robert H. Greenfield
The Rev. James E. Griffiss
The Rev. William A. Norgren
The Rev. Richard A. Norris, Jr.
The Rev. Lloyd G. Patterson, Jr.
The Rev. David A. Scott
The Rev. J. Robert Wright
Dr. Harold J. Berman
Mr. Paul B. Anderson
Dr. Peter Day, *ex officio*

The Lutheran-Episcopal Dialogue

The Rt. Rev. William G. Weinhauer
The Rev. John H. Rodgers, Jr.
The Rev. J. Ogden Hoffman
The Rev. Reginald H. Fuller
The Rev. J.H.W. Rhys
The Rev. Louis Weil
Dr. William Masterson
Dr. Peter Day

Special Consultation with the Roman Catholic Church on Women's Ordination

The Rt. Rev. Arthur A. Vogel
The Rt. Rev. Addison Hosea
The Rt. Rev. Robert E. Terwilliger
The Rev. Richard A. Norris, Jr.
The Rev. Reginald H. Fuller
The Rev. J.H.W. Rhys
The Rev. Eugene Fairweather
The Rev. Elsa P. Walberg
Dr. Ruth Barnhouse

Intercommunion Council with the Polish National Catholic Church

The Presiding Bishop
The Rt. Rev. David B. Reed
The Rt. Rev. Lloyd E. Gressle
(alternate – the Rt. Rev. Philip A. Smith)
The Rev. Thomas G. Russell
Mr. Paul B. Anderson
(alternate – the Rev. Charles H. Long, Jr.)
Dr. Peter Day
(alternate – the Rev. William A. Norgren)

The Church Historical Society

The Church Historical Society, at its annual meeting in May, 1974, completed the legal steps required to change the name that it has borne since its foundation and under which it was incorporated in the Commonwealth of Pennsylvania. It is now to be known as "The Historical Society of the Episcopal Church." The change was made in the interest of accuracy and to remove general confusion as to the nature and scope of the Society's work.

The archives and library of the Historical Society of the Episcopal Church serve the Church as its primary agent in preserving and making accessible all official documents and papers of the General Convention and its Joint Commissions, and of the Executive Council. In addition, they contain valuable archival materials, for the most part unpublished, of many Bishops, other clergymen, and lay persons, and of voluntary associations that have given leadership and direction in the Church throughout its history.

Our archival treasures are an indispensable resource for knowledge of, and research into, the life and mission, at home and abroad, of our Church in all periods, and of this Church's place and influence in American and other societies where it has been active in evangelism.

The Society's quarterly *Historical Magazine* makes available inventories of the archives, as well as studies by competent scholars of the history of the Church and its achievements, including related subjects in the history of other Anglican Churches.

Personnel and Activities

Officers and Executive Board Members

During the triennium several changes in officers and executive board members occurred. The Rev. Massey H. Shepherd, Jr., Ph.D., resigned as President of the Society in 1974, he having served the Society for twenty years in that office. Mr. Dupuy Bateman agreed to fill the office for a year and the vice-presidential position that he vacated was filled by the Rev. Canon Charles M. Guilbert. In 1975 the Rev. Canon Charles M. Guilbert was elected President and the Very Rev. Roland Foster Vice-president. Several new Board members were elected to fill vacancies: the Very Rev. W. Roland Foster, the Rev. Canon Gerald N. McAllister, the Ven. Charles F. Rehkopf, the Rev. Massey H. Shepherd, Jr., the Rt. Rev. John M. Allin, the Rev. James P. Gundrum, and Mr. Charles Lee. Those who went off the Board during the past triennium were Mrs. J. Walker Cain, Dr. William A. Clebsch, Dr. James Frederick Hodges, the Rt. Rev. Walter H. Gray, the Rt. Rev. John E. Hines, and Dr. Clifford P. Morehouse, who had served the Society during the period of the great advance in the archival program of the Church.

Membership

The membership ranks of the Society have grown significantly in the past three years, reflecting the growing awareness of the importance of the tradition of the Church which has been given a great boost by the nation's bicentennial celebration.

Membership Analysis	1973	1974	1975
Regular Subscription Members	680	681	864
Patron and Sustaining Members	38	50	56
Institutional Members	417	462	650
Complimentary-Exchange Members	54	51	51
	<hr/>	<hr/>	<hr/>
	1,189	1,244	1,621

Historiographers

The Society joined in sponsoring the annual diocesan Historiographers Meetings. The meetings were held at the monastery of the Order of the Holy Cross, West Park, New York, in 1973; the Archives of the Episcopal Church, Austin, Texas, in 1974; and in Portland, Oregon, in 1975. The 1976 meeting is scheduled to meet in Princeton, New Jersey. The meetings, designed to promote diocesan historical programs, included the presentation of papers, the holding of workshops, and the exchange of ideas and interests among the Historiographers.

Activities

During the past triennium the renovation project in the Archives was completed. It now occupies the entire second floor of the Library building of the Seminary of the Southwest. The Seminary provides this space, air-conditioning, and adequate lighting. The Friends of the Archives has raised additional funds for renovations, shelving, and furnishings; Trinity Parish, New York City, made a grant of \$25,000; and The Church Missions Publishing Company gave \$10,000. The archival holdings of the Church are now for the first time provided with fire and theft protection. The space made available by the Seminary should be adequate for seven to ten years. A Long-Range Planning Committee has been appointed to consider the future needs of the Archives.

Historical Magazine of the Protestant Episcopal Church

In the past three years the *Historical Magazine of the Protestant Episcopal Church* has published seventy-four articles dealing with the history of our own or other Anglican Churches, many of which have brought to public notice hitherto unknown facets of our history and others of which have offered fresh interpretations. The expense and difficulty of book publication these days has made the Magazine crucially important to those who would seek to teach or learn the history of the Episcopal Church. We have had new materials on the history of both Black and Indian churchmen, of individual parishes and missions, as well as larger movements, and of the contributions of individuals, lay and clerical, which have added greatly to our knowledge. The third installment of a catalog of articles covering the years 1964-1973 was published in the December, 1974, magazine, bringing up to date this useful tool.

The quantity and quality of manuscripts submitted has continued to be good.

The bicentennial of our nation and the role played by Episcopalians is receiving full attention. A Special Bicentennial Section was begun in June, 1975, and will continue through the current year. With the assistance of the Bicentennial Committee of the Executive Council of the Episcopal Church a *Special Bicentennial Issue* was published in December, 1975, and was distributed by that committee to the entire clergy list of our Church. This grant was made possible by the "Julia A. Galaher Fund," given "for contributions toward the preservation of the republican form of government in the United States." Meanwhile a grant from the Church Missions Publishing Company of Hartford, Connecticut, has assisted in meeting the expenses of the extra space taken by the Bicentennial Section in the regular issues. We are very grateful for such assistance in this important undertaking.

The Magazine circulation is now past 1600 and fast approaching 1700—the highest number ever—and before this goes to press we will reach the "Bicentennial plateau of 1776." Since so many of our new members are institutional—church, school and public libraries—this really means that the readership has multiplied considerably. Several publications which abstract articles, and thus are consulted by scholars, are including abstracts of articles from our Magazine. Thus, the Magazine is becoming known to more and more historical scholars.

Increased costs of everything from postage to printing made it necessary to

APPENDICES

increase subscription membership dues from \$8.00 to \$10.00 annually, but this figure is still well below the subscription dues of other comparable publications. With this rate increase, the increase in membership, and the subsidy from General Convention, the Magazine has been able to meet its publication costs.

The Editor is grateful to the members of the Editorial Board of the Magazine for assistance in reading and evaluating the large number of manuscripts that come across his desk for publication and to all who have assisted in interesting more people in the Magazine—particularly the Diocesan Press and the Diocesan Historiographers.

Lawrence L. Brown, Editor

REPORT OF THE ARCHIVIST April 1973–February 1976

Archives

Staff

Full time:

Archivist – V. Nelle Bellamy, Ph.D.

Assistant to the Archivist – Elinor S. Hearn, M.A.

Part time:

Librarian – John Wheat, M.A., M.L.S. (15 hrs. a week)

Research Assistant – James Herzberg, M.A. (8 hrs. a week)

Research Assistant – Oscar Walter Roberts, M.Div. (15 hrs. a week)

Research Assistant – Stephen Hearn (15 hrs. a week)

Temporary:

2 persons (1 in summer, 1974, and 1 in fall, 1974) paid through Friends of the Archives. They cleared a storage area and disposed of duplicate periodicals and journals.

2 persons (1 in winter and spring, 1975, and 2 employed for summer, 1975), paid from Historical Society funds. They processed a part of the backlog of record shipments from the Executive Council, National Council, and General Convention.

Processing and Cataloging the Collection

The approximately 9,000 volumes in the library have received preliminary processing and 1,400 have been cataloged.

Fifty archival Record Groups have been established and cataloged. The purchase of additional shelves in 1974 provided adequate space; before then there were not enough shelves for these records. Cards for Record Groups will be placed in a public catalog with book cards.

The following records of the General Convention, the Domestic and Foreign Missionary Society and the Executive/National Council are open to researchers. The General Convention archives and the largest portion of the Foreign Committee papers of the Domestic and Foreign Missionary Society have been completed for some time. The staff has worked more recently on the general papers of the Domestic and Foreign Missionary Society, those of Japan and Hawaii and those of the Executive/National Council. (This processing was at a standstill during the latter part of 1973 and early 1974 when renovation was in progress and additional shelves were installed.)

General Convention Papers

House of Bishops Minutes 1866-1964, 14 linear feet; House of Deputies Minutes

CHURCH HISTORICAL SOCIETY

1823-1964, 12 feet; House of Bishops, Secretary 1817-1973, 6½ feet; House of Deputies, Secretary 1871-1972, 2½ Feet; Sermons 1786-1928, 4 feet; Pastoral Letters 1808-1958, 2 feet; Official Acts of Presiding Bishops 1868-1940, ½ foot; Memorials and Petitions 1853-1949, 2 feet; Joint Commissions and Committees and Boards 1789-1973, 17 feet; House of Bishops Committees 1856-1945, ½ foot; House of Deputies Committees 1859-1946, ½ foot; Miscellaneous Reports 1865-1946, ½ foot; Recorder 1858-1973, ½ foot; Registrar, Consecration, Translation and Resignation of Bishops 1795-1973, 26½ feet; Programs, Registers of Members, Rules of Order, and Related Records 1799-1958, 1½ feet; Pictures 1850-1937, 8 feet; Presiding Bishops Papers 1868-1961, 15½ feet; General Convention Journals 1784-1967, 7 feet.

Domestic and Foreign Missionary Society Papers

Minutes 1822, 1920, 15 linear feet; Board of Missions Minutes 1911-1919, 8 feet; Letter Books, Letter-press Books 1820-1911, 24 feet; Bound Letters, Foreign Committee 1848-1883, 25½ feet; Executive Committee, Correspondence Received 1821-1835, 3½ feet; Domestic and Foreign Committees, Secretary-General Agents and Treasurers Papers 1835-1885, 38 feet; General Secretary and Treasurers Papers 1885-1919, 26 feet; Treasurer/Assistant Treasurer, Department of Finance, Wills, Legacies and correspondence related, late 19th century and early 20th century, 13½ feet; General Board of Religious Education ca. 1910-1919, 1 foot; Domestic and Foreign Missionary Society Photograph File ca. 1900-1938, 26½ feet; Alaska Papers 1884-1952, 27½ feet; Constantinople Papers 1835-1850, 2 feet; Greece Papers 1828-1909, 5 feet; Haiti Papers 1855-1952, 5½ feet; Liberia Papers 1822-1952, 43 feet; Puerto Rico Papers 1870-1952, 12 feet; China Papers 1835-1951, 86½ feet; Cuba Papers 1874-1962, 7½ feet; Dominican Republic Papers 1902-1964, 3 feet; Virgin Islands and Caribbean Papers 1917-1950, 2 feet; Philippine Papers 1901 (1902-1945) 1968, 25 feet; Brazil Papers 1854-1961, 5½ feet; Hawaii Papers 1902-1952, 5½ feet; Mexico Papers 1864-1952, 11 feet; Panama (Canal Zone, Colombia and Central America) Papers 1851-1961, 3 feet; Miscellaneous Foreign Missionary Work Papers (scattered dates), 3 feet; Japan Papers 1859-1940, 50 feet.

Executive/National Council Records

(These are being processed at this time and only those that have been arranged and cataloged are included in this listing. The backlog should be completed in the Fall of 1976.)

Executive/National Council, Department of Promotion/Publications Division Photograph File, 15 linear feet; Miscellaneous Photograph Collection, 8½ feet; Chaplains Personnel Files 1923-ca. 1965 (closed), 9 feet; National Council General Files 1920-1936, 45 feet; National Council, Department of Promotion 1959-1968, 2 feet; Executive/National Council, Overseas Department 1923-1967, 4½ feet; Executive/National Council, Department of Promotion/Communications 1945-1969, 5 feet; Executive/National Council, Department of Christian Social Relations 1921-1969, 4 feet; Executive/National Council, Home Department 1931-1966, 4 feet; Executive/National Council, Home Department, Town and Country 1945-1970, 2 feet; Executive/National Council General Files 1912-1969, 2 feet; National Council, Minutes 1920-1949, 19 feet; National Council General Files 1920-1936, 45 feet; National Council, Home Department ca. 1920-ca. 1960. 5 feet.

Presiding Bishops Papers

General Files 1868-1972, 22 feet.

American Church Missionary Society Papers

Minutes 1860-1930, 1 foot.

APPENDICES

The following papers are also open to researchers:

The Rt. Rev. William Scarlett Papers received in January, 1974 are open to researchers. They consist of correspondence, papers pertaining to Committees and Commissions on which the Bishop served, miscellaneous files of information and clippings, photographs and manuscripts.

Project Test Pattern Records received in 1974 are open to researchers. These were placed here by the Rev. Loren Meade.

ACCESSIONS*

Archival – General Convention and Executive Council

152 transfer cases from The Executive Council. These included Original Minutes of the National Council 1920-1949; Journals of the General Convention 1785-1964; By-Laws of the Board of Missions and National Council 1940-1962; Actions of the National Council, Home Department 1945; Christian Social Relations 1921-1968; Home Department 1931-1968; Town and Country 1945-1970; Executive Council General Files 1912-1969; Department of Promotions/Communications 1945-1969; Mutual Responsibility Commission Papers 1965-1970; Overseas Department General Files 1923-1967; Overseas Personnel Files (additions); Presiding Bishops General Files 1868-1972; Executive/National Council Clergy Mailings and Promotion Materials 1959-1968; Executive/National Council Chaplains Files 1923-ca. 1965; National and World Mission, Ecumenical Office 1961-1971; Armed Forces 1924-1970; General Convention Special Program; Christian Social Relations; Christian Education; Communications.

Publications of the Forward Movement

- 1 carton of Letters of Consecration from the Registrar
- 3 cartons of records from Secretary-Treasurer of General Convention
- 3 cartons of correspondence, office files and papers of the General Convention, 1967-1972
- 1 carton of working papers for consecration of bishops, 1953-1973
- 10 cartons of periodicals, books, studies of the Episcopal Church and publications
- Tapes of General Convention 1970, 1973

Records of Organizations and Dioceses

- 8 cartons of Project Test Pattern from Loren Meade
- 1 carton of files of Archdeacons' Conference and Conference of Diocesan Executives from the Rt. Rev. Fred Putnam
- Small file of the Rev. Theodore Eastman as consultant to the Joint Commission on Renewal
- Small collection of correspondence on the Lovett School, Atlanta, Georgia from the Rt. Rev. Milton Wood and the Diocese of Atlanta
- 166 volumes of *The Living Church* (1880-1974) from The Living Church Foundation
- The Minute Book of the Provincial Conference of Church Workers in the Third Province
- 1 transfer case of records of the Corporation for Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York
- Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New Jersey, financial papers, additions.

*No attempt is made to list each individual item received in the archives, neither is this a complete listing. Individual items are recorded in our accessions book.

Private Papers

- Y.K. Yen Family, 1 box
- Miss Emeline Bowne (China missionary) 1 box
- Julia Chester Emory and Mary Emory Twing, 1 carton
- The Rev. Dr. Charles F. Penniman Papers, additions
- The Rt. Rev. Albert A. Chambers, 1 box
- The Rt. Rev. George Craig Stewart, 1 box
- Francis Lister Hawks Pott, additions
- The Rev. M. Samual Moore Shoemaker, 78 cartons and file drawers, ca. 1930-1963
- The Rt. Rev. William J. Boone Family, 2 boxes
- The Rt. Rev. George C. Stewart, 2 packages
- The Rev. Walter E. Bentley, 1 carton
- The Rt. Rev. Clinton S. Quin, 1901-1956, 7 boxes
- Miss Mildred Buchanan (China missionary), 1 carton
- The Rev. Felix Cirlot, 2 cartons
- The Rt. Rev. William Paul Barnds, 2 file drawers
- The Rt. Rev. William Scarlett, 11 cartons
- The Rev. William H. Moore (1837-1863) including one 18th century manuscript sermon, 1 carton
- The Rev. Kenneth E. Heim, 12 cartons
- William A. Clebsch, additions
- Kenneth Perkins, additions
- John Townsend, additions

Selected Miscellaneous Items

- The Church Journal*, volumes 1-19
- Letter of Bishop Hall of Vermont to Bishop Thomas of Wyoming, 1916
- Collection of letters and autographs of Bishops, American and British, 1820-1939
- Inventories of the Records of Dioceses of the Church of Canada
- Collection of notes on the Church in Mexico in the 1880's
- Collection of photographs of American Bishops
- Catalog of Nashotah Seminary, 1855-56
- Charter for the Corporation for the Relief of Widows and Children of the Diocese of New Jersey, 1808
- Memoir of Judge Hugh R. Jones on the House of Deputies confirmation of the nomination of the Rt. Rev. John Allin to be Presiding Bishop, 1973
- Final Report of the Instituto Teologico Episcopal/Guatemala by the Rev. David E. Bergesen
- Copy of Bishop Tuttle's Episcopal Register, 1866-1886, when he was Missionary Bishop of Montana
- Manuscript volume of Minutes of the Executive Committee of the Church Congress, 1875-1881
- 1 carton of miscellaneous Church publications
- Representative file of publications of the Church Missions Publishing Company
- Small collection of historical items from the Diocese of Chicago Archives
- Microfilm of Bishop Tuttle's Missionary Reports and Private Registers, originals in the Archives of the Diocese of Missouri
- Prints from microfilm of proceedings of trial of Bishop William Montgomery Brown at Cleveland, Ohio, May 27-31, 1924. Purchase from Cleveland Public Library
- Photograph Book of House of Bishops, 1862

APPENDICES

Scrapbook on the Regional Conference on the Ministry, Chestnut Hill Academy, Philadelphia, Pennsylvania, June 26-30, 1923

Audio-Visual materials produced by the National Council in the 1950's. Sent to the Archives by the Diocese of Missouri. 20 filmstrips, 2 reels of tape, 1 record

Diocesan Journals

National Church periodicals and diocesan periodicals

Parish and diocesan histories

Books about the Episcopal Church

Publications of Seabury Press

Publications of the Episcopal Book Club

Use of Records

From March 1973 to February 1976, 76 researchers have used the collections and the library. About half of these were doing brief research projects. The remaining half of them were engaged in research for dissertations or scholarly works. They represented a wide range of universities and institutions, among them The University of Texas, University of New Mexico, University of North Carolina at Asheville, Northwestern University, University of Kansas, Talladega College, the Texas State Archives, Episcopal Theological Seminary of the Southwest, James Cook University of North Queensland, Australia, University of Houston, University of Pennsylvania, Fuller School of World Mission, Episcopal Diocese of Alaska, Philippine Episcopal Church, Johns Hopkins University, Graduate Union, Berkeley, Seabury-Western Seminary, The Field Museum of Natural History, College of William and Mary, Old Dartmouth Historical Society Whaling Museum, New Bedford, Mass., University of Texas at El Paso, Baylor University, Howard University, Illinois State University, University of Melbourne, Australia, and Hunter College, New York City.

Some of the interesting topics of research have been:

Southern Religion and the Lost Cause Mythology

History of American Protestant Thought 1890-1930

Biography of Alexander Crummell

Biography of William Ingraham Kip, Bishop of California

The Development of Modern Large-scale Organization in the Church

The Japanese Churches in Brazil

Bibliography of Diocesan Histories

History and Ethnography of Liberia

The Bishop James Madison Papers

Biography of William Meade, Third Bishop of Virginia

Black Episcopal Church History

Missionary Intelligence from China, 1930-1952

Culture History of the Koyukuk River Division of the Koyukon Athabaskans

Comparative study of three missionary colleges in central China during the late 19th and early 20th century

A Visual Education Program on the Missionary Enterprise of the Episcopal Church (utilizing photograph collections)

A History of the Mountain Provinces, Northern Luzon, Philippines since 1908

History of the Church of England in the North American Colonies

Ethnographic History of the Anvik-Shageluk Ingalik

History of Commercial Whaling in the Bering Strait Region and Arctic Ocean

North

The Colonial Mentality: Americans in the Philippines, 1899-1916

Americans in China and the Formation of American Policy, 1925-1937

The Role of the Church in Influencing Allegiances in New York City in the American Revolution, 1767-1775

The Publicly Promulgated Attitudes Concerning the Reunification of the Episcopal Church after the Civil War

Bibliography of the Translations of the Book of Common Prayer

Biography of the Rt. Rev. John E. Hines

The Attitudes and Role of Missionaries in China at the Time of the Japanese Occupation

Women in Protestant Overseas Missions in the 19th Century

Researchers have used 3,591 books, pamphlets, periodicals and Journals, 34,000 manuscripts, and 46 boxes of photographs and microfilm. In addition to the above research we have answered 391 research requests by mail.

The Archives are open to reputable researchers Monday-Friday, 8:30 a.m.-4:30 p.m. with the exception of holidays, two weeks at Christmas and two weeks in August. Researchers should write in advance to The Archivist, Archives and Historical Collections of the Episcopal Church, P.O. Box 2247, Austin, Texas 78767.

Records Program

The Records Program with the Executive Council and the General Convention was launched in March 1974 with two weeks of workshops at the Church Center led by Mr. Fred Schalow, United Presbyterian Church Department of History and Archives. The goal is a "limited, up-to-date and consistent" records management program that will hopefully insure the retention of valuable records, provide guidelines for destruction of unimportant materials, and facilitate the processing of records before they are sent from the Records Center at the Church Center to the Archives. Miss Avis Harvey, Sherrill Resource Center, coordinates the Program at the Church Center.

Miscellaneous Activities

A large number of duplicate journals and periodicals have been placed in libraries, diocesan offices and individual collections. The Archives does not have adequate space to store these. The duplicate diocesan journals were disposed of in 1973-74 and in 1975-76 duplicate periodicals and General Convention journals are being placed in other depositories.

The Archives was host to the annual meeting of the Historiographers Conference the last week of June 1974. Some 45 historiographers and archivists attended and many remained to use the library and records. The staff presented a workshop on arranging and describing archival collections.

The Archives also hosted an open house this past year for the graduating class of the Seminary of the Southwest to acquaint them with the Archives.

The Archivist has participated in professional organizations. In the Society of American Archivists she serves as secretary for the Religious Archives Committee, presented a paper in 1974, was elected a Fellow in 1973 and is a member of the Program Committee for 1976. In the Society of Southwest Archivists she was chairperson for a panel at the annual meeting in 1974 and is a member of the Nominating Committee for 1976. The Archivist is a consultant for the Episcopal Church's Committee on the Observance of the Bicentennial and responsible for preparing an exhibit at the General Convention in 1976. She has worked with Miss Avis Harvey in establishing a Records Program at the Church Center.

General Comments

In the three years of this triennium progress has been made in the overall efficiency of the archival program. The renovation of the second floor of the library building of the Seminary of the Southwest and the purchase of additional shelving provide adequate space for the present time. The staff has been enlarged; there is a

APPENDICES

full-time Assistant to the Archivist and part-time librarian. This insures a continuity that is valuable.

All of this is good! Yet it does not permit complacency. Space, while adequate at the present time, is not unlimited. A Long Range Planning Committee has been appointed to begin consideration of space requirements during the next ten years. Hopefully this will enable the Historical Society Board to acquire an understanding of the problems involved and enable them to make responsible decisions.

The Archives and Historical Collections are the guest of the Board of the Seminary of the Southwest which furnishes utilities and provides the space. The Seminary has been and continues to be most gracious and I especially want to acknowledge this.

Respectfully submitted,

V. Nelle Bellamy, Ph.D.
Archivist

Proposed Budget 1976-1979

	Fiscal Year 9/76-8/77	Fiscal Year 9/77-8/78	Fiscal Year 9/78-8/79	Total
SALARIES				
Archivist	\$14,000	\$14,000	\$14,000	
Assistant to Archivist	10,000	10,000	10,000	
Research Assistants	14,200	14,200	14,200	
Part-time Assistants	1,500	1,500	1,500	
Assistant Sec.-Treas.	6,500	6,500	6,500	
Social Security	3,000	3,000	3,000	
Pension Annuity	1,400	1,400	1,400	
	<u>\$50,600</u>	<u>\$50,600</u>	<u>\$50,600</u>	\$151,800
OPERATING EXPENSE				
Contribution (ETSSW)	\$ 1,200	\$ 1,200	\$ 1,200	
Phone /	1,000	1,000	1,000	
Supplies	2,100	2,100	2,100	
Acquisitions	700	700	700	
Equipment	1,000	1,000	1,000	
Equip. Maint. & Ins.	500	500	500	
Travel & Prof. Expense	2,600	2,600	2,600	
Postage	800	800	800	
Microfilming	100	100	100	
	<u>\$10,000</u>	<u>\$10,000</u>	<u>\$10,000</u>	\$ 30,000
HISTORICAL MAGAZINE				
Publication	\$14,000	\$14,000	\$14,000	
Promotion	1,000	1,000	1,000	
	<u>\$15,000</u>	<u>\$15,000</u>	<u>\$15,000</u>	\$ 45,000
MISCELLANEOUS	<u>\$ 600</u>	<u>\$ 600</u>	<u>\$ 600</u>	<u>\$ 1,800</u>
	\$76,200	\$76,200	\$76,200	\$228,600
ESTIMATED INCOME				
Subscription Membership dues	\$14,000	\$14,000	\$14,000	
Patron & Sustaining dues	1,000	1,000	1,000	
MisceHaneous	200	200	200	
	<u>\$15,200</u>	<u>\$15,200</u>	<u>\$15,200</u>	<u>\$ 45,600</u>
BALANCE (Budget less income)	\$61,000	\$61,000	\$61,000	\$183,000

CHURCH HISTORICAL SOCIETY

FINANCIAL REPORT

STATEMENT OF INCOME AND EXPENSE FOR THE PERIOD September 1, 1972 through August 31, 1975

	Fiscal Year 9/72-8/73	Fiscal Year 9/73-8/74	Fiscal Year 9/74-8/75	Total
INCOME				
General Convention	\$30,000.00	\$46,875.00	\$45,000.00	\$121,875.00
Subscription Membership dues	7,219.07	8,819.17	12,505.71	28,543.95
Patron and Sustaining dues	985.00	1,305.00	1,323.00	3,613.00
Advertising (Hist. Mag.)	180.00	270.00	-----	450.00
Miscellaneous	227.05	896.19	2,380.67	3,503.91
Historical Mag. Sales	216.21	183.86	187.08	587.15
Photo Reproduction	274.66	150.80	722.30	1,147.76
Microfilm, Inc. (Hist. Mag.)	25.26	61.70	67.56	154.52
	\$39,127.25	\$58,561.72	\$62,186.32	\$159,875.29
EXPENSE				
Salaries, FICA, Annuity, Ins.	\$23,723.88	\$34,216.62	\$41,451.32	\$ 99,391.82
Operating Expense				
Contributions (ETS)	1,200.00	1,200.00	1,200.00	3,600.00
Phone	632.67	838.52	828.81	2,300.00
Supplies	2,191.19	1,127.50	3,226.24	6,544.93
Acquisitions	310.93	778.78	472.24	1,561.95
Equipment	774.67	773.09	812.94	2,360.70
Equipment Maint. & Ins.	141.74	231.10	327.95	700.79
Travel & Prof. Expense	1,352.26	2,129.23	1,944.22	5,425.71
Postage	476.23	582.02	602.59	1,660.84
HISTORICAL MAGAZINE				
Publication	6,178.12	8,653.09	11,074.92	25,906.13
Promotion	723.00	793.13	2,427.90	3,944.03
MISCELLANEOUS				
	603.47	1,265.48	1,170.09	3,039.04
	\$38,308.16	\$52,588.56	\$65,539.22	\$156,435.94
 CAPITAL NATIONAL BANK				
CHS Operating Account				
Balance September 1, 1972			\$ 8,722.70	\$ 8,722.70
Add: Total Income				
9/1/72-8/31/73	\$39,127.25			
9/1/73-8/31/74	58,561.72			
9/1/74-8/31/75	62,186.32		\$159,875.29	159,875.29
				(schedule)
Less: Total Expense				
9/1/72-8/31/73	\$38,308.16			
9/1/73-8/31/74	52,588.56			
9/1/74-8/31/75	65,539.22		(156,435.94)	(156,435.94)
				(schedule)
Funds transferred to Austin Savings & Loan				(9,000.00)
Bank account adjustments				(110.02)
				\$ 3,052.03
			Bank balance 8/31/75	\$ 3,052.03

APPENDICES

Friends of the Archives Account (A)			
Balance September 1, 1972			\$ 14,437.86
Add: Total Income (9/1/72-8/31/75)			
Contributions	\$21,165.00		
Interest on Savings Account	<u>1,524.50</u>	<u>\$ 28,689.50</u>	28,689.50
Less: Total Expense (9/1/72-8/31/75)			
Remodeling, shelving, equip.	\$40,724.27	<u>(40,724.27)</u>	(40,724.27)
Funds transferred to Austin Savings & Loan			<u>(2,170.43)</u>
	Bank balance 8/31/75		\$ 232.66
MUTUAL SAVINGS AND LOAN			
Historical Society Endowment Fund			\$ 1,750.36
Historical Society Regular Account (B)			\$ 2,624.90
AUSTIN SAVINGS AND LOAN			
Historical Society Reserve Fund (C)			\$ 9,246.09
Historical Society-Archives Reserve Fund (D)			\$ 2,170.43
(A)	Funds restricted to improvement and expansion of the Archives.		
(B)	Funds held in reserve for Historical Magazine (contributions plus accrued interest).		
(C)	Operating capital committed for use during the period 9/1/75-8/31/76.		
(D)	Funds restricted to improvement and expansion of Archives.		

RESOLUTION

Resolution A-54

Resolved, the House of _____ concurring, That the sum of one-hundred eighty-three thousand dollars (\$183,000.00) be appropriated for the years 1977-1979; that one-third of this sum, or sixty-one thousand dollars (\$61,000.00), be appropriated for each year of the triennium, respectively; to be expended under the direction of the Officers and Executive Board of The Historical Society of the Episcopal Church for the collection, preservation, and safekeeping of the archives and other records and documents relating to the history of the Episcopal Church; for the publication of the *Historical Magazine of the Protestant Episcopal Church*; and for the furtherance of investigation of the Church's history and the development of interest in all relevant research.

Officers

The Rev. Canon Charles M. Guilbert, S.T.D.,
President

The Very Rev. W. Roland Foster, Ph.D.,
Vice-President

The Rev. Frank E. Sugeno, D.D.,
Secretary

The Rev. Frank S. Doremus, D.D.,
Treasurer

The Rev. Lawrence L. Brown, D.D.,
Editor, Historical Magazine

Virginia Nelle Bellamy, Ph.D.,
Archivist

CHURCH HISTORICAL SOCIETY

Executive Board

- The Rt. Rev. John M. Allin, D.D.
The Rt. Rev. Scott Field Bailey, D.D.
Mr. Dupuy Bateman, Jr.
Nelson R. Burr, Ph.D.
Arthur Ben Chitty, M.A., L.H.D.
The Rev. John B. Coburn, D.D.
The Rt. Rev. Robert F. Gibson, Jr., D.D.
The Rev. James P. Gundrum, B.D.
The Rev. J. Carleton Hayden, Ph.D.
The Rev. Canon Thomas E. Jessett, S.T.D.
Mr. Charles Lee, M.A.
Stanford E. Lehmberg, D.Phil.
The Rev. Canon Gerald N. McAllister
The Ven. Charles F. Rehkopf, B.D.
The Rev. Nelson W. Righmyer, Ed.D.
The Rev. Massey H. Shepherd, Jr., Ph.D.
The Very Rev. C. Preston Wiles, Ph.D.
The Rev. John F. Woolverton, Ph.D.

The Joint Standing Committee on Program, Budget, and Finance

The Joint Standing Committee on Program, Budget, and Finance of General Convention to serve during the 1974-1976 triennium was appointed December 19, 1973, as follows:

Bishops

The Rt. Rev. J. Warren Hutchens
The Rt. Rev. Robert Spears (resigned)
replaced by:
The Rt. Rev. Albert W. VanDuzer
The Rt. Rev. Robert B. Appleyard (*convener*)
The Rt. Rev. Furman C. Stough
The Rt. Rev. John M. Krumm
The Rt. Rev. David R. Thornberry
The Rt. Rev. Harold C. Gosnell
The Rt. Rev. Robert C. Rusack
The Rt. Rev. Anselmo Carral

Presbyters

The Rev. Douglas G. Burgoyne
The Rev. John R. Edler
The Rev. James R. Moodey
The Rev. Edwin F. Kirton, STD
The Rev. Kenneth E. Trueman
The Rev. Robert F. Royster
The Rev. Donald N. Hungerford
The Very Rev. Richard P. Coombs
The Rev. Ricardo T. Potter

Lay Persons

Mr. Frank P. Foster
Mr. Gerald A. Lamb
Mrs. Hugh H. Butler (Barbara)
Mr. Robert E. Wehrle
Mr. Dupuy Bateman, Jr.
Mr. Charles L. Ritchie, Jr.
Mrs. Seaton G. Bailey (Lueta)
Dr. Walker Taylor
Mr. Earnest N. Robinson
Mrs. Wynne Silbernagel (Jane)
Mr. Charles E. Bailly
Mr. John L. Carson III
Mr. Sheldon H. Crocker
Mr. Roger L. Ewing
Dr. George Gibbs
Dr. George A. Shipman
Mr. Gonzalo Lugo
Mrs. Roger B. Noyes (Sally)

Ex officii, with vote

Presiding Bishop
President of the House of Deputies

Ex officii, without vote

Executive Officer of General Convention
Treasurer of General Convention
Treasurer of Executive Council

Bishop Appleyard convened the Committee on June 10, 1974, at the Holiday Inn, Chevy Chase, Maryland. Officers were elected as follows:

Mr. Dupuy Bateman, Jr., *Chairman*
The Rt. Rev. Robert C. Rusack, *Vice-Chairman*
The Rev. John R. Elder, *Secretary*
The Rev. Douglas C. Burgoyne, *Assistant Secretary*

PROGRAM, BUDGET, AND FINANCE

The Committee organized itself into sections as follows:

General Church Program Section

Rusack, Bishop
Gosnell, Bishop
Edler, Presbyter
Kirton, Presbyter
Coombs, Presbyter
Foster, Lay (*Secretary*)
Lamb, Lay
Butler, Lay
Bateman, Lay
Ritchie, Lay
Bailey, Lay (*Chairman*)
Silbernagel, Lay
Crocker, Lay
Ewing, Lay
Shipman, Lay (*Vice-Chairman*)
Lugo, Lay
Hutchens, Bishop
Krumm, Bishop
Carrall, Bishop
Truman, Presbyter
Royster, Presbyter
Potter, Presbyter
Bailly, Lay
VanDuzer, Bishop
Treasurer of Executive Council

General Convention Expense Section

Appleyard, Bishop (*Chairman*)
Thornberry, Bishop
Burgoyne, Presbyter
Hungerford, Presbyter
Taylor, Lay
Robinson, Lay
Carson, Lay (*Secretary*)
Gibbs, Lay
Noyes, Lay
Wehrle, Lay
Stough, Bishop
Moodey, Presbyter
Treasurer of General Convention

Funding Section

Shipman, Lay (*Chairman*)
Hutchens, Bishop (*Vice Chairman*)
Taylor, Lay
Hungerford, Presbyter (*Secretary*)
Silbernagel, Lay
Treasurer of Executive Council
Treasurer of General Convention

Audit Section

Gibbs, Lay
Robinson, Lay (*Secretary*)
Lamb, Lay
Ewing, Lay (*Chairman*)
Treasurer of General Convention
Treasurer of Executive Council

E. Holcombe Palmer, Esq., was appointed Senior Advisor-Consultant to the Committee.

An Executive Committee was appointed consisting of the officers, the chairmen of each of the four sections; The Presiding Bishop, President of the House of Deputies, Chairman of the Finance Committee of the Executive Council and Mr. Palmer to be ex officio members.

The Committee took action on the following:

1. Provision for the moving expenses of former Presiding Bishop Hines and the

APPENDICES

new Presiding Bishop Allin.

2. Provided for a cost of living adjustment in the compensation of employees of General Convention; set the compensation of the Presiding Bishop.

3. Provided for the expenses for the installation of Presiding Bishop Allin.

4. The budget of the Agenda and Arrangements Committee at General Convention was increased from \$5,000 to \$20,000 for the Triennium.

The members of the Committee present attended the installation of Presiding Bishop Allin the following day.

On November 1, 1974, the Audit Section of the Joint Standing Committee on Program, Budget and Finance met in New York with the Treasurer of Executive Council, the Treasurer of General Convention and the Auditors, Price Waterhouse & Company. It made recommendations as follows:

“In accordance with Resolution A-7 of the 1973 General Convention and discharging our responsibility to direct audits of the General Convention and Executive Council, and fulfill an advisory role:

I. Accountability of Grants

We bring to your attention the fact that approximately \$9,000,000 of our annual budget is disbursed in lump-sum grants without knowledge or supervision of actual detailed disbursements, and recommend that you consider increasing field audit spot checks of these jurisdictions and agencies, whenever reasonably practicable, and request that all such jurisdictions and agencies submit appropriate annual financial statements and information.

II. Conflict of Interest

We recommend that the Executive Council direct the Treasurer to investigate any possible conflict of interest that may exist where staff or committee members or agents may be receiving compensation that may constitute a conflict of interest and that the Treasurer may devise a form for this purpose to divulge such potential conflicts.

III. General Convention Fiscal Year

We recommend that the fiscal year of the General Convention be changed to a calendar year basis, thus extending the fiscal year from August 15th to December 31, 1976—subject to the approval of the General Convention.”

On November 21, 1974, the Executive Committee plus Mr. Crocker and Mr. Ritchie (Chairmen of Sub-Committees at Houston) met in New York with the Finance Committee of the Executive Council to consult in an advisory capacity on the 1975 General Church Program Budget pursuant to the Joint Rules of Order and the Resolutions adopted by the 64th General Convention.

It took the following actions:

1. Adopted a resolution stating that in its opinion “The integrity of the priorities of program emphasis as voted by General Convention” could best be maintained if the Finance Committee of the Executive Council sought every possible means to restore the amounts requested for 1975 by the Black Colleges, the Board of Theological Education, and the Ministry Council in the 1975 General Church Program Budget. Otherwise it concurred in the 1974 General Church Program Budget as proposed by the Finance Committee of the Executive Council.

2. Provided an appropriate housing allowance for the Presiding Bishop.

3. Adopted the Report of the Audit Committee and recommended its implementation to the Executive Council and the 65th General Convention.

The Committee met on November 14, 1975, in New York with the Finance

PROGRAM, BUDGET, AND FINANCE

Committee of the Executive Council to consult in an advisory capacity on the 1976 General Church Program pursuant to the Joint Rules of Order and the Resolutions adopted by the 64th General Convention.

It took the following actions:

1. Concurred in the actions taken by its Executive Committee on November 21, 1974.
2. Concurred in the 1975 General Church Program Budget as proposed by the Finance Committee of the Executive Council.
3. Voted to hold a meeting of the Committee in May or June, 1976, jointly with the Finance Committee of Executive Council for the principal purpose of having presented to it the proposed 1977 General Church Program Budget as adopted by the Executive Council.
4. Heard a preliminary report of its Funding Section on a study to find a more equitable formula for determining the assessment.
5. Appointed a Committee consisting of Bishop Appleyard, the Rev. Mr. Hungerford and Mr. Foster to study the desirability of persons serving simultaneously on the Executive Council and the Joint Standing Committee on Program, Budget and Finance.
6. Elected Frank Foster Assistant Secretary to replace the Rev. Mr. Burgoyne, who resigned.
7. Made the following increases in the expenses of General Convention Budget:

B-1	29286	House of Bishops Assistant Secretary	\$ 300.
B-2	29401	Certified Public Audit & Recorder of Ordinations	4,000.
B-3	29405	Examining Chaplains	15,000.
B-4	29415	Standing Liturgical Commission	16,000.
B-5	29417	Standing Commission on Structure	1,600.
B-6	29512	General Convention Assistant Secretary	
		Cost of Living increase	1,600.
B-7	29513	General Convention Additional Help (Part Time)	4,150.
B-8	29514	Secretary-Treasurer – General Convention Travel	4,800.
B-9	29516	General Convention Office Expense	5,000.
B-10	29520	Convention Manager – Cost of Living Increase	2,310.
B-11	29521	Secretary to Convention Manager	
		Cost of Living Increase	1,100.
B-12	29523	Convention Manager – Travel Expense	6,000.
B-13	29782	Printing of Journal – Canons –	
		House of Bishops Minutes	28,000.
	29412	Program, Budget & Finance	8,000.

8. Adopted a recommendation to Executive Council that in the 1976-79 Triennium, all expenses of the Joint Committees, Commissions and Boards of General Convention having programmatic functions and employing staff be included in the General Church Program Budget and under the purview of Executive Council, leaving the expenses of General Convention Budget to include only the expenses of General Convention and the expenses of the meetings of the Joint Committees, Commissions and Boards of General Convention.

9. Authorized the Treasurer of General Convention to borrow \$25,000 in 1975 and up to \$25,000 in 1976 to finance the deficit in the Expenses of General Convention Budget.

10. Voted to hold hearings for three days beginning Wednesday, September 8, in Minneapolis on the General Church Program Budget and the Budget for the

APPENDICES

expenses of General Convention for the 1977-79 Triennium.

The Joint Standing Committee on Program, Budget and Finance was budgeted for \$35,000 by the 64th General Convention for the 1974-76 Triennium and were advanced \$8,000.00 more. This amount of \$43,000.00 represents its estimated expenditures.

The following members were not reelected deputies to the 65th General Convention:

	Diocese	Province
Mr. Gerald A. Lamb	Connecticut	1
The Rev. Douglas G. Burogoyne	Western Mass.	1
Mr. Charles L. Ritchie, Jr.	Pennsylvania	3
The Rev. Dr. Edwin E. Kirton	East Carolina	4
Mrs. Wynne Silbernagel (Jane)	Southern Ohio	5
Dr. George Gibbs	Los Angeles	8
Mr. Gonzalo Lugo	Puerto Rico	9
Mrs. Roger B. Noyes (Sally)	Western Mexico	9
The Rev. Ricardo T. Potter	Dominican Republic	9

and such vacancies were filled by the President of the House of Deputies pursuant to the Joint Rules of Order as follows:

	Diocese	Province
Mr. Edward L. Daniel	Vermont	1
The Rev. Canon W. David Crockett	Western Mass.	1
Mrs. Earl E. Eisenhart (Helen)	Washington	3
The Rev. H.I. Louttit, Jr.	Georgia	4
Mr. John Webster	Southern Ohio	5
Mr. Matthew K. Chew	Arizona	8
Mrs. Melchor Saucedo (Catherine)	Western Mexico	9
The Rev. Clarence Hayes	Panama & Canal Zone	9
Mr. Richard Moss	Equador	9

Mr. Bailly, the Rev. Mr. Moodey and Mr. Chew were appointed to the Audit Section; Bishop Stough was appointed to the Funding Section.

The Audit Section met March 26 in New York with the Treasurer of General Convention, the Treasurer of Executive Council and the Auditors, Price Waterhouse & Company. Its report will be made to General Convention.

Dupuy Bateman, Jr. (*Chairman*)
 The Rt. Rev. Robert C. Rusack (*Vice Chairman*)
 The Rev. John R. Edler (*Secretary*)

Appendix

Proposed Budget for Program, Budget, and Finance for 1977-79 Triennium

FULL COMMITTEE	
36 members – 3 meetings – 3 days each – Travel, Room, & Board	\$43,200
AUDIT COMMITTEE	
5 members – 3 meetings – 2 days each – 1 a year	5,250
EXECUTIVE COMMITTEE	
8 members – 2 meetings – 2 days each	5,600
FUNDING COMMITTEE	
5 members – 1 meeting – 1 day	1,550
All members (36) at Convention	9,000
Total Budget, 1977-79	\$64,600

PROGRAM, BUDGET, AND FINANCE

SUPPLEMENTAL REPORT

The Committee met on May 25 and 26, 1976, in New York at The Episcopal Church Center, 815 Second Avenue. All appointed members were present except Bishops Appleyard, Rusack and Stough; the Rev. Mr. Royster, and Messrs. Webster and Crocker. E. Holcombe Palmer, Esq., Consultant, acted as Secretary of the meeting. The Presiding Bishop and members of his executive staff, Bishops Wood, Browning and Martin; Mrs. Cheney and Messrs. Costigan, Goodbody and Gill were present. The Rt. Rev. Scott Field Bailey, Executive Officer of the General Convention, and the Rev. James R. Gundrum, Secretary and Treasurer of the General Convention were present.

Dr. Walker Taylor, Chairman of The Finance Committee of the Executive Council presented to the Committee in considerable detail the Proposal of The Executive Council for The General Church Program Budget for The 1977-79 Triennium and method of financing it.

The Presiding Bishop addressed the Committee eloquently and with conviction on the "Venture-in-Mission" Capital Funds Campaign which he will ask the Minneapolis General Convention to approve with commitment. The Presiding Bishop introduced Mr. Robert Ayers of West Texas, who will assist the Presiding Bishop in this campaign and Mr. Harold Trish, President of Ward, Dreshman and Reinhardt of Ohio, who have been retained as professional fund raisers. The question was raised as to whether this campaign would provide funding for the 1977-79 triennium General Church Program Budget, and it was stated that this Campaign is still to be approved by the General Convention and cannot be considered as a source of income for the General Church Program.

The Rev. Mr. Gundrum, Secretary and Treasurer of the General Convention presented a summary of the requests for inclusion in the General Convention Budget, which had not received consideration by the Committee and will not receive serious consideration until the Hearings at Minneapolis. Bishop Bailey, Executive Officer of the General Convention, presented the recommendation of the Hay Associates (compensation specialists retained by the Executive Council for its salary administration) concerning the compensation of the Presiding Bishop.

The Committee divided itself into sections on the General Church Program Budget (Mrs. Bailey, Chairman) and on the Budget for the expenses of General Convention (Mr. Carson, acting Chairman for Bishop Appleyard); each section split and organized itself into several sub-committees which were assigned responsibility for specific parts of the Budgets. The sub-committees were introduced to the Episcopal Church Center Executives who could be helpful as resource persons in considering assigned part of the Budgets.

The Section on Audit (Mr. Ewing, Chairman) presented the following report:

REPORT OF AUDIT SECTION

I. On March 26, 1976, the Audit Subcommittee met with representatives of Price Waterhouse & Co., the Society's outside auditors, to receive their report and recommendations as a result of their examination for the year ended December 31, 1975. We now submit to the full Committee the following for its consideration:

- (1) We recommend that the Executive Council and the Executive Officer of the General Convention adopt recommendations 1, 3, 4, and 5 of "Recommendations To Improve Internal Control" dated March 19, 1976, from Price Waterhouse & Co. Fundamentally, we are in agreement with recommendation 2 of this same report. However, in view of the current personnel situation, we believe that it would be practical to require, wherever possible, either annual audits by independent public accounting

APPENDICES

- firms or by qualified personnel from the National Church financial staff of all jurisdictions or organizations receiving grants in excess of \$25,000. and further, that the cost of such audit be borne by the grantee.
- (2) We further recommend that the conflict of interest policy adopted by the National Church staff in 1975 be equally applicable to General Convention personnel and that in this connection, the General Convention Executive Officer request completion of conflict of interest statements from the General Convention Staff and the Chairmen of all Boards, Agencies, Joint Committees and Joint Commissions.
- II. At this meeting we also received a detailed and most helpful report from the Treasurer of the General Convention concerning the activities of Bob Wallace, General Convention Manager, with particular regard to the results of the Louisville Convention and the plans and anticipated results of the approaching Minneapolis Convention, but also containing historical convention information dating back to 1961. We report the following items of general interest with regard to this subject:
- (1) The financial statements for the previous triennium with a fiscal year ending August 15, 1976 are meaningless in attempting to assess the performance of a professional convention manager because this is an illogical cut-off date for a report prepared on a cash basis. The August 15th ending date produces substantial omissions in convention expenses particularly which then become co-mingled with the next triennium budget and the next convention even though they are related to the previous convention.
- (2) The report was prepared by Bob Wallace from records, independent of the Treasurer's formal accounts, which apparently had been passed on from one host diocese to another. We believe the report is substantially accurate, but there is no economical way to reconcile it with the Treasurer's financial statements which are based upon an August 15th fiscal year rather than a natural convention period.
- (3) The report does indicate that we have improved our situation substantially by utilizing a professional person for this area who has also assumed the responsibility for arranging for virtually all interim meetings of General Convention committees and commissions as well.
- (4) A detailed chart of accounts has been specifically prepared by the Convention Manager for Minneapolis with at least the beginning of needed budgetary controls. With this having been established in advance and coupled with the anticipated and absolute necessity of extending the accounting period to December 31st, we should have our first meaningful financial statement on a General Convention this year which is also an integral part of the Treasurer's accounts. Equally needed are budgetary controls for the other components of the General Convention Assessment Budget.
- III. For the consideration of the full Committee, we call your attention in this environment of "full disclosure" to the possible inadequacy of our financial reporting to General Convention. First of all, the Report of Program, Budget and Finance is rather obscure as to what specifics are adopted for the second and third years of the three year budget submitted to General Convention. Secondly, an examination of the independent auditor's reports for a number of years discloses that approximately one third of the Society's gross annual income is of a non-budgetary nature. This non-budgetary income is principally comprised of special national offerings such as the Presiding Bishop's Fund for World Relief and the United Thank Offering which are separately reported in various sections of the General Convention Deputy's working handbook. The audit section, therefore, merely wants to remind the Deputies of the House that the Society does have other income in addition to the two budgets they will adopt.
-

PROGRAM, BUDGET, AND FINANCE

- IV. Finally, your subcommittee recently requested the Treasurer of Executive Council to furnish a statistical report on the extent of our internal auditing functions that were conducted during 1975 in order for us to evaluate their adequacy. We report the following findings:
- (1) No reliance can be placed upon the annual audit by our independent accountants to disclose defalcations at the national church headquarters or any outside jurisdictions because their tests are so limited and are primarily conducted to evaluate the existing internal control and to make general recommendations to the management.
 - (2) Contrary to our Subcommittee's previous assumption, the internal audit operations presently performed at the national church headquarters are conducted on a part-time basis and the scope of the work is very minimal.
 - (3) Contrary to our Subcommittee's previous assumption, the field audits conducted by the National Church staff are performed only on a "request" basis and no such audits were performed during 1975. The pressures of a reduced staff produced a management decision in early 1975 to postpone the offering of any auditing services until 1976 for the jurisdictions of Liberia, Guatemala, Northern Mexico, Western Mexico and Haiti. Two year audits of these jurisdictions were to be performed at their requests during 1976.
 - (4) An enlarged and uninterrupted internal auditing program by the Treasurer of Executive Council is absolutely essential to the Program, Budget and Finance Committee's fulfilling its responsibilities to General Convention and such a program should not only be funded but made absolutely immune from budgetary reductions.
- V. In conclusion, we commend the Treasurer of Executive Council and his staff for the professional quality of their work, their excellent cooperation in furnishing a great deal of information and their remarkable dedication to their tasks. In addition to incorporating the contents of this report in the Supplemental Blue Book, we recommend that the essence of the report be verbally reported to the General Convention assembled.

Roger L. Ewing
Chairman of Audit Subcommittee

The following Resolutions were adopted on the Audit Section's Report:
Resolved, that the Joint Standing Committee on Program, Budget and Finance of the 65th General Convention hereby commends and congratulates the Treasurer, Mr. Matthew Costigan, for his fiscal responsibility and the diligence with which he has run the Office of the Treasurer and his complete cooperation and assistance to the members of this Committee; and be it further

Resolved, that the Committee adopts the Report as presented herein above, and that a summary Report be included in the Supplemental White (Blue) Book. And, that a verbal Report be scheduled and reported to the General Convention.

The Secion on Funding (Dr. Shipman, Chairman) presented the following report:

FUNDING SECTION

ITEM #1: Use of Legacies

The Funding Section considered the recommendation of the Executive Council that undersigned legacies and bequests received by the Society be used for budgetary support only to a limited extent, the amount decreasing during the 1977-1979 triennium from \$247,000 in 1977 to \$150,000 in 1979, and be omitted entirely thereafter. All such legacies and bequests received in excess of the budget

APPENDICES

amounts would be used to establish a new general endowment fund the income of which to be used for the General Church Program. Beginning with the year 1980 it is intended, subject to subsequent Convention action that the entire amounts received from undesignated legacies and bequests be added to this new endowment.

The Funding Section recommends the endorsement of this policy, a suitable resolution should be included in the Standing Committee's report to the General Convention.

ITEM #2: Provision for Contingencies

The Section noted that the provision for contingencies included in the recommended budget for 1977 is wholly inadequate to meet unanticipated needs. The Section concluded that prudent budgeting would provide a reserve of at least two percent of the total appropriated in 1977 and in each year thereafter. The Section recommends that the Standing Committee take all steps possible toward reaching that level of a contingency reserve in the 1977 budget, and that the Executive Council follow this policy in budgeting for 1978 and 1979.

ITEM #3: NDBI (Net Disposable Budget Income) Formula

The Section considered the experience of the current triennium in the use of the NDBI Formula. It is evident that the formula is working as intended. Uncertainties involved in projecting the rate of increase in the income of the Church as a whole from year to year of a triennium make it difficult to project the time at which a uniform rate can be applied to all dioceses. The present expectation is that a uniform rate of around 3.7 percent will be possible in 1980 or 1981.

It should be emphasized that the original objections of the NDBI formula remained unchanged. These are to treat dioceses equitably on the basis of their financial capacity to contribute to the support of the General Church Program, to narrow the spread between maximum and minimum percentages as rapidly as circumstances permit, and to minimize the "shortfall" between the amount apportioned and the income realized. Meeting the requirements of these three criteria involves the adjustment of maximum, minimum, and intermediate percentage rates. The Formula proposed by the Executive Council appears to come very close to optimizing the yield for budgetary support. However, the memorial from the First Province proposed an alternative formula which would use a lower maximum rate (4.7 percent) the same minimum (3.2 percent) and somewhat increased intermediate rates, the net amount that this formula would yield (after allowing for shortfalls) has not yet been computed. The Section recommends that the matter of the NDBI rates remain under study by the Section with a final recommendation to be presented to the Standing Committee at Minneapolis.

ITEM #4: The Assessment Base for the General Convention Budget

In accordance with its study objectives for this triennium and in response to the request of the House of Bishops, the Section has considered a variety of alternatives to the clergy head tax for the funding of the General Convention Budget. Those alternatives and their results, diocese by diocese, have been tabulated and are available in print-outs. The Section has reached the preliminary conclusion that the best alternative is to fund the General Convention Budget by the use of a factor of the NDBI uniform for all dioceses, and mandatory as is the present head-tax. The alternatives, the preliminary conclusion and the reasoning supporting it will be submitted to the Bishops having jurisdiction for their evaluations and comments. A final recommendation will be submitted to the Standing Committee at Minneapolis.

PROGRAM, BUDGET, AND FINANCE

ITEM #5: The Funding of General Convention Committees and Commissions

The discussion of the funding of the General Convention Budget was the occasion for the expression of related views by the Section. It was agreed that all groups seeking appropriations from the budget should be advised in advance that the Standing Committee will consider funding requests for only planning, policy development, and evaluation functions for legislative purposes unless financing is required by Canon. It is recommended that this policy, already adopted by the Standing Committee, be made clear to all who request support from the General Convention Budget.

The Report of The Funding Section was adopted by the Committee, and the following Resolution was also adopted:

Resolved, That the General Church Program Section include a provision for contingency which would in no event be less than 1% of the budget for 1977 and subsequent years of the triennium.

It was announced that the Committee members would be expected to meet in Minneapolis at 8:00 p.m., Tuesday, September 7, 1976, in Rooms 205 A & B of The Convention Center in Minneapolis for the purpose of organizing for Committee Hearings to begin at 9:00 a.m. the following morning.

Respectfully submitted,
Deputy Bateman, Jr., Chairman
John R. Edler, Secretary

The Membership of the Committee now is as follows:

Province I

Rt. Rev. J. W. Hutchens, 1335 Asylum Avenue, Hartford, Connecticut 06105
Rev. Canon W. David Crockett, 20 Glenn Drive, Wilbraham, Massachusetts 01095
Mr. Frank P. Foster, 174 Scituate Street, Arlington, Massachusetts 02174
Mr. Edward Daniel, Diocesan Center, Rock Point, Burlington, Vermont 05401

Province II

Rt. Rev. Albert W. Van Duzer, 808 West State Street, Trenton, New Jersey 08618
Rev. John Edler, 47 Powhatan Path, Oakland, New Jersey 07436
Mrs. Hugh H. Butler, 165 Shoreham Drive, Rochester, New York 14618
Mr. Robert E. Wehrle, Marin Midland Bank-Central, 344 So. Warren Street, Syracuse, New York 13201

Province III

Rt. Rev. A. B. Appleyard, 325 Oliver Avenue, Pittsburgh, Pennsylvania 15222
Rev. James R. Moodey, 232 Wyoming Avenue, Scranton, Pennsylvania 18503
Mrs. Earl E. Eisenhart, 5009 Earlston Drive, Westgate, Maryland 20016
Mr. Dupuy Bateman, Jr., 600 Grant Street, Pittsburgh, Pennsylvania 15219

Province IV

Rt. Rev. F. C. Stough, 521 North 20th Street, Birmingham, Alabama 35203
Rev. H. I. Louttit, Jr., 1521 N. Patterson Street, Valdosta, Georgia 31601
Mrs. Seaton G. Bailey, P.O. Box 2, Griffin, Georgia 30223
Dr. Walker Taylor, P.O. Box 897, Wilmington, North Carolina 28401

Province V

Rt. Rev. John M. Krumm, 412 Sycamore Street, Cincinnati, Ohio 45202
Rev. Kenneth Trueman, 1717 Church Street, Wauwatosa, Wisconsin 53213
Mr. Ernest N. Robinson, One North Dee Road, Park Ridge, Illinois 60068
Mr. John Webster, 333 West First St., Dayton, Ohio 45402

Province VI

Rt. Rev. D. R. Thornberry, P.O. Box 1007, Laramie, Wyoming 82070
Rev. Robert F. Royster, 985 Garrison, Lakewood, Colorado 80215
Mr. Charles Bailly, 1737 South 7, Fargo, North Dakota 58102
Mr. John L. Carson, III, 7427 South Windermere, Littleton, Colorado 80120

Province VII

Rt. Rev. Harold C. Gosnell, P.O. Box 6885, San Antonio, Texas 78209
Rev. D. N. Hungerford, P.O. Box 2828, Odessa, Texas 79760
Mr. Sheldon H. Crocker, 520 San Jacinto Street, Houston, Texas 77002
Mr. Roger Ewing, 2514 Summit Street, Kansas City, Missouri 64108

APPENDICES

Province VIII

Rt. Rev. Robert C. Rusack, P.O. Box 2164, Los Angeles, California 90051
Very Rev. R. Coombs, East 127 12th Avenue, Spokane, Washington 99202
Mr. M. K. Chew, Valley Center, Suite 3250, Phoenix, Arizona 85073
Dr. George Shipman, P.O. Box 275, Freeland, Washington 98249

Province IX

Rev. Anselmo Carral, Apartado 58-A, Guatemala City, Guatemala
Rev. Clarence W. Hayes, Box 4720, Panama 5, Panama
Mrs. C. W. DeSaucedo, Apartado Post #32-88, Guadalupe 6, Jalisco, Mexico
Mr. Richard Moss, P.O. Box 165-A, Quite, Ecuador

Ex-Officio

The Presiding Bishop
The President of the House of Deputies
The Executive Officer of the General Convention
The Rev. James R. Gundrum, Treasurer of the General Convention
Mrs. Dorothy J. White, Assistant Treasurer
Mr. Matthew Costigan, Treasurer of the Executive Council

APPENDIX

Recommendations to Improve Internal Accounting Control – 1975

RECOMMENDATION 1:

Review all Trust Funds to determine what portions of the Funds are restricted by the donors.

The Trust Funds include amounts restricted by the donor as to income and/or principal and amounts designated by Executive-Council action. In order to determine what resources are available to the Executive Council a study should be made of each Trust Fund to establish its proper classification (i.e., donor restricted or Council designated).

RECOMMENDATION 2:

Consider upgrading the field audit function by assigning an experienced auditor to be in charge.

This individual should be assigned the responsibility (a) to monitor the receipt and follow-up of field audit reports (both internal and external) for missionary districts, dioceses, other church organizations and nonchurch organizations receiving significant grants from the Society and (b) to formalize procedures for execution and review of internal audits which are requested by Society supported missionary districts and dioceses.

RECOMMENDATION 3:

Adopt more formalized internal audit working paper documentation and reports.

At the completion of his examination of a department or a function, the internal auditor should issue a formal written report to senior management indicating the scope of his work, results of his tests and recommendations for improvement.

RECOMMENDATION 4:

Strengthen operating procedures in the EDP area.

Improvements to be considered include (a) instituting the use of a batch transmittal document, (b) reducing the potential fire hazard in the EDP room by separate storage of the data processing cards and (c) obtaining business interruption insurance.

RECOMMENDATION 5:

Consider adopting a business ethics policy.

In view of the widespread attention presently being given to ethics in business transactions, many businesses are considering adoption of a formal policy statement on this matter. A copy of our firm's memorandum on this subject was previously furnished to the Society's Treasurer. We would be pleased to furnish additional copies if requested.

The Joint Committee on Agenda and Arrangements

Membership and Meetings

Joint Rule of Order, No. 14, as amended, sets membership on the Committee on the Agenda and Arrangements for the General Convention. The members are 3 Bishops, appointed by the Presiding Bishop, and 3 Presbyters and 6 Lay Persons, appointed by the President of the House of Deputies, who shall be Deputies at the time of appointment. Ex officio members are the Vice-Presidents, Secretaries, and Chairmen of the Committees on the Dispatch of Business of the two Houses. The duties of the Committee are (a) to consult with the Presidents of the two Houses, the Chairmen of the Joint Committees and Joint Commissions, the Executive Council, and such others as it may deem necessary, in the study and determination, prior to any meeting of the General Convention, of the arrangements for, and the nature of, the Agenda thereof, to be recommended by it to the General Convention for such meeting, and (b) to investigate, subject to the instructions, if any, of the General Convention, possible sites for future Conventions, and to report its recommendations to the General Convention for determination by that body. The Committee is to certify to the Convention the willingness of the Dioceses within which recommended sites are located to have the General Convention meet within their jurisdictions.

The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, appointed the following persons to the Committee on Agenda and Arrangements:

The Rt. Rev. Willis R. Henton (Northwest Texas)
The Rt. Rev. Wesley Frensdorff (Nevada)
The Rt. Rev. Francisco Reus-Froylan (Puerto Rico)
The Rev. Jesse Anderson, Jr. (Washington)
The Very Rev. Allen Bartlett (Kentucky)
The Ven. O. Dudley Reed (Springfield)
Mr. Bryan Jones (Utah)
Mr. Byron Rushing (Massachusetts)
The Hon. George T. Shields (Spokane)
Mrs. Henry N. Somsen (Minnesota)
Dr. Malcolm D. Talbott (Newark)
Mrs. J. Willmette Wilson (Georgia)

Subsequently, the Hon. George T. Shields was made Chairman of the House of Deputies' Dispatch of Business Committee. He was not replaced on the Committee.

At its first meeting, the Committee elected the following officers: Bishop Henton, Chairman; Archdeacon Reed, Vice-Chairman; and Mrs. Somsen, Secretary and Liaison with the Diocese of Minnesota. Mrs. Somsen asked not to serve as Secretary, and Mrs. Jane Wallace was elected to this position.

In addition to the ex officio members of the Committee, Mr. James M. Winning (Springfield), the Rev. Wm. F. Maxwell, Jr. (Oklahoma), and the Rev. Austin R. Cooper, Sr. (Ohio), were asked to serve as Consultants. Upon their election, the Presiding Officer of the Triennial Meeting, Mrs. Carter C. Chinnis, and the Assistant Presiding Officer, Mrs. E. Carl Hann, were invited to meet with the Committee. The Rt. Rev. Philip F. McNairy, Bishop of Minnesota (or his delegated representatives) was invited to all meetings.

Present at all meetings, and invaluable for both information and implementation, were the Rt. Rev. Scott Field Bailey, General Convention Executive Officer, and Mr. Bob Wallace, General Convention Manager.

A permanent Steering Committee was appointed, as follows: the Chairman, the

APPENDICES

Vice-Chairman, the Executive Officer of General Convention, the General Convention Manager, Fr. Maxwell, Miss Olive Mullica (Triennial Liaison), Martha Wilson, Malcolm Talbott and Byron Rushing. Ex officio members of the Steering Committee were the three Presiding Officers and Secretary Jane Wallace.

Meetings of the full Committee were held on March 8, 1974 (New York); May 2-3, 1974 (Minneapolis); and January 28-29, 1975 (Minneapolis). The Steering Committee met on September 9, 1975 (New York). Other Sub-Committees and Ad Hoc Committees have met before and after meetings of the Committee and at other times to complete special tasks assigned by the Committee.

A statement of the income and expenses of the Committee is appended to this Report.

SITE OF THE 65TH GENERAL CONVENTION AND ARRANGEMENTS

The 64th General Convention voted to hold the 16th General Convention in the twin cities of Minneapolis and St. Paul. The Committee voted to call the 65th General Convention the Minnesota Convention. Chosen for the opening service was the St. Paul Civic Center. Chosen for all other sessions and exhibits was the Minneapolis Convention Center. Most space was assigned at the May, 1974, meeting, with all assignment of space being completed for the Convention Center at the January 1975 meeting. Various sub-committees of the Committee worked on these aspects of the arrangements: Facilities, Liaison with the Diocese of Minnesota, Committee Structure and Process, Relationship to Triennial, Preparation, Plans and Liaison with Various Groups, and Evaluation during General Convention. Provisions were made for a "Common Ground" at the Convention Center and for a "Gathering Place" outside the Convention Center during the evening hours. The Diocese of Minnesota has assumed responsibility for planning and staffing the Common Ground and the Gathering Place, as well as volunteers in the areas of worship, transportation, housing, entertainment, volunteer workers, pages, communication, and youth hostels. Arrangements were made for translation services for overseas delegates who do not have English as their primary language.

The Committee voted to provide for Special Diocesan Representatives should a diocese deem that the elected delegates do not adequately represent the viewpoints and interest of the Diocese. The resolution read as follows:

1. The Joint Committee on Agenda and Arrangements, on the strength of the 1973 General Convention Resolution calling for open and representative General Conventions, urges the election to the 1976 General Convention of deputations representing the diversity of interests and viewpoints within each diocese.
2. If, after the election of a deputation from a diocese, there are viewpoints and interests not adequately represented within it, a diocese may choose no more than three (3) Special Diocesan Representatives.
3. The chosen representatives may, by paying the Convention registration fee, be designated as identified Special Diocesan Representatives from their dioceses.
4. The identified representatives may subscribe to the Convention materials furnished to members of the House of Deputies before and during the Convention for a fee of six dollars.
5. These Diocesan Representatives will be eligible to participate in the orientation process of new deputies.
6. The Committee directs the Secretary of the Convention to take necessary action to inform the Dioceses and implement the recommendation of the General Convention of 1973.

The Rev. William F. Maxwell, Jr., Consultant to the Committee, was appointed Coordinator of Committees, Caucuses, and Open Hearings for the Minnesota General Convention. Fr. Maxwell has also been asked by the Presidents of the

AGENDA AND ARRANGEMENTS

Houses to be in charge of the process of evaluation of the Minnesota Convention. Bishop Henton will serve as liaison with the House of Bishops in this process.

CHANGE OF NAME FOR THIS COMMITTEE

The Agenda and Arrangements Committee feels this Committee is misnamed and would better be called, The Planning and Arrangements Committee. Under the Rules, the real agenda for the business of General Convention is set by the Presidents of the two Houses on the advice of their Dispatch of Business Committees. We therefore offer the following Resolution for the consideration of this Convention:

Resolution A-55

Resolved, the House of _____ concurring, That Rule No. 14 of the Joint Rules of Order be amended, by a change of name, wherever it shall occur in the Rule, from "Committee on Agenda and Arrangements" to "Committee on Planning and Arrangements."

FUTURE CONVENTION SITES

The Committee was asked by a number of resolutions to seek less expensive sites for General Convention. The Committee has tried. The General Convention Manager, Bob Wallace, has contacted more than 30 college campuses, for instance. The size of our Convention, and the Triennial, plus the many visitors we gladly welcome, makes this impossible.

We have also been asked to try to move General Convention to other parts of the country other than the Midwest. We are mindful that the 64th and 65th General Conventions have been in the mid section of these United States, Louisville and Minneapolis, and that the 64th General Convention voted to hold the next two General Conventions in Denver and Milwaukee (tentative). At our request the General Convention Manager has looked at sites on both coasts and in the Southwest. Convention centers of the proper size for our Convention, with the necessary hotel space nearby, are difficult to come by. We do have two nominees for the 68th General Convention of 1985, one in the mid-section of the country and one on the west coast. The Committee desires to present both options, with a priority rating: the Convention Center in Anaheim, California, and the Convention Center in Kansas City, Missouri. Our priority voting was very close, with the Anaheim Center only slightly ahead of Kansas City. Both the Dioceses of Los Angeles and West Missouri would be pleased to have the 68th General Convention within their jurisdictions. We therefore offer the following Resolution for the consideration of this Convention:

Resolution A-56

Resolved, the House of _____ concurring, That the 68th General Convention be held in Anaheim, California, in the Diocese of Los Angeles.

Should the above Resolution fail, we offer the following Resolution for the consideration of this Convention:

Resolution A-57

Resolved, the House of _____ concurring, That the 68th General Convention be held in Kansas City, Missouri, in the Diocese of West Missouri.

PROPOSED SCHEDULE

The Committee recommends the adoption of the following Resolution:

APPENDICES

Resolution A-58

Resolved, the House of _____ concurring, That the 1976 General Convention function through the following activities:

- (1) Formal legislative sessions of the two Houses;
- (2) Meetings of the legislative Committees of the two Houses; and
- (3) Open hearings to be conducted as needed by all Committees and Commissions.

The Committee proposes the following schedule and daily time-table for the Convention:

Resolution A-59

Resolved, the House of _____ concurring, that the schedule and daily time-table for the 1976 General Convention be:

September 12, Organizing Sessions in both Houses, 3:00-5:00 P.M.; Joint Session on the Proposed Prayer Book, 7:30 P.M.

September 13-23 (except Sunday, the 19th), Committee Meetings — 8:00-9:30 A.M.; Daily Worship — 9:40-10:20 A.M.; Houses Convene — 10:30 A.M.; Lunch — 12:30-2:00 P.M.; Legislative Sessions, both Houses — 2:00 P.M. (except Saturday, the 18th, and Thursday, the 23rd); Open Hearings — 7:30 P.M. (except Friday and Saturday, the 17th and 18th, and Thursday, the 23rd)

September 13, Joint Session to hear Executive Council Report, 11:00 A.M.-12:30 P.M.

September 17, Bicentennial Commission and Diocese of Minnesota Occasion honoring the Presiding Bishop and Celebrating the Bicentennial of the Nation.

September 18, Joint Session for Report of the Joint Standing Committee on Program, Budget and Finance, 11:45 A.M.

September 19, Holy Eucharist, with United Thank Offering, 11:00 A.M.; Open Hearing, Joint Standing Committee on Program, Budget and Finance, 7:30 P.M.

The Committee proposes this further resolution concerning the schedule and daily time-table:

Resolution A-60

Resolved, the House of _____ concurring, that neither House modify the foregoing schedule without prior notice to the other.

FINANCIAL SUPPORT FOR TRIENNIUM 1977-79

Resolution A-61

Resolved, the House of _____ concurring, that the financial support for this Committee for the Triennium 1977-79 be \$25,000.

EVALUATION

The Committee will evaluate its own work and the functioning of General Convention following the close of the Convention. However, a preliminary evaluation of the work of the Committee suggests the following matters for the planners of 1979:

(1) Since it has little to do with the business agenda, the name of the Committee should be changed to Committee on Planning and Arrangements, (as proposed by the resolution above.)

(2) The Presiding Bishop and the President of the House of Deputies could clarify and speed the work of the Committee by defining its purpose in writing before its first meeting. There appears to be some confusion between its planning and advisory functions.

(3) The expectations of the Diocese within whose jurisdiction the Convention is

AGENDA AND ARRANGEMENTS

held should be clarified.

(4) Lack of funding has resulted in some members feeling their contributions to the Committee's work ended in January, 1975. Additional funds and an early awareness of the inevitability of staff decisions in the last year of the Triennium would reduce this frustration.

(5) There is general satisfaction among members with the work of officers and staff.

FINANCIAL STATEMENT

APPROPRIATIONS

Budget, 1973-76 Triennium	\$ 5,000
Adjustments approved, June 1974	<u>20,000</u>
Total	\$25,000

EXPENDITURES

For travel and subsistence of Members and Consultants at Meetings of Committee, Steering Committee, and task groups:	
1973	\$ 3,048.02
1974	11,747.56
1975	<u>6,092.28</u>
Total	\$20,887.86
Balance February 29, 1976	\$ 4,112.14

The Joint Commission on the Church in Small Communities

Introduction

The Joint Commission on the Church in Small Communities is the only General Convention agency officially charged with support and representation of the Church in Small Communities. During the past triennium, the J.C.C.C.S.C. has tried to carry out this charge by:

1. Having at its meetings representatives from the Appalachian People's Service Organization, Coalition-14, A Christian Ministry in the National Parks, the Rural Workers' Fellowship, and the Anglican Church in Canada, and by relating to other such agencies concerned with the Church in Small Communities.
2. Beginning to consider and act upon a role of *advocacy* for The Church in Small Communities towards the official structures and agencies of the Church, such as the Clergy Deployment Office, the General Convention and its structures, and the grant system of the Board for Theological Education.
3. Organizing and giving oversight to a program for the Church in Small Communities, resulting from the action of the 1973 General Convention. A report concerning this program, named "New Directions," and other interests and activities of J.C.C.S.C. follows.

The New Directions Program

The report to the 1973 General Convention of the Joint Committee for the Church in Non-Metropolitan Areas, entitled "New Directions for Churches in Small Communities," called the Episcopal Church to minister more adequately to towns, small cities, and rural areas where approximately one-third of the American people live, and in which many small Episcopal congregations are located. This report called for new approaches to ministry and mission, and new ways of encouraging Churchmen there to assume responsibility for the life and growth of their churches. To communicate this new outlook to the Church at large, the following three proposals were made and subsequently adopted by General Convention:

I. The Conference-Workshop.

The first proposal was "to conduct a conference-workshop in 1974 for Bishops and other representatives of dioceses to explore what this new approach could mean in specific terms for their dioceses."

This event was held at Roanridge, Kansas City, Missouri, on May 14-16, 1974, attended by twenty-two Bishops and sixteen other clergy or diocesan officials sent by Bishops to represent them.

II. The Consultant Program.

The second proposal was "to make available consultant service for planning and implementing these new developments within dioceses which desire it."

Twelve persons, living in different geographic parts of the Church, were selected for training and deployment as new Directions Consultants:

- The Rev. George E. Bates (Eastern Oregon)
- The Rev. Ronald C. Bauer (Missouri, later Minnesota)
- The Rev. David R. Cochran (North Dakota)
- The Rev. Robert H. Cochrane (Olympia)
- The Rev. B. Shepherd Crim (Eastern Oregon, later San Diego)
- The Rev. Raymond Cunningham, Jr. (New York)
- The Rev. James R. Gundrum (Iowa)
- The Rev. William H. Jones, Jr. (Tennessee)
- The Rev. John I. Kilby (Quincy)

The Rev. James L. Lowery, Jr. (Albany)
The Rev. Herman Page (Western Kansas)
The Rev. Alton H. Stivers (Rochester)

The Rev. H. Boone Porter, Jr., served as coordinator of the Consultant Program and has, also, served as a Consultant. The initial meeting of Consultants was held on April 24-27, 1974, followed by further training and evaluation December 8-11, 1975. The Rev. Messrs. Cochran, Cochrane, and Jones were subsequently elected and ordained to the episcopate, and Canon Gundrum became Secretary of the General Convention. The corps of New Directions Consultants has been replenished by the appointment of the following persons:

The Rev. Herbert C. Gravely, Jr. (South Carolina)
The Rev. George C. Harris (South Dakota)
Capt. Thomas L. Tull, CA (New York)

Consultants are available to dioceses at the invitation of the Bishop, on a shared cost basis, to consult with him, with other clergy and lay leaders, and with people in small town and rural churches, and to assist in making plans and decisions for the effective work of the Church in designated areas.

During 1974, Consultants served the Dioceses of Idaho, New York, North Carolina, Rochester, Southern Virginia, Vermont, West Virginia, Western Kansas, Western North Carolina. Some served on the staff of the Conference-Workshop for Bishops, and in planning the Leadership Academy for New Directions, described subsequently.

During 1975, Consultants worked in the Dioceses of East Carolina, Idaho, Indianapolis, Kentucky, New York, North Dakota, Oregon, San Joaquin, Southern Virginia, Vermont. One served in an ecumenical capacity with a Lutheran judicatory. Consultants worked in the Leadership Academy, and served on the staff of three inter-diocesan New Directions Conferences — Arizona-New Mexico, Dioceses in New York State and Pennsylvania, and Minnesota-Eau Claire.

As this Report is being written in early 1976, Consultants are assigned in Connecticut, Idaho, Kentucky, Vermont and Georgia. Consultants will serve on the staff of a multi-diocesan New Directions Conference for the Northwest Pacific area of the U.S.A. and Canada. The diversity of the Consultant Program is illustrated by the fact that the three dioceses which have drawn upon it most frequently and consistently have been Idaho, New York, and Vermont.

III. Educational Opportunities.

The third programmatic activity adopted by the General Convention was "to make available training services, for dioceses which so desire, for the persons responsible for regional supervision and leadership."

A. An effort was made to provide assistance to dioceses and individuals in utilizing the great number of programs for continuing education for ministry now available. Some Episcopal Clergy and lay leaders have taken advantage of these opportunities, but in general the Joint Commission has found Episcopalians reluctant to take part in ecumenical or secular programs of continuing education for ministry.

B. In addition to encouraging existing programs and schools, the Joint Commission created a distinctive course founded on New Directions, designed for archdeacons, rural deans, canon missionaries, directors of diocesan training programs, and other individuals with responsibilities for areas within which small cities, towns, and rural areas are located. This school is called the Leadership Academy for New Directions (LAND). Applications were received from all parts of North America, and after careful screening, seventeen persons were selected for the 1975 class, and 22 persons for the 1976 class. The names and dioceses of participants are appended to this Report. LAND meets for two weeks at Roanridge, Missouri, in January for an intensive residential program of lectures, workshops, films, presentations, and

APPENDICES

field trips. The Dean of this school is the Rev. H. Boone Porter, Jr. Faculty includes the Rt. Rev. William Davidson, Chairman of the Joint Commission; and the Rev. Dr. Charles L. Winters, Jr., Professor of Dogmatic Theology and Director of Extension Education of the School of Theology at the University of the South, Sewanee, Tennessee; and other qualified leaders. During the spring and summer, each participant works on a project relating to the revitalization of the Church in small communities within his own home diocese, and is visited by a mentor representing LAND. All assemble at Roanridge for a final week in October during which the participants discuss their projects and analyze learnings.

Reports from the participants have been favorable and indicate that several projects are having very significant and constructive effects within their dioceses. LAND has become a most important part of the J.C.C.S.C. program. In view of the apparent demand for the unique type of training which LAND offers, the possibility of holding two LAND sessions per year must be considered as an important option for the future.

Assistance from Roanridge

To carry out these programmatic responsibilities, the J.C.C.S.C. approached the Board of Trustees of the Roanridge Foundation, since that body is dedicated to training for rural work in the Episcopal Church, and its objectives are similar to those of the Joint Commission. Mutually acceptable terms were reached for Roanridge to provide physical facilities and administrative management of New Directions in a site conveniently located in the center of the nation. This cooperative relationship has proven felicitous.

A Christian Ministry in the National Parks

A matter of urgent concern for Churchmen everywhere has been the rapid extension of leisure. Many small communities are shifting their economy from agriculture to tourism. Farmers and other rural peoples are adopting a different set of values in the use of their time. Urban Churchmen are often in resort areas on holidays and weekends. A new concern for nature, conservation, and ecology has been closely allied with these developments.

Although the J.C.C.S.C. could not formulate a new approach to all of this during the past triennium, some action obviously was needed. Accordingly, the General Convention in Louisville recommended that the Episcopal Church resume its support of A Christian Ministry in the National Parks (ACMNP), a widely recognized ecumenical body, in which Episcopalians have long participated. ACMNP provides a chaplaincy in the National Parks, combined with an outstanding summer work program for seminarians and others including Episcopalians. The agency is also a major ecumenical forum for Christian concerns in the field of tourism, travel, and ecology. Through J.C.C.S.C. efforts, ACMNP has received \$2,500 from the Episcopal Church each year of the triennium.

The 1977-1979 Triennium

For the next triennium, the Joint Commission on the Church in Small Communities intends to continue and extend its work, and to pursue other relevant interests and activities. The J.C.C.S.C. proposes for the next triennium:

1. **Funding for the continuation of the New Directions Program.** The Bishop's Conference will be replaced by regional conferences, designed to begin to share more widely the results and insights so far obtained in "New Directions" ministry in small communities. The program will also be putting increased emphasis upon LAND, the Leadership Academy for New Directions.
2. **Increased emphasis on the Church's ministry in the whole leisure and recreation area.** A small increase of funding for A Christian Ministry in the National

Parks is planned along with funding for a new program to improve the Episcopal Church's ministry in the Leisure and Recreation areas.

3. **Continued efforts to seek close cooperation with other groups.** Relationships will be maintained with the many Episcopal Church, inter-Church, and secular agencies which are concerned with the Church in Small Communities.

4. **Pursue the role of advocacy.** Continued efforts will be made to promote the Church in Small Communities among the various structures of the Episcopal Church.

Membership, LAND Participants, Financial Report, Proposed Budget, and Resolutions

Five meetings of J.C.C.S.C. were held during the Triennium in widely separated locations across the United States. The Joint Commission membership likewise, as listed separately in this report, represents considerable geographical diversity as does the list of LAND participants. (See Exhibit A)

The J.C.C.S.C. is pleased to report that its several programmatic activities were carried out in close conformity with the budgetary provisions proposed and adopted by the last General Convention. The financial statement for the triennium appears subsequently in this Report. (See Exhibit B)

A detailed proposal for funding needs follows. The budget and description of budget items which the J.C.C.S.C. estimates will be needed to fund the above proposals continues this report on the next pages. (See Exhibit C)

Resolutions for the General Convention and a statement of the advocacy position of the J.C.C.S.C. are also added at the conclusion of this report. (See Exhibit D)

Respectfully submitted,
The Rt. Rev. William Davidson, *Chairman*

EXHIBIT A – MEETINGS AND ATTENDANCE

The J.C.C.S.C. met five times during the past triennium with membership as follows:

The Rt. Rev. William Davidson, *Chairman*, Western Kansas
The Rt. Rev. Hanford King, Idaho
The Rt. Rev. Victor Rivera, San Joaquin
The Rev. Nelson W. Pinder, Central Florida
The Rev. Rustin Kimsey, Eastern Oregon
The Ven. Carlson Gerdau, Northern Michigan
Sr. Margaret Hawk, CA, South Dakota
Mr. Douglas Fleet, Jr., Southwestern Virginia
Mr. Lewis Beardsley, Jr., Rochester

Consultants who served the Joint Commission at various meetings were:

The Rev. Dr. H. Boone Porter, Jr., Roanridge
The Rev. Herman Page, Western Kansas
The Rev. B. Shepherd Crim, The Rural Workers' Fellowship
The Rev. Derek Salter, Anglican Church in Canada
The Rev. Robert F. Cowling, *Crossroads Magazine*

Participants in LAND (Leadership Academy for New Directions)

	Name	Diocese
1975 Session		
	Joseph J. Dunne, Indiana	Indianapolis
	Hugh Cuthbertson, W.V.	West Virginia
	David W. Brown, Vermont	Vermont
	Herbert C. Gravely, S. Carolina	South Carolina
	William F. Wright, Wyo.	Wyoming
	John Rivers, N. Carolina	Western No. Carolina
	Stephen H. Schaitberger, Minn.	Minnesota

APPENDICES

Name	Diocese
Brad Rockwood, Georgia	Georgia
John Pilling, Saskatchewan, Canada	Qu'Appelle
Paul H. Moser, W. Va.	West Virginia
Robert F. McDougall, Mich.	Michigan
James A. Martin, N. Dakota	North Dakota
William Logan, Mich.	Michigan
William G. Lewis, Pa.	Pittsburgh
Harold A. Hopkins, Maine	Maine
Robert Greene, Arizona	Arizona
Roger White, Illinois	Springfield
1976 Session	
Bob Burton, Texas	Rio Grande
Thomas Gracie, Ontario	Ontario
LaMar D. Hay, Minnesota	Minnesota
Thomas A. Jackson, Arizona	Arizona
Paul James, Quebec	Quebec
Joseph R. Kerr, Louisiana	Louisiana
Kale King, Montana	Montana
Robert L. Leather, New Hampshire	Vermont
Robert Maxwell, Arizona	Arizona
Harry E. Neeley, California	Northern California
John McIlmurray, Quebec	Quebec
George Parmeter, Minnesota	Minnesota
Ben Scott, Minnesota	Minnesota
R. Stephen Sedgwick, North Dakota	North Dakota
Ronald Smith, Quebec	Quebec
J. David Stanway, Quebec	Montreal
Alton Stivers, New York	Rochester
Charles B. Tachau, Kentucky	Kentucky
Luke Titus, Alaska	Alaska
W. Patrick Tomalin, Saskatchewan	Qu'Appelle
Arthur Tripp, Oklahoma	Oklahoma
Robert Willing, New York	New York

SMALL COMMUNITIES

EXHIBIT B

**Financial Statement for Triennium 1974-1976
Joint Commission on the Church in Small Communities**

Part I (from the General Convention Budget)

	1974	1975	1976
Income			
Balance from previous years	\$.00	\$(2,627.43)	\$ 8.04
Yearly portion of Triennium Grant	3,000.00	3,000.00	3,000.00
Transfer from Program Funds	<u>.00</u>	<u>3,650.00</u>	<u>1,500.00</u>
	\$ 3,000.00	\$ 6,650.00	\$ 4,508.04
Expenditures			
Spring Meeting	\$ 2,120.47	\$ 1,514.53	\$ 2,000.00
Fall Meeting	<u>3,506.96</u>	<u>2,500.00</u>	<u>2,508.04</u>
	\$ 5,627.43	\$ 4,014.53	\$ 4,508.04
Balance (or deficit)	<u><u>\$(2,627.43)</u></u>	<u><u>\$ 8.04</u></u>	<u><u>\$.00</u></u>

Part II (from the General Church Program Budget)

A. The Program "New Directions for Churches in Small Communities"

	1974	1975	1976 Est.
Income			
Balance from previous years	\$.00	\$ 8,684.00	\$ 2,493.00
Yearly budget amount allotted	<u>30,500.00</u>	<u>29,609.00</u>	<u>31,696.00</u>
	\$30,500.00	\$38,293.00	\$34,189.00
Expenditures			
Workshop for Bishops (1974 only)	7,140.00	\$.00	\$.00
Orientation Conference for Consultants	5,080.00	.00	.00
Deployment of Consultants	3,300.00	11,150.00	11,000.00
Evaluation & Debriefing of Consultants	400.00	3,400.00	3,489.00
Follow-up Training of Consultants	100.00	1,600.00	1,600.00
Coordination with other Institutions	1,600.00	3,000.00	2,600.00
Planning Conference for LAND	2,896.00	.00	.00
LAND	1,300.00	13,000.00	14,000.00
Transfer to cost of JCCSC Meetings	<u>.00</u>	<u>3,650.00</u>	<u>1,500.00</u>
	<u>\$21,816.00</u>	<u>\$35,800.00</u>	<u>\$34,189.00</u>
Balance	<u><u>\$ 8,684.00</u></u>	<u><u>\$ 2,493.00</u></u>	<u><u>\$.00</u></u>

B. Grant to A Christian Ministry in the National Parks

	1974	1975	1976 Est.
Annual Grant Received	\$ 2,500.00	\$ 2,500.00	\$ 2,500.00
Funds sent to ACMNP	<u>2,500.00</u>	<u>2,500.00</u>	<u>2,500.00</u>
Balance	<u><u>\$.00</u></u>	<u><u>\$.00</u></u>	<u><u>\$.00</u></u>

APPENDICES

EXHIBIT C

Proposed Budget for Triennium 1977-1979 Joint Commission on the Church in Small Communities

Part I (from the General Convention Budget)

	1977	1978	1979
Meetings of the Commission	\$ <u>5,000.00</u>	\$ <u>5,000.00</u>	\$ <u>5,000.00</u>
Total from The General Convention Budget	\$ <u>5,000.00</u>	\$ <u>5,000.00</u>	\$ <u>5,000.00</u>

Part II (from the General Church Program Budget)

(Explanation of items numbered in left-hand columns is given following the Budget)

A. The Program "New Directions for Churches in Small Communities"

	1977	1978	1979
1. Consultant Deployment	\$ 6,000.00	\$ 6,000.00	\$ 6,000.00
2. Consultant Conference	6,000.00	.00	6,000.00
3. Coordination with other institutions	2,000.00	2,000.00	2,000.00
4. Leadership Academy for New Directions	15,000.00	15,000.00	15,000.00
5. Documentation & Recording of Learnings	3,500.00	3,500.00	3,500.00
6. Regional-Diocesan New Directions Conferences	<u>5,000.00</u>	<u>8,000.00</u>	<u>5,000.00</u>
7. Total	\$ 37,500.00	\$ 34,500.00	\$ 37,500.00

B. Support of A Christian Ministry in the National Parks

	1977	1978	1979
8. Annual grant	\$ 3,000.00	\$ 3,000.00	\$ 3,000.00
9. Expenses for Episcopal representation on Board	<u>800.00</u>	<u>800.00</u>	<u>800.00</u>
10. Total	\$ 3,800.00	\$ 3,800.00	\$ 3,800.00

C. A Program for Leisure-Recreation Ministry Development

	1977	1978	1979
11. Conferences	\$ 2,000.00	\$ 5,000.00	\$ 2,000.00
12. Travel to attend & represent Episcopal Church	1,000.00	1,000.00	1,000.00
13. Pilot Projects	<u>2,000.00</u>	<u>2,000.00</u>	<u>2,000.00</u>
14. Total	\$ 5,000.00	\$ 8,000.00	\$ 5,000.00

D. Total from the General Church Program Budget

	1977	1978	1979
(Totals of A, B, C, above)	\$46,300.00	\$46,300.00	\$46,300.00

SMALL COMMUNITIES

EXPLANATION FOR PROPOSED J.C.C.S.C. PROGRAM BUDGET, 1977-1979

(Numerals refer to line items on Proposed Budget above)

1. Approximately one dozen consultants representing New Directions Program are available for services to Dioceses on a shared cost basis.

\$ 2,400	Consultant fees for service in areas needing assistance, or in projects not funded by dioceses
2,400	Travel and housing costs for same
200	Mailings and Communications
800	Administration and coordination
<u>6,000</u>	

2. Every two years ND Consultants need to meet to share learnings and to enhance their skills; and new consultants need to be trained. The conference would not be held until 1978.

\$ 2,900	Travel of Consultants and Staff to Conference
700	Room and Board of Consultants and Staff at Conference
500	Honoraria to Conference Staff
1,200	Remuneration to Consultants for time
700	Planning, communications, and administration
100	Contingency
<u>6,000</u>	

3. Scholarship aid, travel costs, liaison, and communication for participation of consultants, staff, or other recommended representatives in programs of seminaries or other institutions, continuing education, or programs of other Churches or secular agencies.

4. This is the ten-month (including three weeks of residence) training course for archdeacons, rural deans, canon missionaries, directors of training programs, and other regional leaders. Some trainees receive financial assistance.

\$ 500	Preliminary mailings and correspondence
1,500	Travel for staff and trainees being assisted
3,000	Room and Board for Staff and trainees being assisted
6,000	Faculty remuneration
500	Books, audio-visual equipment, etc.
1,000	Secretarial work
2,000	Administration
500	Contingency
<u>15,000</u>	

5. The growing number of ND programs in various dioceses offer learnings to be recorded and communicated to the whole church.

\$ 700	Travel, room, and board
1,400	Writing, editorial, and secretarial costs
1,000	Printing and production
400	Planning, coordination, and administration
<u>3,500</u>	

APPENDICES

6. Subsidies in 1977 and 1979 for Regional, Multi-diocesan, or Provincial conferences in different areas throughout the country, at least two such conferences each year. In 1978, an International conference is projected for informing bishops and others of accomplishments, programs, and use of learnings. Some participants will require financial assistance. Figures below are for 1978:

\$ 800	Preliminary mailings and correspondence
2,600	Travel for staff and participants being assisted
1,000	Room and board for same
2,000	Honoraria for staff
500	Printed and audio-visual material, etc.
<u>1,100</u>	Secretarial and administration
<u>\$ 8,000</u>	Total for 1978

7. Self-explanatory
8. This is the grant to the ecumenical agency, A Christian Ministry in the National Parks.
9. Cost of two Episcopal representatives attending annual board meeting and one Episcopal representative attending executive committee meeting of ACMNP.
10. Self-explanatory.
11. An inter-diocesan regional conference on leisure-recreation-resort ministries in 1977 and 1979, with a national conference in 1978.
12. Ecumenical and secular agencies sponsor events such as training courses, workshops or resort ministries, and consultations in which representatives of The Episcopal Church should participate.
13. Capability to develop projects in cooperation with diocese and/or ecumenical agencies.
14. Self-explanatory.

EXHIBIT D

RESOLUTIONS for General Conventions

Presented by the Joint Commission on the Church in Small Communities

Resolution A-62

A. A More Equitable Means for Funding General Convention Assessment

Budget

Whereas, the present method of funding the General Convention Assessment Budget is based on the number of clergy canonically resident in each diocese and is an archaic method of raising funds; and

Whereas, this method hinders Bishops from fully assuming their pastoral responsibility for priests resident in their dioceses, and

Whereas, this method mitigates against the use of non-stipendiary clergy;

Now, therefore be it resolved, the House of _____ concurring, that the 1976 General Convention develop a different method of funding the General Convention

Assessment Budget which will be more pastoral and more equitable.

Resolution A-63

B. Board for Theological Education Criteria for Clergy Continuing Education

Whereas, Continuing Education is important for the professional and vocational development of clergy; and

Whereas, the present grant system of Board for Theological Education is only available for long periods of education; and

Whereas, many clergy are unable at the present time to be involved in such programs for more than three weeks; and

Whereas, the grant procedure is intricate and far removed from local churches

Now, therefore, be it resolved, the House of _____ concurring, that a grant process be implemented through which a Diocese might receive swift funding for continuing education programs which presently do not meet criteria and which might be administered through the Diocese according to its own guidelines.

Resolution A-64

C. Equal Employment Opportunities

Whereas, the problem of racial equality perennially surrounds the employment of all persons; and

Whereas, the Church should be rigorous in its monitoring of placement practices, with special attention directed against racial inequities,

Therefore, be it resolved, the House of _____ concurring, that the Clergy Deployment Office Board be requested to investigate its procedures of clergy deployment, to determine if there exists any racial inequities in clergy placement;

And be it further resolved, that Provinces, Dioceses, parishes and other church agencies be urged to review their own employment practices to determine if there exist any racial inequities;

And be it further resolved, that staff time and budget in the Section on Ministry in Executive Council be allocated to help the whole Church deal with this problem during the next Triennium.

Resolution A-65

D. Support for "New Directions" Program

Whereas, three years of operation of the "New Directions" program has shown that significant improvement has been made in the life and mission of small churches,

Therefore, be it resolved, the House of _____ concurring, that the General Convention reaffirm the New Directions program, and ask that it be continued under the oversight of the Joint Commission on the Church in Small Communities.

Resolution A-66

E. Support for activity of the Joint Commission on the Church in Small Communities in the area of leisure-recreation ministry

Whereas, the life-styles of many people are changing in a direction of greater mobility, use of leisure time, travel, camping and other recreational activities, and

Whereas, much recreational activity takes place on weekends far from the location of organized residential Episcopal Churches, and

Whereas, this change of life-style poses a significant challenge to the life and ministry of the Episcopal Church,

Therefore, be it resolved, the House of _____ concurring, that this General Convention:

1. Continue to support Episcopal Church participation in A Christian Ministry in the National Parks as an approach to ministry in National Parks and

APPENDICES

recreational areas.

2. Directs the Joint Commission on the Church in Small Communities to encourage participation of Episcopalians in significant studies and conferences by ecumenical and secular agencies leading to more effective ministry in leisure-recreation areas.

3. Asks the Joint Commission on the Church in Small Communities to work toward development of or assistance to appropriate programs of ministry of the Episcopal Church with persons in leisure.

Resolution A-67

F. Recognition of the Roanridge Foundation's support for the "New Directions" Program

Whereas, for thirty years the Roanridge Foundation of Kansas City, Missouri, has made a unique contribution to training the rural and small town ministry of the Episcopal Church, and

Whereas, the Roanridge Foundation has supported and implemented the program "New Directions" for Churches in Small Communities and has provided facilities and management for this program for the past triennium,

Therefore, be it resolved, the House of _____ concurring, that this General Convention take recognition of such participation and support, and express gratitude to the board and staff of Roanridge Foundation for its continued service to the Episcopal Church.

The Joint Commission on the Church in Human Affairs

Members:

The Rt. Rev. George M. Murray, *Chairman*
The Rt. Rev. Hal R. Gross
The Rt. Rev. John T. Walker
The Rev. Joseph N. Green, Jr.
The Rev. Charles L. Hoffman
The Rev. Thomas Pike
The Rev. Richard F. Milwee
Mr. Donald Belcher
Dr. J. Campbell Cantrill
Mrs. Richard T. Hawkins, *Vice-Chairman*
Ms. Carol S. Hoge
Mr. Ray Richardson
Dr. D. Bruce Merrifield
Mrs. James E. McElroy, *Secretary*
Donald R. Hopkins, M.D.

(The Rt. Rev. John T. Walker, Mr. Donald Belcher, and Dr. Donald R. Hopkins resigned from the Commission, leaving a total membership of twelve.)

All continuing members of the Commission concur in the report and recommendations.

In addition to its assigned membership, the Commission utilized the services of the Rev. Everett Francis, Public Affairs Officer of the Episcopal Church Center, and called upon the following consultants and specialists: Dr. Rodney Cocking, Educational Testing Services, Princeton, N.J.; the Rev. Ray Avant, Dekalb Council on Aging, Decatur, Georgia; the Rev. Caroline Leach, Columbia Theological Seminary, Atlanta, Georgia; Mr. J.D. Hudson, Director, Bureau of Corrections, Atlanta, Georgia; the Rev. Mike Milligan, St. Catherine's Episcopal Church, Marietta, Georgia; the Rev. John Snow, Episcopal Divinity School, Cambridge, Massachusetts; the Rev. John Gill, Metropolitan Community Church, Atlanta, Georgia; Dr. Sheldon Cohen, Psychoanalyst, Atlanta, Georgia; the Rev. Canon Clinton Jones, Counselor, Christ Church Cathedral, Hartford, Connecticut; the Rev. Robert Herrick, National Gay Task Force, New York City; Dr. Louie Crew, Founder of Integrity and Editor, *Episcopal Gay Forum*; and Mr. Jim Wickliff, President, Integrity.

The Commission members express great appreciation to these consultants for their valuable contributions to our deliberations.

PREFACE

The Commission members recognize the importance and necessity for the creative involvement of the Church in human affairs. We affirm the value of a national group to develop policy for the consideration of General Convention, to produce discussion papers for study by the Church, to regularly evaluate Church policy and programs, to reflect on contemporary issues, and to make recommendations for strategic action. However, the Commission members question the present role and function of the Joint Commission structure of General Convention, for the following reasons:

1. For it to be representative, the Commission has to have broad geographic representation, which incurs heavy travel expense.
2. The accountability and responsibility of the individual members, and of the Joint Commission as a whole is unclear; the competent, busy volunteers therefore

APPENDICES

find it difficult to assess the impact of their contribution to the life of the Church.

MEETINGS

The Joint Commission on the Church in Human Affairs held three meetings of its full membership: June 3-4, 1974 in Louisville, Kentucky; March 13-14, 1975 in Atlanta, Georgia; and January 28-30, 1976 in Atlanta, Georgia. In addition, sub-committees met and worked throughout the triennium on Commission assignments.

At its first meeting, the Commission reaffirmed the statement of purpose originally adopted by this Commission in 1959:

1. The Commission shall continually remind the Church of its prophetic role in society.
2. It shall be the function of the Commission to report to the General Convention on its study and work in the area of the Church in Human Affairs, and to suggest action to the Executive Council and its duly constituted departments.
3. It shall be the function of the Commission to focus the thinking and influence of the Church in General Convention on the concerns of practical matters and resolutions—not attempting to cover the whole field of social action, but concentrating on two or three issues having priority of significance.

No specific matters had been referred to the Commission by the 64th General Convention. Some twenty-seven issues of concern were raised by individual members. The field was narrowed to the over-all concern for a Christian understanding of Justice. Each of the members was assigned responsibility for developing a resource paper on some aspect of this subject and sharing it with the others. In November, 1975, the Presiding Bishop also requested that the Commission establish dialogue with the homophile community within the Church, and deal with the subject of homosexuality in its report.

Family and Human Sexuality

A Sub-Committee on Human Secularity met in Woodshole, Massachusetts, September 13-14, 1974, and recommended the entire Commission deal with this issue at its next full meeting, in an attempt to raise our consciousness and awareness on the subject; to see and affirm in many of the changes within society's attitude toward sex, the movement of the Holy Spirit. The Commission next met in Atlanta on March 13-14, 1975. With the assistance of consultants, areas of the family and human sexuality were discussed, ranging from sex typing in early childhood, sexual needs of the elderly, problems in the prisons, attitudes about women seeking ordination, to ministry to homosexual persons.

Social Ministries and Social Action in Dioceses and Parishes

It is the opinion of the Commission that parishes, missions and dioceses need guidelines, examples, and resource materials to enable them to be involved creatively in social issues. Attached to our report (Annex A) is a study paper by the Rev. John Snow, Professor of Pastoral Theology, Episcopal Divinity School, Cambridge, which we recommend to any parish or diocese contemplating a program of social ministry or social action. As a guideline to evaluating a present program, or planning a new program, we offer suggestions (Annex B) originally designed when we proposed compiling a series of case studies, or signs of the spirit moving. Insufficient time and funds prevented completion of that task. It is our hope however, that parishes and dioceses with effective ministries in the areas of hunger, prisons, aging, transients, alcoholism, etc., will take the time to share their ideas with other parishes and dioceses. We firmly believe that social ministry and social action are an integral part of the mission of the local Church, and would suggest

that the Committee on Christian Social Ministries of the Executive Council develop a Primer for Social Action, using specific examples of ways the Church has been involved on an individual, parish, diocesan, and national level.

The Church and Homosexual Persons

The Commission held its third meeting in Atlanta, on January 28-30, 1976. In September, 1975, the House of Bishops, meeting in Portland, Maine, adopted a resolution asking the Presiding Bishop to designate this Commission as the agency through which dialogue with the homophile community within the Church should be continued. This topic largely set the agenda for the meeting. Consultants were invited to the meeting to share their knowledge and insight on the broad scope of this subject. The following statement was adopted by a majority of the members of the Commission:

This subject was assigned to our Commission by a resolution of the House of Bishops, meeting in Portland, Maine, in September, 1975. As a result of our deliberations, we wish to make the following statements:

1. Homosexual persons are children of God, who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.

2. We make grateful recognition of the substantial contributions which homosexual persons have made and are making to the life of our Church and society.

3. The question of the causes of sexual orientation, the personal meaning of that orientation, and the ethical implications of homosexual acts are shrouded in great obscurity. This is clearly but one aspect of a confusion and tension which exists in the consciousness of the Church and many individual Christians concerning the relationship between the traditional Christian ethic and current developments and concepts of pastoral ministry, understanding of human psychosexual development, and the sexual practices of contemporary society. Our awareness and concern in these areas arises from within our own experience as a Christian community in ministry and dialogue with one another. We are conscious of the personal suffering experienced by many homosexual persons and the various unnecessary ways in which society contributes to that suffering.

RECOMMENDATIONS:

Resolution A-68

Resolved, the House of _____ concurring, that this General Convention recommends that the dioceses and the Church in general engage in serious study and dialogue in the area of human sexuality, including homosexuality.

Resolution A-69

Resolved, the House of _____ concurring, that it is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.

Resolution A-70

Resolved, the House of _____ concurring, that this General Convention urges the legislatures of the several states to repeal all laws which classify as criminal conduct any form of non-commercial sexual conduct between consenting adults in private, saving only those portions which protect minors or public decorum.

APPENDICES

Resolution A-71

Resolved, the House of _____ concurring, that this General Convention expresses its conviction that homosexual persons are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality.

Resolution A-72

Resolved, the House of _____ concurring, that a Joint Commission on the Church in Human Affairs be appointed to report to the next General Convention, that it consist of four bishops, four presbyters, and eight lay persons, and that its major concern be the subject of Human Sexuality, and that it be empowered and adequately funded to seek the assistance of experts in this field.

Resolution A-73

Resolved, the House of _____ concurring, that for the expenses of such Joint Commission on the Church in Human Affairs there be appropriated in the General Convention Budget the sum of \$29,568.00.

FINANCIAL REPORT

Appropriations by 64th General Convention	\$8,500.00
Late expense report from previous Commission	<u>156.50</u>
Total funds available	<u>\$8,343.50</u>
Disbursements	
For meetings, including travel, hotel accommodations, meals, telephone expense, and printed materials for members:	
1974	2,386.05
1975	1,546.32
1976	2,976.25
For meetings, including travel, hotel accommodations, meals, for resource persons and consultants:	
1975	394.36
1976	929.79
For telephone calls and mailings - 1976 -	<u>65.07</u>
	<u>8,279.84</u>
Balance unspent	<u>\$ 63.66</u>

ANNEX A

A Primer for Social Action

The title of this booklet may be misleading if it is interpreted to mean that some experts in social action are going to explain its basics to beginners. We call it primer because we want to get back to some essentials. We want to begin again.

There are people who claim expertise in effecting social changes and who have, in the past, had some success with their theories and methods, but even these "experts" are increasingly baffled by their lack of lasting achievement. Change, significant needed change has indeed been effected in social institutions in the last decade, but today many stand by appalled as they see these achievements caught in an inexorable backlash and fighting desperately to maintain themselves. Urban neighborhoods which had achieved a lively and inclusive participation in managing their own affairs a few years ago today find themselves pervaded by apathy and falling back into old habits of dependency and despair. Innovative and effective educational programs in the ghetto and elsewhere find themselves unable to continue now that seed money is exhausted, and not only because the money is not available, but also because the energy and will of earlier days seems to be exhausted

as well.

In our cities, in our schools, in health care and care for the elderly, in our penal systems, we discover a curious absence of leadership where leadership was abundant a few years back. In the Black community we discover that some of the men and women who provided trusted and powerful leadership a few years ago have first been abandoned by their constituencies and then in despair or cynicism, have reluctantly abandoned their constituencies and having been given the middle class name are now playing the middle class game, living in the suburbs, working as media or educational or industrial consultants.

Experimental and brilliant teachers of the sixties have disappeared into the comfortable anonymity of educational administration. Doctors, even the hopeful new breed willing to commit themselves to ghetto or rural practices, are increasingly plagued with the resistance and distrust of patients. Others, appalled by the implicit lack of trust reflected in the rising cost of malpractice insurance go to work for Drug Companies or, again, find a comfortable niche in hospital administration.

There seems to be a slow, inexorable withdrawal of concern and commitment by those most gifted in leadership and creativity from situations where leadership and creativity are at once most needed and, inexplicably, most hated. Increasingly, and quite suddenly, there seems to be a growing social gap between leadership and constituency, where the leaders become winners and the constituency become losers. The two groups seem to be more and more willing to regard themselves as members of these categories.

Winners make it up and out. Losers may destroy themselves or may become social predators lashing out where possible at the winners, or at their peers, proving at least their predatory superiority to both. The name of the game is survival. But it is no game. It is deadly serious.

Social action, then, effecting needed social change, is not as manageable a matter as it appeared to be in the sixties. One of the pioneers of organizational development and now an internationally known expert and author in the field was recently made president of a major university. After several years in his new post he was heard to say, "What used to take me two hours to write or half an hour to say to a client I discover will take at least six years to implement, if I can implement it at all. It's very discouraging." So much for experts in engineering social change. Society becomes more intractable as it begins to view the expert social engineer as the winner, the enemy, rather than as a facilitating person or a leader.

For individuals or for society to change, change must make sense, must take place within a structure of agreed upon meaning. As the changes of the sixties are worn down and bent back upon themselves it becomes clear that many of them, do not make sense to a majority of those who were and are affected by them. Yet at the same time, if we notice, we see far more radical and disruptive changes taking place all around us in the seventies which must be making sense to us since we seem willing to give our consent to them.

There is, for instance, a rapidly growing consensus that traditional marriage and family life are simply two possible options among many for the ordering of our sexual and social lives. Changes effected by the Supreme Court's decision on the racial desegregation of the public schools are nothing compared to this radically disruptive change, yet one notices only isolated pockets of resistance to it.

Or we discover from a poll sponsored by the Department of Labor that 80% of Americans hate their work. This in a country which has traditionally lived by the Protestant work ethic and which has come close at times to giving work salvific power. Although this is only a change in attitude it must inevitably have very concrete consequences for our corporate life. Yet so far Americans continue to go to work and work hard and it is logical to assume that working at what one hates is

APPENDICES

making sense somehow.

The fact is that society does not hold together without some kind of theology, some kind of consensus about the nature of reality, and since Western Industrial Society is not really falling apart, it might be wise to look for the view of reality which members of Western industrial society hold in common. If we do this we may discover that many of the things which seem to be happening to us, we are actually choosing, because they make sense within a structure of meaning which we have accepted, however unknowingly.

The most radical change we have experienced is in the way we see ourselves as inhabitants of the earth. Until very recently, perhaps until Sputnik, for all our scientific knowledge, we had not *experienced* ourselves as limited, as inhabitants of a closed system, as mortal and perishable as any closed system and as limited in its resources. By the early sixties we literally *experienced* ourselves as mortal and finite, and along with this came the statistics and computer projection with frightening indeed, apocalyptic prophecies about overpopulation, pollution, and the rapid diminishment of natural resources. From dim outs in the middle sixties to the fuel crisis in the middle seventies, we have not been allowed to forget the urgency of our predicament as humans on a small planet. Increasingly, the word heard more often than any other in public discourse is survival. It has become or is becoming, the standard by which we measure all things, not just the corporate human endeavor on this planet. When politicians speak of the politics of survival, we wonder if they mean our shared survival as humans or their survival as politicians or the survival of them and their constituencies. When we hear economists speak of the economics of survival, we wonder if they mean the survival of the human family or the survival of the team they are coaching. Here the team analogy is apt, because the most popular word for survival today is "win." The second most popular is "success." Where there are winners there must be losers; where there is success, there must be failure, where there is victory, there must be defeat. Somehow, if we use game or career or war analogies to make sense of our dilemma, because they make our ultimate dilemma seem comfortably manageable, we seem to feel better about ourselves.

But at the other end of the spectrum from the "Pop" world, in the recondite worlds of Ethology, Psychology, Biology (particularly genetics) we discover a new interest in the Darwinian concept of natural selection, and its social application by Spencer captured in the phrase, "the survival of the fittest." Although only the extreme right-wing would claim it openly, it is becoming the assumption underlying most of our crucial decisions that it is in the best interests of humanity for the intelligently aggressive to have first priority on survival. Again, since Sputnik, the most "managed" segment of our society has been that engaged in the culling of this "elite." Elaborate national testing programs ranging from reading readiness in kindergarten through biennial achievement tests and intermittent I.Q. tests, to Graduate Record Exams or special screening tests for various professional schools, select out the intelligently aggressive to be spared by the draft, given many years of sophisticated training and convinced that they are fit not so much to provide intelligent or responsible leadership for the human enterprise, but to survive. To be among the winners, equipped with the spoils of victory (various academic degrees, "prestigious" or "interesting" jobs and other symbols of one's place in the winner's circle) has become the primary motivating factor within a value system with survival at its core.

The enormous difficulty which Christians are finding in bringing about social change in the name of justice is not due, then to inadequate methods or even a faulty theoretical framework, but to the simple fact that within a view of reality which is best defined as Social Darwinism, justice seems too maladaptive a value to be taken seriously unless its meaning is changed to make the privileged survival of

the intelligently aggressive the essence of justice. A day spent watching sentencing in most criminal courts in the country today will show that this redefinition of justice is on its way to becoming normative. The middle class college student or college graduate will get very careful treatment by the court. The high school drop-out or welfare person will get the book. A lawyer asked recently why this was, replied: "Statistically there is almost no recidivism among middle class people. Arrest and a sharp word are enough. The others are born losers. It is the judge's job to keep them off the street." It was a cruel piece of hyperbole, but it came close enough to summing up his experience as a criminal lawyer.

The issue, then, is not primarily method, but meaning. The issue is, in fact, theological. In a system where the primary motivating factor is survival it is no distortion to claim that its God is death. It is the fear of death, of failure, of defeat, that becomes the shaping power, the most meaningful dynamic of such a system. All human activity is trivialized to adaptive and maladaptive behavior in survival terms.

Committing ourselves to others in marriage until death us do part violates the first rule of adaptive survival behavior which is keeping open as many options as possible. It is also avoiding the selective process of sexual competition and probably bad for the human species.

As the point of sport is to win, the point of work is to succeed. That one's work should have any more significance than permitting one to "be a success," that is, survive in a grand way, is not immediately apparent. However, *really* to succeed is to end up with an interesting and/or prestigious job.

Where the Social Darwinist does take responsibility for leadership, he takes responsibility for making sure that the intelligently aggressive survive, that the winners keep on winning, that the successful continue to succeed on terms of intelligent aggression set by themselves. His responsibility to the losers is to convince them of the logic of the system so that they can enjoy watching the winners win on T.V. The primary function of television in the Social Darwinist scheme is to keep the loser tranquilized and passive.

Perhaps the greatest danger in the kind of Social Darwinism that we have is precisely that it is *not* yet a fully articulated political ideology which a Christian might examine, and accept or reject. It is a mass of quiet assumptions arising from our understandably fearful first reaction to the felt knowledge of our cosmic finitude. These assumptions, as is the case with all assumptions which are confirmed by a fast growing consensus, are being quickly incorporated into our institutions affecting their customary way of doing their business and thereby seducing most of us into regarding them as true.

We can discover and clarify these new value assumptions only by observing carefully what social change, especially radical change, is passively accepted and what social change, however minor, is bitterly resisted. An evaluation of Western industrial society by these standards reveals a coherent pattern of Social Darwinism informing an increasing number of major decisions of individuals and nations.

To the extent that this is the case, Christians find themselves theologically in radical conflict with this growing consensus about the nature of reality. The Gospel tells us that God is love and that death shall have no dominion over us, and that to the extent that death does have dominion over us we are subject to Satan. The theological issue is clear enough. The trouble is that most of us Christians by now, in the absence of any theological consensus among ourselves, have pretty much bought into most social Darwinist assumptions. We tremble when the S.A.T. scores arrive, convinced that a 500 will declare our child a loser for all time. We accept a transfer to a place we have no desire to move to, not just for the raise, but because we fear that any loss of momentum upwards means failure, defeat, destruction.

We are fearful of voting for a political candidate whose platform describes a

APPENDICES

program in line with our conscience and our vision of reality because we do not wish to “waste our vote on a loser.”

Stated most simply, those whom Jesus declared would inherit the earth, those whom he singled out to love—the poor, the mad, the bereft, the losers, we are taught by our institutions to regard as contemptible and soon, perhaps, as expendable.

Any attempt to change society to make it more just, with justice understood in terms of intelligent benevolence, must begin with a change in our own value system, must begin, in fact, with repentance. We must examine ourselves first to determine the extent to which our own values are social Darwinist and then determine for ourselves how these values are in conflict with what Gospel reveals as true. This kind of sorting out is essential because the kind of energy which will sustain and continue an extended commitment to social change comes from a structure of meaning, a profound conviction that what one does makes sense. Unless one can work at building a theological consensus as one attempts to change society, one is engaged in an exercise in futility.

In the end, though, all edifying energy is spirited energy, and it is the Holy Spirit who guides us most deeply into the ways of truth.

The Rev. John H. Snow

ANNEX B

The following is offered as guidelines or criteria in evaluating a social ministry/social action program or as a basis for planning one.

A. Origin of concern – from community or Biblical reading of the scriptures

B. Form

1. How started?
2. Who involved in planning?
3. What approaches were involved?
4. Were the recipients of services in on the planning?
5. Goals of the program?
6. Changes in the goals?

C. Multiple issues, local, diocesan or national level, tactics utilized

D. Questions to study:

1. What aspect of the program makes it different from others?
2. Could it serve as an example for others?
3. Would your program be an inspiration to other groups?

E. Reflection – evaluate the process, variety, involvement and effectiveness in terms of Christian theology and goals (*not* in terms of success of the project)

F. What resources would you recommend to others wanting to start a similar program?

1. Organizations (Both religious and secular)
2. Books
3. Pamphlets
4. Films
5. Projects

G. Do you feel your experience is of value to others and would you be willing to share your knowledge and experience with the Church at large? (For those with a program underway)

H. (For those contemplating a program) Would you be interested in learning about another group's experience and success or failure in the area of concern you are considering?

The General Board of Examining Chaplains

“Has the mail come?” Though not exactly a theological question this was the common query on March 22, 1976 of the 262 theological students who took the 1976 General Ordination Examinations. Less urgently, perhaps, but also with a mixture of hope and anxiety that Monday morning the Bishops and Commission on Ministry chairmen in 69 Dioceses awaited the postman’s arrival. This was the day when the evaluations of each Candidate’s performance on the exams had been promised, and decisions about ordinations could not be made until these reports were received.

Almost all Candidates in American seminaries or studying in diocesan schools of theology did receive news from the General Board of Examining Chaplains that day when the mail came. Mail delivery was delayed in a few cases until a day or two later, and four Candidates in England and one in Germany probably got theirs sometime that week. For each of them this was the climax of the fifth annual General Ordination Examination, referred to usually as the GOE. Most of the Candidates could have read their evaluations and sung “Alleluia!” but a few would have felt the medieval solemnity of “Day of wrath, O day of mourning” more appropriate.

Each year more students and more dioceses participate in the GOE’s, but a description of this year’s experience may stand as the General Board of Examining Chaplains’ report for the past triennium of GOE’s.

The 1976 GOE process began in September 1975 when most of the 21 members of the General Board of Examining Chaplains met for three days to prepare the essay questions. The GBEC, with the assistance of other seminary professors and some testing experts, had previously prepared a multiple choice test of 300 questions titled “The History, Literature, and Vocabulary of the Christian Tradition.” In December the Bishops were asked to name their diocesan Candidates who would take the GOE’s and to add recommendations to those made in previous years of persons who might assist in evaluating the written exams.

At 9 a.m. on January 26, 1976 the GOE’s began with two hours allotted to the multiple choice test. Then for six days (and for some Candidates parts of the nights too) the Candidates wrote their responses to the situations posed in the essay questions. Both parts of the exam were designed to allow the Candidate to demonstrate “satisfactory proficiency” in the seven subject matter areas listed in Title III Canon 5. These are: The Holy Scriptures; Church History; Christian Theology; Christian Ethics, and Moral Theology; Studies in Contemporary Society, including Racial and Minority Groups; Liturgics, Christian Worship and the contents and use of the Book of Common Prayer; and Theory and Practice of Ministry.

In the GBEC office the Administrator of the GOE and his secretary were soon deluged with 262 multiple choice tests to be scored and the percentile rankings of each Candidate calculated, and 252 full sets of essay question answers. Four Xerox copies were made by a professional company of each of these 12,461 typed pages and so they multiplied as 49,854 copies were added to the original 12,461.

The GBEC office mailed the exam papers of four Candidates to each of 128 Readers who were matched in pairs so that each pair of Readers read the same four exams. The Candidates were known to the Readers only by number, 76-159 for example, but the Readers were urged to keep St. John the Divine’s phrase in mind,

APPENDICES

"It is a human number." Each Candidate's Readers also remain anonymous to him or to her.

After two weeks time to study these papers the pairs of Readers met in seven regional conferences (Cambridge, New York, Alexandria, Atlanta, Kansas City, Seattle, and Berkeley) with two or three members of the General Board of Examining Chaplains and prepared joint evaluations of their four sets of GOE's. These evaluations were sent posthaste (is that an out of date word?) to the GBEC office for further checking, minor editing, and some were retyped in order to get a clean copy. Exams which were severely criticized or questioned for any reason were read by a third and sometimes by even a fourth or a fifth Reader and additional evaluative comments made.

Then more Xeroxing multiplied the original certificates of proficiency, or lack of it, which the Chaplains supervising the regional meetings of Readers had signed, and the Readers' evaluations (2 to 6 typed pages for each exam). The total this time was 3,279 copies.

Finally on the week-end of the first day of spring there was the monster mail-out of the following items. Each Candidate was sent a certificate, his or her evaluation, a graph reporting his or her percentile ranking on the test on "The History, Literature, and Vocabulary of the Christian Tradition," and his or her original exam papers. For each of his Candidates the Bishop was sent the certificate, the evaluation, the percentile ranking graph, the exam questions, and a full copy of what each Candidate had written in response to the questions. The Commission on Ministry chairmen were sent copies of everything mailed to the Bishop. As the Canon requires, seminary deans were sent copies of the certificates of proficiency for their students. Postage costs for this mailing amounted to \$618.

Most Candidates received certificates of "satisfactory proficiency" in all of the canonical subjects. For some, however, the Readers and Chaplains recommended further examination, preferably oral, on the Diocesan level in one or more of the seven subjects. A very few exams were quite unsatisfactory. In every case for every Candidate it is anticipated that his or her exam papers will be read and the strengths and weaknesses discussed with him or her by some person or persons in the Diocese. Since the original Readers are not infallible, the Candidate is protected from an inadequate evaluation made by them as two copies of his writings, plus his own copy, are available for re-reading in the Diocese so new evaluations can be made.

Who does all this work and how is it financed? The General Board of Examining Chaplains, nominated by the House of Bishops and approved by the House of Deputies, prepares the questions, supervises the writing of the Readers' evaluations, and makes the basic policy decisions. The GBEC also selects the Administrator of the GOE, and he with secretarial assistance enlists the Readers, corresponds voluminously with Candidates, Bishops, and Deans, and attends to the complicated logistics.

The General Convention in 1970 initiated the General Board of Examining Chaplains (Title III Canon 7). The membership includes three Bishops, six parish priests, six professors (and the understanding was that most would be seminary professors), and six lay persons. Several of the lay persons are also professors. Since the identity of the present membership is illustrative of the diverse experience and competence which Board members bring to this examination ministry, it seems best to add a few words about each one rather than just list their names.

The Bishops are: William Spofford of Eastern Oregon, the present Chairman, has had extensive experience and training in pastoral education and as a hospital chaplain. Frederick Wolf of Maine, former Chairman, is co-author of *Journey in Faith* and Chairman of the Board of Trustees of the General Theological Seminary. George Alexander of Upper South Carolina was, before his election to the

EXAMINING CHAPLAINS

episcopate, Dean of the School of Theology at Sewanee.

In the past triennium several persons on the Board have changed jobs and in so doing moved from one category to another. Their present posts will be given here and the clergy will be listed first. Charles Long, Vice-Chairman of the GBEC, is the executive in charge of the American office of the World Council of Churches. Perry Williams is Dean of Trinity Cathedral, Cleveland. Bartine Sherman is Rector of St. Martin's Church, Charlotte, N.C. William Hale is Dean of St. Paul's Cathedral, Syracuse. Joseph Green is Rector of Grace Church, Norfolk, Va. C. FitzSimons Allison is Rector of Grace Church, New York City. H. Boone Porter is the Director of the Roanridge Conference Center near Kansas City. Boyce Bennett is professor at the General Theological Seminary. Massey Shepherd is professor at the Church Divinity School of the Pacific. Charles Eldon Davis is Rector of St. Paul's Church, Benicia, California. Jerre Feagin, a recent seminary graduate and now curate at St. John's Church, Locust Valley in the Diocese of Long Island, has been a helpful associate though not a Board member.

Lay members of the GBEC are: Marianne Micks, professor at the Virginia Theological Seminary; Charles Lawrence, professor in New York and with a wealth of experience in many areas of church life; Cecil Patterson, Dean of Undergraduate Affairs at North Carolina Central University; Lelia White, professor at Voorhees College in South Carolina; Byron Rushing, Director of the Museum of Afro-American History in Boston; George Shipman, retired professor at the University of Washington in Seattle; William Gaines, Director of the Institute of European Studies, Chicago; and Marylu Fowler, Director of the Association for Creative Change, Wilmette, Illinois.

Dr. Allison, Dr. Porter, and Dr. Fowler are former seminary faculty members.

The Rev. Emmet Gribbin has been the Administrator of the GOE for the past triennium. A University Chaplain for three decades, his main employment now is as Bishop's Deputy for Ministry in the Diocese of Alabama. Bishop Stough has released him for two months each year so that he could work full time for the GBEC. In the fall of 1975 the GBEC office was moved from New York to Alabama, primarily as an economy move.

The GBEC funds come from the General Convention's budget, and \$95,000 was appropriated this past triennium, that is for the three years \$35,000; \$35,000, and \$25,000. This proved inadequate in large part because the more Candidates there are, the more Readers there have to be. More than half of the 1976 budget was used to cover the costs of the Readers' conferences as travel, board and room, rented typewriters, some secretarial help, and a token honorarium for each Reader had to be provided. The 1976 GOE's could not have been given at all had not the General Convention's Program and Budget Committee made an additional appropriation and a number of Bishops cheerfully sent in \$100 checks for each of their Candidates. This appropriation and the \$14,200 sent in by the Bishops the GBEC took to be expressions of confidence and appreciation for the Board's work.

The GBEC welcomes criticisms and suggestions as to how to improve all aspects of the GOE. Experience has taught the GBEC much. This agency of the national Church has examined 690 Candidates during this triennium and certified most of them as academically qualified for ordination.

Respectfully submitted,
Emmet Gribbin, *Administrator*
William B. Spofford, *Chairman*

The Board for Theological Education

Members

- *Rt. Rev. Ned Cole, *Chairman*
- *Robert F. Gaines, *Vice-Chairman*
- *Eloise E. Lester, *Secretary*
- Rev. David R. Cochran
- Rt. Rev. A. Donald Davies
- James Lloyd Edwards
- Rev. T.R. Gibson
- Rev. Carter Heyward
- Very Rev. Armen D. Jorjorian
- Rt. Rev. John M. Krumm
- *Rev. Charles P. Price
- Charles L. Ritchie, Jr.
- *Very Rev. Hays H. Rockwell
- *Rev. Edward R. Sims
- Waldo J. Smith

Staff

- *Director: The Rev. Almus M. Thorp
- Student Consultant: William D. Nix

*Executive Committee

The Board recalls with thanksgiving the life and work of Armen Jorjorian. Dean Jorjorian had all too recently begun his ministry as Dean of Seabury-Western Seminary and as a member of this Board when he was parted from us. His place was filled by Professor Robert C. Gregg of Seabury-Western, now of Duke University.

In December of 1974 Lloyd Edwards, then a Candidate for Holy Orders from the Diocese of Tennessee and a senior student at Nashotah House, resigned after a term of helpfulness thoughtfully extended as a theological student. He was succeeded by Richardson Schell of the Diocese of Chicago, a student at Berkeley-Yale.

For half of the triennium the Board was faithfully served by its Student Consultant William Nix of the Diocese of Northwest Texas, then a student at the Episcopal Theological Seminary of the Southwest and now ordained and associated with St. John's Church, Odessa, Texas.

Because of the pressure of episcopal duties, the Rt. Rev. A. Donald Davies of Dallas found it necessary to resign in July of 1975.

The Board customarily meets three or four times per year, usually at Virginia Seminary, a location central, congenial and less costly than more than a few gathering places known to us.

A Proper Preface

Neither we, nor for that matter, anyone else is just where we were three years ago. Yesterday's central issues are there, but today their shape and context is perceived somewhat differently by all of us. Just so, the B.T.E. reads the signs of the times and is not to be understood as forever wedded to certain positions of the past: the past, in short, is not self-determined prologue.

The Mandate

Since its inception in 1967, the task of the Board has been to act responsibly with reference to its mandate (to be found in full in Title III, Canon 6). We understand this charge to mean:

- To study the needs and trends of theological education and make

recommendations concerning them.

- To assist the institutions undertaking the education of future clergy.
- To assist in the enlistment and selection of candidates for Ministry.
- To promote the continuing education of the clergy.
- To assist in programs for the education of the laity.
- Not least, to seek support for the entire enterprise.

Careful readers of the canonical text will note the broad range of responsibility, coupled with the limited authority given us. Incidentally, such is scarcely the case in comparable boards of other branches of the Anglican Communion. Without complaint, however, we have done our work in this triennium.

Few miracles have been effected but significant change in persons, programs, and institutions is there for all to see.

The radical improvement in the quality of men and women offering themselves for the ordained ministry, the re-shaping of courses of study for those some time to be non-stipendiary or stipendiary clergy, the educational and personal life-long support available for all of our clergy—these are matters for which neither we nor anyone else dare claim the means of quick solution. They are perennial issues and sometimes frustrating concerns with which this and every Christian Communion wrestles today. Nevertheless these are matters about which we must decide and proceed under God to attempt resolution.

Where We Were

Toward the end of the Louisville Convention, the B.T.E. offered three resolutions, one of which proved incapable of affirmation by Convention. It referred to the fact that should the Church support the work of the seminaries in a broad-based manner (which it was distinctly not doing then and still is not), our accredited resources for the preparation of those to be ordained should be developed in four centers of the land.

In response, the Convention asked the Board to think again and, in consultation with the Conference of Deans, to report on the matter at the next Convention. Further, in a related motion, in consultation with Deans and Seminary Trustees, it was asked to initiate a thorough study of the actual needs of theological education in the Church, the available resources for meeting them, the programs to be undertaken for fulfilling them.

The Board might well have undertaken these studies itself but after thoughtful debate proceeded, with the counsel of the Conference of Deans and others, to bring about the creation of a completely independent committee to be known as the Episcopal Study Committee on Preparation for the Ordained Ministry, which, under the chairmanship of the Bishop of Southern Ohio, will lay its published findings before the 1976 Convention. Its work has been funded by the Episcopal Church Foundation and the Diocese of Rochester, upon recommendation of the B.T.E.

Where We Are Now

The Board reserves the right to publish its own response to this study document and does so with appreciation and approval in the words of the related Resolution to be found toward the end of this report.

In addition and in agreement with the Episcopal Study Committee on Preparation for Ministry, the Board draws particular attention to three needs of high priority:

1. Improved means of Church-wide annual support for the ten accredited seminaries of our Church.
2. A careful study of the non-stipendiary ministry.
3. An equally careful study of the ministry of the laity.

APPENDICES

The Report of the Study Committee (short from this point on for the Episcopal Study Committee on Preparation for the Ordained Ministry) contains convincing rationale of the three points above; however, a supporting word regarding the first matter ought appropriately to be made. *Never has there been national budgeted support for any of our seminaries.* Since just after World War II they have made their appeal annually through a special Sunday offering. The story of the decline of that offering is too soon told. It yields less than half of what it did a few years ago. One-third of the congregations participate in it. The average annual gift per communicant is the price of a morning newspaper.

Meanwhile, total budget deficits of the seven accredited seminaries for which independent figures are available are nearly \$800,000 for the 1975-76 fiscal year.

The education and formation of the ordained leadership of the Church is the issue on the line here. The B.T.E. urges immediate action to correct a sagging situation which, we believe, is a matter of Church-wide concern. We are unanimous in believing that, through the Executive Council, in consultation with the B.T.E. and the Conference of Deans, plans should be framed at the 1976 Convention for the correction of a potentially disastrous situation.

Of Persons and Programs

During this triennium the Board has been especially mindful that the independent Study Committee was about its task of visiting widely in dioceses, seminaries, and training schools and has scrupulously avoided duplicating efforts and overlapping responsibilities.

It has sensed no such duplication or overlapping as it has continued in this triennium to give consultation, leadership and support to a number of persons and programs. It has, for example, strengthened the field education work of Seabury-Western Seminary by consultation and, thanks in this and many other cases to the Episcopal Church Foundation, by liberal financial support.

It has worked with seminary faculty and Deans to the point where annual regional meetings of faculty to discuss and improve their teaching methods for today's ministry are a normal expectation.

The Board has long since endorsed the principle of the ordination of women to the priesthood and the episcopate. Conscious of the dramatically increasing numbers of women studying in our seminaries, and acting under its canonical mandate to study trends in ministry, it has continued to give attention in this triennium to the expanding participation of women in Church life, which necessarily includes the question of their possible ordination. It has supported coordinated planning which has resulted in regional gatherings of women to discuss their role in seminaries and in the total life of the Church.

Before he was graduated and while he was employed as Seminarian Consultant by the Board, the regular visits of William Nix to various seminaries and programs were most helpful in keeping the Board in close touch with student interests. The *Inter-Seminary Newsletter*, independently written and edited by students, is published quarterly by means of a small grant provided through the Board.

The Episcopal Consortium for Theological Education in the Northeast—ECTENE—was established in 1971 after careful study and endorsement by the Board. The original objective of merger was partially fulfilled by the 1974 merger of Philadelphia Divinity School and Episcopal Theological School. Following on that, ECTENE established a new purpose by becoming the base for cooperation among seminaries in the northeastern part of the country. It now includes the Episcopal Divinity School, General Theological Seminary, Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, Berkeley Divinity School at Yale, and Mercer School of Theology. These institutions are at work devising ways by which full collaboration, without intention of merger, may

be achieved.

The first attempt of our Church at truly national educational planning brought into being the Absalom Jones Theological Institute. Established in 1971 as one of seven components of the interdenominational Theological Center in Atlanta, it is named for the first black Episcopal priest. It has been supported by the Church's Program Budget and the Episcopal Church Foundation as well as by other foundations and interested individuals. It owns no bricks and mortar; it has instead a Dean, the Very Rev. Quinland R. Gordon, and the part-time services of a faculty member. Its purpose is two-fold: 1) to provide education in a predominantly black and thoroughly ecumenical context for Episcopal seminarians; and 2) to engage black and white clergy and lay persons of our Church in pertinent programs of continuing education. The Institute has the confidence of the B.T.E., the seminaries, and the House of Bishops. It performs much needed functions, some of which can be provided by no other program of our Church. We urge its continuing support.

Early in the 70's the Board became convinced it was not organized in ways which would make it especially helpful to overseas Bishops, Commissions on Ministry, and theological programs or institutions. We believed this to be true particularly with respect to Latin and South America, the Ninth Province and Haiti. On our recommendation, CETYM (Comision de Educacion Teologica y Ministerio) was established by the Churches in those areas. The B.T.E. rejoices in CETYM's existence, urges its full support, and is pleased to know that work previously sponsored by the B.T.E. itself—educational consultations and support for the Virgin Islands, Haiti, El Seminario Episcopal del Carib, and Ecuador—is going forward in carefully considered, mutually responsible ways.

Of the Laity

At every possible point, the Board associates itself with the work of the Program Committee on Lay Ministries of Executive Council. Together with that Committee, it has sponsored two major consultations in this triennium on the Ministry of the Laity. The Board perceives a real hunger by the laity for genuine demanding theological education for their ministry. It commends those seminaries and diocesan programs now shaped to meet this hunger, and encourages marked increase in the number of carefully planned diocesan programs for the education of the laity. It believes that the work of Theological Education by Extension, a program recently begun by the School of Theology of the University of the South, gives great promise for the development of the ministry of the laity of this Church. Finally—to repeat—the Board gives its full and unanimous endorsement to the call for a thorough study of Lay Ministry; it is of utmost importance that it be launched early in the coming triennium.

Of Continuing Education

Because of the vision of lay persons—by name, the Directors of the Episcopal Church Foundation—during the past three years the clergy of this Church have been supported as have the clergy of no other Church known to us, as they planned and pursued their continuing education and vocational development. The Foundation's gift of \$600,000 for this supplementary grant program has animated counsel and consultation personally and regionally, has prompted the development of firm national and diocesan guide lines, and has assisted hundreds of well-motivated Bishops and presbyters to undertake education and sharpen pastoral skills for more effective ministry. There is abroad in our Church, perhaps as never before, a quiet search for ministerial competence.

The data for 1974 and 1975 alone are encouraging:

- 84 Dioceses are participating in this supplementary grants program.

APPENDICES

- 309 clergy, including 12 Bishops, have been assisted after they, their churches and dioceses have given all they are able. (Presently they must provide fifty-percent or more of program costs in order to qualify for additional assistance.)
- The four more popular types of programs in these two years have been:
 - Counseling, Clinical training, etc.
 - Doctor of Ministry program
 - Organizational development
 - Academic doctoral programs
- Participants are held responsible for written self-evaluations; evaluations are expected of vestries or employing agencies and Diocesan Commissions on Ministry.
- The number of clergy reported as undertaking serious continuing education has dramatically increased between the years of 1971 and the present. Dioceses report that in 1971, 454 clergy were undertaking continuing education programs, whereas in 1975 the number rose to 1,249.
- Likewise, the existence of national supplemental funds has increased the amount of local money available for this purpose. Our statistics demonstrate that the amount of funding budgeted by the dioceses in 1975 for continuing education of the clergy showed an increase of 166% over 1971.

Nevertheless, human nature being what it is, we suspect that if national budgeted funds were not to be available in the coming triennium, we should soon discover that local support was disappearing also.

Consequently, the Board urges that what has fortunately been begun by private individuals be continued by the Program Budget of the Church.

Of the Selection and Evaluation of Candidates

The Board reports that with other elements of the Ministry Council, it has sponsored Regional Consultations on Ministry, has joined with the Fund for Theological Education to select and assist three persons per year (designated as Arthur Lichtenberger Fellows) for a trial year at a seminary of their choosing. It has assisted our largest seminary, St. Andrew's, Manila, to develop improved plans for the recruiting and selection of its students, and has successfully acted as advocate for seminaries appealing for foundation support for programs designed radically to improve the quality of applicants today.

The Study Committee has affirmed what the B.T.E. has known and encouraged for several years—that weekend selection conferences at which teams of qualified lay persons and clergy assist the Bishops in selecting candidates are now regularly used by more than half the domestic dioceses of the Church. The methods of such conferences may need improvement, their criteria may need sharpening, but they constitute a major part of the complicated process of selection for the finest of leadership.

Finally, a small but helpful item: In cooperation with the House of Bishops' Committee on Pastoral Development, the B.T.E. is editing and will circulate widely a booklet for the practical use of Bishops, Diocesan Commissions on Ministry, Standing Committees, seminaries, and, not least, vestries, as they work together for the renewal of the ordained leadership for Christ's mission in our day.

FINANCIAL STATISTICS OF ACCREDITED SEMINARIES
1973, 1974, 1975

Revenues	Berkeley Divinity School (New Haven, Connecticut)			Bexley Hall (Rochester, New York)		
	1973 \$	1974* \$	1975 \$	1973 \$	1974 \$	1975 \$
EDUCATIONAL & GENERAL						
Tuition & Fees	-		-	-	-	-
Endowment Income	185,000		185,000	-	-	-
Gifts & Grants						
TEO	23,893		16,538	19,371	22,230	21,880
Other	73,895		150,980	44,366	34,891	41,938
Other Sources	32,210		-	-	-	-
Total	314,998		352,518	63,737	57,121	63,818
STUDENT AID	-		-	-	-	-
AUXILIARY ENTERPRISES	-		-	-	-	-
Expenditures						
EDUCATIONAL & GENERAL						
Administration	76,000		80,000	-	-	-
Instruction	142,480		137,020	-	-	-
Library	-		-	-	-	-
Plant Opn. & Maint.	10,614		25,000	-	-	-
Total	229,094		242,020	-	-	-
STUDENT AID	69,505		73,658	-	-	-
AUXILIARY ENTERPRISES	16,401		25,000	-	-	-

*No figures available

Gifts & Grants						
TEO	53,104	62,894	52,467	45,806	61,034	44,355
Other	132,114	159,496	186,633	179,643	357,336	334,021
Other Sources	37,838	25,333	17,506	108,421	111,236	124,135
Total	359,611	448,443	443,184	827,697	1,252,330	1,183,230
STUDENT AID	52,462	56,243	40,627	67,554	109,931	116,584
AUXILIARY ENTERPRISES	38,807	82,122	96,449	160,149	263,847	219,646
Expenditures						
EDUCATIONAL & GENERAL						
Administration	194,897	191,787	194,550	248,128	381,725	319,027
Instruction	266,937	273,457	294,781	439,999	499,917	587,241
Library	38,529	35,637	38,305	68,855	109,911	110,884
Plant Opn. & Maint.	74,836	61,260	69,695	132,348	306,161	312,951
Total	575,199	562,141	597,331	889,330	1,297,714	1,330,103
STUDENT AID	52,462	56,243	40,627	67,554	109,931	116,584
AUXILIARY ENTERPRISES	34,280	39,894	69,674	243,679	365,980	320,995
Endowment Capital (Market Value)						
Begin. Fiscal Year	2,438,319	2,218,135	2,431,751	9,687,846	1,766,255	9,647,900
Ending Fiscal Year	2,153,143	2,067,304	3,079,402	9,705,755	9,647,900	10,087,860
Total Restricted for:						
Faculty Salaries	398,527	442,679	468,357	1,152,808	1,787,084	2,019,439
Student Aid	1,035,278	1,147,118	1,148,318	1,028,133	1,372,623	1,420,141
Additions to Capital (Non-endowment)	195,401	47,762	5,678	-	-	-
Capital Indebtedness	-	73,946	71,260	-	-	-
Est. Deferred Maint.	7,500	47,000	30,000	-	-	-

FINANCIAL STATISTICS OF ACCREDITED SEMINARIES
1973, 1974, 1975

	Church Divinity School of the Pacific (continued)			Episcopal Theological School/ Episcopal Divinity School* (continued)		
Annual Tuition & Fees	1,228	1,258	1,378	1,400	1,400	1,700
Average Room Rent	400	500	500	400	400	500
Average Board Costs	675	1,100	1,200	600	600	700
Total Operating Budget	569,444	609,669	708,559	1,200,563	1,721,000	1,856,449
Budgeted Deficit for Current Year	172,740	117,538	76,274	246,109	209,000	386,149

	Episcopal Theological School of the Southwest (Austin, Texas)			General Theological Seminary (New York, New York)		
Revenues	1973 \$	1974 \$	1975 \$	1973 \$	1974 \$	1975 \$
EDUCATIONAL & GENERAL						
Tuition & Fees	47,083	27,753	36,547	139,639	126,886	163,670
Endowment Income	242,177	284,322	349,217	557,000	609,900	346,419
Gifts & Grants						
TEO	43,009	17,720	14,763	72,612	74,938	56,538
Other	18,659	69,671	67,644	291,508	201,115	229,225
Other Sources	86,644	10,657	22,438	-	1,118	14,417
Total	437,572	410,123	490,609	1,060,759	1,013,957	810,269
STUDENT AID	59,624	34,026	40,836	13,838	*	107,763
AUXILIARY ENTERPRISES	-	44,757	83,085	119,738	134,219	274,274

* Completely funded from Gifts, Grants and Endowments.

Expenditures

EDUCATIONAL & GENERAL

Administration	81,707	117,829	133,812	288,195	344,717	324,104
Instruction	143,184	114,583	150,287	367,549	313,214	406,260
Library	25,762	40,905	56,158	139,699	132,445	114,049
Plant Opn. & Maint.	115,601	54,199	78,851	288,458	572,346	167,438
Total	366,254	327,516	419,108	1,083,901	1,362,722	1,011,851

STUDENT AID	59,052	25,447	40,886	94,793	62,775	107,763
AUXILIARY ENTERPRISES	—	81,406	128,758	248,500	128,079	324,066

**Endowment Capital
(Market Value)**

Begin. Fiscal Yr.	1,691,719	2,758,926	2,654,766	13,354,045	13,235,735	10,787,041
Ending Fiscal Yr.	2,758,926	2,654,766	2,737,835	13,226,546	10,452,302	11,018,646

Total Restricted for						
Faculty Salaries	1,032,260	1,071,045	1,056,565	903,174	916,338	1,112,805
Student Aid	425,822	419,948	440,285	1,935,077	1,935,078	2,338,576

**Additions to Capital
(Non-endowment)**

Capital Indebtedness	—	—	—	—	—	—
Est. Deferred Maint.	50,000	—	—	736,300	1,250,000	2,000,000
Annual Tuition & Fees	750	750	750	1,400	1,400	1,500
Average Room Rent	600	600	600	350	400	400
Average Board Costs	—	N/A	N/A	500	600	600
Total Operating Budget	344,065	360,469	470,211	1,370,169	1,451,094	1,381,004

Budgeted Deficit for Current Year	—	—	—	353,960	100,000	121,870
--	----------	----------	----------	----------------	----------------	----------------

**FINANCIAL STATISTICS OF ACCREDITED SEMINARIES
1973, 1974, 1975**

Revenues	Nashotah House (Nashotah, Wisconsin)			Philadelphia Divinity School (Philadelphia, Pennsylvania)		
	1973 \$	1974 \$	1975 \$	1973 \$	1974* \$	1975* \$
EDUCATIONAL & GENERAL						
Tuition & Fees	127,538	98,053	104,396	71,395		
Endowment Income	74,828	71,215	63,634	119,098		
Gifts & Grants						
TEO	54,391	63,554	57,123	35,738		
Other	145,730	127,743	124,396	260,636		
Other Sources	6,473	36,103	35,894	3,843		
Total	408,960	396,668	385,443	490,710		
STUDENT AID	88,041	92,831	85,404	39,216		
AUXILIARY ENTERPRISES	68,753	45,204	48,641	96,365		
Expenditures						
EDUCATIONAL & GENERAL						
Administration	102,007	99,086	125,080	156,050		
Instruction	132,073	127,050	138,494	146,016		
Library	33,964	24,815	22,566	60,968		
Plant Opn. & Maint.	103,306	128,951	147,977	99,472		
Total	371,350	379,902	434,117	462,506		
STUDENT AID	88,041	92,831	85,404	39,216		
AUXILIARY ENTERPRISES	72,249	71,788	78,911	112,346		

*See Episcopal Divinity School

	Nashotah House (continued)			Philadelphia Divinity School (continued)		
Endowment Capital (Market Value)						
Begin. Fiscal Yr.	1,787,376	533,542	283,599	3,127,917		
Ending Fiscal Yr.	1,733,613	283,600	162,880	3,094,721		
Total Restricted for:						
Faculty Salaries	755,054	707,574	749,354	796,074		
Student Aid	312,162	284,875	301,700	542,776		
Additions to Capital (Non-endowment)	—	42,464	36,175	11,065		
Capital Indebtedness	—	—	—	127,562		
Est. Deferred Maint.	—	—	—	10,000		
Annual Tuition & Fees	1,000	1,000	1,200	1,366		
Average Room Rent	100	100	400	350		
Average Board Costs	400	500	600	500		
Total Operating Budget	521,755	544,612	602,717	678,862		
Budgeted Deficit for Current Year	96,447	180,000	107,960	74,968		
	School of Theology of the University of the South (Sewanee, Tennessee)			Seabury-Western Theological Seminary (Evanston, Illinois)		
Revenues	1973	1974	1975	1973	1974	1975
	\$	\$	\$	\$	\$	\$
EDUCATIONAL & GENERAL						
Tuition & Fees	70,783	71,607	98,597	61,902	64,154	74,578
Endowment Income	163,658	133,344	145,779	146,273	130,279	136,156
Gifts & Grants						
TEO	53,034	53,844	46,657	33,334	34,587	29,094

FINANCIAL STATISTICS OF ACCREDITED SEMINARIES
 1973, 1974, 1975

	School of Theology of the University of the South (continued)			Seabury-Western Theological Seminary (continued)		
Other	23,435	76,959	24,288	126,380	176,683	82,505
Other Sources	—	—	—	4,218	1,216	2,071
Total	310,910	335,754	315,321	372,107	406,919	324,404
STUDENT AID	88,258	95,142	204,100	21,157	30,889	39,928
AUXILIARY ENTERPRISES	76,739	87,542	104,286	78,648	60,773	63,284
Expenditures						
EDUCATIONAL & GENERAL						
Administration	77,974	104,053	151,002	96,768	120,278	137,121
Instruction	142,540	175,871	246,106	187,706	201,739	206,484
Library	63,687	66,623	63,748	41,055	43,461	54,461
Plant Opn. & Maint.	21,049	24,226	35,914	52,615	45,946	47,585
Total	305,250	370,773	496,770	378,144	411,424	445,651
STUDENT AID	88,258	95,142	204,100	21,157	30,889	39,928
AUXILIARY ENTERPRISES	69,797	75,575	98,944	72,611	56,268	61,552
<hr/>						
Endowment Capital						
(Market Value)						
Begin. Fiscal Yr.	5,144,000	3,623,000	2,889,000	2,851,726	2,885,710	2,582,942
Ending Fiscal Yr.	3,623,000	3,862,129	3,738,000	2,885,710	2,810,000	2,575,973
Total Restricted for:						
Faculty Salaries	2,058,000	147,389	199,475	171,345	172,146	172,146
Student Aid	1,565,000	1,608,140	1,785,661	387,419	388,803	391,364
Additions to Capital (Non-endowment)	—	—	—	163,446	183,856	34,379
Capital Indebtedness	—	—	—	—	—	—
Est. Deferred Maint.	—	—	—	—	—	—

	School of Theology of the University of the South (continued)			Seabury-Western Theological Seminary (continued)		
Annual Tuition & Fees	1,275	1,285	1,365	1,275	1,275	1,290
Average Room Rent	400	450	450	185	185	255
Average Board Costs	600	650	650	500	700	800
Total Operating Budget	305,250	362,926	669,641	434,575	437,808	469,134
Budgeted Deficit for Current Year	-	-	-	98,385	111,735	103,150

	Virginia Theological Seminary (Alexandria, Virginia)		
Revenues	1973	1974	1975
	\$	\$	\$
EDUCATIONAL & GENERAL			
Tuition & Fees	204,024	217,578	254,414
Endowment Income	605,443	765,380	979,697
Gifts & Grants			
TEO	124,110	128,397	123,572
Other	235,146	194,403	72,527
Other Sources	35,397	32,928	43,435
Total	1,204,120	1,338,686	1,473,645
STUDENT AID	141,455	167,607	171,371
AUXILIARY ENTERPRISES	66,801	74,645	94,438
Expenditures			
EDUCATIONAL & GENERAL			
Administration	335,648	373,628	408,905
Instruction	492,498	510,699	555,594

**FINANCIAL STATISTICS OF ACCREDITED SEMINARIES
1973, 1974, 1975**

Library	89,333	93,143	103,931
Plant Opn. & Maint.	168,850	231,249	259,470
Total	1,086,329	1,208,719	1,327,900
STUDENT AID	133,828	120,174	147,366
AUXILIARY ENTERPRISES	166,214	202,922	226,413
<hr/>			
Endowment Capital (Market Value)			
Begin. Fiscal Yr.	13,317,074	13,616,786	13,005,213
Ending Fiscal Yr.	13,616,786	12,112,290	15,631,455
Total Restricted for:			
Faculty Salaries	2,062,751	1,701,984	2,188,000
Student Aid	3,058,164	2,667,526	3,438,000
Additions to Capital (Non-endowment)	31,092	-	-
Capital Indebtedness	-	-	-
Est. Deferred Maint.	-	-	-
Annual Tuition & Fees	1,300	1,300	1,335
Average Room Rent	350	350	350
Average Board Costs	700	700	700
Total Operating Budget	1,276,397	1,501,600	1,554,313
Budgeted Deficit for Current Year	29,560	74,500	4,560

FINANCIAL STATISTICS FOR CERTAIN NON-ACCREDITED SEMINARIES
1973, 1974, 1975

Revenues	Bloy Episcopal School of Theology (Claremont, California)			Episcopal Theological Seminary of the Caribbean (Carolina, Puerto Rico)		
	1973 \$	1974 \$	1975 \$	1973 \$	1974* \$	1975 \$
EDUCATIONAL & GENERAL						
Tuition & Fees	-	-	-	5,275		11,035
Endowment Income	-	-	-	150		150
Gifts & Grants						
TEO	2,920	2,032	2,116	3,449		6,613
Other	3,551	2,261	1,874	128,913		110,905
Other Sources	-	-	-	5,832		437
Total	6,471	4,293	3,990	143,619		129,140
STUDENT AID	-	-	-	8,520		8,700
AUXILIARY ENTERPRISES	-	-	-	19,967		122,030
Expenditures						
EDUCATIONAL & GENERAL						
Administration	-	-	-	53,343		59,100
Instruction	-	-	-	94,481		88,009
Library	-	-	-	14,504		5,989
Plant Opn. & Maint.	-	-	-	23,580		18,031
Total	-	-	-	185,908		171,129
STUDENT AID	-	-	-	6,194		8,664
AUXILIARY ENTERPRISES	-	-	-	59,371		34,454

* No figures available

**FINANCIAL STATISTICS FOR CERTAIN NON-ACCREDITED SEMINARIES
1973, 1974, 1975**

	Bloy School (continued)			Caribbean (continued)		
Endowment Capital (Market Value)						
Begin. Fiscal Yr.	45,000	45,000	194,624	2,992		2,992
Ending Fiscal Yr.	45,000	45,000	174,666	2,992		2,992
Total Restricted for:						
Faculty Salaries	45,000	45,000	45,000	-		-
Student Aid	2,000	2,000	6,250	-		-
Additions to Capital (Non-endowment)	145,000	145,000	-	-		-
Capital Indebtedness	-	-	-	-		-
Est. Deferred Maint.	-	-	-	-		-
Annual Tuition & Fees	750	750	900	200 (Area)		-
				1,200 (Outside)		
Average Room Rent	-	-	-	360 **		-
Average Board Costs	60	-	-	790 **		-
Total Operating Budget	30,000	52,810	47,629	193,034		182,647
Budgeted Deficit for Current Year	3,000	16,697	21,000	30,000		77,147
	Episcopal Theological Seminary in Kentucky (Lexington, Kentucky)			George Mercer, Jr. Memorial School of Theology (Garden City, New York)		
Revenues	1973*	1974*	1975*	1973	1974	1975
	\$	\$	\$	\$	\$	\$
EDUCATIONAL & GENERAL						
Tuition & Fees				-	-	-
Endowment Income				-	-	-

** Automatic Scholarships of \$350 to area students.

* No Figures available.

Gifts & Grants			
TEO	1,665	1,788	1,076
Other	124,725	278	330
Other Sources	—	—	—
Total	126,390	2,066	1,406
STUDENT AID	—	—	—
AUXILIARY ENTERPRISES	—	—	—
Expenditures			
EDUCATIONAL & GENERAL			
Administration	—	—	—
Instruction	—	—	—
Library	—	—	—
Plant Opn. & Maint.	—	—	—
Total	—	—	—
STUDENT AID	—	—	—
AUXILIARY ENTERPRISES	—	—	—
Endowment Capital (Market Value)			
Begin. Fiscal Yr.	25,000**	25,000**	25,000**
Ending Fiscal Yr.	25,000**	25,000**	25,000**
Total Restricted for:			
Faculty Salaries	—	—	—
Student Aid	—	—	—
Additions to Capital (Non-endowment)			
Capital Indebtedness	—	—	—
Est. Deferred Maint.	—	—	—
** Book Value			

FINANCIAL STATISTICS FOR CERTAIN NON-ACCREDITED SEMINARIES
1973, 1974, 1975

	Episcopal Theological Seminary (continued)		George Mercer, Jr. Memorial (continued)		
Annual Tuition & Fees			150	150	2,643
Average Room Rent			-	-	-
Average Board Costs			-	-	-
Total Operating Budget			129,985	146,874	164,004
Budgeted Deficit for Current Year			-	-	-

	Michigan School of Theology (Detroit, Michigan)		
Revenues	1973	1974	1975
	\$	\$	\$
EDUCATIONAL & GENERAL			
Tuition & Fees	-	-	-
Endowment Income	-	-	-
Gifts & Grants			
TEO	4,386	5,982	4,012
Other	33,723	33,635	35,987
Other Sources	-	-	-
Total	38,109	39,617	39,999
STUDENT AID	-	-	-
AUXILIARY ENTERPRISES	-	-	-
Expenditures			
EDUCATIONAL & GENERAL			
Administration	-	-	-
Instruction	-	-	-

Library	-	-	-
Plant Opn. & Maint.	-	-	-
Total	-	-	-
STUDENT AID	-	-	-
AUXILIARY ENTERPRISES	-	-	-
<hr/>			
Endowment Capital (Market Value)			
Begin. Fiscal Yr.	22,763	97,292	88,738
Ending Fiscal Yr.	97,292	88,738	89,538
Total Restricted for:			
Faculty Salaries	96,277	-	-
Student Aid	1,015	1,015	2,015
Additions to Capital (Non-endowment)	5,983	-	-
Capital Indebtedness	-	-	-
Est. Deferred Maint.	-	-	-
Annual Tuition & Fees	5,961	315	315
Average Room Rent	-	-	-
Average Board Costs	-	-	-
Total Operating Budget	46,581	40,300	54,523
Budgeted Deficit for Current Year	-	-	-

**THEOLOGICAL EDUCATION OFFERING
Of Accredited Seminaries**

	1973 \$	1974 \$	1975 \$
B.D.S.	\$ 23,893	\$ 20,800	\$ 16,538
Bexley	19,370	22,230	21,880
C.D.S.P.	53,104	62,894	52,467
E.D.S.	81,544*	61,034	44,355
E.T.S.S.W.	43,009	17,720	14,763
General	72,612	74,938	56,538
Nashotah	91,882	63,554	57,123
Seabury	33,334	34,587	29,094
Sewanee	53,034	53,844	46,657
Virginia	124,110	128,397	123,572
TOTAL	\$595,892	\$539,998	\$462,987

*Total of E.T.S. and P.D.S.

**ENROLLMENT STATISTICS OF ACCREDITED SEMINARIES
1973, 1974, 1975**

		BERKELEY (New Haven)			BEXLEY (Rochester)			CDSP (Berkeley, Cal.)		
		1973	1974	1975	1973	1974	1975	1973	1974	1975
Professional Programs:										
M.Div.	Juniors	13	18	21	3	9	6	30	29	28
	Middlers	12	9	14	8	4	8	23	27	27
	Seniors	17	7	22	8	7	3	24	12	31
	Other degrees	—	11	15	—	2	3	—	—	6
	Certificate/Diploma	—	—	—	—	—	—	—	—	—
	Special/Unclassified	1	—	1	3	—	5	14	15	18
TOTAL PROFESSIONAL		43	45	73	22	22	25	91	83	110

Graduate Programs:

S.T.M.	9	3	2	--	--	--	--	--	--
D. Min.	--	--	--	6	7	7	--	--	--
Th.D./Ph.D.	--	--	--	--	--	--	--	--	12
TOTAL GRADUATE	9	3	2	6	7	7	--	--	12
Interns	--	2	--	--	--	--	1	6	--
GRAND TOTAL	52	50	75	28	29	32	92	89	122
M. Div. Candidates (including Interns)									
Men	37	30	46	17	15	13	62	56	69
Women	5	6	11	2	5	4	16	18	17
Women in D.Min. programs	--	--	--	1	1	--	--	--	--
Women in other programs	2	2	11	2	2	6	3	17	13
TOTAL WOMEN ENROLLED	7	8	22	5	8	10	19	35	30
U.S. Blacks	--	--	--	--	1	--	1	--	--
Other Minorities	--	--	--	--	--	--	4	2	3
Rockefeller Scholars	--	1	--	--	--	--	2	--	--
No. in First Year Class	20	27	--	3	12	--	31	32	--

SCHOOL	EPISCOPAL DIVINITY ETSSW (Cambridge)			SEMINARY (Austin, Texas)			GENERAL THEOLOGICAL (New York City)		
	1973	1974	1975	1973	1974	1975	1973	1974	1975
Professional Programs:									
M.Div. Juniors	52	45	39	8	19	14	20	36	37
Middlers	40	49	47	13	5	15	23	27	40
Seniors	50	47	43	12	8	8	25	30	33
Other degrees	10	12	10	3	3	4	--	8	--
Certificate/Diploma	--	2	1	3	1	7	8	--	--
Special/Unclassified	13	16	18	3	10	5	21	27	76
TOTAL PROFESSIONAL	165	171	158	42	46	53	97	128	186

**ENROLLMENT STATISTICS OF ACCREDITED SEMINARIES
1973, 1974, 1975**

Graduate Programs:

S.T.M.	1	-	-	2	-	-	10	21	14
D.Min.	-	-	-	-	-	-	-	-	-
Th.D./Ph.D.	-	-	-	-	-	-	14	13	14
TOTAL GRADUATE	1	-	-	2	-	-	24	34	28
Interns	11	6	9	-	-	-	5	3	2
GRAND TOTAL	177	177	167	44	46	53	126	165	216
M.Div. Candidates (including Interns)									
Men	130	116	96	32	29	34	64	83	101
Women	23	31	42	1	3	3	9	13	11
Women in D.Min. programs	-	-	-	-	-	-	-	-	-
Women in other programs	12	17	17	2	2	6	12	17	29
TOTAL WOMEN ENROLLED	35	48	59	3	5	9	21	30	41
U.S. Blacks	5	2	4	1	1	-	5	5	9
Other Minorities	-	-	1	-	2	1	2	4	11
Rockefeller Scholars	2	1	3	-	-	-	-	-	-
No. in First Year Class	53	55	43	15	27	23	27	39	37

	NASHOTAH HOUSE (Wisconsin)			SCHOOL OF THEOLOGY (Sewanee)			SEABURY-WESTERN (Evanston)		
	1973	1974	1975	1973	1974	1975	1973	1974	1975
Professional Programs:									
M.Div. Juniors	26	29	21	18	27	23	10	22	25
Middlers	27	30	28	20	15	29	18	11	23
Seniors	23	28	27	13	21	15	26	16	19
Other degrees	3	1	-	-	2	3	3	9	9

Certificate/Diploma	8	-	2	5	5	6	3	5	7
Special/Unclassified	9	10	9	3	-	6	2	4	6
TOTAL PROFESSIONAL	96	98	87	59	70	82	62	67	89
Graduate Programs:									
S.T.M.	8	2	5	-	-	-	-	-	-
D.Min.	-	-	-	-	-	19	-	-	-
Th.D./Ph.D.	-	-	-	-	-	-	2	1	1
TOTAL GRADUATE	8	2	5	-	-	19	2	1	1
Interns	1	2	4	-	-	-	1	-	-
GRAND TOTAL	105	102	96	59	70	82	65	68	90
M.Div. Candidates (including Interns)									
Men	77	88	80	48	60	65	49	41	54
Women	-	1	-	3	3	2	6	8	13
Women in D.Min. programs	-	-	-	-	-	-	-	-	-
Women in other programs	3	1	3	-	1	8	3	9	6
TOTAL WOMEN ENROLLED	3	2	3	3	4	10	9	17	19
U.S. Blacks	-	-	-	-	-	-	1	-	-
Other Minorities	2	2	2	-	2	4	1	-	-
Rockefeller Scholars	-	-	-	-	-	-	-	-	-
No. in First Year Class	29	29	21	19	31	28	10	29	32

ENROLLMENT STATISTICS OF ACCREDITED SEMINARIES
1973, 1974, 1975

VIRGINIA THEOLOGICAL SEMINARY
(Alexandria, Virginia)

	1973	1974	1975
Professional Programs:			
M.Div. Juniors	38	39	46
Middlers	44	37	40
Seniors	34	41	52
Other degrees	16	35	24
Certificate/Diploma	—	—	—
Special/Unclassified	14	15	22
TOTAL PROFESSIONAL	146	167	184
Graduate Programs:			
S.T.M.	7	3	3
D.Min.	—	—	8
Th.D./Ph.D.	—	—	—
GRADUATE TOTAL	7	3	11
Interns	2	4	8
GRAND TOTAL	155	174	203
M.Div. Candidates (including Interns)			
Men	106	107	130
Women	12	14	16
Women in D.Min. programs	—	—	—
Women in other programs	4	25	33
TOTAL WOMEN ENROLLED	16	39	49
U.S. Blacks	1	2	5
Other Minorities	1	—	1
Rockefeller Scholars	—	—	—
Number in First Year Class	48	62	59

**ENROLLMENT STATISTICS OF NON-ACCREDITED SEMINARIES
1973, 1974, 1975**

	Bloy Episcopal School of Theology (Claremont, California)			Episcopal Theological Seminary of the Caribbean (Carolina, Puerto Rico)		
	1973	1974	1975	1973	1974*	1975
Professional Programs:						
M.Div. Juniors	13	15	24	3		11
Middlers	5	8	5	5		9
Seniors	—	—	—	7		8
Other degrees	—	—	—	—		3
Certificate/Diploma	—	—	—	—		—
Special/Unclassified	4	6	10	5		—
TOTAL PROFESSIONAL	22	29	39	20		31
Graduate Programs:						
S.T.M.	—	—	—	9		—
D.Min.	—	—	—	—		—
Th.D./Ph.D.	—	—	—	—		—
TOTAL GRADUATE	—	—	—	9		—
Interns	—	—	—	—		—
GRAND TOTAL	22	29	39	29		31
M.Div. Candidates (including Interns)						
Men	—	—	—	—		—
Women	1	—	1	2		1
Women in D.Min. programs	—	—	—	—		—
Women in other programs	—	5	7	4		1
TOTAL WOMEN ENROLLED	1	5	8	6		2
U.S. Blacks	—	—	—	—		—
Other Minorities	—	—	—	—		35
Rockefeller Scholars	—	—	—	—		—
No. in First Year Class	—	—	—	—		—

*No figures available.

ENROLLMENT STATISTICS OF NON-ACCREDITED SEMINARIES
1973, 1974, 1975

	Episcopal Theological Seminary in Kentucky (Lexington, Kentucky)			George Mercer, Jr. Memorial School of Theology (Garden City, New York)			Michigan School of Theology (Detroit, Michigan)		
	1973*	1974*	1975*	1973	1974	1975	1973	1974	1975
Professional Programs									
M.Div. Juniors				--	--	--	--	--	--
Middlers				--	--	--	--	--	--
Seniors				--	--	--	--	--	--
Other degrees				--	--	--	--	--	--
Certificate/Diploma				35	39	40	--	--	--
Special/Unclassified				18	20	26	42	29	18
TOTAL PROFESSIONAL				53	59	66	42	29	18
Graduate Programs:									
S.T.M.				--	--	--	--	--	--
D.Min.				--	--	--	--	--	--
Th.D./Ph.D.				--	--	--	--	--	--
TOTAL GRADUATE				--	--	--	--	--	--
Interns				2	2	4	--	--	--
GRAND TOTAL				55	61	70	42	29	18
M.Div. Candidates (including Interns)									
Men				--	--	--	--	--	--
Women				--	9	--	--	--	--
Women in D.Min. programs				--	--	--	--	--	--
Women in other programs				11	6	18	32	33	44
TOTAL WOMEN ENROLLED				11	15	18	32	33	44
U.S. Blacks				--	--	--	--	--	--
Other Minorities				--	--	--	4	1	1
Rockefeller Scholars				--	--	--	--	--	--
<u>No. in First Year Class</u>				--	--	--	--	--	--

*No figures available

THEOLOGICAL EDUCATION

B.T.E. INCOME AND EXPENDITURES 1974-1976

A. Church Program Budget

Income January 1, 1974 – December 31, 1976	\$473,680
Expenditures through January 31, 1976:	
Administration of B.T.E. office	\$161,012
Absalom Jones Theological Institute	116,340
Continuing Education Program	54,462
Executive Council Scholarships	9,755
	<u>341,569</u>
Balance to Carry Forward to December 31, 1976	\$132,111
Anticipated Expenditures 2/1/76 – 12/31/76	<u>132,111</u>
Balance 1/1/77	0

B. Booth Ferris Grant for Administration

Income January 1, 1974 – December 31, 1976	\$ 53,609
Expenditures through January 31, 1976:	
Toward salary and perquisites of Coordinator of Study on Preparation for Ordained Ministry	38,166
Balance to Carry Forward to December 31, 1976	\$ 15,443
Anticipated Expenditures 2/1/76 – 12/31/76	<u>15,443</u>
Balance 1/1/77	0

C. Booth Ferris Grant for Selection for Ministry

Income January 1, 1974 – December 31, 1976	\$ 90,646
Expenditures through January 31, 1976:	
Arthur Lichtenberger Fellowships	\$ 18,979
Overseas Grants	10,000
Evaluation of Seminarians	3,695
BACAM Selection Conferences	3,426
Other	1,249
	<u>37,349</u>
Balance to Carry Forward to December 31, 1976	\$ 53,297
Anticipated Expenditures 2/1/76 – 12/31/76	<u>5,500</u>
Balance 1/1/77	\$ 47,797

B.T.E. INCOME AND EXPENDITURES 1974-1976

D. Episcopal Church Foundation*

Income January 1, 1974 – December 31, 1976	\$991,451
Expenditures through January 31, 1976:	
Continuing Education Program	\$306,949
Institution and Program Grants	269,482
Studies and Task Forces	50,694
Overseas Programs	35,073
Selection (other than Booth Ferris)	12,894
Conferences and Meetings	5,468
Miscellaneous (Funds transferred to other accounts for internal bookkeeping purposes)	46,120
	<u>\$726,680</u>
Balance to Carry Forward to December 31, 1976	\$264,771
Anticipated Expenditures 2/1/76 – 12/31/76	<u>166,409</u>
Balance 1/1/77	\$ 98,362

Note: The funds and transactions of the Board for Theological Education, which are recorded on the books of the Domestic and Foreign Missionary Society of the Episcopal Church, come under the scrutiny and scope of the audit done there by Price Waterhouse & Company.

*includes small amounts from four or five other sources.

APPENDICES

The Conant Fund

The John Shubael and Mary McLaren Conant Fund was established some years ago by a bequest for the improvement of theological education through the payment of all or parts of the salaries of teachers in the Seminaries of the Protestant Episcopal Church. The Board for Theological Education, through a committee, the chairman of which is the Rev. Canon Alden Drew Kelley, administers the income derived from the Fund since its establishment.

Projects which demonstrate creative leadership toward renewal of the Church in today's world are suggested by the committee as being most appropriate. During the triennium \$87,000 has been awarded to Seminaries, as follows:

[For each of three years:]

Church Divinity School of the Pacific – \$5,000 to help underwrite the salary of a Director of Field Education.

El Seminario Episcopal del Caribe – \$7,000 for an STM program in Pastoral Psychology and supervised clinical training in counseling.

Episcopal Divinity School – \$5,000 for appointment of a lecturer in Black Studies.

Nashotah House – \$6,000 for the establishment of a continuing education program for clergy and parishioners in the area.

Virginia Theological Seminary – \$5,000 for assistance in developing a Black Studies Program through the use of adjunct professors.

[For one year only:]

Episcopal Theological Seminary of the Southwest – \$3,000 for faculty salaries.

BOARD FOR THEOLOGICAL EDUCATION Budget for 1977-1979

	1977	1978	1979
A. Administration			
1. Salaries and Perquisites	\$ 51,500	\$ 51,500	\$ 51,500
2. Staff Travel	6,000	6,000	6,000
3. Board Meetings (to be paid by General Convention Assessment)	(9,000)	(9,000)	(9,000)
4. Office Expenses (may be included in Executive Council Budget)	(13,000)	(13,000)	(13,000)
B. Program Budget			
5. Conferences and Consultations	30,000	33,000*	36,300*
6. Study of Non-Stipendiary Ministry	20,000	—	—
7. Continuing Education Grants	— **	50,000	45,000
8. Absalom Jones Theological Institute (Final B.T.E. Grant)	42,500	—	—
9. Evaluation of Work of B.T.E.	—	1,000	4,000
Totals	\$150,000***	\$141,500***	\$142,800***

*Askings for 1978 and 1979, though increased by 10% to offset inflation, may be modified based on experience in 1977.

**Continuing Education will be undertaken at a level of \$50,000 in 1977 from funds provided by the Episcopal Church Foundation.

***Add \$9,000 for item (3) Board Meetings (if not covered by General Convention Assessment) and \$13,000 for item (4) (if not included in Executive Council Budget).

RESOLUTIONS

Resolution A-74

Resolved, the House of _____ concurring, that the document Changing Patterns of the Church's Ministry in the 70's, being the Report of the Episcopal Study Committee on Preparation for the Ordained Ministry, be accepted with thanks, its recommendations implemented and progress reported fully to the next General Convention.

Resolution A-75

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, the present Canon 2 of Title III be renamed Of Postulants for Holy Orders, and wherever the word Candidate appears the word Postulant be substituted. In addition, in Sec. 7 after the words Seminary he may be attending, add the words or proposes to attend.

Resolution A-76

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, the following proposed new Canon be adopted, be numbered Canon 3, and all subsequent Canons be renumbered.

Canon 3

Of Candidates for Holy Orders

Sec. 1. This canon shall be interpreted in its plain and literal sense, except that words of male gender shall also imply the female gender.

Sec. 2. A Postulant for Holy Orders, having been duly received in accordance with Canon 2 above, may apply for admission as a Candidate for Holy Orders by the Bishop under the following conditions:

(a) A space of six months shall have elapsed since his admission as a Postulant for Holy Orders.

(b) He shall have been enrolled in a theological school or seminary or in some other program of preparation for the ordained ministry approved by the Bishop and the Commission on the Ministry for at least nine months, and received the evaluation and approval of the school or director of the program of his personal qualifications for the ordained Ministry of this Church.

(c) He shall have received from the Minister and Vestry of the parish to which he belongs a reaffirmation in writing of the certificate required in III Canon 2, Sec. 5, (a) (4).

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

Resolution A-77

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, Canon I of Title III be amended in Sec. 2, line 8, by the addition of the words Postulant or after the words admission as a, and in Sec. 3, line 4, by the addition of the words Postulants and after the words guidance of all.

Resolution A-78

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, Canon 10 of Title III be amended as follows:

APPENDICES

Sec. 5 (2). Delete all words to the semicolon and substitute the words Certificates from the Bishop(s) by whom he was admitted a Postulant and a Candidate, declaring the dates of his admission.

Sec. 5 (5), line 2. Delete the words the clergyman and substitute the word those.

Sec. 7 (a), line 6. Delete the word Laymen and substitute the word Laypersons.

Sec. 7 (a), line 11. Delete the word male.

Sec. 7 (b), line 5. Delete the word Laymen and substitute the word Laypersons.

Resolution A-79

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, Canon 11, Sec. 4 (2), line 1 of Title III be amended as follows: Add the letter s to the word term and add the words Postulancy and after the word his.

Resolution A-80

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, Canon 11, Sec. 6 (2) of Title III be amended by the deletion of the word Laymen in line 1 and the substitution of the word Laypersons; and Sec. 6 (b) be amended by deletion of the word Laymen in line 5 and substitution of the word Laypersons.

Resolution A-81

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, Canon 18, Sec. 4 of Title III be amended in line 5 by insertion of the word Postulants after the word as.

Resolution A-82

Resolved, the House of _____ concurring, that Canon 6 of Title III be amended as follows:

Sec. 2 (a), line 3. After the words recommendations to, add the words the Boards of Trustees of the several seminaries,.

Sec. 2 (b), line 2. Delete the word men and substitute the word persons.

Sec. 2 (d), line 4. Delete the word men and substitute the word persons.

Sec. 2 (f). Delete the word clergymen and substitute the words the clergy.

Sec. 3, line 2. Delete the word men and substitute the word persons.

Resolution A-83

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, the General Convention establish a special study committee on the Ministry of the Laity, which committee shall give special attention to the nature of ministry as a shared activity and to the possibility of developing a system of certification of specialized training and skills.

Resolution A-84

Resolved, the House of _____ concurring, that, in accordance with a specific recommendation of the Episcopal Study Committee on Preparation for the Ordained Ministry, the General Convention adopt a plan for the substantial,

broad-based financial support of theological education by:

- a. Requesting the Presiding Bishop to designate one Sunday per year as Theological Education Sunday, to be observed at that time or some other appropriate day by all parishes and missions.
- b. Establishing the figure of 3% of local operating budgets as the "fair share" of each parish and mission for the support of theological education.
- c. Vigorously promoting the program through the mutual efforts of the Presiding Bishop, the President of the House of Deputies, the Board for Theological Education, and the deans of the seminaries, with the assistance of the Development Officer of the Executive Council.
- d. Urging all parishes and missions to collect their "fair share" funds by budgeted items, special offerings and individual gifts, and deciding the allocation of these offerings to one or more seminaries and/or diocesan programs of preparation for ordination.
- e. Authorizing sufficient funds in the General Church Program Budget to meet the costs of the full promotion of this plan.

Resolution A-85

Resolved, the House of _____ concurring, that there be included in the General Church Program Budget:

for 1977, the amount of \$150,000

for 1978, the amount of \$141,500

for 1979, the amount of \$142,800

for the support of the work of the Board for Theological Education.

Resolution A-86

Resolved, the House of _____ concurring, that there be included in the General Convention Assessment Budget:

for 1977, the amount of \$9,000

for 1978, the amount of \$9,000

for 1979, the amount of \$9,000

for meetings of the Board for Theological Education.

The Standing Commission on Church Music

Membership and Organization

The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, pursuant to Title II, Canon 6, Section 2 (b) and (c) as passed at the General Convention in 1973, appointed the following persons to the Standing Commission on Church Music:

The Ven. Frederic P. Williams, *Chairman*

Jack Noble White, *Recording Secretary*

The Rev. Sherodd A. Albritton

Mr. Franklin Coleman

The Rt. Rev. Donald Davis

Dr. Robert Finster

Mother Mary Grace, *Executive Council*

The Very Rev. William M. Hale

Miss Marilyn Keiser

Mr. James H. Litton

The Rev. Norman C. Mealy

The Rt. Rev. Harold L. Wright

Consultants:

Dr. Ronald Arnatt

Mr. Raymond F. Glover *Treasurer*

The Rev. Marion J. Hatchett

Coordinator for Commission:

Dr. Alec Whyton

Responsibilities of Commission

The 1973 General Convention in Louisville greatly amplified the Church's Canon on Church Music by the addition of a second section to Canon 6. By making the Music Commission a Standing Commission, the Church is assured that music will be a continuing concern. In addition the Music Commission is mandated to carry out specific as well as general responsibilities as specified in Section 2 (a):

"There shall be a Standing Commission on Church Music. It shall be the duty of this Commission to collaborate with the Standing Liturgical Commission as regards the musical setting of liturgical texts and rubrics; encourage the writing of new music for liturgical use, and at times to produce such compositions in its own name; recommend norms both as to liturgical music and as to the manner of its rendition; serve as a link between associations of professional Church musicians and diocesan music commissions; assist in the setting up of diocesan and regional courses and conferences on Church music; collect and collate material bearing upon future revisions of the Church Hymnal; and, in general serve the Church in matters pertaining to music."

This past Triennium the work of the appointed members of the Commission was made more effective with the appointment of Dr. Alec Wyton, as part-time paid Coordinator of the Commission. Dr. Wyton with his broad background carried to fulfillment many of the projects and publications planned by the Commission for the Church as a whole. It is most urgent that the role and funding of the Coordinator be continued in the next Triennium, especially if General Convention considers seriously the possible need for Hymnal revision.

Liaison with the Standing Liturgical Commission

The music of the Church finds its best expression within the framework of liturgy. The process of liturgical renewal, which has involved many textual changes

and revised forms of services, has placed a burden of responsibility on musicians and composers. The Music Commission has worked closely with the Standing Liturgical Commission during this past Triennium as the Draft Proposed Prayer Book has been completed. Members of the Music Commission have served on various Drafting Committees of the Standing Liturgical Commission, and have been able to make many helpful suggestions, especially regarding the singability of texts and the placing of rubrics as they relate to music.

Dr. Hatchett has represented the Music Commission on three drafting committees: Rubrics, Eucharist, and Use of Scriptures. Dr. Finster has served on the Rubrics Committee, Dean Hale on the Ordinal Committee, Mr. White on Christian Initiation, and Mr. Coleman on Pastoral Offices.

Two members of the Music Commission, Mr. Litton and Mr. White, plus Dr. Wyton have worked closely with the Committee on Psalter revision. Archdeacon Williams and Dr. Mealy represented the Music Commission at all plenary sessions of the Standing Liturgical Commission. Dr. Wyton was also present at several meetings.

A most significant area of involvement for the Music Commission was with the Singability Committee of the Liturgical Commission. This committee was formed as a separately functioning part of the Style Committee, and was convened and chaired by the Rt. Rev. Morgan Porteus of Connecticut. Those serving on the committee were Capt. Howard Galley, the Rev. J. Robert Zimmerman, and the Rev. Canon Jeffrey Cave; and from the Music Commission Mr. Litton, Mr. White, Dr. Mealy, and the secretary for the Committee, the Rev. Mr. Albritton. The Committee began meetings in March of 1974 and continued its work through April of 1975. It began by outlining the scope of the task and inviting some fifty persons from around the country to be corresponding consultants in specific areas of concern. The purpose, as given to the committee, was to review all the texts of the Draft Proposed Prayer Book from the point of view of musicality, singability, and aptness of musical settings.

The Committee worked intensively during the period stated, meeting a total of seven times. It worked through all the responses and suggestions sent to it by the Corresponding Consultants. All the services of the Draft Proposed Prayer Book came under review in terms of the musical aptness of their texts. Particular and detailed work was done with the Proper Prefaces and Collects, the Canticles for the Daily Offices, and the Psalter. In the final stages of the work there developed a close collaboration with the Rev. Canon Charles M. Guilbert of the Psalter Drafting Committee as the many details of the Psalter and Canticles were considered.

It can be said that the Committee felt it had accomplished an important and most worthwhile task. To a substantial degree, it was felt, the texts of our Draft Proposed Prayer Book have been enhanced for musical purposes by the committee's efforts.

The Service Music Committee

In its several meetings, the Service Music Committee has carefully studied music sent to the Commission from all parts of the country. In the process of singing through several hundred ICET settings of the Kyrie, Gloria, Sanctus, et al, some music has been set aside for possible future publication and some for sharing through summer workshops and diocesan commissions. All were received with great thanksgiving for this outpouring of music from churches throughout the land: small and large, urban and rural. It represented a great burst of musical creativity.

The Committee gave considerable thought to the many fresh ways in which music can support and enrich the services of the Draft Proposed Prayer Book. Texts and translations in "Authorized Services" have been reviewed from the sonic perspective by our commission, with suggested changes being sent to the Standing

APPENDICES

Liturgical Commission for its further consideration.

Basic principles of chanting have been agreed upon which will underlie the pointing of psalms and canticles in their revised textual form, and that work is going forward. Music for leaders of the liturgy—bishops, priests, deacons, laypersons—is under way, side by side with a fundamental review of worthy music for congregations and choirs.

Much of this Committee's work is finding its way into parishes and missions of the Church through the "Church Hymnal Series" now being published by the Church Hymnal Corporation. It is planned that this Series will follow somewhat the same pattern as "Prayer Book Studies."

Responding to requests for unison congregational settings of the ICET texts for the Holy Eucharist, Second Service, the Music Commission continued to examine settings which have been submitted by composers from all parts of the nation. In addition, several composers were commissioned to write congregational settings of the Common Texts of the Holy Eucharist for publication by the Church Hymnal Corporation. As a result of these submissions and commissions five unison settings by Robert Powell, Malcolm Williamson, Alastair Cassels-Brown, Richard Felciano, and Calvin Hampton have been published as "Church Hymnal Series I." After careful study of the many hundreds of works submitted, additional music for the Holy Eucharist, First and Second Services and the Daily Offices, as well as additional liturgical responses, has been chosen by the commission for publication by the Seabury Press as a continuation of music found in SONGS FOR LITURGY. It is hoped that the considerable variety of liturgical music for the 1928 Book of Common Prayer and Trial Services, which has been made available by the Standing Commission on Church Music, will find widespread use by congregations throughout the Church.

The Service Music Committee was chaired by Dr. Mealy and included Professor Albritton, Dr. Arnatt, Dr. Finster, Dean Hale, Miss Keiser, Mr. Litton, and Mr. White.

The Red Book

During the years of rapid revision and constant change the commission undertook a project that was designed to accomplish several purposes:

- to provide music for the trial services as they became available
- to provide new music and help fill the gaps existing in material available for use with prayerbook services
- to provide new hymns for the Church
- to provide all of the above in a format that would recognize the special characteristics of the times:
 - temporary (disposable music and canticles)
 - dynamic (this is needed yesterday; that tomorrow)
 - experimental (who knows what the end result will be)
 - broad (some need plainsong, others folksong)
 - bulky (Please! not another book-of-the-month!)

The commission worked closely with various drafting committees to insure the fastest possible production of music. Still the process took time, as the music had to follow the words and the production machinery for music manuscripts is tedious and involved.

So the commission set about to provide a temporary book with permanent value. The format of "Songs for Liturgy" and "More Hymns and Spiritual Songs" accomplished just that: a loose-leaf cover with an initial packet of music to which new items could be added and from which obsolete or unneeded items could be subtracted. The book received praise from critics both at home and abroad.

Though the integrity of the book was carefully and effectively preserved,

distribution and promotion became a problem. More harmfully, unexpected increases in production costs, especially for the type of format chosen, began to place the book out of reach of the average congregation since there was no subsidy for the publication. At the same time, as the needs of the church seemed to become clearer and more stable, certain experimentation helped better to evaluate the types of music that would have lasting value. Also within our own church's family, we began to find some breathing room that offered promise of hope and help. The contents of the book have been evaluated and the useful and effective music will be made available to the church in another format described elsewhere in this report.

A selection of new materials in the original loose-leaf format will continue to be made available to those who own the Red Book. These people were fortunate to get them before the costs became prohibitive.

Much has been learned from the production of these materials. The musical needs of the church are highly diverse. It is evident that if music is to be produced and made available to our people, especially a major undertaking such as an updated hymnal, it will need to have some cost underwriting in order for most congregations to avail themselves of it.

The Hymn Committee

In response to the resolution passed by the 1973 General Convention concerning the state of music in the Church, the Music Commission empowered the Hymn Committee to undertake several projects during the past three years.

In early 1974, an appeal was sent throughout the Church for materials to aid us in updating the Hymnal through the addition of alternate tunes for existing texts, for new settings of anglican chant and for settings of the "Benedictus qui venit" to complete communion services in the Hymnal and its 1961 supplement. This initial appeal elicited a large response from the Church, not only of new tunes and texts, but also expressions of opinion concerning Hymnal revision. Aided by these materials and by specific commissions to outstanding composers, the commission produced the 1976 "Hymnal Supplement II" to be added to the 1940 Hymnal.

Plans for future publications of new hymns are underway to satisfy some of the needs created by additional biblical themes found in the new three-year lectionary and by the new liturgical emphasis of the Draft Proposed Prayer Book. We view these publications as the actual beginning of Hymnal revision.

We wish to make special mention of the cooperation, encouragement, and material support that this committee has received from the Church Hymnal Corporation. This aid has been invaluable. It has enabled us to publish our materials at reasonable cost and to have a plan of action for the future.

Most major branches of the Christian Church have recently produced new hymnals and service books. The commission has been in contact with the hymnal committees of these various denominations through our membership in the Consultation on Ecumenical Hymnody and attendance at its meetings. We have gained advice and encouragement from our continued relationship with them.

The experience gained from our work and study has led us to recognize the deep need of the Church for a hymnal reflective and responsive to the needs of the Church in this latter quarter of the 20th century. The Hymn Committee advised the Standing Commission on Church Music to recommend to the General Convention meeting in Minneapolis that the Church take the necessary steps to begin work on the publication of an updated hymnal.

The Committee on Hymns was chaired by Mr. Glover and members included Dr. Hatchett, Mr. Coleman, Dr. Wyton, and Archdeacon Williams.

The Chilton Powell Institutes

In June and July, 1975, there were held six Institutes on Music and Liturgy at

APPENDICES

Episcopal Divinity School, Church Divinity School of the Pacific, St. Paul's Episcopal Church in Mobile, Alabama, Virginia Theological Seminary, Seabury-Western Seminary and the Evergreen Conference Center in Colorado. Each faculty consisted of a liturgiologist, a composer, an organist-choirmaster and a voice teacher. With but few exceptions, the liturgiologists and organist-choirmasters were members of the Standing Liturgical Commission and the Standing Commission on Church Music. The Institutes were named in gratitude for the support of the work of the music and musicians by the Chairman of the Standing Liturgical Commission, the Rt. Rev. Chilton Powell, Bishop of Oklahoma.

The intent of the sessions was to study the revised texts in Authorized Services 1973 and the composition of music to fit these texts. The core of the institutes was the preparation, carrying out, and reaction to five services—Eucharist I and Eucharist II, Morning or Evening Prayer, Litany in Procession, and a Processional Service of Lessons and Carols for the season of Advent. In addition, there were voice classes, classes in organ accompaniment and repertoire, aimed at musicians and clergy who work in small parishes and missions. The intent was not only immediately to help these people but to help musicians and clergy in larger parishes and cathedrals to be of value and help to the small congregations in their dioceses. Each institute began with a keynote address by the liturgiologist and included an extensive display of music for liturgical use. Thirty-four clergy and one hundred and seventy-seven musicians attended the Institutes.

Resolutions of gratitude were sent from the Institutes at CDSP and at VTS. Excerpts follow:

“Whereas the General Convention of the Episcopal Church meeting in Louisville, Kentucky in 1973 did establish the Standing Commission on Church Music . . . and whereas the six Chilton Powell Institutes designed to explore the role of music and liturgy in the church, being very effective vehicles to that end, therefore be it resolved that we who are attending the Institute in Berkeley, California do express our appreciation for the excellent staff facilities and program . . . be it further resolved that we call upon the General Convention to endorse and continue the work of the Standing Commission on Church Music.” from Virginia Theological Seminary:

“Whereas there is a great need that those responsible for selecting and performing music in our churches have an educated and sensitive awareness of the dynamics of liturgy and of the special place of music in our common worship . . . and whereas the Church Music Commission has performed a notable service for the whole Church in establishing in 1975 the Chilton Powell Institutes for the purpose of enabling church musicians and clergy to become acquainted with new music for the liturgy, to develop understanding and skill in the use of musical resources both ancient and modern in our common worship, therefore be it resolved that this Convention express its profound appreciation to the Church Music Commission for the leadership shown in the establishment of the Chilton Powell Institutes and the help it has given to the whole Church, and be it further resolved that this Convention encourages the continuance of these Institutes and similar programs of education. . . .”

The Audio Committee

During the 1975 Chilton Powell Institute at Virginia Theological Seminary, students and faculty at the Institute recorded several hymns found in “Hymnal Supplement II” and examples of liturgical music from “Church Hymnal Series I.” As a result of these recordings a teaching cassette, “How to Sing the Liturgy,” has been produced by the Episcopal Radio-TV Foundation. A committee formed of members of the Music Commission and chaired by Mr. Litton is cooperating with the Episcopal Radio-TV Foundation in producing additional cassettes and

recordings of liturgical music as teaching aids.

The Coordinator's Report

The principal work of the Coordinator has been to implement actions taken by the Music Commission in cooperation with the Church Hymnal Corporation, which has produced a supplement to the Hymnal 1940 and five settings of the ICET texts in Eucharist Rite II in varying styles aimed at congregational singing.

The Coordinator attended every meeting of the Standing Liturgical Commission following his appointment in June 1974 to report to that body on progress in producing music for the texts in the Draft Proposed Book of Common Prayer.

The six Chilton Powell Institutes of 1975 were organized through the Coordinator's Office and he participated directly in three of them.

Three such Institutes have been planned for 1976: at Seabury-Western Seminary, June 27-July 1; Kanuga, North Carolina, July 2-9 and at the Diocesan Conference Center, Amarillo, Texas, August 16-21. Again these Institutes have been planned for participation by clergy and musicians with special concern for the musical opportunities of the Draft Proposed Prayer Book.

Visits to nearly all our Seminaries have been planned for the Spring of 1976 to introduce the Church Hymnal Supplements to faculty and students. The Coordinator and members of the Music Commission will be making these visits.

Liaison with the Episcopal Radio-TV-Foundation produced a teaching cassette which has been described in the report of the Audio Committee.

All Diocesan Liturgical and Music Commissions have been kept informed of the work of the commission through newsletters sent from the office of the Coordinator. He has also made a number of personal visits to diocesan music commissions.

The Coordinator worked in cooperation with the Bicentennial Committee of the Church in setting up a competition for a Bicentennial Hymn and producing texts which composers might use in composing anthems for the Bicentennial.

Negotiations with Walton Music Corporation and Seabury Press are in process which, it is hoped, will lead to the publication of "More Hymns and Spiritual Songs" in a paperback edition and an increment to "Songs for Liturgy" and "More Hymns and Spiritual Songs" which those who own the Red Book may incorporate into their existing books.

The Coordinator has attended meetings of the Consultation on Ecumenical Hymnody, continuing the dialogue with other denominational leaders in the field of hymnody.

Extensive reports of the work of the commission were made by the Coordinator at the annual meetings of Chairmen of Diocesan Liturgical Commissions in Amarillo, Texas in 1974, and at Ocean City, New Jersey in 1975. The following resolutions were adopted at those meetings:

From the Amarillo Meeting

"We recommend that seminaries institute musical curriculums commensurate with the more extensive needs of the contemporary church and prepare seminarians to cope with the demands of music in the parish churches."

In January 1975, the Standing Commission on Church Music strongly endorsed this resolution and asks for its consideration at General Convention in 1976.

From the Ocean City Meeting

"Whereas the Annual Conference of Diocesan Liturgical Chairmen and Diocesan Music Commission Chairmen meeting in Ocean City, New Jersey, 29 September through 2 October 1975 has become aware of the publication of a new supplement to the Hymnal 1940 and of the Church Hymnal Series, therefore,

Be it resolved that the Conference wishes to communicate its gratitude to the

APPENDICES

Standing Music Commission of the Episcopal Church for its work in creating these publications and urges the continuation of this work, and

Be it further resolved that the Conference commends these publications to the several dioceses of the Church and urges their use at the diocesan and congregational level.”

The Association of Anglican Musicians

This growing group of professional musicians in the Episcopal Church in the United States and the Anglican Church in Canada has met annually since the mid-1960's.

The Standing Commission on Church Music has maintained a close liaison over the years with the Association of Anglican Musicians. Two major concerns of this body are the contractual protection of professional musicians who work for the church and the provision of such fringe benefits as major-medical coverage and pension plans. The Music Commission is strongly supportive of these concerns as expressed by the Association of Anglican Musicians.

Some Concluding Thoughts on Church Music

Some years ago, Dr. Leo Sowerby, a distinguished church musician and for many years a member of the Music Commission, concluded an official pamphlet with these words:

“All concerned, clergy, musicians, and people, should do what they can best do in ordering the service of worship for the greater glory of God. Can He be pleased, can He be cheated, with trivial, trite, or sensuous bits of music? To put it another way, can the best instincts of man, can his conscience, be satisfied with anything less than that he knows to be the highest form of artistic expression, even though he may not fully comprehend it? The true Churchman will have faith even in that which he cannot completely understand, if he but dimly sense it to be the thing which he should endeavor to know. God will be pleased with the best we can offer (witness the Parable of the Widow's Mite!), but with nothing less than the best. He must surely expect us to give to the limit of our capacity in all things. So, in the field of church music, we must ever strive to offer to Him the best we have and know. By the best, I do not mean the music of one certain period, ancient or modern, or of one certain style, but the great music of all periods, that which has most fully described the longings and aspirations of all those great composers who knew that their genius and abilities were vouchsafed to them as a sacred trust by their Divine Creator and who so nobly have striven to return to Him, in praise and thanksgiving, the best that lay in them to create.”

Resolutions

Resolution A-87

Resolved, the House of _____ concurring, That Title II, Canon 6, “Of the Music of the Church,” be amended to read, as follows:

It shall be the duty of every Minister to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the Rubric or by the General Convention of this Church. To this end the Minister shall have final authority in the administration of matters pertaining to music. In fulfilling this responsibility the Minister shall seek assistance from persons skilled in music. It shall be their duty to see that music is appropriate to the context in which it is used.

CHURCH MUSIC

Resolution A-88

Whereas, The Standing Commission on Church Music recognizes the continuing need for a part-time coordinator to carry out the work of the Commission as authorized by Title II, Canon 6 of the General Convention; be it

Resolved, the House of _____ concurring, that the Joint Commission on Program and Budget be asked to provide funds for this part-time coordinator, including staff and office expenses, and that the sum of \$69,000 (\$23,000 annually) be allocated for the triennium 1977-1979.

Resolution A-89

Resolved, the House of _____ concurring, that there be appropriated from the budget of General Convention for the expenses of the Standing Commission on Church Music, the sum of \$62,000 for the triennium 1977-1979.

Resolution A-90

Whereas, The Hymnal of the Episcopal Church has existed concurrently with the Book of Common Prayer since 1789 and has been revised at regular intervals to meet changing needs, and

Whereas, The Standing Liturgical Commission of the Episcopal Church is presenting to the 1976 General Convention a Draft Proposed Prayer Book for its consideration which renders the arrangement of The 1940 Hymnal increasingly difficult to relate to the Church's worship; and

Whereas, the process of revising or updating the Hymnal and publishing a new edition may reasonably be expected to take from four to six years, and

Whereas, The Standing Commission on Church Music is empowered by Title II, Canon 6, (2a) to collect and collate material bearing upon future revisions of the Hymnal; therefore be it

Resolved, the House of _____ concurring, that the 1976 General Convention direct the Standing Commission on Church Music to continue the work already begun as reported to this Convention and to develop materials and plans for the updating of the Hymnal for review by the General Convention in 1979.

FINANCIAL STATEMENT OF THE STANDING COMMISSION ON CHURCH MUSIC 1974-1976

Income	
Appropriation from the General Convention	\$35,000.00
Expenditures	
Meeting of the Full Commission – Travel, Housing, Meals	11,308.83
Committee on Hymns	3,175.70
Committee on Service Music	5,489.67
Liaisons with the Standing Liturgical Commission	8,038.50
Secretarial Expenses	2,562.96
Consultation on Ecumenical Hymnody	385.24
Introduction of Publications and Chilton Powell Institutes	3,220.21
	<hr/>
	\$34,181.11
	<hr/>
Unexpended Balance 4/1/76	\$ 818.89
	<hr/>
Cash on Hand – Petty Cash Account	\$ 174.23
Savings Account – Profit from Commission Publications Belwin Mills Publishing Co. and Walton Music Corp.	1,246.43
	<hr/>
	\$ 1,420.66
	<hr/>

APPENDICES

COORDINATOR'S BUDGET REPORT

	'74	'75	as of 3/31/76 '76
Salaries -- Coordinator & Assistant	\$ 5,960	\$ 8,730	\$2,750
Office Expenditures including equipment, stationery, mailings	3,180	2,280	510
Extra Secretarial	25	300	--
Chilton Powell Institutes	--	4,150	--
Travel & Business for Coordinator	<u>1,140</u>	<u>3,450</u>	<u>170</u>
TOTALS	\$10,305	\$18,910	\$3,430

Credit received 1/1/76	\$13,927.00
Balance 3/31/76	\$10,576.84

The Episcopalian, Inc.

I. In October, 1973, the 64th General Convention, meeting in Louisville, Kentucky, approved a resolution authorizing Executive Council's Communication Program Group to work with *The Episcopalian* "in developing an information system for the entire Church. . .and to explore other options, both print and non-print. . ."

General Convention also requested "that by the end of 1974, the Program Group. . .evaluate the progress of these efforts, and the Executive Council be authorized to continue with *The Episcopalian*, or to inaugurate an alternative print or non-print information vehicle for the Church."

At that time *The Episcopalian* the General Convention-authorized publication for the whole Church, was a standard-size magazine with a circulation reaching some 95,000 families, and with an annual subsidy from General Church Program funds of \$185,000 a year in the 1970-73 Triennium.

We are pleased to report to you, the members of the 65th General Convention meeting in Minnesota in 1976, that:

1. The recommendations in the resolutions of the 64th General Convention have been fulfilled.

2. *The Episcopalian* changed format from magazine to tabloid with its June, 1974, issue.

3. The Communication Program Group of Executive Council, after intensive study and evaluation of *The Episcopalian's* new information system and possible alternatives, has endorsed *The Episcopalian* system as the basic print medium for the Church.

4. The new *Episcopalian* has grown in circulation from 95,000 families in early 1974 to more than 225,000 in early 1976.

5. Nineteen dioceses and one parish located from Maine and Florida to Eastern Oregon and Nevada now use their own periodicals in combination with *The Episcopalian*.

6. General Church Program funding of this part of the Church's mission dropped from \$185,000 in 1973 to \$150,000 in 1974.

7. No General Church Program subsidies funded *The Episcopalian* in 1975, and none was requested for 1976, and

8. For the first time since its inception in 1958, *The Episcopalian* will not request funding from the General Convention for the next triennium. As far as we know, this is the first time in 141 years of publishing *The Spirit of Missions, Forth*, and their successor, *The Episcopalian*, that the Episcopal Church will be able to use General Church Program funds without subsidizing its authorized publication.

The Board of *The Episcopalian* rejoices and thanks God for these signs of progress in communicating the Good News.

This past triennium has truly been full of miracles for this one facet of the Lord's work.

We are grateful also to the many persons in the Episcopal Church who have helped make this great progress possible. Among those we would like to thank specially in this report are:

A. Our individual subscribers and Parish Plan and Leaders' Plan users, some of whom have been taking *The Episcopalian* for more than 15 years. Without their support and encouragement, we would not have had the base upon which to build the present system;

B. The critics and prophets who suggested—and often urged—that we explore

APPENDICES

other ways to reach more Episcopal families;

C. The General Convention of 1973, which allowed us the time to develop a better way;

D. Our pioneer diocesan partners in the combination plan before the change to tabloid format—Central Pennsylvania, Pennsylvania, South Carolina, Northern Michigan, Kentucky. Their vision and good advice gave us the experience necessary to work out a system that now can serve every diocese and each family in the Church;

E. Our Presiding Bishop, John M. Allin, whose candor, suggestions, and strong support with word, letter, and deed have helped immeasurably;

F. The Executive Council and its Communication Program Group who funded our continuation in 1974 and debated and evaluated our time of testing and made the decisions which confirmed our new directions;

G. The Episcopal Church Foundation and The United Thank Offering, which voted venture capital in 1974 to develop diocesan combination plans. Their courage and faith made it possible for many Dioceses to try and test the combination system;

H. The some 80 individuals and groups throughout the Church, including the Churchwomen of Tennessee, the Diocese of South Carolina, and Trinity Church, Swarthmore, Pa., whose gifts matched a \$10,000 conditional grant from the Episcopal Church Foundation and added more than \$20,000 to the seed money fund for diocesan combination plans.

I. Our newest partners and their bishops, conventions, editors, councils and committees, for seeing the benefits of combining local, diocesan, churchwide and worldwide information in a single carrier. These include:

Diocese of Arizona: *The Arizona Church Record*

Christ Church, Greenville, S.C.: *The Messenger* (Diocese of Upper South Carolina)

Diocese of Delaware: *Communion*

Diocese of Erie: *Forward in Erie*

Diocese of Florida: *The Florida Episcopalian*

Diocese of Iowa: *Iowa Churchman*

Diocese of Maine: *The Northeast*

Diocese of Missouri: *Interim*

Diocese of Nevada: *The Desert Churchman*

Diocese of New Jersey: *The Church News*

Diocese of Eastern Oregon: *The Oregon Trail Churchman*

Diocese of Southern Virginia: *The Jamestown Churchman*

Diocese of Southwest Florida: *The Southern Cross*

Diocese of Western Kansas: *Newsletter*

Diocese of Western North Carolina: *The Highland Churchman*

II. How can a church publication with a static circulation and a large continuing subsidy suddenly more than double its circulation and break its financial dependency in the midst of a national depression, rapid inflation, and spiraling publishing costs? The Grace of God and the strong support of His followers provide part of the answer to this question.

Beside this essential need, the Board of The Episcopalian, Inc., in assessing its policies and plans following Louisville, decided to build on the following publishing facts:

1. A strong and loyal subscriber group.
2. A well-edited publication which had won several national awards in competition with its peers in the church press.
3. A small but growing diocesan-insert system pioneered with Central

Pennsylvania's *Churchman* in the fall of 1970, and later joined by South Carolina's *Jubilate Deo*, Pennsylvania's *Diocesan News*, and Northern Michigan's *The Church in Hiawathaland*. In March of 1974 following General Convention, the Diocese of Kentucky's *Bishop's Letter* joined the magazine insert partners.

4. The knowledge that tabloid printing with newsprint was less expensive than magazine printing with coated stock, although no major U.S. denomination had yet tried a tabloid newspaper format for its national periodical.

5. The long-held view by members of the Board, expressed several times in reports to previous Conventions, that one simple vehicle—inexpensively and efficiently produced—can be the carrier of many messages to and from various constituencies within the Church.

With a tentative go-ahead for 1974 from the Executive Council budgetary process, the Board of *The Episcopalian* in January, 1974, authorized the editors and staff to proceed with the development of a new tabloid system including provision for diocesan papers and "messages" from other sources. The Board also voted to seek venture capital from sources outside the General Church Program to help fund expansion of the new system.

The Diocese of Central Pennsylvania, through its Communication Department chairman, Mr. Donald W. Rich, Jr., had offered technical help, and had advised that they would be willing to pioneer again with a prototype edition of the new combination paper.

Bids were received on the new job, a new format designed, a new printer selected, and the newspaper was printed on schedule in late May of 1974, with a circulation of some 102,000.

Reaction to the new format was swift—and generally favorable. Some longtime users expressed displeasure in rather pungent terms; some took the occasion to cancel out; but most, according to a readership survey we made, actually enjoyed the new form and style more. The consensus reaction was—and still is—"We opened it up right away. We read it immediately. We read more of it. We liked the news approach and the shorter articles."

In January of 1975, circulation had grown to more than 160,000, a new high in the history of Church-sponsored periodicals. The September, 1975, issue was the first to enter more than 200,000 Episcopal homes. In January of 1976, about a year and a half after the introduction of the tabloid combination, circulation had doubled to more than 220,000.

Today almost two-thirds of the parishes and missions of the Church have at least one lay family subscribing; and almost half are using *The Episcopalian* through a Diocesan Combination Plan, a Parish Plan, or a Leaders' Plan. Some 3,200 congregations, or more than half of those with rectors, vicars, or priests-in-charge, do use some plan which includes *The Episcopalian*.

III. Although the number of regular Parish and Leaders' Plans has increased since the introduction of the tabloid, the greatest growth has come through the plans combining diocesan and parish papers with *The Episcopalian*. The reasons are:

1. Busy people prefer several messages delivered in a single carrier.
2. Printing messages together is more efficient than printing them separately.
3. The more copies one prints, the less the unit cost.
4. Message senders can edit and lay out their pages without having to print them.
5. One mailing is cheaper than two mailings.
6. List-keeping is cheaper by computer than by hand.
7. When savings are made, they should be shared.
8. The more information people have, the more they know.

These are some of the basic factors that have changed the Diocesan Combination

APPENDICES

Plan from one user with 5,000 families in 1970 to twenty users with 140,000 families in 1976. Even though many of these plans cost Dioceses more than they have been spending on their own papers alone, the plans have been renewed year after year because of extra values Dioceses have found in the combinations. These include:

- a) Increased awareness of the Church as a whole;
 - b) Increased awareness of the Diocese and its programs;
 - c) Better response to needs and crises;
 - d) More discussion of the Church and issues within the Church;
 - e) Savings in time and effort in preparing their own papers.
- Details of the Combination Plan are attached to this report.

IV. In addition to this progress report and response to the resolutions of the 1973 Convention, we wish to inform you of other matters during the current triennium.

1. **EDITORIAL.** The transition from magazine to tabloid format has changed the way *The Episcopalian* is written and edited. The emphasis is now on news stories and news features instead of feature articles. All material has been shortened with more use of picture caption stories and newsbriefs for diocesan and world Christian coverage.

With more need for regional coverage, we fortunately have been able to call on the fine corps of diocesan editors around the country to assist us.

We are pleased to note that the new paper in 1975 won the first place award of the Associated Church Press for best reportage among general church publications in the United States and Canada.

2. **CIRCULATION.** As noted earlier, the change to tabloid format and the development of the Diocesan Combination Plan have been the main factors in our circulation gains. Other gains have come through increased use of the Leaders' Plan by parishes not ready to use the Parish Plan system to reach all pledging families.

During Lent and Advent of 1975, Bishop Allin invited parishes to enroll their vestry members and other key people in the Leaders' Plan. Some 1,500 congregations responded with 25,000 new leaders' subscriptions. With lowered unit costs because of increased volume and better printing prices, we have managed to hold our yearly subscription prices stable for the triennium despite tremendous increases in all other publishing costs, primarily in paper and postage.

3. **ADVERTISING.** The first tabloid we actually printed was a 4-pager announcing the changeover and new ad page sizes and rates in February of 1974. Predictably, the impressive gains in circulation have helped our advertising revenues. Our net revenues from this source grew from \$66,000 in 1974 to \$82,000 in 1975 and helped offset the loss of General Church Program subsidy.

4. **BUSINESS.** In 1974, the last with any grant from General Church Program funds, we had just enough breathing room to capitalize our changeover and move ahead with the new system. The grant met our net publishing losses and the seed money grants from the Episcopal Church Foundation and the United Thank Offering helped make possible the addition of new Diocesan Combination Plans in the fall of 1974.

With more plans coming on in 1975 and with the addition of the new Leaders' Plans, circulation income grew dramatically, from \$308,000 in 1974 to \$448,000 in 1975. This change, plus substantial growth in advertising revenues and service income from carrying inserts for other agencies of the Church, reduced our net publishing loss from \$125,000 in 1974 to \$2,300 in 1975.

Despite another round of postal, paper and other publishing cost increases in 1976, we are hoping to break even this year. (Summary financial figures for 1974 and 1975 are included elsewhere in this report.)

5. **ADMINISTRATION.** When the Church Magazine Advisory Board, predecessor to The Episcopalian, Inc., and the current Board were created by actions of General Convention, the basic criterion for membership was "skill in the art of communication."

In exercising our stewardship over your agency; we have attempted to keep this criterion in the front of our minds over the years. Board turnover has been steady, but not rapid, because we believe that continuity is most important in this highly specialized form of endeavor. As conditions have changed, the Board has changed. In the earlier days, magazine, advertising, and book publishing people made up the majority of the Board. Today more people with newspaper, financial, and diocesan communication skills serve on the Board, in keeping with the times.

6. **BOARD CHANGES.** In 1959, Robert E. Kenyon, Jr., became chairman of the Church Magazine Advisory Board. In 1961, he was elected first President of The Episcopalian, Inc., the non-profit corporation created by General Convention in 1961 to publish *The Episcopalian*. As a publisher and chief executive of the Magazine Publishers Association, he put his dedication to the Church and his formidable skills to the task of creating and sustaining a new periodical for the people of the Episcopal Church. Under his leadership *The Episcopalian* magazine became the best used and most widely circulated publication in the history of the Church.

Mr. Kenyon retired from the Magazine Publishers Association in 1974 and also retired as President of The Episcopalian, Inc. We elected Hiram W. Neuwoehner, Jr., of St. Louis, Missouri, an advertising agency president and active layman in the Diocese of Missouri as his successor, but we persuaded Mr. Kenyon to stay on the Board.

During the current triennium, two vice-presidents of the Corporation have retired after years of remarkable service: John H. Leach and Elliot T. Odell. And we note with deep regret the death of Mr. Odell last year. The Board has elected James Milholland, Jr., Inez Kaiser and George T. Guernsey III, as vice-presidents of the Corporation.

We also regret that Stephen F. Bayne, Jr., was lost to us by death in 1974. We lost also by resignation and retirement Margaret Cousins, L. Philip Ewald, James F. Fixx, John E. Hines, Thomas J. Patterson, Jean Ann Vincent, and Alan D. Williams.

As new members of the Board this triennium, we have elected John M. Allin, Richard J. Anderson, Polly Bond, John C. Goodbody, Marion Hood and Frederick L. Redpath.

V. IN SUMMARY. After 141 years of publishing in various ways and forms, the Episcopal Church now has a print-medium system that can effectively and economically link each family in the Church together with a monthly service of local, diocesan and churchwide information specifically tailored to each family's location and needs. We pray that this system will grow and offer more to the Master whom we all serve.

VI. RESOLUTIONS. As permitted by General Convention, we submit herewith three Resolutions: 1) To commend use of this publication to Dioceses, Parishes, Vestries and individual church members; 2) To thank those who have made the development of this system possible, and 3) To approve the Directors elected during the present triennium and receive the actions of the Board as summarized in this report.

Resolution A-91

*Resolved, the House of _____ concurring, that the General Convention strongly commend use of *The Episcopalian* to Dioceses, Parishes, and Vestries,*

APPENDICES

through the Combination Plan, Parish Plan, and Leaders' Plan.

Resolution A-92

Resolved, the House of _____ concurring, that the General Convention offer thanks and praise for all those who helped develop, test, and use this new information delivery system for the Church.

Resolution A-93

Resolved, the House of _____ concurring, that the General Convention approve the election of the Rt. Rev. John M. Allin, the Rev. Richard J. Anderson, Mrs. Polly Bond, Mr. John C. Goodbody, and Mrs. Marion Hood as Members and Directors of The Episcopalian, Inc., and they are confirmed as such Members and Directors from the dates of their respective elections; and be it further

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

- | | |
|------------------------|--------------------------|
| John M. Allin | Inez Kaiser |
| Richard J. Anderson | Robert E. Kenyon, Jr. |
| Isabel Baumgartner | William S. Lea |
| Polly Bond | Elizabeth B. Mason |
| William McK. Chapman | Samuel W. Meek |
| John C. Goodbody | James Milholland, Jr. |
| Arthur Z. Gray | Hiram W. Neuwoehner, Jr. |
| George T. Guernsey III | Frederick L. Redpath |
| Robert L. Hartford | John W. Reinhardt |
| Kennett W. Hinks | Robert A. Robinson |
| Marion Hood | Dean T. Stevenson |
| Howard Hoover | Samuel G. Welles |
| Ralph E. Hovencamp | |

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

Respectfully submitted,
 Hiram W. Neuwoehner, Jr.
 President
 The Episcopalian, Inc.

THE EPISCOPALIAN, INC.

**SUMMARY OF FINANCIAL RESULTS YEARS ENDED
 DECEMBER 31, 1974 AND DECEMBER 31, 1975**

INCOME	1974	1975
Advertising — Net of agency commissions and cash discounts	\$ 65,736	\$ 82,107
Subscriptions — Regular	53,184	72,888
— Church Plans	139,528	96,394
— Diocesan Plans	12,795	145,644
— Seed Money Grants	10,294	22,474
— Clergy	26,597	28,000
Service and other income	3,830	26,505
Total	\$311,964	\$474,012

THE EPISCOPALIAN, INC.

EXPENSES

Mechanical and distribution	\$ 113,404	\$154,625
Advertising	23,677	24,591
Editorial	90,028	80,971
Circulation	103,610	113,900
General and Administrative	106,096	102,222
	Total	\$476,309
Publishing Loss	(124,851)	(2,297)
Appropriation from the Executive Council	\$150,000	—
Appropriation applied to clergy subscriptions	(26,597)	—
Net from operations	(\$ 1,448)	(\$ 2,297)

ADDENDUM 1

A Proposal to Increase Service to Your Lay People

As the Church moves toward General Convention and a new triennium, you may wish to offer your families more news and information. The new format of *The Episcopalian* offers the opportunity to reach every home with a monthly periodical which combines the best of local, diocesan, national and worldwide coverage at a reasonable price.

The new *Episcopalian* is a monthly 16 to 28-pager with provision for Diocesan editions. We offer this cooperative service because we now know from experience that this combination can offer better readership and response plus savings in time, effort and even in money expended. Some twenty Dioceses in different parts of the country are now partners in this service.

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

The price for this combination plan is based on diocesan circulation and includes your costs for paper, printing, list-keeping, second-class postage and distribution. The price range for Dioceses is as follows:

Circulation	Cost
2,000 to 5,000	\$2.00 per family per year
5,000 to 10,000	\$1.80 per family per year
10,000 to 15,000	\$1.60 per family per year
15,000 to 25,000	\$1.50 per family per year
25,000 and over	\$1.40 per family per year

In other words, we share savings on longer press runs with the Diocese. The total price is usually billed at one-fourth the unit cost per family per quarter (i.e., 45¢ per family per three months in the 5,000–10,000 circulation range; 40¢ per family per three months in the 10,000–15,000 circulation range). All we would need from you to start is a letter and the lists of those families you wish to have the combined edition.

All second-class mailing charges will be borne by *The Episcopalian*. This represents a real saving to you as postal rates continue to escalate and as the special per copy surcharge is applied to non-profit publications.

Our subscription fulfillment service includes handling and processing of all names and addresses with a monthly updating of your entire list. If desired, we can

APPENDICES

provide the Diocese with a set of mailing labels once a month for any additional Diocesan-wide mailings you wish to make. This service also includes an annual printout of all families so that each Diocese may review their subscriptions and make additions and deletions not already covered in the monthly updating.

The Dioceses which use the combination find that it works. Readership of diocesan news has increased along with awareness of the whole Church. Our original partner representatives, Mr. Don Rich (Central Pennsylvania); Mr. John Rettew (Pennsylvania); the Rev. Canon George I. Chassey (South Carolina); and the Rev. Thomas Lippart (Northern Michigan) will gladly share their experiences with you, as will the Dioceses who have joined the plan in 1974 and 1975.

This is the basic plan. It can be further adapted to your specific needs and already has been several times. Let us send someone to visit with you and answer questions in person for you and your colleagues.

Here are answers to questions we have been asked:

1. What are the specifications for the format? The image area for pasteup and film is 10" x 14". We will supply layout and pasteup sheets to these specifications if you wish.

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

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

4. What provisions have you made for dioceses which print papers less than 10 times a year? Under the system, each Diocese can have 40 pages printed over a 12-month period as part of the regular service. Thus, you may wish to have five 8-page editions instead of ten 4-pagers, or two 8-pagers and six 4-pagers, without extra charge. If you print only 9 times a year, you may want to combine only those issues. Again, the system is flexible enough to serve your own specific needs.

5. What about editions from the West Coast or Mountain States? We don't want to lose the news value of our own editions with long production and mailing delays. No one can guarantee on-time deliveries these days by the U.S. Postal Service to homes, but we have made changes in the system since 1974 to save at least 4 days printing and distribution. We are now serving 3 Dioceses west of the Rockies with on-time delivery.

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

February, 1976

The National Committee on Indian Work

MEMBERS:

Ven. Luke Titus
Louella Derrick
Florence Jones
James Crawford
Lillian Vallely, *Chairperson*
Mollie Blankenship
Thomas A. Jackson

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.

APPENDICES

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

APPENDICES

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

APPENDICES

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.		\$ 4,500.		
SE 3	Native American Center	Oklahoma City, Ok.	4,690		
	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>\$44,030.</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.

The Seabury Press

As the Church's Official Publishing House, the Seabury Press has achieved a sound position of professional service capability.

Now in its 25th year, Seabury represents a growing and diversified publishing enterprise which provides a full range of professional communication and education services and contributes significantly to the life and mission of the people it serves.

Since 1973, the "new" Seabury Press has substantially expanded its publishing program with the acquisition of the former Herder and Herder line of religious and general interest books, and has established new editorial, production and distribution services for the Church. Seabury's total income in 1975 reached \$4,078,000 (1972: \$1,200,000) with an operating surplus of \$244,000 (1972 deficit: \$109,000), for a total three-year increase in Seabury's net equity of \$577,000 (1951-72 deficit: \$675,000), and without any subsidies or new capital advances by the Church. Today, with an increased staff of 90 professionals Seabury publishes annually more than 100 new books and distributes some 5 million books and other materials.

Program Services

The Seabury Press provides program services for the Church by developing publishing programs of theological, liturgical, educational and inspirational books and materials. Seabury's religious books are published under the CROSSROAD BOOKS imprint; general interest books of social, behavioral and literary concerns are published as CONTINUUM BOOKS, and educational books for young people as CLARION BOOKS.

The Seabury Press is now a leading religious publishing house, and its books written by the best American and European scholars and authors include the following areas of concern: The Bible, Black Theology, Catechetics, Celibacy, Church & State, Community, Confirmation, Death, Ecology, Ecumenism, Energy, Ethics, Feminism, Folklore, Grief, Indians, Judaism, Liturgical Change, Loneliness, Marriage, Marxism, Ministry, Nursing Homes, Oppression, Parenthood, Parish Life, Pentecostalism, Prayer, Preaching, Priesthood, Revelation, Sexuality, Spirituality, Stewardship, Theology, and others.

Support Services

The Seabury Press provides support services for the Church by organizing professional services for editorial, design, production and distribution work and programs through a special division, SEABURY PROFESSIONAL SERVICES. This division provides services for the Presiding Bishop's Fund for World Relief, The Church School Missionary Offering, The United Thank Offering, Good Friday Offering, Every Member Canvass, Cuttington College Development Fund, National and World Mission, Religious Education, Evangelism, Communication, Development/Stewardship, Bicentennial Observance, Diocesan Journals, The General Convention, The Church Pension Fund, Association of Episcopal Colleges, Episcopal Church Foundation, Clergy Deployment Office, Episcopal Radio & TV Foundation, and others.

THE SEABURY BOOKSTORE operates a retail store at the Episcopal Church Center and offers mail order services for books and materials of all publishers, serving parishes, schools and libraries, and more than 25,000 individual customers.

Development Program

Building on the achievements of recent years, the Seabury Press has initiated a five-year special Development Plan which includes the following new program and support services: A new Church's Teaching Series, a Prayer Book Interpreter's Series, a Book Review Journal, a Religious Book Club Service, expanded Professional Services, an Audio-Visual Education Program, an Episcopal Authors Awards Program, an International Series of Theological Scholarship, a Christian Classics Program.

The Board of Trustees

The Seabury Press was established in 1951 by the National Council of the Episcopal Church as a separate publishing corporation; the members of the Seabury Press Board of Trustees are elected by the Executive Council:

The Rt. Rev. John M. Allin (*Chairman of the Board*)
Mr. Edward J. Birmingham
Mr. George W. Brandt, Jr.
Mr. John P.R. Budlong (*Executive Committee Chairman*)
Mr. Hodding Carter III
Mrs. Margaret Daniel
The Rt. Rev. Richard S. Emrich
Dr. Lindley M. Franklin, Jr.
Mr. John C. Goodbody
The Rev. Canon Charles M. Guilbert
The Rt. Rev. John E. Hines
Dr. Margaret M. Lawrence
Mr. Werner Mark Linz (*President of The Seabury Press*)
Dr. D. Bruce Merrifield
Mr. George A. Murphy
Dr. Manning Pattillo, Jr.
The Rt. Rev. J. Milton Richardson
Mr. Warren H. Turner, Jr.
Mr. J. Randall Williams
The Rt. Rev. Milton L. Wood

The Board for Clergy Deployment

The Board for Clergy Deployment is pleased to report to the Convention that the wide acceptance and use of the Clergy Deployment Office, which was reported to the 1973 Convention has continued to grow during the past triennium. Today over 7500 Clergy records are available at a moment's notice to the entire Church. This number represents well over three-fourths of the clergy most likely to be considered for positions. In fact, more than half of the parishes and other institutions who need clergy make use of this fund of information to identify those who have the qualifications they need. Many dioceses turn to the CDO for help with every open position.

Work with Clergy

From the Board's beginning at the Seattle Convention, the Church's hope has been that the CDO would be of as much assistance to Clergy who need to move as to the Church needing their ministry. The CDO data bank does indeed help the clergy by providing a place at the national level where clergy can make their ministry available to the entire Church. Thus, the Board finds that one of the great responsibilities of the CDO is to help the clergy understand how to list their data so that it be most helpful to them. The Staff therefore spends much of its time counseling with clergy, at the Church Center, on the telephone, or at clergy conferences.

Career Counseling

The Board finds clergy quite naturally turn to the CDO for help in thinking about their future ministry. The Directors maintain a close liaison with the Church Career Development Council; and one of them has attended the two week seminar offered under Career Counselors Richard Bolles and John Crystal in job-hunting skills. Clergy who need extensive counseling are referred to the Career Centers.

The Unemployed

The problem of unemployment among the clergy was not foreseen in the beginning of the Board's life, though those familiar with the growing number of clergy, the stationary number of parishes, and the falling number of communicants might well have predicted its emergence. It is difficult to say exactly how many unemployed clergy there are, but the CDO receives requests almost daily from clergy whose positions have been terminated. These clergy include those coming back from overseas, those graduating from schools, those in experimental programs where funding has dried up, as well as those where the pastoral relations have been dissolved.

Although the Board was not charged with the specific responsibility to help these clergy (we are not an employment board), we have encouraged the CDO to use as much of its resources as possible to meet this grievous need. Accordingly, the CDO now publishes two bulletins:

A) The "Clergy Available Bulletin" where the unemployed may have printed a 50-word resume. This is sent to all dioceses.

B) The "Position Open Bulletin," a coded list of openings with brief descriptions. This is sent to all unemployed and to all dioceses.

In addition, the CDO was able to alert unemployed clergy and the dioceses to the benefits of the Federal Emergency Supplementary Unemployment Assistance Act which provided coverage for clergy for the first time even though no

BOARD FOR CLERGY DEPLOYMENT

contributions were made on behalf of the clergy involved. A number of clergy were able to obtain benefits throughout the U.S. as a result of this information.

In addition, the CDO has entered into a contract with Snelling and Snelling, an employment agency, whereby they have undertaken to give special attention to the Episcopal Clergy seeking secular jobs. This arrangement is in the beginning stage, and the results so far are mixed; but we believe that it will ultimately be useful to the clergy.

A New System: Open Listing of Vacancies

It is the Board's considered opinion that the help now offered is not enough. Clergy who are unemployed, unlike most people, have but one resource to turn to if they want to continue as full-time priests, the Church. At the very least they need to know, and the Board believes they have a right to know, what positions are open in the Church.* Other clergy also have legitimate needs to move, some are underemployed for example, others have stipends that are inadequate. This is why we are proposing that the Convention ask the Church openly to list all vacancies, and to give the CDO authority and funds to collect, computerize, and to distribute this information. On the basis of the experience of thirteen dioceses on the East Coast which already list their vacancies in a common bulletin that is widely distributed, we believe that an open system with clearly established procedures to regularize applications may well bring order into the very disorderly process now in existence. At any rate, we do not see how we can continue to be at one and the same time the Church which "orders" a man or woman to preach the Gospel and then refuses to tell him or her where that Gospel is needed. A description of how such a system might work follows:

Description of a Voluntary System of Openly Listing Vacancies in the Episcopal Church

A. The Collection of Data

Parishes and other institutions will be encouraged to participate in the system and given forms whereby they can describe themselves and the position to be filled. Such data as the following will be included: Name, Address, Position Open, Stipend, Perquisites, Number of Communicants, Budget, Type of Community, Type of Ministry required: Pastoral Specialties and Experience desired, Education required, Contact person for Diocese.

This form could well be adapted from or incorporated into the present Search Request Form so that possibly only one form will be needed.

These forms would always be submitted to CDO through the diocesan office.

B. Storage of Parish Data

The data will then be computerized in such a way as to be able quickly to identify openings on the basis of one or more criteria, such as geography and skills required.

C. Printing and Distribution of Data

The data will then be made available in three forms:

1) A complete list of openings by Provinces

This list would contain a small amount of information in addition to the names and addresses. It would be distributed free to dioceses and the unemployed. Individual copies would be available to other clergy on a fee basis.

2) A Selected List of Openings

This list would contain the names and addresses of parishes selected on the basis of a search for openings that met criteria chosen by individual clergy: parishes in the Northeast requiring skilled preaching, for example. Such searches would probably be made on a limited basis, and would require diocesan approval in

APPENDICES

parishes in the Northeast requiring skilled preaching, for example. Such searches would probably be made on a limited basis, and would require diocesan approval in the same way parochial search requests require diocesan approval. We would hope not to have to charge for this service.

3) Parish Profiles

We would expect to provide sample parish profiles containing all the data known to CDO for those clergy requiring more information than will be given on the lists. Here again diocesan approval of the requests will be required plus a small fee.

D. Clergy Applications

While each diocese will, of course, be free to regulate the flow of applications as it deems best, it is expected that contact persons to receive applications will be named by each diocese and parishes will be encouraged to refer all direct applications to this person. Such a system as this is in operation in several of the dioceses participating in the open listing system of Province III, and it seems to be working.

We now list other responsibilities of the Board which we think will be of interest to the Convention.

Working with Special Groups

Besides the unemployed, the Board has asked the CDO to give special attention to the needs of Blacks and Women who are ordained. The Staff is therefore working closely with the Coordinator for Black Ministries to further mutual cooperation and with the Ministry Council's special project to encourage the deployment of Women in selected dioceses. The Rev. Patricia Park of Alexandria, Va. has been asked to serve on the Board as an ad hoc member also.

Training (Internship)

The CDO is a relatively small office, with only two full-time professionals. Obviously they cannot meet with and train all the local Search Committees and Clergy to help them make the best possible use of the system. The difficulty is being overcome to a large extent by a very successful Internship Program for Diocesan Deployment Officers held at the CDO two or three times each year. Dioceses are invited to send their Deployment Officers for four days of intensive work with the staff. *Thirty-two* dioceses have participated in the program, and the response has been most positive.

Church Pension Fund Computer

The Board is especially pleased to report that in July of 1975 the CDO began exclusively to use the services of the computer owned by the Church Pension Fund. This has resulted in a saving of at least a thousand dollars per month as well as increased efficiency. We are very grateful to the Fund and its Staff for this service, which was made possible by hard and devoted work on their part to adapt the CDO program to their computer.

Lay Professional

A new door that may soon be opened for us to serve the Church in still another way is the possibility of adding lay professionals to the CDO system. The Executive Council has already authorized funds to add up to two hundred of these servants of the Church from the list of Women Church Workers (see pp. 85-89 of the *Episcopal Church Annual 1976*). If this does prove helpful to the workers and the Church, we hope the plan can be continued and expanded.

BOARD FOR CLERGY DEPLOYMENT

Performance Evaluation

The 64th General Convention asked this Board to develop a model for the evaluation of the performance of clergy. To this end we employed Dr. Felix Lopez, an eminent Consultant in the field, and with his help, developed an ambitious proposal that would have provided the Church with a very professional way to go about this important task. Unfortunately we were not able to find the funding to test out the model, but we believe that it should be implemented, were funds to become available. Meanwhile, the Episcopal Church Foundation has sponsored a project which includes Performance Evaluation as developed in several pilot dioceses, and we recommend that those who want help in this field, make use of their findings.

Statistical Studies on Deployment

During the triennium, the Board took responsibility for publishing two reports on the Distribution and Deployment of Clergy in the church based on data in the Diocesan Annual Reports. Funds were also provided by the Executive Council through the Finance Department and the Ministry Council. The reports underline the continuing anomaly, already referred to, of a shrinking church and a growing body of clergy. Copies of the Report were widely distributed to diocesan Councils on the Ministry and to others.

Conclusion

In conclusion the Board would like to thank the Convention for assigning it a task so apparently needed and whose results have been so warmly welcomed. We have met regularly and with faithful attendance. We earnestly hope that the Convention will continue to support our work. To that end we propose the following Resolutions:

Resolution A-97

Resolved, the House of _____ concurring, that the 65th General Convention hereby continue the Board for Clergy Deployment and reaffirm for it the same authority and responsibilities outlined in the action of the 64th General Convention, and be it further

Resolved, that the size of the Board be increased by one Bishop to bring that order to an even number, and that the term of office for all members be reduced from nine years to six.

Resolution A-98

An Open-Listing of Vacancies

Whereas we believe the Holy Spirit moves men and women of the Church to offer themselves for the ordained ministry not only in general but also at particular times and places, and to particular tasks, and

Whereas the Clergy of this Church are prevented from offering themselves for particular ministries by a lack of information about what is needed and where, and

Whereas such information is available to some clergy and not to others often by reason of chance, and

Whereas such an uneven distribution of information can produce unfair discrimination, contrary to the spirit of the Gospel,

Be it therefore

Resolved, the House of _____ concurring, that

(1) All parishes, dioceses, and other church institutions needing the ministry of ordained clergy are hereby urged to make their needs known widely and openly, and to that end, that

(2) The Clergy Deployment Office is hereby appointed to receive from and

APPENDICES

distribute such information to the Church, provided the special item of \$30,000 per year is voted by this Convention, and further, that

(3) The Clergy Deployment Office is also requested to help the Church both locally and regionally to provide such counseling as shall help clergy offer their ministries to the Church in the best and clearest possible way, provided adequate funding is voted by this Convention.

CLERGY DEPLOYMENT OFFICE EXPENDITURES

Jan. 1, 1974 - Dec. 31, 1975
and Budget 1976 (12 months)

Funds Available	1/74-12/75
Cash (1/1/74)	53,956.19
General Conv.	266,666.66
Interest	6,987.10
Others (fees, etc.)	8,685.25
	<hr/>
	336,295.20

Funds Available	1/1/76
Gen. Fund Bal.	61,780.83
Gen. Conv. (7½ months)	83,000.00
Others	2,000.00
Gen. Conv. (4½ months)	17,400.00
	<hr/>
	164,180.83

	1974 Actual	1975 Actual	1976 Budget	1977 Budget (Requested)*
Salaries	66,986.08	72,321.30	82,700.00	89,729.00
Benefits	12,271.94	13,769.13	18,800.00	20,398.00
Rent	5,409.96	6,156.00	6,200.00	-
Supplies	1,580.96	1,816.70	2,500.00	2,712.00
Printing	7,556.47	1,990.31	4,500.00	4,882.00
Mail	2,761.91	2,865.71	3,800.00	4,123.00
Telephone	2,344.50	2,380.83	3,000.00	3,255.00
Staff Travel	3,642.77	2,547.04	4,000.00	4,340.00
Board Travel	5,830.14	6,010.83	5,000.00	-
Computer	23,663.60	28,036.14	24,000.00	26,040.00
Program Dev.	-0-	3,376.03	1,083.00	-
Acctg.	600.00	600.00	800.00	651.00
Contingency	-	-	7,800.00	-
	<u>132,648.33</u>	<u>141,866.02</u>	<u>164,183.00</u>	<u>156,130.00</u>
1977 Proposed Open Listing of Vacancies Service				30,000.00**
			1977 TOTAL	<u>186,130.00</u>

**1977 Budget for the Proposed Open Listing of Vacancies
Information Service, (A Service to Clergy)**

Systems Development	6,500
Clerk (Salary and Benefits)	11,000
Computer	7,500
Mailing	5,000
Printing	8,000
Telephone	500
Miscellaneous	1,500
	<u>40,000</u>
Less: Fees (Estimated)	10,000
	<u>30,000</u>
TOTAL	30,000

* Note: The 1977 Budget is probably to be funded through the Executive Council Budget.

** For detailed budget see below statement.

The Joint Commission on World Mission

Contents	AA-230
Members	AA-231
Report	AA-231
INTRODUCTION	AA-231
COMMISSION CONSULTATIONS	AA-232
DREAMS DON'T HAPPEN OVERNIGHT	AA-234
LIBERIA	AA-234
COSTA RICA AND PROVINCE IX	AA-236
THE PHILIPPINES	AA-236
TAIWAN	AA-237
HELP WANTED	AA-237
MONEY	AA-238
VOLUNTEERS IN MISSION	AA-238
EVALUATION OF FINANCIAL COMMITMENTS	AA-239
POLICY HANDBOOK	AA-241
THE FUTURE	AA-241
Resolutions	
Volunteers in Mission	AA-239
Commitments to Anglican Provinces and Regions	AA-240
Long Term Moral Commitments	AA-241
Policy Handbook	AA-241
Continuation of JCWM	AA-242
Appendices	
1 Joint Commission on World Mission Established	AA-243
2 New Styles of Missionary Planning	AA-243
3 Mission Strategy	AA-244
4 Coalition of Overseas Bishops	AA-246
5 Budget Criteria	AA-248
6 Tanzania Consultation Report	AA-249
7 Comments on Three African Consultations	AA-252
8 Sudan Consultation Report	AA-255
9 Responses to Autonomy Questions	AA-262
10 Statistical Data from Commission Consultations	AA-265
11 Statement from Consultation of Overseas Bishops with their Companion Dioceses	AA-266
12 Map of Province IX	AA-268
13 Goals of Overseas Dioceses	AA-269
14 Volunteers in Mission	AA-270
Financial Report	AA-242

Members

The Rev. Dr. John L. O'Hear, Delaware, *Chairman*
Sra. Barbara Aldana, Guatemala, *Vice Chairman*
John Gaillard Martin, Esq., South Carolina, *Vice Chairman*
The Rt. Rev. Robert P. Atkinson, West Virginia
Sr. Armando Borboa Sazar, Mexico
Mr. Richard Bowden, Georgia
The Rt. Rev. George D. Browne, Liberia
Dr. Isaac Del Real, Colombia
The Rev. Charles H. Eddy, Alaska
Mr. Hamilton Edwards, Philippines
Srta. Ana Mercedes Lago, Puerto Rico
Mr. Keith Milligan, Mississippi
Sra. Virginia Norman, Dominican Republic, (Replacing: Mrs. Jeannie Willis, New York)
The Rt. Rev. J. Antonio Ramos, Costa Rica
The Rev. Onell A. Soto, El Salvador

Note: The General Convention resolution establishing the Commission stated that at least a majority of the fifteen members be from extra-continental dioceses of this Church.

Introduction

This Report is about Partnership. For no matter where this Joint Commission on World Mission (JCWM) turned its attention, which concerns it dealt with, when and how it met and worked, Partnership always emerged as *the* issue, *the* key to World Mission.

We started with a review of existing policy. Three major ones were adopted by the Louisville General Convention:

- that "we work in cooperation with each overseas jurisdiction, agency and institution now a part of the Episcopal Church, toward its self-government, self-support and self-propagation in ways that enhance and strengthen mutuality in mission" and. . .
- that we "seek new styles of missionary planning and new patterns for mission". . .

(Please see Appendix 2 for full text)

- that we "adopt the Guidelines for Partnership as proposed by the Anglican Consultative Council as working guidelines for this Church in its world mission strategy."

(Please see Appendix 3 for full text.)

These seemed excellent goals; we began to see this Commission's role as one of enabler, an agency that could and should facilitate the practice of these policies.

We listed six major concerns: Autonomy; Communication; Developing awareness of Third World realities; Needs and Resources; Inter-Anglican and Ecumenical Relations; New Modes of Mission. Too much for fifteen persons to cope with, we selected two— Autonomy and New Modes of Mission—and divided ourselves into two Task Forces to do that work.

The Task Force on New Modes of Mission consisting of members from five of the nine nations represented on the Commission, met in Guatemala, in a room now a shambles because of the earthquake. We began by acknowledging our great debt to the Overseas Review Committee. Their keen insights, cogent comments and overall evaluation of overseas work, laid a firm foundation for us to begin to build on. That building, however, would—if it were to reflect the goals of that Committee—have to be of a new style.

Specifically, a small group could no longer plan mission strategy in intellectual isolation. Mission strategy must henceforth be devised in consultation with those who would be responsible for carrying it out. This Task Force decision, heartily endorsed by the Commission, required of us a consultative role with the practitioners of Mission. The Commission, except for its Executive Committee,

APPENDICES

never again met apart from representatives of some segment of the Church responsible for such Mission strategy. And like most of our fellow Episcopalians, we at first interpreted that to mean "overseas."

Commission Consultations

Thus, the first of these Commission Consultations was with the Coalition of Overseas Bishops. This group represents the leadership of overseas jurisdictions constitutionally attached to PECUSA, consisting of 20 dioceses, plus Guam and the American Congregations in Europe.

Colombia
Costa Rica
Dominican Republic
Ecuador
El Salvador
Europe, Convocation of American Churches in
Guam
Guatemala
Haiti
Honduras
Liberia
Mexico, Central and South
Mexico, North of
Mexico, Western
Nicaragua
Panama and the Canal Zone
Philippines, Central
Philippines, Northern
Philippines, Southern
Puerto Rico
Taiwan
Virgin Islands

(For further information about this Coalition, please see Appendices 4 and 5.)

Fortunately we did not find it necessary to reinvent the wheel. We had before us the guidelines for Partnership. We had available to us enthusiastic reports from three Partnership Consultations that had already taken place in Africa, and the preliminary ones in Japan and East Asia. (Please see Appendices 6, 7 and 8 for samples of such reports.)

The purpose of a Partnership Consultation is for a Church or Province to invite partner churches or Provinces to come hear what the 'host' sees as its mission, learn about its needs, help it perceive its resources, challenge, perhaps, its vision, test its assumptions. From this process of thinking together, strategic planning for mission begins to evolve, ways that the other churches, now Partners in Mission, can help begin to emerge. Partners engage in Mission with, not for, the local 'host' church. Here, indeed, was a new pattern of and for Mission.

Juggling the pattern slightly to make it fit this situation, the JCWM invited the Coalition of Overseas Bishops to participate in what we decided to call a "Mini-Consultation." But once the invitation was issued, the Commission became the "partners," the Coalition the 'host' Church.

Each of the overseas dioceses filled out a comprehensive data-gathering questionnaire. Information from these was collated and prepared for use at the Mini-Consultation, in February, 1975. (Please see Appendix 9.) Each overseas bishop made a presentation about his diocese, speaking to the key questions.

What are your priorities for Mission?

What new styles of ministry are you developing?

What plans do you have for autonomy?

Following the presentations, small groups discussed issues and priorities raised by the presentations, confronting the tough questions facing Mission and the world in which Mission occurs. It must be admitted that in the beginning the mood was a mixture of resignation and resentment. "What do they want from us now?" In the end, however, the overseas bishops felt that for the first time they had really had an opportunity for an overview of their mission and ministry.

We counted the Consultation a success, for several reasons:

- The Overseas Bishops voiced the opinion that this had been a valid and useful way to evaluate their work.
- The consultation created a true sense of partnership among the bishops themselves, as well as with their "partners."
- The Coalition requested the JCWM to do it again, this time with dioceses within the continental U.S.A. submitting to the process, and the overseas dioceses functioning as their "Partners in Mission." The Commission agreed, and it was decided to invite the U.S. Companion Dioceses of the PECUSA overseas dioceses. The Coalition prepared a Statement on Mission, which said, in part:

"In our coming together, to consult with each other, and assist each other in the carrying out of the mission of the Church in our respective areas, we have been greatly enlightened and enriched, and for this we are grateful. We have learned that 'Mission is dual; that it is not faith or works, but both; that it is not home mission or overseas mission, but both; that it is not giving or receiving, but both.'

"We would like to share with you, as members of the One Church and as partners in the One Mission, what we have learned, and learn from you about the work in your dioceses, your concerns, hopes and aspirations. We, therefore, invite you to join us in a Consultation having this as our common goal."

The same data-gathering questionnaire was sent to the 'domestic' Companion Dioceses, and the collated material from them integrated with that from the previous Consultation. (Please see Appendix 10 for a sample of this material.)

Appending it to the House of Bishops meeting in Portland, Maine, this second Commission Consultation took place in September, 1975. Tired and frustrated at having to stay on for yet another meeting, some 40 domestic and overseas bishops nevertheless held the consultation. The process of partnership yielded another successful mission experience. The presentations of the U.S. bishops of their mission and ministry had the effect of converting interdependence from a mere word to a reality. The Consultation perceived the interdependence of their problems and also of their opportunities. And at its conclusion, they too wanted to do it again, to deepen the sharing and mutual understanding they had begun to develop together. (Please see Appendix 11 for Consultation Report.)

We counted this consultation a success when they agreed to proceed under their own leadership. When their next meeting took place in February, 1976, only an observer from the JCWM was present. We take a pardonable, parental pride in the evaluation the Companion Diocese Consultation II made at the Portland meeting. It included the following points:

- "Domestic" bishops exist in much the same isolation as overseas bishops, and have not previously shared, even with one another, information about their opportunities and problems – and welcomed this chance to do so.
- Found common ground, as overseas bishops learned that not all domestic dioceses are rich and trouble-free.
- Perceived that underlying cultural differences are similar, basic problems and that they are *all* in the "people business."
- Growth of membership in overseas churches which, while still small

APPENDICES

numerically, contrasts sharply with the trend in the U.S.

- Observed that most domestic dioceses spend so much on maintaining structures that neither money nor commitment is left over for Mission. "I was hurt," said one, "because it's true."
- Agreed that Partnership is broader than companion relationships, but that the latter offers an avenue for future Partnerships to develop.
- Decided to meet again, to search out specific ways to build a network of relationships over and above existing ones.

In the Executive Council proposals to this Convention you will hear about plans for a PECUSA Partnership Consultation in April, 1977. Some of you will already be involved in the preparations in the nine Provinces for this major event in the life of the Church. This Commission urges that, in addition, the Consultation process be experienced at every level within the Church. As dioceses within the provinces share in the preparation, so too should congregations participate in the planning done by their dioceses. Believing as we do that Partnership is the key to Mission, it is essential that all of us have access to that key.

Dreams Don't Happen Overnight

Thousands of Bicentennial visitors to Philadelphia this year will have pointed out to them the Prayer Book from Christ Church in which the prayer for the King, George III, is vigorously crossed out and, substituted for it, a written-in Prayer for the President of these United States. It should remind us that, in all the world outside the British Isles, the first venture in Anglican autonomy was made nearly 200 years ago by our Episcopal Church.

For a decade after the American Revolution, we continued as a dependent mission of the Church of England, a scattering of Anglican congregations in the Colonies, under the Bishop of London—an intolerable anomaly in a fiercely proud new nation. Then, in 1789, an assembly met in Philadelphia and created a union of Episcopalians—Anglican was not an acceptable term in the face of still strong anti-British sentiments—which became an autonomous national Church. As the Protestant Episcopal Church in the U.S.A., they opted to have their own episcopate, their own Prayer Book, their own government by a General Convention representative of the Churches in the various states, soon to be called dioceses, and committed themselves to work toward their self-support. And this was accomplished without severing the relationship of faith and fellowship with our Anglican heritage.

This young Church numbered about one out of every 400 of the four million population in 1790, with less than 200 clergy to minister to members all the way from northern Massachusetts (later to become Maine) to southern Georgia. Autonomy encouraged us to strengthen our life in Christ; we became a self-propagating Church both in this nation and outside its borders.

It is with the PECUSA churches outside the borders of the continental United States that we are here concerned. These, frequently called "our," overseas dioceses in other nations are at various stages of developing their plans to be self-governing Christian communities.

Two of them, Costa Rica and Liberia, are poised on the end of a diving board. We urge your earnest consideration of their desire to proceed, each in a way appropriate to their particular circumstances, toward new relationships and structures. Much of the future implementation of Mission policy and strategy hinges on this Convention's response to these two petitions.

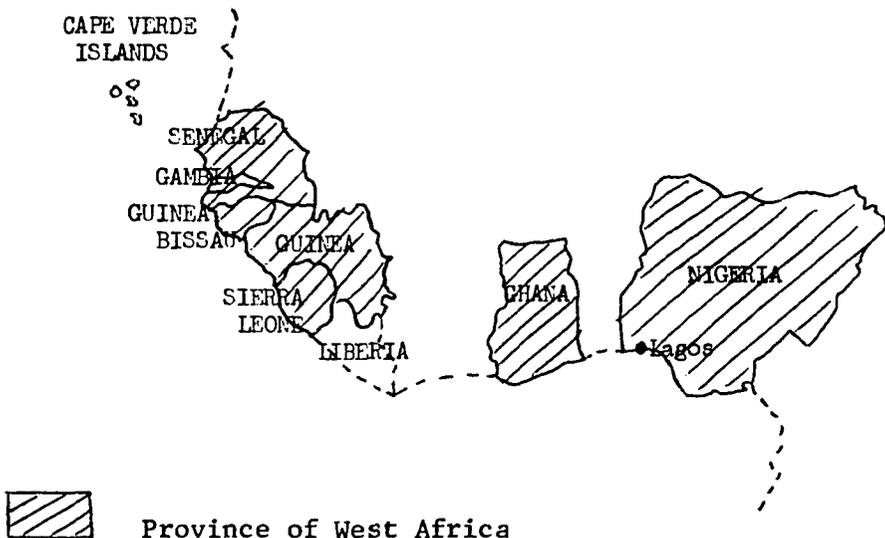
Liberia

Liberia, in its 53rd Diocesan Convention in February, 1976, voted (72 for; 12 against; 11 abstentions) to adopt the following resolution approving plans for

formal association with the Church of West Africa:

1. "That the 53rd Diocesan Convention of the Episcopal Diocese of Liberia approved the conclusion reached at the meeting in Ibadan on November 17, 1975 to the effect that the Episcopal Diocese of Liberia associate with the Church of the Province of West Africa under the following conditions:
 - (a) Right to attend and participate in all institutions of the Province without right to vote;
 - (b) Payment of assessment as an Associate Member on the basis of such association;
 - (c) Encouragement and promotion of joint planning and programs such as theological education, exchange of personnel, and prayer and fellowship;
 - (d) As an Associate Member not to be bound by all the resolutions as described in Article I, Chapter XII, of the Provincial Constitution.
2. That the Bishop of the Episcopal Diocese of Liberia is authorized to seek the approval of the Protestant Episcopal Church of the United States of America for the Episcopal Diocese of Liberia to obtain Associate Membership in the Church of the Province of West Africa.
3. That, after the approval of PECUSA is obtained and all other formalities are effected, the Bishop of the Episcopal Diocese of Liberia will take all necessary steps to effectuate Associate Membership of the Diocese of Liberia in the Province of West Africa.
4. That the Diocese of Liberia will decide not later than five years from the time Associate Membership starts in the Church of the Province of West Africa whether to become full members or to sever its relationship."

The resolution referred to in the second paragraph will be coming before you, as a result of this action. We would, in addition, call your attention to this map, which illustrates the geographical logic of the proposal.



APPENDICES

Costa Rica and Province IX

By unanimous vote of its Diocesan Convention in March, 1976, Costa Rica will petition this General Convention for extra-Provincial status. The resolution also requests approval of an experimental process which will promote eventual autonomy for Province IX. (Please see map, Appendix 12.) Of the 13 Dioceses in Province IX, only Costa Rica is ready, willing and able to be autonomous now. And before the Province itself can be an autonomous Episcopal Church, each of the dioceses must reach that status. There is, therefore, a problem about where each lodges its metropolitan authority until all are ready.

Costa Rica, after much study and consultation, proposes this solution:

- that its metropolitan authority be exercised through the President of Province IX, and its House of Bishops;
- that the Bishop maintain, for the time being, fraternal relationship with the Church in the United States as a collegial member of the House of Bishops;
- that Costa Rica remain a participating member in Province IX until the Province becomes autonomous, or some other entity is created, at which time metropolitan authority for Costa Rica be transferred to that body.

In the opinion of the JCWM, this Convention should consider Costa Rica's proposal the same kind of existential solution as reached by the 1966 House of Bishops, pertaining to Cuba. The temporary delegation of metropolitan authority to Province IX will provide the necessary flexibility for the transitional period; the continuing relationships will provide an essential bridge to span the interim phase.

At their sixth Synod meeting in November of 1975, Province IX voted 46 to 1 in favor of "strengthening the unity of the Province"—with a view toward becoming an autonomous Anglican Province in the future.

Before that, while they met and went through the motions, there were authentic grounds to doubt the viability of the structure. And with good reason: while all the member dioceses are Spanish-speaking and a reasonably compact geographic unit, the Ninth Province exists in 11 different nations, with 11 different national governments, 11 different currencies, tax and social security systems. Their reaffirmation of a common purpose is a good indication that they are succeeding in overcoming these and other differences.

The Synod also examined various options for autonomy, which had been brainstormed, analyzed and summarized at a meeting of this Commission and the Coalition of Overseas Bishops in September, 1975. The consensus was that, for most dioceses in the Province, it is too soon. The point was made strongly that the autonomy process "should emerge from the grass roots." The Commission agrees and urges just as strongly that the leadership of Province IX give top priority to starting discussions of this subject at all levels of diocesan life.

In all candor, the Joint Commission on World Mission had hoped that other overseas dioceses would also be memorializing this Convention for their autonomy. Such is not the case. It is farther down the road than we thought.

The Philippines

For example, the three dioceses of the Church in the Philippines have shared with this Commission the following summary of their plans:

- "1. At the present stage of our growth and development as Dioceses, we do not have as yet a concrete plan as to how we can become a Province or related to a Province in this part of the world as our present relationship with the other Anglican Dioceses in East Asia is that of a Conciliar relationship (Council of the Churches in East Asia) and with the Philippine Independent Church, a Concordat relationship. As such, we cannot conceive of the Philippine Episcopal Church as coming under the metropolitan authority of the Council of the Churches in East Asia, at least at this time.

"2. To be sure, autonomy is our eventual goal, but, for the present, we have no target date for such an eventuality—this will depend largely on how soon we can attain our long range goals if we receive development funds to support such plans.

"3. For the three Philippine Episcopal Church Dioceses and Taiwan, the provincial structure may be a possibility.

"4. For the present, the three Philippine Episcopal Church Dioceses would prefer to continue its present relationship with PECUSA, until such time as we shall have attained administrative and financial autonomy."

Taiwan

Another example is Taiwan, who estimates ten years before autonomy. Their plan includes the following goals:

"1. Raising local giving and income (our 1975 local giving and income is 20% above 1974).

"2. Establishing an Episcopal Endowment Fund for the salary of the Bishop (we have now \$40,000 U.S. and are increasing it by 10% a year, so that it can pay from its interest for the bishop's salary in five years' time).

"3. Developing land and property (a building of 12 stories will be built on our Cathedral compound. We provide the land and get four stories free. This will be completed in one and a half years' time.)

"4. The continuing training of indigenous leadership (nine Chinese clergy have been sent abroad for further training during the past five years. One more will go this year.)

"5. Besides the above, we need \$400,000 U.S. grant from the Overseas Development Fund to make us completely financially independent.

"6. After autonomy, we will most probably ask PECUSA to free us to join the Council of Churches in East Asia and transfer our metropolitan authority to the Council."

A remarkable example of one of the incongruities of the present situation, Taiwan's Bishop James Pong sits in our House of Bishops, just as much a part of PECUSA as the Bishops of Alabama and Wyoming. Presiding Bishop Allin is Taiwan's Presiding Bishop. At the same time, Bishop Pong is Chairman of the Council of the Church in East Asia, an Anglican Regional Council consisting of four PECUSA dioceses, the Philippine Independent Church of over three million members, the three dioceses in Korea, Singapore, Hong Kong, the three Malaysian dioceses of Peninsula (West) Malaysia, Sarawak and Sabah, and the Province of Burma. When the Primates of the Anglican Communion meet, Bishop Pong attends as East Asia's Primate along with his Presiding Bishop, from the U.S.

(Incidentally, the metropolitan authority for the Diocese of Hong Kong and Macao has been transferred to the Council of the Church in East Asia.)

Help Wanted

Autonomy must continue, however, to be a goal. It is inconsistent and unreal for this Church to operate like a multinational corporation with branch offices in other nations. It is incongruous for dioceses in other nations to "belong" to this Church.

We would note that at least a dozen of the 20 exist under dictatorships of varying degrees of benevolence and amity with the U.S. What is today an awkward situation, benignly overlooked, can tomorrow be a critical impasse. We must, indeed continue to work toward autonomy, which we believe to be a step on the way to interdependence through Partnership. And between where we are now and such interdependence, lies the need for mutual responsibility.

A period of practicing a 'hands off' policy, of resisting the impulse to superimpose our systems and structures on overseas dioceses has been beneficial.

APPENDICES

This phase has hopefully matured all concerned. But now both needed and wanted, we believe, is a consultative, mutually responsible process that helps these dioceses discover the structures they need and want. A process that fosters new relationships. A process that strengthens togetherness within natural clusters of dioceses, such as Mexico, the Philippines and Province IX.

The Task Force on Autonomy worked with overseas bishops, gathering position papers, researching and analyzing the advantages and disadvantages of autonomy. From these, a chart of future goals was developed (please see Appendix 13). In addition, the Task Force provided a comfortable arena in which some of the fears about autonomy could begin to be vocalized. In later Commission Consultations, these were examined further.

For instance, the fear that autonomy means the disengagement of this Church from Mission. A false fear, this, for the majority of the money now spent on "Mission" is in reality for maintenance of ministry, with only a small fraction supporting Mission programs and growth. As autonomous overseas churches are able to support their own ministry, money will be freed up and available for new work.

Or the fear that autonomy will be analogous to a divorce, severing important relationships. This could happen. We have let relations with Brasil dwindle into almost nothingness. (They can, however, be reactivated through the Consejo Anglicano Sud Americano Partnership Consultation in October, 1976, which includes Brasil.)

It has not happened in the case of the Nippon Sei Ko Kai, now a Sister Church who has sent a missionary to work in our church in Guam. If we understand autonomy to mean a church making its own decisions and adapting its life style and ministry as appropriate to its milieu, if we are mature enough to accept their maturity, then mutual responsibility and interdependence can truly begin.

Money

Total autonomy for most PECUSA dioceses overseas depends on the availability of large sums of money to develop their potential for increasing local income.

While in some ways, autonomy for Brasil and Okinawa/Japan may serve as models, they are both countries with burgeoning economies, not at all the case elsewhere. Both have also been the recipient of large, long-term grant commitments which only begin to diminish in 1978. Were we able to make similar sizable grants to the 20 remaining overseas dioceses, much frustration could be avoided. But this is sheerly impossible from the present General Church Program. Thus, the need for an Overseas Development Fund to provide, one might say, the tools for Mission.

As of this writing, it is thought that an Overseas Development Fund will be part of a church-wide Stewardship for Mission program. We strongly urge your support and participation in that program, however it is framed and shaped by this Convention.

Volunteers in Mission

A volunteers program is neither a new nor an original idea. But the demand for opportunities to work as volunteers somewhere, somehow in the Church becomes more and more audible, from people of all ages, races, backgrounds and skills.

Responding to this, and because we believe that the best way to develop the kind of world awareness we all need is through personal relationships, the JCWM initiated a resolution asking "the Executive Council to assume the responsibility for gathering the necessary data and preparing a plan for Volunteers in Mission consistent with our commitment to Partners in Mission which may be presented to the General Convention for approval and funding."

This resolution was adopted by the September, 1975 Executive Council. (Please

see Appendix 14.) Subsequently the staff has developed such a plan, which includes input from the Commission; we therefore submit the following resolution in support of this excellent program:

Resolution A-99

Re: Volunteers in Mission

Whereas, the demand for opportunities to work as Volunteers in Mission somewhere, somehow in the Church becomes more and more audible, from people of all ages, races, backgrounds and skills; and

Whereas, at the request of the Joint Commission on World Mission the Executive Council assumed the responsibility for gathering data and preparing a plan for Volunteers in Mission consistent with our commitment to Partnership in Mission to be presented to General Convention for funding and implementation;

Now, Therefore, be it

Resolved, the House of _____ concurring, that a Volunteer in Mission program be activated which will involve people of all ages, backgrounds, skills, professions, committed to the Mission of Jesus Christ; and be it further

Resolved, the House of _____ concurring, that the program be headed by a Volunteer who is responsible for coordination, and who witnesses to what it is for and about; and be it further

Resolved, the House of _____ concurring, that Volunteers in Mission shall be responsible for supervising recruitment, carefully screening applications, and determining placement assignments, always seeking help, guidance and cooperation from the Volunteer's sponsoring Parish, Diocese or professional organization with the understanding such sponsoring entity shall assume the maximum possible responsibility of financial support for each volunteer; and be it further

Resolved, the House of _____ concurring, that the director be assisted by an advisory team of at least three staff persons concerned with lay ministries, youth, national and world mission, acting in such advisory capacity in addition to their regularly assigned duties and that the program work in close cooperation with existing volunteer programs of the National Institute for Lay Training; and be it further

Resolved, the House of _____ concurring, that sufficient funds be appropriated to pay for secretarial help and other necessary expenses approved by the Director in order to commence this dynamic program no later than January 1, 1977.

Evaluation of Financial Commitments

A. The Commission has, through the work of a sub-committee, evaluated the financial commitments of the National and World Mission section of the national church budget. We commend the responsible manner in which they carry out a difficult task requiring both commitment to long-range planning with overseas churches and, at the same time, cope with the realities of limited resources, even further devaluated by world-wide inflation.

This latter fact of life has necessitated that askings increase in order to maintain existing levels of work; this trend is everywhere visible in the Church. Studying budgets from overseas dioceses reveals that their askings are almost exclusively for support of diocesan ministry and missions, institutional support, and administrative costs. These budgets are called "maintenance" budgets, in the sense that they underwrite the present level of activity in the churches overseas.

At the meeting of the Coalition of Overseas Bishops late in February, 1976, they voted to freeze their askings at the 1976 level, this self-imposed ceiling to apply to 1977 and thereafter as necessary. The Commission applauds this action, taken by them voluntarily and with complete cognizance of the hardships this will impose, particularly in view of inflation double that in the U.S.

APPENDICES

Their action prompts us to ask the whole Church voluntarily to adopt this policy. Only by putting a ceiling on all of our operating budgets can we immediately free up money for Mission. Accepting such a church-wide challenge to curtail our comforts and increase our commitment to Mission could, we believe, transform the quality of our discipleship.

B. At the same time, the Evaluation Subcommittee felt strongly that overseas dioceses should accept in principle the same assessment formulae for support of the national PECUSA budget as all the domestic dioceses, including Coalition-14. (Presently their Coalition criteria call for payment of a quota of "10 percent of the parish and mission support in the previous year to the diocese.") This suggestion was shared with the overseas Bishops at their Coalition meeting in February, 1976. Their response was as follows:

"In response to the suggestion that the Overseas Dioceses assume 'full assessments,' just as the other Dioceses, towards the General Convention, the Coalition of Overseas Bishops is of the conviction:

1) that Overseas Dioceses which see a continuing or permanent relationship to the General Convention (as is the case with those Dioceses of Coalition 14), should assume the full assessment;

2) that Overseas Dioceses whose destiny is to move out of the General Convention over to their immediate region, as autonomous churches, should assume the fullest possible responsibility for the regional or national structures to which they relate. While such a process is completed in each case, it is our conviction that the present arrangement for assessment adopted by the Coalition should be continued."

We consider their points well-taken, and feel that this matter needs further exploration. To assist that process, we would ask the Finance Department of the Executive Council to estimate what such apportionments would be. We also ask the Coalition of Overseas Bishops to reconsider this matter when that information is available, so that our mutual goal can be reached, as an expression of our full partnership within PECUSA.

C. In the course of PECUSA's participation in Partnership Consultations—fourteen by the time of this Convention, and one soon thereafter—all of our responsibilities to Anglican dioceses are being assessed and renegotiated. The commitments in the future will be, not to an isolated Anglican diocese, but to the Province or Region of which it is a member. We ask that this change be adopted as policy.

Resolution A-100

Re: Commitments to Anglican Provinces and Regions

Whereas, the Protestant Episcopal Church in the United States of America has entered into Partnership with many Anglican Churches in the course of which commitments to individual dioceses are being assessed and renegotiated, Now, Therefore, be it

Resolved, the House of _____ concurring, that the Protestant Episcopal Church in the United States of America will in future make its commitments, not to an isolated Anglican diocese, but to the Province or Region of which it is a member.

D. In addition, this Church has in the past made moral commitments to some long-term contracts with other Anglican Churches and dioceses such as Brasil, Japan and Polynesia: "moral" because of course action of one Convention cannot bind subsequent ones. These too will in future be affirmed and/or renegotiated through the Partnership process. We suggest that this Convention reaffirm such moral commitments, with the understanding that they will be reevaluated during future Partnership Consultations.

Resolution A-101

Re: Long term commitments

Resolved, the House of _____ concurring, that this General Convention meeting in Minneapolis in 1976, reaffirm its moral commitment to long-term financial arrangements that have been made between the Protestant Episcopal Church in the United States of America, and other Anglican Churches.

Policy Handbook

A constant frustration for the JCWM has been the matter of ascertaining what is and is not a stated Mission policy. A case in point is our belief, inherited from the Overseas Review Committee and others, that it is a policy "that this Church do no thing alone which can be done ecumenically." Considerable research has failed to validate this belief. We conclude that it has been a longtime working guideline, but never formally enacted as policy.

Be this as it may, it seems appropriate to this Commission to request that the Executive Council oversee the preparation of a Policy Handbook for Mission for distribution throughout the Church. They will, we believe, find that the last such document was prepared in 1958, by Bishop John B. Bentley. And they will, we suspect, be as struck as we by its vision of the very goals and concepts we call "new."

Resolution A-102

Re: Policy Handbook

Resolved, the House of _____ concurring, that this General Convention meeting in Minneapolis in 1976 request the Executive Council to oversee the preparation of a Policy Handbook for Mission, for ultimate distribution throughout the Church.

The Future

The members of this Commission express their appreciation for the opportunity given them to serve. We have found the experience educational, enriching and challenging. We have, however, only begun our assignment. We have only begun to be able to ask the right questions.

We would list under unfinished JCWM business the need:

- 1) to assist the Church in updating its knowledge and understanding of contemporary World Mission;
- 2) to probe the meaning of and the reasons for some of the statistics collected, such as Appendix 10;
- 3) to continue to explore canonical routes to autonomy (although we wondered if perhaps the existing canons, intended to ease the passage, had diminished the incentive?);
- 4) to initiate the consultative process with other U.S. dioceses, such as Coalition 14, in order to evaluate knowledgeable the domestic or national Mission of the Church;
- 5) to examine the ecumenical dimension of Mission. Certainly Partnership is revitalizing inter-Anglican relationships and creating myriad new opportunities for interdependence. Occasionally these include a glimmer of ecumenicity, but on the whole our Mission seems to remain Anglican or Episcopal and rarely ecumenical;
- 6) to aid in the continuing appraisal of the Partnership process as it effects the program and budget of this Church;
- 7) to serve as liaison in and with the PECUSA Partnership Consultation, scheduled for April, 1977, and in the evaluation of its significance to future Mission directions.

APPENDICES

We therefore request the continuation of a Joint Commission on World Mission for the 1977-79 triennium, and the inclusion of overseas representatives. We request further that a Commission be appointed and organized to work immediately, in order to function constructively in the planning and preparation for the PECUSA Consultation.

Resolution A-103

Re: Continuation of JCWM

Whereas, the Joint Commission on World Mission was created by the Sixty-fourth General Convention following the recommendation of the Overseas Review Committee; and

Whereas, the Joint Commission on World Mission has actively worked in cooperation with overseas jurisdictions, agencies, and institutions now a part of the Episcopal Church toward the achievement of self-government, self-support, and self-propagation, in ways that enhanced and strengthened mutuality in mission and has sought new styles of missionary planning and new patterns for mission following the mandate of the Sixty-fourth General Convention; and

Whereas, despite the accomplishments of the Joint Commission on World Mission during the past three years which met in large measure the expectations expressed by its predecessor, the Overseas Review Committee, the Joint Commission on World Mission has learned "It is further down the road than we thought";

Resolved, the House of _____ concurring, that the Joint Commission on World Mission be continued for the purposes of reviewing, evaluating, planning and proposing policy to the General Convention and Executive Council; and be it further

Resolved, the House of _____ concurring, that the membership thereof be appointed jointly by the Presiding Bishop and the President of the House of Deputies and to consist of three Bishops, three presbyters, and nine lay persons, at least one-half of the total membership to come from jurisdictions from outside the United States of America; and be it further

Resolved, the House of _____ concurring, that the staff of the Executive Council responsible for the administration of the National and World Mission program of the Episcopal Church shall provide necessary staff functions for the Joint Commission on World Mission; and be it further

Resolved, the House of _____ concurring, that the Joint Commission on World Mission be funded from the expense budgeted at the General Convention in the amount of \$65,000 for the triennium to cover the expenses of travel and annual meetings.

Financial Report

Receipts

Appropriated by the 1973 General Convention \$45,000.00

Disbursements

Travel and meetings to March 1, 1976 \$30,647.29
Anticipated expense to December 31, 1976 4,600.00

\$35,247.29

Anticipated Balance \$ 9,752.71

Appendix 1

Joint Commission on World Mission Established

Resolution adopted by 1973 General Convention in Louisville.

Whereas, The Overseas Review Committee was established by the House of Bishops in 1969 to evaluate the overseas missionary commitment of the Episcopal Church; and

Whereas, The Overseas Review Committee has identified the need for the strengthening of relationships, the exchange of resources, and communication between The Episcopal Church and its overseas Dioceses; Churches of the Anglican Communion, including former overseas Dioceses of this Church; and other Churches with whom we share a common history and polity; and

Whereas, Its work has convinced the Committee of the need to provide the Church, the General Convention, and the Executive Council with a continuing body, composed of persons from this Church and from jurisdictions and Churches outside of the United States; be it

Resolved, the House of Deputies concurring, That a Joint Commission on World Mission be established, to be appointed jointly by the Presiding Bishop and the President of the House of Deputies, and to consist of three Bishops, three Presbyters, and nine Lay Persons, at least a majority of the total membership to come from outside the United States of America; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission be mandated to review, evaluate, plan, and propose policy to the General Convention and Executive Council; and be it further

Resolved, the House of Deputies concurring, That the staff of the Executive Council responsible for the administration of the World Mission program of the Episcopal Church shall provide necessary staff functions for the Joint Commission on World Mission; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on World Mission be funded from the expense budget of the General Convention in the amount of \$55,000.00 for the triennium to cover the expenses of travel and annual meetings; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on World Mission having been established, the Overseas Review Committee of the House of Bishops be discharged from its responsibilities.

Appendix 2

New Styles of Missionary Planning

Resolution adopted by the 1973 General Convention in Louisville.

Whereas, The Report of the Overseas Review Committee strongly recommends the development of new forms of mission relationships with the overseas Missionary Dioceses of this Church; and

Whereas, The suggestion in the report that our overseas Missionary Dioceses be assured of this Church's willingness to join with them in working out plans to achieve autonomy and self-support has received the endorsement of our overseas Bishops; be it

Resolved, the House of Deputies concurring, That this General Convention endorse the principle that this Church will work in cooperation with each overseas jurisdiction, agency, and institution now a part of The Episcopal Church, toward its self-government, self-support, and self-propagation, in ways that enhance and strengthen mutuality in mission; and be it further

Resolved, the House of Deputies concurring, That the general policy of seeking new styles of missionary planning and new patterns for mission affirmed in the Report of the Overseas Review Committee be recommended as the guidelines of this Church.

APPENDICES

Appendix 3

Mission Strategy

Resolution adopted by the 1973 General Convention in Louisville.

Whereas, The Anglican Consultative Council has commended to its Member Churches (ACCII, Dublin 1973, Resolution #27), for their consideration and adoption, "Guidelines for Partnership in Mission," which suggests a new implementation of the concept of Mutual Responsibility and Interdependence; and

Whereas, The proposal has been submitted to the Overseas Review Committee, including the Program Group for Jurisdictions Overseas, and is believed to be entirely consistent with their understanding of world-mission strategy, and is viewed as a means of deepening and developing our interdependence in mission; and

Whereas, These Guidelines are printed in the ACCII report *Partners in Mission* pps. 56-58, as part of the full report on Mission and Evangelism, and a copy of them is attached to this Resolution; therefore, be it

Resolved, the House of Deputies concurring, That this General Convention adopt the Guidelines for Partnership as proposed by the Anglican Consultative Council as working guidelines for this Church in its world mission strategy.

Guidelines for Partnership

Resolution adopted by the 1973 General Convention in Louisville.

Thankful for all that the MRI programme has meant to the Anglican Communion in a variety of ways, particularly for introducing the concept of interdependence in our church-to-church relationships, it is now proposed to deepen and develop this interdependence by again emphasizing that:

(a) partnership requires the recognition of the equality of the partners and the discovering of ways in which this equality can be expressed;

(b) all churches have needs which others may help to meet, and resources in which others may share. These needs and resources are not only material but spiritual. Each church should witness to what it has experienced of Christ in its own situation. It will thus provide inspiration and encouragement to other churches; at the same time it should be ready to benefit from their experience.

We therefore recommend the following guidelines:

1. Planning and fixing of priorities should be carried out by each church through its own decision-making process. The basic unit for planning is referred to as a 'church,' which will usually be a national church, province, or regional council; but where the situation demands, the basic unit might be smaller or larger.

It is suggested that the process of planning should involve three stages:

(i) the definition of diocesan priorities and objectives;

(ii) the fixing of priorities at the level of the basic unit for planning;

(iii) The sharing of the national, provincial, or regional plan with partner churches through a meeting for joint consultation (partner churches will in some cases exercise their partnership through mission boards or societies). This consultation should at all times preserve the proper freedom of choice of these partners in mission, and also maintain the integrity of the church in each place.

The partnership of giving and receiving must also help and not hinder the process by which each church secures its own identity and integrity.

2. Each church should take the initiative in inviting those whom it wishes to be its partners in mission. Partner churches should be invited to participate as consultants in the planning process of a church at an appropriate stage in order to become acquainted with the factors involved in the planning process, to share the experience, and provide the perspective which can be contributed by partners from outside the area. The fact of co-responsibility should also permit the partner churches to raise questions regarding the nature and objectives of the projects proposed.

3. A comprehensive national, provincial or regional plan should be aimed at in stage (ii) of the planning process. This should include the major objectives and programmes of a church (church life, evangelism and community service), and all the resources available and needed for their achievement. The plan should be summarized under a system of categories.

In order to be comprehensive the plan should take into consideration the interrelationships between its various parts, and should include in the planning process every level of the church. Such planning should produce a realistic assessment of the current resources of a church and its needs, human, material, and spiritual, from outside sources.

4. The projects and activities already being carried out or planned by other denominations in the area should also be considered in the planning process. Whenever and whenever possible joint action for mission and the ecumenical sharing of personnel should be undertaken. Any truly comprehensive plan will only be possible if related to the life and work of other denominations, governments, and voluntary agencies.

5. The present procedures of mission boards and societies will need to be modified by the proposed consultative style. Bilateral relationships will be replaced by coordinated action.

6. It is considered that three years might be a suitable interval between the meetings for joint consultation. The meetings should take place in conjunction with meetings already held in a church (e.g. provincial synods), and thus little extra expense would be incurred.

7. After a three-year comprehensive plan has been developed, in each succeeding year the basic planning groups should review the previous year's activities, the plan as already developed for the two succeeding years, revise or amend it as required, and develop the plan for an additional year. In this way continuity would be achieved for producing the plan to be discussed at the next meeting for joint consultation.

8. Information regarding the national, provincial, or regional plan of each church will be made available to all churches.

9. Emergency needs and needs for special opportunities, which may arise between meetings for joint consultation, should be circulated by the ACC as they arise, through an Emergencies and Opportunities List.

Implementation

It is proposed that representatives of the churches which have agreed to be partners in mission should meet as outlined in Guideline 6 on the following schedule:

1. During the first year, August 1973–August 1974: the Church of Uganda, Rwanda, Burundi and Boga Zaire; the Council of the Church of South-East Asia; the Church of the Province of the West Indies; the Nippon Sei Ko Kai; and the Anglican Church of Canada would schedule meetings with their partner churches for the three-year period 1976-79.

2. During the second year, September 1974–September 1975: meetings would be scheduled for other Churches for the period 1977-80.

3. During the third year, October 1975–October 1976: meetings would be scheduled for the remaining Churches for the period 1978-81. Immediate steps should be taken to develop the schedule for the consultations which would take place in the following number churches: Australia; Brazil; Burma; Central Africa; England; Indian Ocean; Ireland; Kenya; New Zealand; Scotland; South Africa; Sri Lanka (Ceylon); Tanzania; USA; Wales; West Africa; Jerusalem Archbishopric; Anglican Council of South America; South Pacific Anglican Council.

4. If the united Churches (see Limuru Resolution 2) so desire, Anglican

APPENDICES

Churches are encouraged to maintain or establish relations of partnership with them.

Appendix 4 The Coalition of Overseas Bishops October, 1974

A Room With a Mission

The small room was crowded. Bishop Mel Saucedo, of Western Mexico, was chairing the meeting, flanked by Bishop Ed Haynsworth, of Nicaragua and El Salvador, and Bishop Ed Turner, of the Virgin Islands, the other two members of the Executive Committee of the Overseas Bishops.

Sitting around the table with the rest of the overseas bishops was Bishop Ed Browning, newly appointed Executive for National & World Mission at the national church center. A few staff members and guests squeezed in along the sides of the room.

The pace, the ease, the naturalness of the proceedings made it seem that meetings of overseas bishops had always been like this. In reality, though, this was a case of, "You've come a long way, baby!"

Background

Time was, when all roads from each of the overseas missionary districts, as they were then called, led, not to Rome, but directly to headquarters in New York. Each of the missionary bishops came to the Director of the Overseas Department with his proposed budget and, line-by-line, solicited the dollars wanted for the work in his district.

Personnel, too. One can almost hear: "Now, if we could have another missionary appointee, we could start work in. . . ." And "start work" was—still is—a phrase that most easily motivated Episcopalians to reach for their wallets. Thus primed, the Director could go to bat for the necessary portion of the national church budget to support this overseas work.

As a system, it has something to be said for it; centralization always offers the potential of more efficiency. And efficiency has always run a close second to cleanliness in the American view of godliness. Not only was there a hand at the helm, but also one head, full of detailed information about all the overseas work. Some great hearts went with those heads and hands, which helped significantly to make this system work.

But at the same time, overseas areas were being steeped in dependency of every kind. Everything wanted and needed came from the mother lode, headquarters. Rarely did anyone consider seeking local resources. Rarely did anyone consider that mission should not be some kind of ecclesiastical foreign colony. Nor was there any incentive for such discovery. In the mind-set of that just-yesterday, such was unthinkable.

Mission Change

Into this mix, then, of bane and blessing came several strands of new-think. New perceptions. And a world full of new realities, such as new nations demanding new relationships. And the whole mystique of "overseas mission" began to change.

Many of the changes came about through a series of unsensational steps, the full significance of which were not immediately visible.

One was the adoption of a resolution in 1968. It called for exploration of how best to transfer property from headquarters—the Domestic & Foreign Missionary Society—to appropriate bodies of the local dioceses. Not page one news, yet a landmark in the history of mission for this church. Overseas churches were being

recognized as entities, not appendages.

Another was the change-over to block grants, begun in 1970. Bishop John Bentley, serving as Director of Overseas from 1948 to 1964 first articulated the idea that an overseas bishop should receive a block of money, the use of which should be determined by him and his diocese. It took a lot of years and attitude changing, though, for this church to be willing to grant the responsibility for their budgets to the overseas churches themselves. Hailed as a major strategic advance, it did indeed represent a healthy diminution of possessiveness—here, and an increased acceptance of responsibility—there.

Traditionally, overseas bishops came regularly only to General Conventions, when they met together with the Director prior to Convention. While some came sometimes to meetings of the House of Bishops in the years between Conventions, it was not a standard practice.

In 1971, then-Director Paul Tate convened a special meeting of them all. Memorable for the issuance of a notable document on mission which was adopted a few days later by the full dress House of Bishops, this Pocono meeting also marked the start of regular annual meetings. And while there may be a superfluity of meetings in many of our lives, these couple of days together once a year are an invaluable asset to 20 bishops, scattered in 15 countries, and with much still to learn about and from one another.

It's only since 1972, at the urging of Carman Hunter, that they have elected one of themselves to chair their meetings. And it was then, in New Orleans, that they agreed to begin to try to operate as a coalition.

Thus in 1973, the Coalition of Overseas Bishops emerged. They elected an Executive Committee, responsible for agenda planning and a steadily increasing load of interim organizing. (Presently this consists of the Rt. Rev. Edward Haynsworth, Bishop of Nicaragua, Chairman; the Rt. Rev. Edward Turner, Bishop of the Virgin Islands; the Rt. Rev. Constancio Manguramas, Bishop of the Southern Philippines; and the Rt. Rev. Telesforo Isaac, Bishop of the Dominican Republic.) Together, the Coalition arrived at a total appropriation of their combined overseas areas, which they would again together, divide among themselves. And when and if that one asking of General Convention and the national church is cut, they cope with how such cuts must be meted out within the coalition members.

A Workable Process

And if you think that's easy, try it. Before such a process can even begin to work, all participants must share fully with one another all the sources of all their resources. Any 20 people would have a tough time doing this, and when you add to it the complexities of working in different countries and different languages, you begin to grasp how deep their conviction must be that this is the right way to work.

One of the most valuable assets of the coalition is the opportunity it provides for a new kind of accountability. For along with the open disclosure and the cutting up of the money-pie into blocks comes their challenging of each other. Thus, coalition meetings create a forum in which bishops are accountable to each other as joint mission planners, and to General Convention for their decisions. This has surfaced major issues, which will require wrestling with by the coalition, by Conventions, by congregations everywhere: How should Church institutions be supported? What kind of financial development insures the best human development? What new ministries must be devised? At what point do coalition decisions impinge on diocesan autonomy and authority? And many others.

The scene in the small crowded room took place in October, 1974, in Mexico. One could clearly sense that, this time around, the overseas bishops "owned" this meeting. They had in fact and function become a coalition. This was a meeting of and for overseas bishops, with the Executive for National & World Mission there as

APPENDICES

the enabler for them to get on with their ministries and mission.

The Importance of Coalition as a Reality

This coalition is an important reality in what it says and does as a group, and also in what it signifies as part of the whole maturing development of overseas churches. The coalition style proclaims the important principle of interdependence between churches moving from almost total dependence into an independence, not isolated, but related in new and exciting ways to other independent parts of the Body of Christ.

A long cast of characters have had cameo roles in this evolution—men and women with the vision and the humility each to add a piece to the foundations for it. Like the credits at the end of a movie, we too can list them:

John Wood
J. Thayer Addison
John B. Bentley
The Gray Report
Overseas Mission Society
Stephen Bayne
Toronto Anglican Congress
J. Brooke Mosley
Paul Tate
Overseas Review Committee
Carman Hunter

And all those past and present who serve in the field.

And then the lights come up; a new show is about to begin.

Appendix 5

Budget Criteria — Coalition of Overseas Bishops

March 1976

1. **Full, open disclosure** of all funds from all sources—except for the Bishops' Discretionary funds—is required.
2. **Capital Funds** may not be included in askings requested from the Coalition budget. "Capital" is defined here as money for the purchase of land and/or buildings, new or otherwise. Repayment of capital loans, however, may be included in askings under the following conditions:
 - a) that such repayments be within the limits of the criteria established by the Coalition for budget requests from dioceses; and
 - b) that when such repayments exceed the criteria, the matter be brought to the Coalition for its consideration
3. **The Quota to ECUSA** is established at 10 per cent of the parish and mission support in the previous year to the diocese.
4. **Unexpended balances** for the previous year must be estimated at one per cent of budget for prior year and shown on and used in the current year's budget.
5. **Endowment Funds**
 - a) While agreed that all Coalition dioceses should have an Endowment Fund for the Episcopate, dioceses cannot establish or add to this Fund from the budget nor add any item for this purpose to the list of minimum necessities (see criteria #6). It may be increased by special gifts.
 - b) The Coalition recommends to diocesan conventions that income from trust funds and endowment funds be made equitable for all by reinvesting a maximum of 25% of the income, and using a minimum of 75% in their operating budget, excepting only funds where the restrictions of the original instrument are to the contrary.
6. **Percentage of Administrative Costs to Total Budget:**

Thirty percent shall be the standard measurement. The minimum necessities for any diocese, regardless of budget level, are:

Bishop's salary and pension
Bishop's housing and real estate tax
Bishop's travel and discretionary fund
His office expenses, including a minimum of office assistants and their pensions.

Not included: Rent for office space.

If these basics add up to over 30% of a total diocesan budget, this is a legitimate exception to the rule.

7. Diocesan Budgets should include:

Apportionment to ECUSA
General Convention assessment
Expenses for General Convention deputies, *limited to one in each order*
Expenses for national, regional and provincial council and synod meetings.

8. New Programs and Missions:

- a) Information about any new work should be shared with the Coalition before it is approved in a budget.
- b) These must be identified in the askings.

(The following statement was agreed upon in response to questions: must a new program be a part of overall plans of a diocese for financial support; and how is financial independence possible in extreme poverty where certain ministry services must continue as a mandate of the Gospel? We agree that all programs should be seen as a part of a total plan, which includes the goal of self-support. We recognize at the same time that the ministry of the Church should never be limited by the requirements of financial independence. All programs must be planned, executed and evaluated regularly. Any program budgeted from outside the diocesan budget should be reported to the Coalition for information.)

9. Institutional Support:

(Note: "institution" meaning a program carried on by a diocese, a separate entity which becomes an institution because of the possibility of self-support—i.e., hospitals, schools, agricultural projects.)

- a) Each diocese should have a long-range plan for removing the support of its institutions from the diocesan askings. Dioceses are encouraged to submit these plans to the Executive Committee as soon as possible.
- b) Planning for new institutions should include built-in self-support systems. Existing institutions should continue to increase local support.
- c) Evaluations of institutions should be done regularly and include such questions as:

How does its purpose fit present mission strategy?

Do similar institutions in the area serve the same function?

Appendix 6

Reports from Partnership Consultations

(A) The Province of Tanzania, August, 1974

As delegates to this consultation we wish to put on record our sense of gratitude to Almighty God for the opportunity to meet each other and from our different backgrounds to share in the work of seeking, before God, what is the calling of this Province in the coming years.

The Bishops and delegates from the nine Dioceses of Tanzania have met with delegates from the Episcopal Church of U.S.A., The Anglican Church of Canada, the Missionary Societies, and the Board for Mission and Unity of Great Britain, the Missionary and Ecumenical Council of the General Synod of Australia, the Church Missionary Society and the Anglican Board of Missions of New Zealand.

We have been grateful to discover a great sense of mutual understanding and of a

APPENDICES

common mind in identifying the tasks in the years ahead, especially in the matters of the Provincial Commission in Training, the evangelistic challenge, the strengthening of Provincial unity and the sharing of resources.

We recognise that we are heirs of two distinct traditions both of churchmanship and of administration and ways of working. We now recognise that these must be more effectively brought together. The representatives of overseas interests also recognise their need for closer integration. We affirm together our commitment to a continuity of relationships, but recognise that in the light of what is happening in the world and in Tanzania, these must be brought into new forms and styles in following up the three aims of Unity in Provincial life, Training, and Evangelism. We have learned to think in terms of wider links than in the past, both in the internal life of the Tanzanian Church and in its overseas partners in mission. The overseas partners who shared in the Consultation affirmed their need of the help of the Tanzanian Church in recapturing the vision and practice of evangelism.

After consultation with its partners, the Tanzanian representatives came to see the programme ahead of it in a manner summarised briefly below.

Provincial Unity

The Province has of course a constitution which provides the framework for joint action and has taken great steps in growing together and recently this has been extended by the formation of joint Planning and Evangelism Committees and plans for a News Letter and Exchange of Students between the Theological Colleges.

At the Consultation it made further plans for –

- i) taking longer consultation at Synods,
- ii) holding Synod in different Dioceses,
- iii) exchange of clergy for both shorter and longer ministries,
- iv) increasing standardization in accounts and procedures,
- v) a survey of salary structures.

It sees the following needs –

Provincial Office

Building: (awaiting the completion of the new town plan for the Capital City) It is only partly funded.

Secretariat: There are some continuing funds, but an increase is needed.

A part-time Auditor/Accountant is needed for unification of accounts.

Pension Fund: Capital application has been made to U.T.O. Expert advice is needed. A task force for this would be welcomed.

Endowments: The central expenses of dioceses are a disproportionate load to carry on only live giving. Some dioceses have some endowment. Some have none. The Province has none.

The Province of Tanzania Consultation

Youth Work Camps: This is seen as an opportunity to build unity. Some subsidy may be needed. The newly established Planning Committee or a sub-committee of it will become the Project Committee for the Province.

Preparation for More Effective Ministry involves –

- i) better quality ordinands,
- ii) up-grading courses for serving clergy,
- iii) Specialist training and scholarships,
- iv) Theological Education by Extension,
- v) the possibility of Junior Seminaries,
- vi) use of media – especially cassettes,
- vii) training of needed accountants, administrators, etc.

Consideration must be given to the integration of the present institutions in a

Theological Training Programme involving –

- i) the three colleges,
- ii) the Bible Schools,
- iii) the Lay training Centres.

The Province proposes to set up a *Commission on Training* with an Executive Secretary to examine and report on the whole of this field.

The increase of costs in the institutions is causing serious concern and the Province is anxious for help in this.

Evangelism

The challenge is seen under the following heads –

1. Primary Evangelism (with a special opportunity occurring in “Ujamaa Villages). There are cost implications for staff and some buildings.
2. Special meetings etc.
3. Use of media such as cassettes, literature, radio, and cinema.
4. Institutions, e.g. Chaplaincies to hospitals, schools, etc. which generate no income.
5. Training of workers (see section on Training).
6. Special workers for Muslims.

Service to the Nation

In view of the “Ujamaa” village programme the church sees it relevant to serve by –

1. Agriculture schemes,
2. Technical training,
3. Self-help projects.

Works of mercy

1. Hospitals and Health Centres. (These are becoming an increasing burden because of rising costs.)
2. Work of communities.
3. Care of orphans.

Building Community Life by

1. Community Centres,
2. Youth Hostels.

(Most funding for this section is through service agencies, but the Communities and some medical work is still looking to church sources.)

The overseas partners made it clear that they had no mandate to guarantee funds, but they promised that having shared the vision they would take back to their agencies their common concern. They will see, with them, in what ways they can share in making the vision a reality.

It is hoped that one of the consultants may be able to visit the Province in each of the planning years to follow up the working out of what has been agreed together.

We found that a new dimension of caring and love has been generated among us. We assure one another that this will be expressed in continuing prayer and concern for each other.

Dodoma,
21st August, 1974

APPENDICES

Appendix 7

Some Comments on the Three "Partners in Mission" Consultations in Africa, August, 1974

1. Pattern of Working

The three consultations in Africa were the first to complete the joint consultation process outlined in the Dublin proposals. The pattern of working which was used successfully in the Central African consultation also proved successful when adapted to the two following consultations in Tanzania and Uganda. It may therefore serve as a pattern to be tried in other places.

Briefly the pattern was (1) to begin with a *full presentation* by the Province and its dioceses, followed by brief presentations by each of the overseas partners. This was a sharing of information through which the Province and its overseas partners learned about each other. It was also apparent that through this sharing of information the dioceses of each Province learned more about each other than they had previously known. Partnership in mission was seen to require not only a partnership between the Province and the overseas Churches which it had invited, but also a partnership between the dioceses within the Province, and between the overseas Churches themselves. (2) After identifying the major issues and priorities which had emerged in the provincial and diocesan presentations, these were then discussed in small groups, and a plenary session heard the reports from the groups. (3) The Province and its overseas partners then met separately, the Province to consider again its programmes and priorities in the light of the previous discussion, and the overseas partners to consider their response. (4) The final stage was an agreed statement in general terms, or agreed guidelines, between the Province and its overseas partners about the priorities for mission in the Province and how the overseas partners were being invited to share in this. Working out the details of the partnership on the basis of this agreement is part of the follow-up from the consultation.

In order to complete such a process of joint consultation the essential requirements are (1) the production by the Province of a sufficiently full picture of itself and (2) enough time for adequate discussion. The MRI forms were designed to provide an overall picture. They may not be entirely satisfactory, but they seem to have indicated the sort of questions which need to be asked and they were an incentive to the production of the provincial and diocesan material which served as the basis for each of the three consultations. Four full working days seem to be the minimum requirement for this type of consultation, with an extra day at the beginning or in the middle, e.g. a Sunday, when the overseas partners can be shown something of the life and work of the Province in the area where the meeting takes place.

2. Types of Funding

An important distinction was made between two types of funding: (1) "Continuing" support, usually deriving from a long-standing relationship and intended primarily for maintenance; it was made clear that there was no intention to discontinue existing commitments; and (2) "Transformational" funding designed to transform a situation from what it is now to what, in the view of the Church in the area, it ought to be. Such funding might be in the form of the transfer of capital, a training programme, etc. etc., and would not be continuing. "Transformational" funding would operate in the context of provincial planning and joint decision-making on the one side and the formation of consortia for funding, or funding teams, on the other. It was suggested that the time had come for Anglican funding agencies to meet to consider a coherent policy for their operations.

3. Mutuality

The question of mutuality arose in all three consultations. It was assumed at first that the consultation would also include discussion about what the African Provinces could give to their overseas partner Churches. A full description of this aspect of the Partners in Mission process was included in the presentation from the Diocese of Botswana, (attached) to illustrate the expectations of the African Churches. With reluctance it was accepted that a consultation can only deal with mission in the Province where the consultation is being held, and that the time for the "western" Churches to be specific about "what they feel their needs to be and how they could be enriched by partnership with Churches in developing nations" will be when they hold their own consultations.

4. Partners nearer home

In one respect the old "giving" and "receiving" pattern was reproduced in the African consultations, because the Churches invited as partners were all the traditional donor Churches. This was no doubt the natural way to begin. But it became evident during these consultations that there is little contact between the African Provinces and that they have much to give one another. The Partners in Mission process could be the way in which the African Churches share their experience and resources with one another. Perhaps in future consultations in Africa consideration will be given to inviting other African Churches as partners.

At the moment the understanding is that the more affluent Anglican Churches, when they accept an invitation to partnership, will pay the travel expenses of their representatives to a consultation. No provision has yet been made to enable the less affluent Churches to accept invitations to Partners in Mission consultations where the cost of travel would make it difficult for them to accept. The necessary funds need to be made available for such cases.

5. Programmes for Mission

Generally speaking each Province relied on the project system as its starting point in its consultation. But through discussion of the major problems and challenges of mission in the region the Province came to consider its priorities, not in terms of isolated projects, but of programmes for mission within which the individual projects have meaning and purpose. This type of meeting, in which there can be frank and open discussion between all the participants, whether from within the Province or from overseas partner Churches, has proved in these three African consultations to be a step forward in establishing a relationship of "mutual responsibility and interdependence." It has also made it possible to begin to think of a missionary strategy which is developed and shared in partnership by Anglican Churches in different parts of the world.

The Rev. F. David Chaplin
12th September, 1974

Extract from a Paper presented by the Diocese of Botswana to the Province of Central Africa's "Partners in Mission" Consultation, August 1974

Present leadership in the Diocese of Botswana is committed to the principle that there is One Mission shared by each Church in every land — God's Mission or work of reconciliation of man to Himself, of man with his fellow man, and of man with the world.

When we ask what this means and what the implications are of this commitment for Churches in the traditional "sending" role and for those like ourselves in the traditional "receiving" role we are confronted with some difficulties:

1. When one of the two partners holds the purse-strings, so to speak, it is difficult for the giver to think of himself on a par with the receiver, or for the

APPENDICES

receiver to feel like a partner with the one he is asking for help.

2. We believe it is fair to say that most African Christians would find it difficult or impossible to believe that western partners had any needs that they could attempt to meet, so powerful is the image of the self-sufficiency and financial power of the west.

3. The concept of voluntary service without payment is still a very new concept to most Africans, and one that is not practised except among the highly educated and affluent. We do not envisage partnership in mission on the same plane as voluntary service, but we are painfully aware of our great difficulty in motivating our people to give of themselves freely to one another in their parishes and communities. This is further complicated by the factor referred to in No. 2, that the average African would never believe that the white man was a true partner of his, having needs to be met as he does.

4. One unfortunate accompaniment often seen in development is the belief that education and money are the keys to success and successful living. To the average African the westerner has both in abundance; therefore, there would be nothing he could think of to offer him.

5. In Botswana the idea is still very deeply ingrained that the Church will be taken care of by gifts from outside Botswana. As an example, within the past year one parish needing a priest made an informal request that the Bishop secure an American for them. When questioned why, they responded that he would have USA sources of money to pay the parish bills. The concept of responsible stewardship is still very new and strange and will require years of patient teaching to be accepted. We question how the concept of partnership in mission can be taught within this prevailing atmosphere.

6. As needs and answers to needs are thought of primarily in terms of money, some way must be found to explain to both partners in mission how they can be partners apart from one giving money and personnel and the other receiving. What is it that both partners have to give and both have to receive? We feel that one positive step can and must be for the western Churches to be more specific about what they feel their needs to be and how they could be enriched by partnership with Churches in developing nations.

7. Many westerners, particularly in the USA, are woefully ignorant of Africa, its peoples and nations, its cultures and history. They appreciate African artifacts but they do not know contemporary Africa. It is a great mystery to them, except for occasional political upheavals and natural tragedies such as drought.

In what way/ways can there be a more fruitful interchange of persons between the partners, persons *trained* to meet one another across cultural barriers and the barriers of ignorance?

How can the story of Africa today be told to those in the west in such a way that westerners can begin to accept Africans as brothers from whom they can learn, rather than as non-20th century children still requiring the help and care of indulgent parents?

Included in the above list of statements and questions are possible guideposts for each partner as we begin together to explore the wonderful opportunities inherent for each in the concept of partnership in God's mission. The realities to which they point are insurmountable difficulties only in so far as they are not faced and acknowledged: in Christ we believe that this task is possible; in Christ we believe is the power to face ourselves and one another honestly and expectantly; in Christ we are confident that each member has something of worth to offer the other and that each can learn the humility to receive; in Christ, whose body consists of many parts, can one member in one place be of strength and courage and vitality to another member in another place within the context of honest giving and receiving

between partners in dialogue one with another?

Appendix 8

Reports from Partnership Consultations

(C) The Province of The Sudan, January, 1976

1. The Consultation was held in Juba, Southern Sudan, January 15-19, 1976 (see Appendix I for list of participants). The Diocese of the Sudan is due to become a Province in October this year, and one of the objects of the Consultation was to assist the Church in its preparation for autonomy. The Sudan has been a separate Diocese since 1945. Prior to that it was joined in a Diocese with Egypt, although for a period the Southern Sudan was combined with part of Uganda in the Diocese of the Upper Nile. At present the Diocese has five archdeaconries, one in the North and four in the South corresponding to the four main tribes, Bari, Dinka, Moru and Zande. These archdeaconries will be the likely new Diocesan divisions as follows: Juba (Bari), Rumbek (Moru and Kinka), Yambio (Zande), and Omdurman (Northern). Juba, the administrative centre of the Equatoria Province, will be the seat of the Archbishop.

The Sudan has a population of about 12 millions in the North of the country and 5 millions in the Southern Region (Provinces of Equatoria, Bahr-el Ghazal, Upper Nile). The North is almost entirely Muslim. In the South the majority still practise traditional African religion, but this is the region where the Christian Churches have their main strength. The Roman Catholic is the largest Church, followed by the Anglican; the total membership of all the Churches is perhaps about 500,000. Besides its main areas of work in the South, the Episcopal Church has congregations in Khartoum and Omdurman and other towns in the Northern Sudan, and also in the Nuba Mountains about 500 miles south-west of Khartoum.

The Episcopal Church of the Sudan has had a short and hard history. The first Sudan pioneer of the Church Missionary Society arrived in Khartoum in 1899, the Society started a Mission in the South in 1906, and the first convert was baptized in 1916. The chief means of evangelism employed by the missionaries were the ministries of teaching and healing. But then in 1964 all foreign missionaries were summarily expelled from the Southern Provinces. And in 1965 the Episcopal Church, now about 150,000 strong, was caught up in the Sudan's internal north/south conflict, and scattered in the bush. Among the tens of thousands forced to flee to neighbouring countries were two assistant bishops and more than half the clergy.

The conflict in the Sudan, which began in 1955, was brought to an end by the Addis Ababa Agreement in 1972. Seventeen years of war and civil disorder brought great suffering and disruption to the South, but now peace and reconciliation are earnestly desired on all sides. The different peoples of North and South are pledged to find their way through to understanding, and reconstruction and rehabilitation are in progress. The Sudan Council of Churches is heavily involved in the rehabilitation programme; its current priorities are: 1) Church reconstruction and the resettlement of congregations and pastors, 2) Leadership training, and 3) Food production. In the task of rebuilding, however, problems of transportation and communication are formidable obstacles, because communications in this vast country are as difficult as anywhere in Africa.

2. To prepare the groundwork for the Consultation and to assist the Church in planning its future as an autonomous Province, CORAT (Christian Organisations Research and Advisory Trust) was employed to prepare a "consultative document" which collected the data and made recommendations on the Church's structure, programmes and finances. In addition, an ad hoc Finance and Planning Committee was charged by the Diocese with drawing up a budget of recurrent expenditure and

APPENDICES

a five-year development budget for the new Province. These two documents were presented to the Consultation for consideration.

The Finance and Planning Committee's document emphasised the need for the Church to reduce its financial dependence on external sources – "The true independence of the Church cannot be achieved without sufficient revenue being generated locally. . . Our recommendations then, are geared towards developing local sources of revenue." The CORAT document made a similar point – "What is of concern is the extent to which the Church, in its basic parish and diocesan life, is dependent on external sources – about 90% of the total expenditure of about Sud. £50,000 comes from outside the diocese. The Church can contribute by being ready to accept, in its new structure, a simplicity of organisation and administration, and by seeking to raise the level of local support. In the interim period prior to financial independence, there seems to be scope for careful planning of contributions from the external agencies and for an agreed schedule for phasing out their assistance."

The most significant finding of the CORAT study is that "the new structure may be established and maintained at no greater cost than is incurred in providing for the present work of the Church in the present diocese of the Sudan." This was accepted as a short-term objective (Recommendation I (b) 1). Nevertheless, the note of self-reliance was strongly stressed, and aid is required to be "liberating", i.e. to move the Church towards self-reliance (Recommendation II 4).

There are about 100 clergy in the Diocese and the most urgent need is a crash programme for upgrading the Church's ministry. This has to begin with the training of suitable theological teaching staff, and all the partner Churches were asked to make a commitment to train these personnel of the Sudan Church over the next five years (Recommendation III 1). A whole programme of training relating to "Serious Encounter with African Traditional Thought and Religion" and "Adequate Christian Response to continuing Economic and Social Change in the Sudan" is also called for in the Consultation's Recommendations IV and V below. In the latter field the first priority is again to train those who will train others (Recommendation V 4).

The theological teaching establishment in the South is Bishop Gwynne College, which was originally founded at Yei, but after several moves eventually came to rest at Mundri in 1948. In 1965 it was sacked and burnt. It reopened as the Juba Bible Training Institute in 1970, and then moved back again to Mundri in 1975 when after temporary repairs the College was reestablished there. Although there are plans for large-scale capital development at Mundri, the best site for the theological college in the South needs further investigation (Recommendation III 2). The other teaching establishment is the Omdurman Bible Training Institute, where courses are given specialising in the needs of those who will serve in an Arabic-Islamic world.

The special position of the future Diocese of Omdurman is brought to the attention of the rest of the Episcopal Church of the Sudan and the partner Churches (Recommendation V 9). The Northern and Southern areas of work are so different and so unequal in strength that concern of each for the other will need to be constantly fostered. In July 1971 the Cathedral in Khartoum and its compound were closed by the Government after an abortive coup, but an alternative site with compensation is expected to be given. Points arising out of the remaining issues which were discussed in the Consultation—Church-State Relations and Christian Education in Schools—are listed in Recommendations VI and VII below.

3. The following document was agreed by the Consultation:

Recommendations of the Partners in Mission Consultation held at Juba, 15th-19th January, 1976

A Partners in Mission Consultation was held in Juba between the Episcopal Church of the Sudan, to become an autonomous Province in October 1976, and

representatives of the following Churches: Anglican Church of Canada, Church of England, Church of Ireland, Church of the Province of Kenya, Church of the Province of Tanzania, Church of Uganda, and the Episcopal Church, U.S.A. The following recommendations were made.

I PROVINCIAL STRUCTURE

(a) Short-term Objectives

1. The CORAT recommendations regarding the deployment of the present Church workers to the new Dioceses and the Province need to be adopted.
2. Adequate precaution must be taken regarding the separation between Provincial and Diocesan property, funds, etc., especially in the Diocese where the Archbishop resides.
3. The Archdeaconry centers of Omdurman, Rumbek and Yambio are to be the centres of the new Dioceses. To facilitate this process:
 - (a) First priority is to be given to the Rumbek centre. A house for the Bishop and an office need to be built immediately.
 - (b) The repair work of the old houses in Yambio must begin immediately to provide a house for the Bishop and an office.
 - (c) Expansion of the Juba office to accommodate the present staff.
4. The present diocesan office in Omdurman will be the headquarters of the Diocese of Omdurman. The diocesan office in Juba will be the provincial office and the centre for the Diocese of Juba.
5. There is need to supplement both Diocesan and Provincial budgets from funds from outside for some years, but in a diminishing process.

(b) Long-term Objectives

1. There should be a gradual implementation in phases of a five-year Recurrent and Development Plan as funds become available.
2. Provision of proper Provincial and Diocesan centres.

(c) General Guidance for the Making of the Constitution

1. Given the vastness of the country, the poor means of transport and communication, it is recommended that the Province should give most of the right of decision to the Dioceses. The Dioceses should be enabled to take the initiative to experiment, and they should not have to wait for the Province. They should refer to the Province for advice, but not for authority, except where specified by the Constitution.
2. The Province must play the role of coordinating the activities of the different Dioceses and advising, where necessary, on the wisdom of doing one thing instead of the other.

II FINANCIAL RESOURCES AND LIBERATING AID

1. The key to providing adequate financial resources lies in an ever deepening involvement of all the people in the total life of the Church. As people are allowed to participate in those decisions that affect their lives in the Church, for example through parish councils, so their responsibility for the Church increases. Combined with this should be an aggressive stance by the Church leadership in teaching Christian Stewardship and the fundamentals of the Faith. Concurrently, the talents and abilities of the intellectuals and middle class should be mobilized to attack the problem. On the practical side, we want to encourage the women of the Church and the youth actively to plan and support bazaar and other money-raising activities. We ask each parish seriously to consider the establishment of a community farm which people could support with their funds and/or labour.
2. The Church does not follow any properly established wage guidelines in

APPENDICES

- remunerating its clergymen and church workers. It is recommended that a committee be set up to study a church system of remunerating clergymen and church workers, and make recommendations to the Church authorities.
3. The initial budget for the Province will undoubtedly require a certain measure of external support in the form of loans and grants. The percentage of this type of support should be calculated on an annually reducing scale, so as to terminate completely at the end of five years. The amount of external support and a five-year plan for its reduction and elimination should be widely publicised throughout the Province so as to generate maximum support from all the people.
 4. The Episcopal Church in the Sudan expressed its gratitude to those outside the Sudan who, over the years, have provided the Church with a measure of financial assistance. However, in some cases that assistance was not beneficial to the Church's overall health and stability in that it did not move the Church towards self-reliance, but rather made the Church more dependent. The Church needs that kind of financial assistance which will free it to be self-governing and interdependent. The Church must provide the means to generate its own financial resources and no longer be dependent upon outside sources.
 5. In order that the Province might become completely self-supporting, we urge that serious consideration be given to the design and development of a plan which would seek the acquisition of a major capital grant. This would require a carefully drawn plan whereby the Province would invest these funds and thus generate its own financial resources. Some examples of projects for which such capital grants might be made are:
 - (a) Low-cost housing in Omdurman and Juba. In Juba a block of six houses is immediately available at a cost of Sud. £100,000. This could produce Sud. £600 monthly or more.
 - (b) Brick-making, roofing, tile and furniture making industries. The Church has pastors who would be well capable of running such an enterprise. The Sudan Council of Churches could train the necessary workers. An organization such as CORAT could be engaged to assist in the development of such a plan. Once completed, external funding would no longer be needed.
 6. Care should be taken in the drawing up of the annual budget that dependence on internal investments should not replace dependence on external financial assistance.

III THEOLOGICAL TRAINING FOR CLERGY AND LAITY

1. First priority should be given to training suitable theological teaching staff, on whom any plans for future theological training must depend. Six people should be sent for training in the year 1976/77. It is suggested that each of the Partners, i.e. Anglican Church of Canada, Church of England, Ireland, Kenya, Tanzania, Uganda, and the Episcopal Church, U.S.A., make a commitment to train personnel of the Church of the Sudan in phases over the next five years. Meanwhile the Church of the Sudan appeals to the Partners to send replacement personnel, six for 1976/77, and correspondingly as required in subsequent years.
2. The Church should establish as simply but effectively as possible adequate buildings at Bishop Gwynne College (BGC) and appropriate premises for the Omdurman Bible Training Institute (OBTI) as the two centres of training. The possibility of re-siting BGC in Juba at some future date should be investigated in conjunction with the Government planning authority.
3. The Church should plan for theological training for both clergy and laity in

the Province as a whole, arranging for small centres in the main towns. A theological training by extension programme should be prepared, within which BGC and OBTI would have a key place. This programme would form an essential part of the selection and training process for pastors and catechists, and would also include refresher courses for pastors, further training for catechists, and evening and leisure training for Church members.

4. Bishop Gwynne College should be asked to teach to Theological Diploma standard, and the Omdurman Bible Training Institute to Certificate standard as soon as practicable. The eventual aim should be to offer training at BGC in both Arabic and English. (It is hoped that when BGC achieves Diploma granting status, it will be ready to seek all possible cooperation with the new University of Juba and to take the initiative in seeking to participate in the new area of Religious Studies).
5. Some clergy and teachers should be invited to become part-time tutors and to support the extension programme by conducting local seminars, evening classes, and individual or group tuition.
6. The Church should plan on a regular basis to send personnel for training to other parts of Africa and of the world. Clergy, church workers and laity should be carefully selected for such training and be deployed on their return with equal care.

IV SERIOUS ENCOUNTER WITH AFRICAN TRADITIONAL THOUGHT AND RELIGION

1. As part of the Provincial training programme indicated above:
 - (a) African Traditional Thought should be introduced into the syllabus at both Bishop Gwynne College and the Omdurman Bible Training Institute.
 - (b) This subject should be made an essential part of refresher courses for the clergy and the training of clergy and catechists at both institutions.
 - (c) As pastors and catechists who have received such training become available, the subject should be introduced into the local extension programme.
2. The Church should encourage the preparation and circulation of books and duplicated notes on the Christian approach to African Traditional Thought and Religion. Widespread research into this area should be initiated.
3. The Church should ask the Sudan Council of Churches to arrange seminars in this field and to invite experts from other parts of Africa and of the world to take part.

V ADEQUATE CHRISTIAN RESPONSE TO CONTINUING ECONOMIC AND SOCIAL CHANGE IN THE SUDAN

1. The Church should give training on topics related to this heading at the two theological institutions, and make such training a part of the whole extension programme.
2. The Sudan Council of Churches should be invited to promote seminars, research, discussion and writing in this area.
3. Special emphasis should be given to special conferences and refresher courses in this area at BGC, OBTI, and in Juba.
4. Priority should be given to training a small number of clergy in this area, partly through study and practical experience in other countries of Africa (e.g. in Kenya under George Mambo and the Church Army), and subsequently in other parts of the world. These clergy could be used thereafter both in training and in Provincial and Diocesan planning.
5. The role of women and youth in the Church should be strengthened. More

APPENDICES

- women's and youth organizations should be developed in providing teaching and stimulus to both groups.
6. A group of clergy and laity should be set up at Provincial level to consider carefully the siting and character of all new Church buildings and other centres, so that they are strategically placed in areas of growth. The group would then advise the Dioceses. Such a group could also seek to contribute to and influence Government planning affecting the location and shape of new areas of growth.
 7. A board should be set up at Provincial level to review the whole deployment of clergy and to advise Dioceses, especially in dealing with areas of urban growth or rural reorganization. This board should also consider plans for new patterns of ministry, e.g. supplementary ministry by leading local laymen authorised or even ordained in order to preside at Communion and exercise a part-time ministry; team ministries of clergy and laity combined in rural areas, etc.
 8. The Church should seek to develop a Provincial Christian Rural Service with a small trained staff, enabling local churches to introduce or adopt new methods of farming, to set up cooperatives, etc.
 9. The whole Province of the Episcopal Church of the Sudan should be made aware of the special position of the Diocese of Omdurman. At a time when in the world Church a new Christian approach to Islam is opening up, and when secularization is bringing new opportunities of meeting and speaking with Muslims, the Diocese of Omdurman is confronted with new demands and new opportunities. The Diocese comprises a vast area. Its headquarters is situated close to the seat of Government with all the possibilities of new contact and close relationship. Its evangelistic task is overwhelming. It has a special ministry to communities from other parts of the Sudan resident in its area. It is inevitably somewhat isolated from the rest of the Church in a non-Christian environment. This gives it a special claim on resources for training and on the prayer and support of its fellow Dioceses as well as of the external Partners in Mission.

VI CHURCH-STATE RELATIONS

1. In a bid to establish cordial relations with the Government, the Churches, through the Sudan Council of Churches, should request the Ministry of Religious Affairs to create a department in its structure for Christian affairs. Such a department would necessarily be headed and overwhelmingly staffed with Christians.
2. The Government should be pressed to give the Church its rights guaranteed in the Constitution.
3. As regards the Government's financial contributions to the Church's programmes, the Church can accept such grants without compromising its independence, but would not request regular contributions from the Government towards its operating budget.
4. Although Christianity is a minority religion in the Sudan, the Constitution explicitly recognises its official status, and Church leaders should therefore make use of the national mass media. Likewise, Church leaders should take the initiative in opening some national ceremonies in the Region with prayer.

VII CHRISTIAN EDUCATION IN SCHOOLS

1. The Episcopal Church, with other Churches, should prepare a syllabus for Christian education in Government schools and offer such a syllabus to the Department of Christian Education in the Ministry of Education for

- immediate adoption in the national educational curricula.
2. The Episcopal Church and other Churches should reestablish the training of Christian teachers to teach Scripture in the schools.
 3. The Sudan Council of Churches should be asked to establish a department for Christian Education.

It was extremely valuable to have representatives from the East African Provinces of Kenya, Tanzania, and Uganda at this Consultation, and the meeting established partnership links between the Sudan and its neighbouring sister Churches, and provided assurance of their desire to share in the life and mission of the new Province. Dependence on one chief source of external support can mean for a Diocese isolation from other relationships within the Anglican family of Churches, but it was clear that this Consultation brought to the Episcopal Church of the Sudan a definite sense of coming into a world-wide fellowship. It was very useful also to have the attendance of the Bishop of Salisbury, the Rt. Rev. George Reindorp, at most of the Consultation sessions. The Bishop's visit at this time was primarily to strengthen and encourage the MRI relationship which the Diocese of Salisbury has had for several years with the Diocese of the Sudan.

The presence of a representative of the All Africa Conference of Churches (AACC) also helped the Consultation to relate its discussions to the whole African context and to the AACC's priorities of Liberation, Self-Reliance, and Peace and Reconciliation between Churches. The coordinator for the follow-up of the Consultation will be the Rev. Clement Janda, and on the side of the partner Churches the Rev. Canon Simon Barrington-Ward undertook to coordinate their response. The Episcopal Church of the Sudan learned through bitter experience that the Church is not buildings but worshipping people, and in the bush they had nothing but their faith in God. They have riches to give others.

The Rev. F. David Chaplin
3rd February, 1976

"MINI CONSULTATION" WITH OVERSEAS BISHOPS, SEPTEMBER, 1975Collection of Questionnaire Responses to Three Autonomy Questions

A. What can be done to achieve the advantages and overcome the disadvantages you have mentioned, in terms of self-government, self-support, and new relationships (Provincial or Conciliar)?

Colombia: We are organizing an Anglican region of the north of South America consisting of Ecuador, Venezuela and Colombia. We strongly believe that, as a region, we ought to form a Regional Council and share in the blessings of the Consejo Anglicano Sud Americano (CASA) in the same way as the Province of Brazil is doing. We are sure that CASA is essential as an overall organization for the continent.

Costa Rica: For us, it would be advantageous if the Ninth Province decided to establish its own autonomy and become a Metropolitan Authority for the region on a Conciliar Model, which would make possible self-government at the national level.

Ecuador: It would be premature to attempt to answer this section as our feasibility study on autonomy will begin in March of this year.

El Salvador: Organize regional councils among the dioceses in a given geographical area to develop programs for work together.

Guatemala: It might be better for Central America and Panama, with the possible inclusion of Mexico, to work within a Regional Council. The Province is too big and too costly.

Haiti: The advantages are available and present and the weaknesses will be difficult to overcome. Leadership and workmen, we have. It is the finances we lack. And in this inflationary time that is even more difficult.

Liberia: The creation of a new concept and commitment to stewardship and proper Christian education.

B. What structural or canonical changes are needed to facilitate this?

Colombia: To form such a Regional Council, we must have a Fourth Diocese. This is the reason why we wish to form an Episcopal mission in the Llanos. This plan has the agreement and participation of the Dioceses of Ecuador and Venezuela. The approval, both for entering CASA and for the creation of the fourth Diocese would have to come from the next General Convention, as would a statement of our continuing relationship with ECUSA. We all feel that this relationship is far too valuable to be lost, either by yourselves or by our Diocese.

Costa Rica: No answer

Ecuador: No answer

El Salvador: No answer

Guatemala: This area of Central America, Panama and possibly Mexico, may request permission from ECUSA to work within a scheme of a Regional Council for a period of 10 years, while remaining within ECUSA.

Haiti: No answer

Liberia: Permission for further canonical changes, guidelines to be used in the Africanization of the liturgy and the sympathetic and supportive help from the Overseas Development Fund.

C. What other activities do you see necessary in order for your diocese to achieve these goals?

Colombia: See A and B

Costa Rica: The presentation at the General Convention of 1976 allowing it to become an autonomous national church.

Ecuador: No answer

El Salvador: The orientation, education and participation in decisions of all members of the diocese is very important.

Guatemala: The decisive participation of the laity. To that end we are inviting Bishop Gordon to come to Guatemala and help us initiate the process.

Haiti: Finances, and professional advice in various technical fields.

Liberia: For the Diocesan Convention to wrestle with the problem of Autonomy in a practical way.

"MINI CONSULTATION" WITH OVERSEAS BISHOPS, SEPTEMBER, 1975

Collection of Questionnaire Responses to Three Autonomy Questions

Nicaragua: Feeling of dependence can be overcome by an extensive and effective program of education in stewardship.

Panama & Canal Zone: The willingness and freedom to experiment with either one of these.

Philippines, Central: More aggressive evangelistic, stewardship and Christian education programs. Encourage non-stipendiary priesthood and volunteer work among the more capable lay people. Our present conciliar relationship with Dioceses of the Council of the Church in East Asia (CCEA) might be further strengthened.

Philippines, Southern: As to personnel, by 1976 four seminarians will be graduating and could aid in the expansion of the church's pastoral and evangelical work. The Diocese, too, has development plan for which financial autonomy is the goal. Only through increased Christian education can the Diocese survive. To this end, education plays a great role in our plans.

Puerto Rico: The National group which is responsible for discussion and planning in relation to our future as a National Church should be expanded to include local lay and clergy leaderships participating in the autonomous thrust.

Taiwan: There are very few disadvantages in our relationship with ECUSA. You support us without controlling us. You give us much autonomy in government, even in the Prayer Book.

Virgin Islands: We have as much autonomy as any Diocese in ECUSA can have. Our choice must be one of relationship to groups, either cultural groups, geographical groups, or groups of common religious interest.

Nicaragua: Once autonomy is achieved by dioceses in Central America and Panama, they should be free to form a Regional Council of National Churches.

Panama & Canal Zone: Not many. Political environment over which we have no control, shapes and influences many things. The Oneness of the Body of Christ needs to be learned first.

Philippines, Central: This matter may be referred to the Committee on Canons and Constitution.

Philippines, Southern: Certainly there will be changes in the Canons. At the moment, however, we could not specify the changes since our development plan for eventual self-support is still on the drafting table.

Puerto Rico: It will involve a large financial expenditure - but the principle of full participation should be safeguarded.

Taiwan: Time not yet come for Taiwan to require such changes.

Virgin Islands: None save making the decision mentioned in the foregoing paragraph.

Nicaragua: An extensive program of education and increased participation on the part of our congregations in planning and decision-making.

Panama & Canal Zone: Renewal and political and social stability. Cultural, racial, political and economic characteristics play a major role in creating difficulties for a Provincial or Regional Church that is co-operative in spirit, one in nature and missionary in activity.

Philippines, Central: Perhaps canonical changes by action of General Convention are necessary for us to achieve our goals.

Philippines, Southern: 1. Encouragement of worker Priest. 2. Ordaining of laymen who are natural leaders in their community.

Puerto Rico: Continuous implementation of our local, long-range plan.

Taiwan: No answer

Virgin Islands: Same as foregoing paragraph. Being under the American flag, having same Prayer Book and Hymnal, having an American economy, does not create problems experienced in countries different from ours.

OVERSEAS PECUSA DIOCESE	Baptized Members		% OF Increase	Total Number Congregations 1974	Total No. Ordained 1974	Ratio Baptized To Clergy	Budget 1972	% From Executive Council	Budget 1974	% From Executive Council	Cost Per Baptized Member
	1972	1974									
Colombia	870	1,400	+61%	15	11	127:1	\$118,930	84%	\$180,062	87%	\$128.62
Costa Rica	2,995	3,800	+30	16	9	422:1	96,801	46	95,583	8	25.15
Dominican Republic	3,408	4,422	+30	14	9	491:1	124,691	86	137,908	84	31.32
Ecuador	350	2,000	+470	34	5	400:1	50,198	99	156,213	79	78.11
El Salvador	155	213	+37	6	2	107:1	24,996	93	30,916	91	145.15
Guam	360	410	+14	3	4	102:1	49,551	30	63,850	23	155.73
Guatemala	1,205	1,300	+ 7	15	9	144:1	106,158	84	171,425	73	131.87
Haiti	40,359	41,318	+ 2.4	82	26	1,589:1	228,009	73	325,072	64	7.87
Honduras	n.a.	546		5	4	136:1	37,830	80	97,688	48	160.60
Liberia	10,835	13,883	+28	101	32	433:1	433,550	86	428,804	75	30.89
Mexico, Central & South	6,178	6,531	+ 5	61	34	192:1	278,091*	85	218,545	92	33.45
Mexico, Northern	n.a.	1,046		10	9	117:1			74,970	95	71.67
Mexico, Western	n.a.	905		14	8	113:1			74,190	93	81.97
Nicaragua	3,200	4,105	+28	22	8	513:1	100,345	96	122,695	70	29.88
Panama & The Canal Zone	14,611	15,122	+ 3.5	32	22	687:1	223,672	75	242,005	83	16.00
Philippines, Central	17,171	18,627	+ 8.5	74	39	478:1	203,371	79	259,431	86	13.92
Philippines, Northern	32,008	34,500	+ 8	122	44	784:1	n.a.		114,981	95	3.19
Philippines, Southern	4,943	6,423	+30	53	12	535:1	38,098	99	45,430	95	7.09
Puerto Rico	10,269	11,269	+10	35	57	198:1	329,495	72	356,618	67	31.65
Taiwan	2,000	1,900	- 5	15	18	105:1	87,610	96	87,395	95	46.00
Virgin Islands	11,161	12,000	+ 7	12	18	666:1	131,434	93	172,890	79	14.40

*For all three (3) Dioceses in Mexico

COMPANION DIOCESE IN USA	Baptized Members		% Of Increase	Total Number Congregations 1974	Total No. Ordained 1974	Ratio Baptized To Clergy	Budget 1972		Budget 1974		Cost Per Baptized Member
	1972	1974					% From Local Giving	% From Local Giving			
Central New York	55,738	52,612	- 5.6%	123	109	483:1	\$450,000	89%	\$475,000	89%	\$ 9.03
Erie	11,593	11,718	+ 1	38	50	234:1	247,000	96	290,000	95	24.75
Indianapolis	17,839	17,926	0	47	87	206:1	665,000	37	770,000	33	42.95
Iowa	21,618	20,667	- 4.4	71	66	313:1	333,000	87	373,011	88	18.05
Kentucky	15,403	12,111	-21	37	51	237:1	310,544	100	305,605	100	25.23
Long Island	103,626	91,514	-11.7	160	159	575:1	917,755	81	840,868	84	9.25
Maryland	64,088	59,133	- 7.7	132	130	455:1	735,254	84	732,989	83	10.70
Milwaukee	21,066	19,243	- 9	66	89	216:1	381,349	97	420,487	95	21.85
Minnesota	39,843	41,500	+ 4	134	135	307:1					
Oklahoma	23,563	24,636	+ 4	78	118	209:1	678,647	57	892,803	48	36.24
Rochester	23,958	21,004	-12	60	72	292:1	425,632	85	517,374	49	24.63
San Joaquin	13,278	13,096	-1.4	44	43	305:1	276,017	95	351,022	75	26.80
South Carolina	22,741	22,724	0	76	61	373:1	315,803	74	432,581	73	14.64
Southeast Florida	37,850	41,178	+ 9	74	110	374:1			700,393	90	17.00
Upper South Carolina	24,293	24,257	0	58	78	311:1	530,525	97	548,737	98	22.42

APPENDICES

Appendix 11

AGREED STATEMENT from the Consultation of Overseas Bishops and Their Companion Dioceses, Portland, Maine, September, 1975

Mission Loves Company

Immediately following the House of Bishops' meeting in Portland, Maine last month, the Overseas Bishops met with the Bishops of their Companion Dioceses. The consultation, hosted by the Joint Commission on World Mission, was the first such occasion, but not the last, according to the Bishops, who agreed, "We all attest to a genuine feeling of being drawn into 'a whole new ball game' and a wider family of caring and participating."

"It is true," they continued, "that the Anglican Communion hailed principals of Mutual Responsibility and Interdependence generated at the Anglican Congress in Toronto with great excitement. It is also true that this promising thrust seemed to become eroded in the subsequent years—slowed down by apathy or lost touch of as the Church faced internal crises. All this time many of our dioceses began and developed challenging and enriching relationships that moved from sentiment and 'do-goodism' to deep and genuine sharing within the framework of the Companion Diocese Program. There was, however, so little news and appreciation of what others were doing that the exercise gave many of us, at best, too little a sense of the whole mission operation and too great a sense of 'going it all alone.' We are all impressed with how far we have to go individually and in our dioceses and we are more deeply aware as a result of this consultation that we have much to learn about our corporate response to mission."

The format used in the Consultation called for each of the domestic Dioceses to make a presentation of the work, the problems and the needs in their dioceses. "This has given us a first glimpse and appreciation of the individual endeavors of many U.S. dioceses—some picture of the whole endeavor and some reflections of who we are and what we are trying to do. Our Overseas Companions have helped the domestic Bishops to reflect through their eyes and hearts and minds on the nature of mission in our domestic dioceses. We have learned a great deal new about ourselves—our stance and our methods. We have seen negative factors of racism, materialism, barriers of language and culture. We have learned a new appreciation of the greatness of mission enterprise—frustrations, complications, and hopes—as never before.

"As a result we commit ourselves together to seek our continuing means of corporate information sharing, planning, and action. The requirements of a disciplined examination and exposition of our individual diocesan situations has given us the chance to discover that many aims, opportunities, and difficulties, are held in common with each other. As we searched for common strands in our domestic missionary task there were a number of issues, needs, and hopes which emerged:

- a) We were all concerned about the human alienation which exists in our respective areas.
- b) We discovered from each other that domestic dioceses spend a great deal of time and energy on property management.
- c) We were surprised to find how much dependency on fiscal resources we expressed as compared with other available resources.
- d) We admitted the need for help in achieving better understanding of sub-cultural elements in our life with which third world peoples were thoroughly familiar such as rising black expectation, the reality of hard core poverty, and the

emergence of theologies of revolution and liberation.

e) We wanted an improved means of using the sometimes deadly reality of our affluence and needed to be sensitized to the effect of U.S.A. capital and business involvements in overseas areas.

f) As one of us said 'we need help in finding our own souls.'

"Our coming together at this time as Companion Diocese Bishops is an expression of our common commitment to a common mission. We are made more keenly aware of the fact that we are co-responsible for each other and that, in our joint efforts and our partnership in mission, we can share in Christ with both rich and poor, white and non-white, as Christian people free to be brothers and sisters in the same and one Lord. This partnership can be given real and concrete expression in our common lives as we, together, confront new problems, challenges, and opportunities. Companionship provides us with another set of eyes and hands through which we discover new mutual priorities and find new opportunities for service and commitment.

"In certain specific ways we have committed ourselves to joint action.

1. We have reviewed the importance of the Overseas Development Fund and will attempt to test the possibilities of designing a program by means of which provinces of PECUSA might take on the support of the development programs in two or three overseas dioceses as a basis of action.

2. We have committed ourselves to think and work together in behalf of new forms of ministry needed in the total nation today.

3. We have warmly endorsed the proposed National Council of Churches resolution on Panama-USA relations in reference to the writing of a new treaty for the Panama Canal on the part of the United States government with the government of the Republic of Panama.

4. We have made a commitment to try and establish a special 'area mission' in the USA in which our overseas companions can provide us with special missionary assistance. New York City could well be such an area mission.

5. We have decided to continue our consultations together pursuing more deeply and intently matters which we have begun to explore, and have set February 25 and 26, 1976, as the next time of meeting."



**LA NOVENA PROVINCIA
de la IGLESIA EPISCOPAL**

AUTONOMY TASK FORCE: GOALS

Collation of data submitted by PECUSA Overseas Dioceses in 1975

<u>Diocese</u>	<u>Progress for 1975</u>	<u>Hopes for 1980</u>	<u>Long Range Goals</u>
Colombia	To set up a strong lay ministry program To develop a plan for self-support	Viable Church affecting the life of the country	To plan for self-support through investments Program oriented toward lay participation
Costa Rica	Self-government	Self-government, proposed support	Local support for projects in 3 years Growth and expansion
Ecuador	Numerical and spiritual growth Service to community Lay-training ministry		Self-support for all programs and missions, except clergy salaries Development of team ministries
El Salvador	Community development programs Extension of Church through congregations	Indigenous ministry New programs to meet social needs	Ministerial and lay-training Self-support Community development programs for self-help and social change
Guatemala	To build a diocesan family	To begin to carry out existing plans	To have plans completed
Haiti	None	15% self-support	Self-support date clearly defined
Liberia	More lay participation in policy and execution of program Liturgical renewal	50% self-support	Progress toward the goal of self-support
Mexico, Central & Northern	Increased local financial support Social action, youth work and evangelism	Freeze "815" budget Increase membership Increase trust funds	To increase diocesan budget to support Convention Programs To begin paying Clergy Pension Premium
Nicaragua	Within one year our institution will be self-supporting	Institutions helping to support Church and Community Programs	Voluntary services by clergy and laity by 1982
Panama & Canal Zone	Definite plans toward self-support Companion Parish and Mission relationships in the diocese.	Renewed structural changes	Reducing askings starting in 1977 (Note: This was accomplished starting in 1975.)
Philippines, Central	To reduce subsidy to clergy in 1976	To support clergy & lay employees from local resources	To support clergy, laity, and institutions
Philippines, Southern	Peace in the land	Partially self-supporting	To be fully self-sufficient
Puerto Rico	A clear plan of direction	Evaluation of '70 plan 60% self-support	New style of ministry and investment Continuing education
Taiwan	Growth & increasing self-support	Further decrease of block grant	Increase of local support
Virgin Islands	Strengthening the existing clergy and people	Further self-support - goal 50%	Building with faith Diocesan support from parishes and missions

APPENDICES

Appendix 14

VOLUNTEERS IN MISSION

Resolution adopted by Executive Council, September, 1975.

Whereas, The Joint Commission on World Mission was mandated by the sixty-fourth General Convention to review, evaluate, plan and propose policy to the General Convention and Executive Council; and

Whereas, The Joint Commission is of the unanimous opinion that a major need in this Church is the activation of a volunteer corps reaching all ages, backgrounds, skills, professions—anyone, in fact, who is committed to the Mission of Jesus Christ; and

Whereas, We are aware that this idea is being discussed and considered by a number of other groups and agencies throughout the Church; be it

Resolved, That the Joint Commission on World Mission requests the Executive Council to assume the responsibility for gathering the necessary data and preparing a plan for Volunteers in Mission consistent with our commitment to Partners in Mission which may be presented to the next General Convention for approval and funding.

The Standing Liturgical Commission

1. Revision of the Book of Common Prayer

The principal event which the Standing Liturgical Commission is pleased to report to the Sixty-Fifth General Convention is the publication on 2 February, 1976, of *The Draft Proposed Book of Common Prayer*. The Draft will be formally presented to the General Convention on the first day of the session. Copies of *The Draft Book* have been mailed to all Bishops and to all Deputies elected as of the date of publication. As names of Deputies elected subsequently were made known to the Secretary of the Convention, copies of the said document were also mailed to them.

Thus, the Standing Liturgical Commission has complied with the Resolution of the Sixty-Fourth General Convention that "the process of revision be brought to completion twelve months prior to the Convention at which the constitutional process of revision will begin, with the completed work being submitted to the Deputies of that Convention, and to the Bishops of the Church six months prior to such Convention" (Resolution A-138). The Commission completed its work on *The Draft Proposed Book* in July, 1975, and the publication of the Draft by the Church Hymnal Corporation, well in advance of the six-month period specified in the resolution cited above, makes it possible for the Bishops and Deputies to the Sixty-Fifth General Convention to give adequate study to the Draft and to schedule the Special Order of Business "extending over not less than two days" for the consideration of *The Draft Book*, with a view to taking the first constitutional action on the Draft, subject to such amendments and alterations as the Convention may decide to adopt. (See Draft Resolution A-104 below.)

The Commission recommends that, following the legislative process of consideration, approval, or amendment and approval, the text as adopted by the General Convention be issued as *The Proposed Book of Common Prayer*, and be authorized, under the terms of Clause (b) of Article X of the Constitution "for trial use throughout this Church, as an alternative at any time or times to the established *Book of Common Prayer*," it being "a proposed revision of the whole Book . . . duly undertaken by the General Convention." (See Draft Resolution A-105 below.)

It does not appear necessary in this Report to describe once again the unique Church-wide process of trial use by means of which the Standing Liturgical Commission requested and obtained the participation of large segments of the Church in its work through the use of successive drafts in situations of actual worship. This process has been described in detail in previous reports. Beginning with the *Liturgy of the Lord's Supper* (1967), continuing through *Services for Trial Use* (1970) and *Authorized Services* (1973), the entire membership of the Church was invited to use the various rites and to comment thereon. *Prayer Book Studies 18-28* and other unnumbered publications were also authorized for trial use, including *An Order for Worship in the Evening* (1973), *A Catechism* (1973), and *Holy Baptism together with a Form for Confirmation* (1975). The Commission also published several other liturgical formularies in *Alternatives for Trial Use* (1975). Thus, most of the contents of the *Draft Proposed Book* were used in their original and revised forms. The present Draft is the Commission's considered response to all of the innumerable comments and suggestions it has received throughout the entire nine-year period of trial use.

To all members of the Church who took the trouble to comment, the Commission extends its sincere appreciation. It expresses the hope that in the

APPENDICES

course of the process of trial and response, the Commission has succeeded in listening and hearing what the Church has been saying. While it could not possibly incorporate every suggestion communicated to it, the Commission has weighed and considered all comments and criticisms carefully and thoughtfully. It hopes that its work reflects with reasonable sensitivity the concerns and desires of large numbers of Church members. The Commission believes that no other method could have resulted in the production of so comprehensive and so rich a book of common worship, bringing together within the covers of a single volume so wide a spectrum of traditional and contemporary forms.

A theological commentary on *The Draft Proposed Book of Common Prayer* had to await its publication. After consideration by the Commission, it will be published separately, and will be made available, as soon as possible, to all Bishops and Deputies to the General Convention. Copies will also be made available to the general public. This commentary should serve, it is hoped, as an authoritative and invaluable guide to the study of *The Draft Book*.

The process of trial use has involved the active participation of numerous consultants, many of whom served as members of drafting committees and many more as reader-consultants. It has also involved an equally active participation by Chairmen and members of Diocesan liturgical and worship committees. To all these colleagues in revision, the Commission desires to extend its special appreciation. Their names are listed in the Appendix to the theological commentary. The Commission recommends to the General Convention the adoption of an appropriate resolution of thanks. (See Draft Resolution A-106.)

In the course of the triennium 1974-76, the Commission suffered the grievous loss of one of the members, the Rev. Canon Lee M. Benefee. A memorial minute expressing the Commission's feelings is appended in Annex I.

In presenting *The Draft Proposed Book*, the Commission cannot but recall with profound sorrow the names of other former members of the Commission who served faithfully at various stages of this difficult period of trial use, but who did not live long enough to share the joy of seeing the work of Prayer Book Revision, to which they contributed so much, brought to the present important stage of near-completion. In paying tribute to the Rev. Canon Lee M. Benefee, the Commission desires to recall the memory of these former colleagues: The Rt. Rev. Arthur C. Lichtenberger, the Rt. Rev. Albert R. Stuart, the Rev. Louis B. Keiter, and Dr. John W. Ashton.

One major by-product of the process of Prayer Book Revision through trial use has been an evident renewal of the worship of the Church. The Commission hopes that the diocesan liturgical commissions which have played a vital role in this process of renewal will be continued and encouraged to intensify their work long after the completion of this stage of the process of renewal. (See Draft Resolution A-107.)

The Commission desires once again to place on record its profound appreciation of the generous understanding and unfailing support it has received from the President of the Church Pension Fund and Affiliates, Dr. Robert A. Robinson, from the Rev. Craig W. Casey, Assistant to the President, and Vice-President of the Church Hymnal Corporation, from Miss Olive Moore, Secretary of the Corporation, and from all their colleagues. The Church Hymnal Corporation has published all the *Prayer Book Studies* prepared by the Standing Liturgical Commission since 1950, and it is now the publisher of *The Draft Proposed Book*. A list of these publications, together with cumulative totals of sales to date will be found in Annex II.

The Commission also wishes to place on record the gratitude it owes to its distinguished book designer, Mr. Nelson Gruppo, whose career includes service with the Office of War Information, 1941-45; the design of numerous business

STANDING LITURGICAL COMMISSION

publications and magazines, including *This Week*, *Time Magazine* and many others. Mr. Gruppo is the designer of the last U.S. Air Mail stamps, and is the recipient of numerous awards in graphic arts.

The Commission is especially grateful to James Bradbury Thompson, distinguished book designer, who served as consultant in preparing the basic guide-lines for the typography and design of the *Draft Proposed Book*. Mr. Thompson had an outstanding career as design director and design consultant for numerous American publications including, among others, *Time-Life Books*, *Art News* and *Art News Annual*, and publications of the Field Enterprises Educational Corporation. He has taught Graphic Arts at the School of Art and Architecture, Yale University, and served as consultant at Cornell University. He was a member of the Board of Governors of the Philadelphia College of Art. He is First Vice-President of the Art Directors' Club, and a member of the Board of Directors of the American Institute of Graphic Arts. He has exhibited at international exhibitions of Graphic Arts in Paris, London, Milan, etc., and is the recipient of numerous awards, the latest being the Medal for 1975 of the American Institute of Graphic Arts. Mr. Thompson is the author of *The Monalphabet* (1945) and *Alphabet 26* (1950).

In the preparation of a work of this scope, under the pressure of rigid constitutional deadlines, it is unavoidable that some typographical and other errors should creep in. A number of these errors are listed in Annex III.

2. Program of Work for 1977-79

The time of the Standing Liturgical Commission during the present triennium was wholly taken up with the preparation of the *Draft Proposed Book*. It became necessary, therefore, to set aside to a future date a number of projects closely related to the total program of Prayer Book Revision. The following numbered paragraphs summarize the program of work envisaged for the next triennium.

(1) The Commission attaches importance to the completion of a study identifying the sources of various liturgical formularies included in *The Draft Proposed Book*. This is necessary both as part of the history of the Church's tradition of worship and as a belated acknowledgment of the Commission's indebtedness to many authors and publishers of religious works, on which the Commission has drawn and for which it is deeply grateful. They deserve an appropriate acknowledgment.

(2) An important project, initiated at the same time as Prayer Book Revision, and reported to the General Convention of 1970, is the revision of the Book of Offices. This undertaking was entrusted to a Drafting Committee in 1967-73, and considerable work has already been done. It had to be set aside to enable the Commission to concentrate all its resources on preparing *The Draft Book of Common Prayer*. The resumption and completion of this project is all the more necessary now, since it appears to be generally accepted that both contemporary and traditional idioms have a place in the Church's worship. This work may require the assistance of two or three Drafting Committees to bring it to completion during the next triennium.

(3) In preparing the Main Lectionary for use on Sundays and the Daily Office Lectionary, the Commission's attention was focussed on the pericopes to be included in the three-year and two-year cycles of the readings for the Church Year. The Commission kept in mind the General Convention's mandate to insure that the Lectionaries conform as closely as possible to those used in Roman Catholic and Lutheran Churches. It is now important to review critically what has been accomplished, to prepare a *rationale* for the selections made, and to set forth the principles used. The tables of readings may of course be changed by any one Convention, and therefore this work should be completed in time to be considered

APPENDICES

by the Sixty-Sixth General Convention at which the second constitutional action on *The Proposed Book* is to be taken.

(4) The Commission found it possible to add only two names and one commemoration to the Calendar since the approval of *Lesser Feasts and Fasts* in 1964 and the trial use Calendars in 1970 and 1973. These are the names of Absalom Jones, Priest (February 13), and Edward Bouverie Pusey, Priest (September 18). The commemoration added is that of Holy Men and Women of the Old Testament (November 8). A number of suggestions were made to the Commission for inclusion of other names common to certain Anglican calendars and the names of heroes of the Faith indigenous to, or connected with missionary work on, the American continent. The Commission did not have the time to give adequate consideration to these suggestions. Therefore, at its last meeting, it set up a permanent committee on the Calendar to consider these pending suggestions, and also some other aspects of the Calendar in the light of experience.

(5) A great deal of the time of members of the Commission and its staff was taken up during the current triennium in leading group discussions and diocesan or regional meetings, at the request of the diocesan authorities, to study materials approved for trial use. If the General Convention adopts a *Proposed Book*, the demand for educational and background materials will greatly increase. The Commission considers it an essential part of its task to respond to these needs. If Prayer Book Revision means the renewal of the Church's worship, and if it leads to a deeper understanding and more flexible use of biblical and liturgical materials included in *The Draft Book*, it is essential that considerable time and effort be devoted to this educational and evangelistic work. A Committee on Educational Materials has been set up. It will need all the help and guidance the Commission can give it. This work is especially important in the coming triennium because not all congregations have taken full part in trial use. To many worshipers *The Proposed Book* will be a totally new experience, for which they have not been prepared. Pastoral concern for these congregations requires that their needs be met by means of brochures, study-guides, other publications, and above all, by conferences and other personal contacts with members of the Commission and its staff.

(6) Closely related to the above is the anticipated increase in contacts with other Christian bodies and other churches of the Anglican Communion. Since *The Draft Proposed Book of Common Prayer* is the first major revision of an Anglican Prayer Book, incorporating many new liturgical principles, recovering much of the historical tradition common to all Christian churches, and to Anglican churches in particular, and aiming towards the greatest possible comprehensiveness, it is only natural to expect intensive interest on the part of churches that find themselves at different stages of the same process.

The Anglican Church of Canada, through its Synod Committee on Doctrine and Worship, has already taken an active share, during the period of trial use, in the experience of this church. Its members have also made a valuable contribution to our work. Through the Executive Secretary of the Anglican Consultative Council, valuable contacts with other Anglican churches have been developing. Scholars of the Lutheran, Roman Catholic, Presbyterian, and Methodist Churches have cooperated with representatives of the Commission in preparing the text of eucharistic prayer D in Rite II. A number of texts prepared by the International Consultation on English Texts, (ICET), tested during the period of trial use, and amended, in part because of the active contribution of the Standing Liturgical Commission, will no doubt continue to be the subject of further study and expanded use. At least one of the other liturgical churches is now in the process of considering the adoption of the Psalter included in the Draft Book. Failure to anticipate a considerable increase in correspondence and personal contacts among the churches would be short-sighted. Accordingly, some provision for this work has

STANDING LITURGICAL COMMISSION

to be made.

(7) Further cooperation is essential with diocesan liturgical committees, whose great contribution to the work of revision has been indicated above. These contacts will continue. It is hoped that the diocesan commissions and committees will play an increasingly important role in the continuing renewal of the Church's spiritual life. They will need the help, and sometimes the leadership, of the Standing Liturgical Commission.

(8) An important editorial task will be the revision of *The Draft Book* with a view to incorporating all amendments the General Convention may wish to make, and insuring that these amendments are fully integrated in *The Proposed Book*. Spelling, capitalization, punctuation, etc., will need to be made consistent. Any resulting changes in page references will need to be carefully checked. This task alone will take not less than three months, i.e. *The Proposed Book* should be ready for the press early in 1977. Only after this work is completed will it be possible to proceed with the preparation of an Altar edition, insuring that materials needed by the celebrant, including sung portions of services, are conveniently placed. This is not a merely technical task. It will require the advice and guidance of the Standing Liturgical Commission. It is anticipated that careful work on the Altar Book will require at least six months after the completion of *The Proposed Book*.

(9) Now that a Standing Commission on Church Music has been established, and is beginning to produce materials for use in conjunction with a future Book of Common Prayer, it is to be expected that contacts with the Standing Liturgical Commission, provided for under Section 2(a) of Canon II.6, will be of increasing value to the Music Commission. During the period of trial use, members of the Joint Commission on Church Music participated in the work of the Standing Liturgical Commission and its drafting committees. They made a valuable contribution. In the coming triennium it is anticipated that the cooperation of the Liturgical Commission will be sought by the Music Commission, especially in the evaluation of existing and proposed texts of hymns for inclusion in a revised Hymnal. Desire for such cooperation has been expressed by members of the Commission on Church Music.

(10) Finally, assuming the completion of the revision process in 1979, the General Convention is faced with the question, How long an interval of time must elapse before the next revision of the Prayer Book is undertaken? The Standing Liturgical Commission was constituted as a permanent agency of the Church when the 1928 revision of The Prayer Book was completed. This was only the second revision of the American book. Yet it was recognized at that time that "another revision would be needed in a generation or two." Nearly fifty years have elapsed since then. The assumption on which the Standing Commission was established has been reinforced by the speed of change since the Second World War. With the publication of *The Draft Proposed Book*, a turning point has been reached in the history of Anglican liturgy. Even if the General Convention should reject *The Draft Book* its influence will continue to be present, in the pioneering process by which it was produced; in the new ways of worship it has opened up; in the new methods of participation in the liturgical life of the Church it has charted; and in the fullness of the historic tradition of the Church it has brought together into one volume.

If the General Convention adopts a revised *Proposed Book*, the Standing Liturgical Commission will be called upon to carry out more intensively than before its original mandate, set forth in Section 1 of Canon II.4, of systematically collecting and collating materials bearing upon future revisions of the *Book of Common Prayer*, including criticisms of *The Proposed Book*, suggestions for improvements, etc. An important process of Churchwide communication has been opened up. It should not be allowed to lapse.

The recognition by the General Convention that the central Book of worship of

APPENDICES

the Church cannot be allowed to become out-dated makes it necessary for the Liturgical Commission to be prepared to present to the General Convention, at reasonable intervals of, say, fifteen or twenty years, major suggestions for further revisions of The Prayer Book. This, in fact, is the continuing responsibility which the Standing Liturgical Commission has been established to discharge.

3. Membership, Organization, and Meetings

Term ends at 66th General Convention

Rt. Rev. Chilton Powell
Rt. Rev. Morgan Porteus
Rt. Rev. Otis Charles
Rt. Rev. William A. Dimmick
(Appointed as Presbyter, continued as Consultant upon consecration as Bishop)
Rev. Robert W. Estill
Rev. Canon Paul E. Langpaap
Rev. Charles P. Price
Rev. Richard Winn
Mr. Dupuy Bateman, Jr.
Mr. James D. Dunning
Mrs. Richard L. Harbour

Term ends at 65th General Convention

Rt. Rev. James W. Montgomery
Rev. Massey H. Shepherd, Jr.
Rev. Bonnell Spencer, O.H.C.
Very Rev. C. Preston Wiles
(Appointed to complete term as Presbyter of Rt. Rev. William A. Dimmick)
Mr. H. Harrison Tillman

Consultants (Term ends at 65th General Convention)

Rev. Canon L.M. Benefee *(died 3 October, 1974)*
Rev. Lloyd Casson
Rev. Donald L. Garfield
Very Rev. Robert H. Greenfield
Rev. H. Boone Porter, Jr.
Dr. Anne LeCroy
Mrs. Donald Kingsley

Ex Officio

Rev. Canon Charles M. Guilbert, *Custodian of the Book of Common Prayer*

Staff

Rev. Leo Malania, *Coordinator*
Capt. Howard L. Galley, C.A., *Editorial Assistant*

Organization

The Commission organized on 14 January, 1974. It reelected the Rt. Rev. Chilton Powell as Chairman, the Rev. Massey H. Shepherd, Jr., as Vice-Chairman and the Rev. Charles M. Guilbert as Secretary.

Meetings

The Commission held 8 meetings during 1974-76:

January 14-17, 1974;
June 24-28, 1974;
October 8-12, 1974;
January 7-10, 1975;
March 11-14, 1975;
May 6-9, 1975;
June 16-21, 1975;
July 14-18, 1975.

The Commission plans a further meeting May 17-20, 1976; and a meeting with members of the two legislative committees of the General Convention September 8-10, 1975.

STANDING LITURGICAL COMMISSION

4. Membership of the Commission for 1977-79

In view of the program of work outlined above, the Commission considers that the canonical membership of ten will be too small to enable it to carry out its tasks expeditiously. However, a membership of 23, while undoubtedly more representative of the Church as a whole, may become rather unwieldy. Provided that the Commission is given the necessary staff and facilities, and provided that it is granted sufficient budgetary flexibility to engage and to invite consultants if this should become necessary, and also to establish drafting committees, the Commission considers that sixteen members, including the Custodian of the Book of Common Prayer, *ex officio*, should be adequate for the tasks enumerated above. Accordingly the Commission recommends the adoption of Resolutions A-109 and A-110 below.

5. Draft Resolutions on Prayer Book Revision

Resolution A-104

Whereas, the Sixty-Second, Sixty-Third, and Sixty-Fourth General Conventions approved a Plan for Revision of The Book of Common Prayer; and

Whereas, the Standing Liturgical Commission has completed the task assigned to it of producing a Draft Revised Book of Common Prayer; and

Whereas, this Sixty-Fifth General Convention has received The Draft Proposed Book of Common Prayer and has given full and detailed consideration to it; now, therefore, be it

Resolved, the House of _____ concurring, That this Sixty-Fifth General Convention hereby takes the first constitutional action, under the terms of Article X, of the Constitution, to adopt the said Draft Proposed Book of Common Prayer, as amended; and accordingly designates the said document as The Proposed Book of Common Prayer; and refers it to the Sixty-Sixth General Convention for the second constitutional action under the terms of Article X. of the Constitution.

Resolution A-105

Whereas, this Sixty-Fifth General Convention has taken, under the terms of Article X. of the Constitution, the first constitutional action on The Proposed Book of Common Prayer; now, therefore, be it

Resolved, the House of _____ concurring, that this Sixty-Fifth General Convention, in accordance with Clause (b) of Article X. of the Constitution, authorize for use throughout this Church, for a period of three years, as from the First Sunday of Advent 1976, being the twenty-eighth day of November, 1976, all the rites and materials contained in the said Proposed Book of Common Prayer as "an alternative at any time or times to the established Book of Common Prayer."

Resolution A-106

Whereas, the various consultants to the Standing Liturgical Commission appointed by the Presiding Bishop and the President of the House of Deputies since the approval by the General Convention of the Plan of Prayer Book Revision, or co-opted by the Commission itself during the triennium 1973-1976, have rendered valuable services to the Commission in preparing *The Draft Proposed Book of Common Prayer*; now therefore, be it

Resolved, the House of _____ concurring, That this Sixty-Fifth General Convention place on record its deep appreciation of the services rendered to this Church by those Consultants who served as members of Drafting Committees and by those who served as Reader Consultants.

APPENDICES

Resolution A-107

Whereas, the various diocesan liturgical commissions and committees have demonstrated admirable qualities of initiative in organizing study programs, during the period of trial use, of the rites and materials authorized for trial use and incorporated in *The Draft Proposed Book of Common Prayer*; and

Whereas, these diocesan bodies have also shown their value in the renewal of the liturgical and spiritual life of the Church; now, therefore, be it

Resolved, the House of _____ concurring, That this Sixty-Fifth General Convention place on record its appreciation of the work accomplished by the Chairmen and members of the said diocesan organs; and, be it further

Resolved, the House of _____ concurring, That this Sixty-Fifth General Convention recommend to the Bishops and other Ecclesiastical Authorities that the said liturgical bodies be encouraged to continue, and to intensify, their programs of education in liturgy, and that they be adequately supported in deepening the renewal of the Church's prayer life.

Resolution A-108

Whereas, the Standing Liturgical Commission has completed the first stage of the process of Prayer Book Revision entrusted to it by the Sixty-Second and subsequent General Conventions; and,

Whereas, it is essential for the successful completion of this process that a program of intensive education in the use of *The Proposed Book of Common Prayer* be undertaken during the triennium 1977-79; and,

Whereas, the completion of the first phase of the program of Prayer Book Revision makes it necessary that related programs be undertaken and brought to speedy conclusion; now, therefore, be it

Resolved, the House of _____ concurring, That the Standing Liturgical Commission be requested, and is hereby authorized,

(1) to edit and prepare for publication *The Proposed Book of Common Prayer* as expeditiously as possible;

(2) to prepare an Altar edition based on *The Proposed Book of Common Prayer*;

(3) to undertake a revision of the Book of Offices;

(4) to complete a study of the sources of various liturgical formularies included in *The Proposed Book of Common Prayer*, and arrange for the publication of such study;

(5) to review the Main Lectionary and the Daily Office Lectionary, and to prepare and publish a study setting forth the rationale and principles on which the lectionaries have been constructed;

(6) to initiate, in cooperation with diocesan liturgical committees and commissions, an intensive program of education in the use of *The Proposed Book of Common Prayer*;

(7) To maintain and develop contacts with other churches of the Anglican Communion and with other Christian churches with regard to the revision of the liturgies of their churches;

(8) to maintain close contacts with the Standing Commission on Church Music;

(9) to continue the task assigned to it under its original mandate of collecting and collating criticisms, suggestions for improvement, and proposals for amendments of the Book of Common Prayer, with a view to undertaking, at a date to be decided by a future General Convention, such a further program of revision as may be considered necessary to keep the Prayer Book of this Church up to date in terms of growing discoveries in liturgical research, and also in terms of the spiritual needs of the people; and further;

(10) to report to the General Convention on all aspects of this work.

STANDING LITURGICAL COMMISSION

Resolution A-109

Whereas, the Standing Liturgical Commission was designated under the Plan of Revision adopted by the General Convention of 1967 as its instrument for the revision of *The Book of Common Prayer*; and,

Whereas, the General Convention of 1967 augmented the membership of the said Commission, until such revision was completed, to a total of sixteen Members, including one *ex-officio* Member; and,

Whereas, the constitutional process of revision of the Book of Common Prayer is expected to be completed in 1979; now, therefore, be it

Resolved, the House of _____ concurring, That the membership of the Standing Liturgical Commission be established, during the triennium 1977-79, at a total of sixteen Members, including the Custodian of the Book of Common Prayer, as *ex-officio* Member, without amendment of Section 2 of Canon II.4.

Resolution A-110

Whereas, the plan of Prayer Book Revision adopted by the 63rd General Convention, provided for the appointment of a Co-ordinator to furnish the necessary assistance and staff services to the Standing Liturgical Commission; now, therefore, be it

Resolved, the House of _____ concurring, That the Presiding Bishop and the President of the House of Deputies be authorized and requested to appoint a Co-ordinator for Prayer Book Revision, to assist the Commission in carrying to completion the tasks assigned to it, in such a manner and under such terms of reference as the said Commission may determine.

6. The Lesser Feasts and Fasts

The 1973 General Convention authorized for trial use a revised version of this valuable book of Collects, in both contemporary and traditional forms, together with suitable readings and suggested Psalms for the lesser feasts and the week-days of Lent. The Commission considers this collection an invaluable enrichment of the Church's worship, and recommends its continued use during the triennium 1976-1979.

Accordingly, the Commission recommends the adoption of the following resolution:

Resolution A-111

Resolved, the House of _____ concurring, That this Sixty-Fifth General Convention authorize for optional use, throughout this Church, that certain document entitled "The Calendar and the Collects, Psalms, and Lessons for the Lesser Feasts and Fasts," Revised Edition, prepared by the Standing Liturgical Commission, published by The Church Hymnal Corporation (and appended to this Report); *Provided* that the use of this document be according to the "Tables and Rules for the Movable and Immovable Feasts, etc." in the Book of Common Prayer, or according to the rules of "The Calendar of the Church Year," published in *The Proposed Book of Common Prayer* as authorized by this Sixty-Fifth General Convention for Trial Use, in accordance with the provisions of Clause (b) of Article X. of the Constitution.

7. Modern Versions of the Bible

The Sixty-Fourth General Convention adopted an amendment to Canon II.2 permitting the reading at Morning and Evening Prayer of several translations of the Bible, including "Good News for Modern Man: the New Testament in Today's Speech," published by The American Bible Society in 1966. This year the Bible Society is publishing its translation of the Old Testament. The Commission

APPENDICES

considers that since "Good News for Modern Man" has been found helpful during the period of trial use, it would be equally helpful if the American Bible Society's translation of the Old Testament were also authorized for use. Accordingly, the Commission recommends the adoption of the following two resolutions:

Resolution A-112

Resolved, the House of _____ concurring, That Canon II.2 be, and the same is hereby amended, by the substitution of the title "The Good News Bible in Today's Speech (1976)" for "Good News for Modern Man: The New Testament in Today's Speech (1966)."

Resolution A-113

Resolved, the House of _____ concurring, That this Sixty-Fifth General Convention, in accordance with Clause (b) of Article X. of the Constitution authorize for trial use throughout this Church, for a period of three years, as from the First Sunday of Advent, being the Twenty-eighth day of November, 1976, in place of the Epistles and Gospels set out in the Book of Common Prayer, the corresponding passages from any of those translations of the Holy Scriptures that are permitted by Canon II.2 to be used for the Lessons at Morning and Evening Prayer.

8. Financial Report

Part I (From the General Convention Budget)

Appropriations

The General Convention 1973	\$48,000
Increase granted by Program and Budget to cover deficit 1976	16,000
	<hr/>
	\$64,000

Disbursements

For meetings of the Standing Liturgical Commission	
1974	\$18,644.42
1975	31,207.83
1976 (to end of Aug. 15 estimated)	14,000.00
	<hr/>
Total Disbursements	\$63,852.25
Estimated Balance 15 Aug. 1976	\$148.75

Part II (From the General Church Program for the implementation of the Plan for a Revision of the Book of Common Prayer)

Appropriations from General Convention for the Program

1974	\$65,800.00
1975	68,000.00
1976	63,201.00
	<hr/>
Total Appropriation	\$197,001.00
Additional receipts from Special Publication Fund	\$ 1,287.96
	<hr/>
Total Income	\$198,288.96

Disbursements

1. Salary Costs, (Including Pension and Social Security*)

1974	\$27,789.83
1975	30,277.02*
1976 (to 29 Feb.)	4,364.00
	<hr/>
Total to 29 Feb.	\$62,430.85

STANDING LITURGICAL COMMISSION

2. Part-time assistance (typists, machine operators, consultant services)	
1974	\$ 8,830.25
1975	10,368.20
1976 (to 29 Feb.)	280.00
Total to 29 Feb.	\$19,478.45
3. Meetings and Drafting Committees (including travel and subsistence)	
1974	\$24,861.25
1975	14,610.82
1976 (to 29 Feb.)	817.66
Total to 29 Feb.	\$40,289.73
4. Office Expenses (including maintenance of reproduction machines, paper, office supplies, mail, and similar expenses)	
1974	\$ 6,602.52
1975	10,734.43
1976 (to 29 Feb.)	197.80
Total to 29 Feb.	\$17,534.75
5. Printing and Reproduction of Documents	
1974	\$3,857.59
1975	4,754.44
1976	—
Total to 29 Feb.	\$8,612.03
6. Miscellaneous Expenses	
1974	\$414.09
1975	279.70
1976	18.00
Total to 29 Feb.	\$711.79
Recapitulation of Part II	
Salary Costs	\$ 62,430.85
Part-time Assistance	19,478.45
Drafting Committees & Travel	40,289.73
Office Expenses	17,534.75
Printing & Reproduction	8,612.03
Miscellaneous	711.79
(Total to 29 Feb. 1976)	\$149,057.60
Balance (including salaries, office expenses, outstanding claims all program costs for ten months until the end of 1976)	49,231.36

PART III — Appropriations for the Triennium 1977-79

In order to bring to completion the task of Prayer Book Revision, as set forth above and as approved by the General Convention, the Standing Liturgical Commission must hold meetings, organize at least four committees which also will need to meet, and be assisted by an adequate staff. The appropriations granted in the past have never been sufficient to meet the actual costs, which, on the whole, were reasonably estimated. In the triennium 1977-79, it is reasonable to expect that costs of transportation, subsistence, telephone, part-time assistance, etc., will rise sharply in accordance with the continuing trend in rising costs, and will thus off-set much of the savings from a reduction in the membership of the Commission and in the number of committees. However, costs for professional staff assistance, which have always been minimal, should remain reasonably constant. Such decrease as there may be in the volume of correspondence will be off-set by the rise in mailing costs, and the costs of paper and other office supplies.

The estimates below are based on past experience. They are divided under two headings: the travel and subsistence of a Commission of 16 members; and the costs of committees and staff, consisting of one full-time secretary, a part-time

APPENDICES

Coordinator, and a part-time editorial assistant, together with minimal office expenses, including correspondence, telephones, and the need to engage part-time staff during periods of peak activity.

Whatever the General Convention may decide about the distribution of expenses between the Assessment Budget and the General Program Budget, the Commission feels that it cannot be expected to carry out its tasks without the necessary substantive and administrative tools.

I. Meetings of the Standing Liturgical Commission

1976 (Pre-Convention meetings with Legislative Committees of the House of Bishops and the House of Deputies)	\$26,341.00
1977-79 (Ten meetings of 16-member Commission, travel and subsistence)	48,800.00
Total for Triennium 1976-79	\$75,141.00

II. Assistance to the Standing Liturgical Commission

1. Meetings of four drafting committees 1977-79	\$ 15,000.00
2. Staff Costs – Salary (including Pension & Social Security for 2 part-time professionals and 1 full-time secretary)	92,000.00
3. Part-time Assistance	6,000.00
4. Reproduction of documents	8,000.00
5. Office Expenses, mailing, etc.	16,000.00
Total for Program Assistance	\$137,000.00

The Commission, therefore, recommends the adoption of the following two resolutions:

Resolution A-114

Resolved, the House of _____ concurring, That this Sixty-Fifth General Convention appropriate in the Budget of the General Convention for the triennium 1977-79, the sum of \$75,141.00 for the expenses of the Standing Liturgical Commission.

Resolution A-115

Resolved, the House of _____ concurring, That there be included either in the General Church Program or in the Budget of the General Convention, the sum of \$137,000 to be expended over the years 1977, 1978, and 1979 by the Standing Liturgical Commission for the technical and professional assistance required to carry out the program of Prayer Book Revision and other related activities authorized by this Sixty-Fifth General Convention.

Respectfully submitted,
THE STANDING LITURGICAL COMMISSION

Annex I – Memorial Minute

Lee Maur Benefee
(died 3 October 1974)

The Standing Liturgical Commission of The Episcopal Church, assembled in regular session at the Bishop Mason Retreat and Conference Center, Flower Mound, Texas, wishes to record its gratitude to God for the life and work among us of the Rev. Canon Lee Maur Benefee.

Since Canon Benefee was appointed to this body in 1970, his Christian devotion, his warm personality, and his forthright honesty have endeared him to all members of the Commission. He has repeatedly spoken up to criticize any material that was insensitive or unjust to any individual or group, and he has helped all members of this Commission to be more aware of particular outlooks and cultural backgrounds within our society and the Church whose recognition and contribution is so

STANDING LITURGICAL COMMISSION

essential to the total life of the Church. Our work has been better because of his presence among us, and as we remember him in the future we will try to be true to the perceptions to which he alerted us.

We have celebrated together the Holy Eucharist, to offer God our thanks and our prayers for him. We likewise wish to express to Elna Louise, his wife, to his family, and to his many friends, our sympathy and the assurance of our prayers that God will continue to uphold them in that divine love which has been so real to Lee in his life and which we believe he now enjoys more fully in that heavenly Jerusalem which is the Mother of us all.

The Standing Liturgical Commission
Meeting in Flower Mound, Texas
11 Oct. 1974

Annex II — Publications of the Commission

Cumulative Totals of Sales		Year Published	Total Sold
I.	Baptism and Confirmation		
II.	The Liturgical Lectionary	1950	12,472
III.	Ministration to the Sick	1951	24,934
IV.	The Eucharistic Liturgy	1953	16,741
	The Holy Liturgy (offprint pamphlet of No. IV)		26,727
V.	The Litany	1953	9,095
VI.	Morning and Evening Prayer		
VII.	The Penitential Office	1957	8,600
VIII.	The Ordinal	1957	6,724
IX.	The Calendar	1957	8,219
X.	Solemnization of Matrimony		
XI.	Thanksgiving for Birth of a Child	1958	6,846
XII.	Propers for Minor Holy Days	1958	7,778
XIII.	Order of Burial of Dead		
XIV.	An Office of Instruction of Rectors into Parishes	1959	5,822
	Collects, Epistles, and Gospels for the Lesser Feasts and Fasts (Supplement No. XII)	1960	5,210
	The Book of Offices (3rd ed.)	1960	19,872
XV.	Problem and Method of Prayer Book Revision	1961	3,959
XVI.	The Calendar and the Collects, Epistles, and Gospels for Lesser Feasts and Fasts and for Special Occasions	1963	5,887
	Hard Cover edition of No. XVI (Lesser Feasts and Fasts)	1965	40,495
XVII.	The Liturgy of the Lord's Supper (complete Study and rite)	1967	54,170
	(Pew edition: The Liturgy only)	1967	716,441
	(Large Altar edition)	1968	5,523
	Prayer Book in Common Speech	1970	8,137
18.	Holy Baptism with The Laying-On-Of-Hands	1970	18,717
19.	The Church Year	1970	14,752
20.	The Ordination of Bishops, Priests, and Deacons	1970	4,370
21.	The Holy Eucharist	1970	28,787
22.	The Daily Office	1970	11,153
23.	The Psalter — Part 1	1970	6,833
24.	The Pastoral Offices	1970	8,874
	Complete Sets 18-24	1970	16,695
	Services for Trial Use (pew edition)	1971	961,854
	(hard cover)	1971	26,639
	The Holy Eucharist (Altar edition)	1971	8,270
25.	Prayers, Thanksgivings, and Litanies	1973	11,125
	A Catechism	1973	40,136
26.	Prayer Book Studies 26 — Baptism and Confirmation	1973	8,365
26.	Prayer Book Studies 26 — Supplement Baptism	1973	2,154
26.	Prayer Book Studies 26 — Sets (both of above together)	1973	8,886

APPENDICES

27.	Prayer Book Studies 27 – Daily Office Revised	1973	9,599
28.	Prayer Book Studies 28 – Dedication and Consecration of a Church Celebration of a New Ministry		
	Prayer Book Psalter Revised	1973	7,018
	An Order of Worship For The Evening	1973	8,848
	Lesser Feasts and Fasts Revised	1974	7,069
	Authorized Services 1973 – Pew Edition	1974	324,438
	Authorized Services 1973 – Expanded Edition	1974	10,632
	The Celebration and Blessing of a Marriage	1975	12,427
	Baptism and Confirmation	1975	22,157

Annex III – List of Corrections

This list does not include such minor technical errors as, for example, the omission of the period after the word Alleluia on page 103, line 6; or the omission or insertion of commas when the sense of the passage is not affected, as after the title “O Gracious Light” on page 111. Nor does it include typographical refinements such as spacing, over-hang quotes, etc. Only those corrigenda are listed below which affect the substance of the text. A supplementary list may be presented at a later date.

(See consolidated list following the Supplemental Report)

DRAFT SUPPLEMENTARY REPORT

Following the submission of its Report to the General Convention, published in “The Blue Book”, the Standing Liturgical Commission held another meeting from May 17 to 20, 1976, in St. Paul, Minn. In addition to those members of the Commission who were present, the following Bishops also participated in the meeting at the invitation of the Chairman: The Right Reverends Stanley H. Atkins, Frederick H. Belden, John H. Burt, William A. Franklin, Walter C. Righter, and Arthur A. Vogel. The Very Rev. Harold F. Lemoine, Chairman of the Liturgical Committee of the House of Deputies, also participated. Present as guests and observers were two representatives of the Synod Committee on Doctrine and Worship of the Anglican Church of Canada: The Very Reverend David J. Carter and the Venerable Peter S. Lucas.

The Commission noted once more the generally favorable comments it was continuing to receive regarding *The Draft Proposed Book of Common Prayer*, published on 2 February, 1976, by The Church Hymnal Corporation and distributed free-of-charge to all Bishops and all Deputies to the General Convention.

At the same time, the Commission took note of the numerous helpful suggestions it had received for the improvement of the Book, ranging from the identification of typographical errors to more substantive comments. In the light of all these comments and suggestions, a consolidated list of changes, incorporating those appended to the main Report, as well as those made at its May meeting, and others received subsequently, has been prepared and is appended to this Report. The Commission presents this list for consideration by the General Convention in conjunction with *The Draft Proposed Book*.

Theological Commentary on The Draft Proposed Book of Common Prayer

At its May 1976 meeting, the Commission read and approved a theological commentary on *The Draft Proposed Book*, prepared at its request by the Rev. Charles P. Price, Chairman of the Commission’s Theological Committee and Professor of Theology at The Protestant Episcopal Theological Seminary in Virginia. This commentary entitled “Introducing The Draft Proposed Book” was adopted by the Commission as an integral part of its Report to the General Convention. However, the commentary could not be prepared until after

STANDING LITURGICAL COMMISSION

The Draft Proposed Book had been published, and since the deadline for including materials in "The Blue Book" had passed, the Commission requested and received the permission of the Presiding Officers of the House of Bishops and the House of Deputies to give interim distribution to the commentary. The task of distributing it to all Bishops and Deputies was assigned to the Co-ordinator for Prayer Book Revision.

In view of its outstanding merits as a working tool for understanding not only *The Draft Proposed Book*, but also the principles of all current Anglican revisions, the commentary is being published by The Church Hymnal Corporation as *Prayer Book Studies 29*, and is being made available for purchase by the general public as well. The value of this commentary will last well beyond the General Convention of 1976 and the triennium of 1977-1979.

The Commission hereby presents this theological commentary, entitled *Introducing the Draft Proposed Book*, to the General Convention, and by this reference makes it part of its Report.

Translation of The Apocrypha by The American Bible Society

The Standing Liturgical Commission presents to the General Convention a resolution, expressing appreciation to The American Bible Society for its great contribution to the cause of evangelism by its excellent translation of *Good News for Modern Man* and requesting the Society to proceed to the translation of The Old Testament Apocrypha. Together with its forthcoming publication of The Old Testament in modern English speech, the translation of the Apocrypha would be another valuable addition to the outstanding accomplishments of the Society. The Commission recommends the adoption of the following Resolution:

AMERICAN BIBLE SOCIETY

Resolution A-119

Whereas, The American Bible Society has performed a distinguished service to the Churches in their work of evangelism and of study of the Holy Scriptures in their translation of the Bible, known as *Good News for Modern Man*; and

Whereas, The Episcopal Church, acting through its General Convention, has authorized in its Canons (Title II, Canon 2) the use in public worship of the Society's translation *The New Testament in Today's English Version* (1966; and

Whereas, The completion of the Society's comparable work of translation of the Old Testament (of which several Books have already been completed and published) is soon to be published: now, therefore, be it

Resolved, the House of _____ concurring, that this Convention, meeting in Minneapolis, September 11-22, do hereby request The American Bible Society to proceed to a translation of the Old Testament Apocrypha, upon completion of its translation of the Old Testament Books, in order that the said Old Testament Apocrypha also be available for use in public worship among those churches which read it for edification in their services of worship; and be it further

Resolved, the House of _____ concurring, that The American Bible Society be commended for its translation of the Holy Scriptures, known as *Good News for Modern Man*, in its work completed to date for both the Old and the New Testaments; and be it further

Resolved, the House of _____ concurring, that The Episcopal Church hereby pledges its full cooperation in a new translation, in the aforesaid series, of the Old Testament Apocrypha.

The Celebration and Blessing of a Marriage

The Commission took note of a number of comments and suggestions it had

APPENDICES

received for changes in its last revision of the marriage rite, and requested its editorial committee to study them, and, if appropriate, submit a revised text to the Liturgical Commission for its approval. As there was no time to complete this task between the conclusion of its May meeting and the deadline for submitting this Supplementary Report, the Commission hereby makes the revised text part of its Supplementary Report by reference, and undertakes to submit the text for the consideration of the Liturgy Committees of the House of Bishops and the House of Deputies early in September 1976, for appropriate action and submission to the General Convention.

The Good Friday Liturgy

While the enrichment of the Holy Week rites have been received with considerable approval by all who have commented on them, two optional sections of that rite were subjected to weighty criticism by a number of correspondents. The section entitled "The Reproaches", two moving poems cast in Old Testament imagery contrasting the great good Jesus has accomplished for the salvation of the human race with its rejection and crucifixion of him, were criticized by some scholars and liturgiologists as conveying undesirable anti-Jewish overtones. These poems have been understood by many parishes which have used them unofficially, and by members of the Commission, as being addressed not to a nation or race, but to the entire Church, and, indeed, to the whole of mankind.

However, the objections to this section of the rite were supported by reference to the tragic history of the Jewish people, the role played by the Church's exclusion and condemnation of Jews in the Middle Ages, and by a resolution on Christian-Jewish relations, adopted by the General Convention of 1964. In keeping with its policy of being sensitive to the feelings of all peoples, the Standing Liturgical Commission decided to replace this optional material by other more suitable, but equally optional, materials. As in the case of the Marriage Rite, there was no time to give adequate study to suitable substitutions. The Commission, therefore, assigned the task of preparing such materials to its editorial committee, and herewith makes the submission of alternative texts a part of this Report by reference. The texts will be reviewed by the Standing Liturgical Commission in early September, 1976, and if approved, will be presented to the Liturgy Committees of the House of Deputies and the House of Bishops for appropriate action by the General Convention.

Financial Implications

In its main Report in "The Blue Book", the Standing Liturgical Commission outlined a program of work for the triennium 1977-1979. Special emphasis was laid on the educational aspects of the Commission's work, on the revision of the Book of Offices, and on the preparation of other related materials, including a Prayer Book Study on the sources of the new liturgical material in *The Draft Proposed Book*.

The Commission desires to stress once more that this work cannot be accomplished without a staff and adequate provision for office expenses, such as mail, telephones, and a minimum amount of travel. Already, a number of requests for members of the Commission's staff to make personal presentations of the proposed revision of the Book of Common Prayer, following the General Convention, are being received, together with a large number of letters requesting background information, clarifications, etc.

The Commission feels that an adequate completion of the revision program calls for adequate staff expenditures, and it urges the General Convention to ensure that its minimal staff needs will be given serious and favorable consideration.

STANDING LITURGICAL COMMISSION

Membership of the Commission, Drafting Committees, and Reader-Consultants

In this unprecedented effort at a comprehensive and intensive dialogue with the whole Church with regard to its liturgy, the Commission has received invaluable assistance from a very large number of correspondents, who have literally prayed their way through the successive drafts it has presented and which the General Convention has authorized for trial use. There is sufficient evidence to indicate that for many members of the Church, active participation in the processes of trial use has been a profoundly spiritual experience, tantamount in some cases to a spiritual conversion, a rediscovery of faith, and a deepened insight into the meaning and mission of the Church.

Much as it would like to do so, the Commission cannot possibly list the names of all those earnest and devout men and women who have contributed to its work, and who, in a real sense, can be described as co-authors, with the Commission, of *The Draft Proposed Book*.

The best that can be done is to list the names only of those who have been officially involved in its work – members of the Commission, members of Drafting Committees, and officially-appointed or co-opted consultants. Their names are listed below. To all of them, and especially to the much larger number who have taken the trouble to read, mark, inwardly digest, and comment on this work now brought to the present stage of near-completion, the Standing Liturgical Commission is once more happy to express its deep gratitude.

A. Members of the Standing Liturgical Commission

The General Convention of 1967 approved a plan for revision of The Book of Common Prayer, submitted at its request by the Standing Liturgical Commission, and at the same time authorized the trial use of *The Liturgy of the Lord's Supper*, prepared by the Commission, and published by The Church Hymnal Corporation. At that time, the membership of the Commission consisted of two bishops (Chilton Powell, *Chairman*, and Jonathan G. Sherman); six presbyters (Massey H. Shepherd, Jr., *Vice-Chairman*, Charles W.F. Smith, Louis B. Keiter, H. Boone Porter, Jr., Charles M. Guilbert, *Custodian of the Standard Book of Common Prayer* and member *ex-officio*, and Bonnell Spencer, O.H.C.); two lay persons (Frank S. Cellier, *Secretary*, and Dupuy Bateman, Jr.); and two bishops serving as consultant members (Arthur Lichtenberger and Albert R. Stuart).

An expansion of the Commission's membership was authorized by the General Convention of 1967, and the Presiding Officers of the House of Bishops and of the House of Deputies added bishops, presbyters and lay persons to serve as additional members and as consultant members. In practice, the distinction between the "canonical" members and others became non-existent, except with regard to the duration of their terms of appointment. During the first period of trial use, 1968-1969, the membership of the Standing Liturgical Commission was as follows: five bishops (Chilton Powell, *Chairman*; William C. Frey, J. Joseph Harte, Jonathan G. Sherman, and Albert R. Stuart); eight presbyters (Robert W. Estill, Charles M. Guilbert, *Custodian of the Standard Book of Common Prayer* and *ex-officio member*, who was elected *Secretary* upon the expiration of the term of Frank S. Cellier, Louis B. Keiter, H. Boone Porter, Jr., Charles P. Price, Massey H. Shepherd, Jr., *Vice-Chairman*; Charles W. F. Smith, and Bonnell Spencer, O.H.C., and four lay persons (John W. Ashton, Dupuy Bateman, Jr., James D. Dunning, and Mrs. Richard L. Harbour). Beginning in 1968, the Rev. Leo Malania became Co-ordinator on a part-time basis, and Captain Howard E. Galley, C.A., was added to the Co-ordinator's staff as Editorial Assistant, also on a part-time basis.

In 1970, the membership of the Commission was as follows: six bishops (Chilton Powell, *Chairman*; Stanley H. Atkins, A. Donald Davies, William C. Frey, James W. Montgomery, and Morgan Porteus who began as presbyter); twelve presbyters

APPENDICES

(Harold Bassage, Lee M. Benefee, Robert W. Estill, David R. Forbes, who replaced the Rev. Morgan Porteus upon his consecration as bishop, Donald L. Garfield, Charles M. Guilbert, *Custodian and Secretary*, H. Boone Porter, Jr., Charles P. Price, Massey H. Shepherd, Jr., *Vice-Chairman*, Charles W.F. Smith, Bonnell Spencer, O.H.C., and Richard C. Winn); and four lay persons (Dupuy Bateman, Jr., Harrison Tillman, James D. Dunning, and Mrs. Richard L. Harbour).

During the triennium 1974-76, the membership of the Commission was as follows: five bishops (Chilton Powell, *Chairman*; Otis Charles, William Dimmick, James W. Montgomery, Morgan Porteus); twelve presbyters (Lloyd S. Casson, Robert W. Estill, Donald L. Garfield, Robert H. Greenfield, Charles M. Guilbert, *Custodian and Secretary*, Paul E. Langpaap, H. Boone Porter, Jr., Charles P. Price, Massey H. Shepherd, Jr., *Vice-Chairman*, Bonnell Spencer, O.H.C., C. Preston Wiles, appointed to replace William Dimmick when he was consecrated bishop, and Richard C. Winn); six lay persons (Dupuy Bateman, Jr., James D. Dunning, Mrs. Richard L. Harbour, Mrs. Donald Kingsley, Dr. Anne LeCroy, and Harrison Tillman).

The terms of office of these members are given in the Commission's main Report in "The Blue Book."

B. Drafting Committees

Membership of Drafting Committees 1974-76

One of the cardinal principles of the Plan for Prayer Book Revision was the distribution of the work of drafting among a number of committees, composed of bishops, priests, and lay persons, chosen for their special competence or interest in the particular subject. Each committee functioned under the chairmanship of a member of the Standing Liturgical Commission. At most of the committee meetings, a representative of the Standing Commission on Church Music was present and took part in the work. Comments, criticisms, and suggestions relating to the work of the particular committee were referred to it, and were taken into account in preparing the draft text for study and consideration by the Standing Liturgical Commission. In all cases the Commission itself did a detailed job of editing and redrafting the committee's proposals.

The membership of committees in the trienniums 1968-70 and 1971-73 was reported to the General Convention in the Commission's Reports for those years.

Committee memberships for 1974-76 are listed below, generally in the order of the contents of *The Draft Proposed Book of Common Prayer*:

Contents and Order of the Draft Proposed Book

Rev. Robert W. Estill, *Chairman*; Rt. Rev. E. Otis Charles, Mr. James D. Dunning, Rev. John B. Coburn, Rev. Massey H. Shepherd, Jr., Rev. William Petersen.

Committee on The Calendar, Eucharistic Lectionary and Collects

Rev. Massey H. Shepherd, Jr., *Chairman*; Rev. Canon James R. Brown, Rev. Lawrence L. Brown, Rev. Reginald H. Fuller, Rev. Donald L. Garfield (*See also Committee on the Church Year and Editorial Committee*).

Committee on Prefactory Materials

Mr. Dupuy Bateman, Jr., *Chairman*; Rev. John K. Baiz, Rev. Lawrence L. Brown, Very Rev. John B. Coburn.

The Daily Office

Rt. Rev. William A. Dimmick, *Chairman*; Rt. Rev. Morgan Porteus, Rev. Benjamin Minifree, Sister Mary Clare, O.S.A.; Rev. Charles W.F. Smith; Mrs. Donald Kingsley, Rev. Paul Wessinger, S.S.J.E., Rev. Donald L. Garfield, Capt. Howard Galley, C.A., Rev. Canon Charles M. Guilbert, Rev. H. Boone Porter, Jr., Rev. Thomas J. Talley, Brother John Baptist, S.S.F., Mr. Dana Cotton, Mr. Edmund Fuller, Mr. Bernard Zinkgraf.

STANDING LITURGICAL COMMISSION

Corresponding Members:

Rev. Canon Paul Langpaap, Very Rev. Robert H. Greenfield, Rev. Charles P. Price, Rev. Edward R. Hardy.

The Great Litany

(See under "Rite I Services" Committee below. This work was largely based on the revision by the late Morton Stone, P.B.S., 1953).

Committee on the Church Year

(Responsible also for Proper Liturgies for Special Days) Rev. H. Boone Porter, Jr., *Chairman*; Mrs. Charles F. Clarkson, Rev. Hubert M. Dye, Capt. Howard E. Galley, C.A., Rev. Richard F. Grein, Miss Suzanne Peterson, Rev. Edward L. Warner, Mr. Robert D. Gillespie.

Corresponding Member:

Rev. Herman Page.

Holy Baptism

(Responsible also for Confirmation) Rt. Rev. Frederick B. Wolf, *Chairman*; Rev. Bonnell Spencer, O.H.C., *Convener*; Rt. Rev. E. Otis Charles, Rt. Rev. John P. Craine, Mrs. Richard L. Harbour, Very Rev. Urban T. Holmes, Rev. Canon Paul Langpaap, Rev. Leonel L. Mitchell, Rt. Rev. James W. Montgomery, Rt. Rev. Morgan Porteus, Rev. Thomas K. Ray, Rev. Daniel B. Stevick, Mr. Harrison Tillman, Mrs. Michael Vinik, Rev. Louis Weil, Rev. Thomas J. Talley.

Corresponding Members:

Rt. Rev. Robert B. Appleyard, Rt. Rev. George Barrett, Mrs. Howard O. Bingley, Rt. Rev. John Krumm, Rev. James Madison, Dr. Margaret Mead, Rev. Joseph S. Young, Rev. Canon Lee M. Benefee (until his death in 1974).

The Holy Eucharist

Rt. Rev. James W. Montgomery, *Chairman*; Rev. David E. Babin, Rt. Rev. Morgan Porteus, Very Rev. Charles U. Harris, Mrs. Donald Kingsley, Dr. Anne LeCroy, Very Rev. James P. Morton, Rt. Rev. Lyman C. Ogilby, Rev. Carroll E. Simcox, Mr. Harrison Tillman, Rev. Samuel E. West, Rev. Marion J. Hatchett, Rev. Leo Malania, Capt. Howard E. Galley, C.A., Very Rev. Robert H. Greenfield.

Ad Hoc Committee on A Common Eucharistic Prayer

Rev. Marion J. Hatchett, *Chairman*; Dr. Ralph A. Keifer, Rev. J. Ross Mackenzie, Rev. Aidan Kavanaugh, O.S.B., Rev. Hoyt L. Hickman, Rev. Eugene L. Brand, Capt. Howard E. Galley, Rev. Don E. Saliers.

Pastoral Offices

(Reconciliation of a Penitent, Ministration to the Sick, Ministration at time of Death, and Burial) Mr. James D. Dunning, *Chairman*; Rt. Rev. Robert H. Cochrane, Rev. Don H. Gross, Rev. R. Frank Hipwell, Rev. Frank T. Griswold, III, Rev. Kenneth W. Mann, Rev. Lloyd G. Patterson, Rev. Thomas J. Talley, Rev. Louis Weil, Rev. Richard C. Winn, Rev. J. Robert Zimmerman, Rev. Canon Lee M. Benefee (until his death).

Marriage Rite

Rev. Lee M. Benefee, *Chairman* (until his death in 1974), was succeeded by Mrs. Richard L. Harbour; Rt. Rev. Robert H. Cochrane, Mrs. Charles M. Guilbert, Rev. George F. Tillman, Mrs. Maryanne Ward.

Thanksgiving for a Child

Mrs. Virginia Harbour, *Chairman*; Mrs. Maryanne Ward.

Corresponding Members:

Rev. J. Marion Hatchett, Rev. W. Babcock Fitch.

Episcopal Services

Rev. H. Boone Porter, Jr., *Chairman*; Rt. Rev. Otis Charles, Mrs. James Crapson, Rt. Rev. William C. Frey, Rev. Canon Paul E. Langpaap.

Corresponding Members:

Rt. Rev. Frederick Belden, Rt. Rev. Harvey Butterfield, Rt. Rev. John Higgins, Rt. Rev. Donald Davies, Very Rev. Harry H. Jones, Mrs. Margaret Sloan.

The Psalter

Rev. Canon Charles M. Guilbert, *Chairman*; Very Rev. Robert F. Capon, Mr. Vernon Perdue Davis, Rev. Robert C. Dentan, Mr. J. Chester Johnson, Rev. Ivan T. Kaufman, Rev. R. Rhys Williams.

APPENDICES

Prayers and Thanksgivings

Rev. Charles P. Price, *Chairman*; Rev. Canon James G. Birney, Mrs. Lawrence Rose, Rev. Robert J. Zimmerman.

An Outline of the Faith or Catechism

Very Rev. Robert H. Greenfield, *Chairman*; Dr. Marianne Micks, Rev. Charles Winters, Rev. Evan R. Williams.

Corresponding Members:

Rt. Rev. Stanley H. Atkins, Mr. Dupuy Bateman, Jr., Rev. Donald L. Garfield, Mr. Harrison Tillman, Dr. Thomas (Sylvai) Crocker, Rev. Richard Baker, Rev. G.S. Burchill, Rev. J.R. Campbell, Rev. Richard McGinnis, Rev. Robert Prichard, Mr. F. Warren Morris, Mr. Matthew Thuney, Rev. H. Scott Tonk, Rev. David Veal, Rev. L. Powell Gahagan, Rev. Warner White, Rev. Bernard Lamer.

Historical Documents of the Church

(*originally a Committee of the Theological Statements Committee*) Mrs. Richard Harbour, *Chairman*; Dr. Marion Kellerman, Rev. William Wendt, Rev. Malcolm MacMillan, Rev. Clement Welsh, Rev. Albert T. Mollegen, and members of the Editorial Committee.

The Lectionaries

(*See below under Committee on the Use of Scripture*)

In addition to the above, several Committees were constituted to keep the entire work-in-progress under review. These include:

The Theological Committee

(*incorporating original "Theological Statements Committee," under the Chairmanship of Mrs. Richard L. Harbour*). Rev. Charles P. Price, *Chairman*; Mrs. Richard L. Harbour, Rt. Rev. Arthur A. Vogel, Rev. Charles Winters, Rev. Albert T. Mollegen, Rev. Daniel B. Stevick, Dr. Marianne Micks, Rev. Milton Crum, Rev. Donald L. Garfield, Rev. H. Boone Porter, Jr., Rev. Bonnell Spencer, O.H.C., Rev. Canon Lee Benefee (until his death).

Corresponding Members:

Rt. Rev. Stanley Atkins, Mr. Thomas Babbit, Rt. Rev. M.P. Bigliardi, Rt. Rev. John Burgess, Rev. Edward Hardy, Rev. Charles Lawrence, Mr. J. Waring McCrady, Rev. Sunji Nishi, Rev. Richard Norris, Dom Benedict Reid O.S.B., Rev. John Rodgers, Rev. Massey H. Shepherd, Jr., Rev. Louis Weil, Rev. Donne E. Puckle, Rev. Herman Page, Rev. Frank T. Griswold, Rev. Marion J. Hatchett, Rev. Pierce Middleton, Rt. Rev. John S. Spong, Rt. Rev. Robert E. Terwilliger, Rev. Cyril C. Richardson.

Committee on the Use of Scriptures

(*This Committee reviewed all lectionaries, and the use of Biblical material throughout the Draft Book*) Rev. Robert W. Estill, *Chairman*; Rev. Reginald Fuller, Rev. Henry I. Louttit, Jr., Rev. Pierson Parker, Rev. Walter L. Pragnell, Rev. William Sydnor, Rev. Frank R. VanDevelder, Rev. Marion J. Hatchett, Capt. Howard E. Galley, C.A., Rev. Bonnell Spencer, O.H.C.

Corresponding Members:

Prof. Denis Baly, Rev. Massey H. Shepherd, Jr.

Committee on Rubrics

Mr. H. Harrison Tillman, *Chairman*; Rt. Rev. E. Otis Charles, Rev. Canon Robert B. Dunbar, Capt. Howard E. Galley, C.A., Rev. Marion J. Hatchett, Very Rev. Charles U. Harris, Rev. Henry I. Louttit, Jr., Dr. Anne LeCroy, Rev. Powell Gahagan.

Constitutional and Canonical Committee

Mr. Dupuy Bateman, Jr., *Chairman*; Rev. Canon Charles M. Guilbert, Rt. Rev. Hal Raymond Gross, Mr. Henry P. Bakewell, Hon. Clay Myers, Dr. Walker Taylor, Jr., Rev. Leo Malania.

Committee on Rite I Services

Rev. Donald L. Garfield, *Chairman*; Very Rev. Robert H. Greenfield, Rev. Canon Charles M. Guilbert, Dr. J. Waring McCrady, Jr., Rev. Harold Bassage, Rt. Rev. Jonathan G. Sherman, Mr. James D. Dunning, Capt. Howard E. Galley, C.A., Rev. Peter Chase, Mr. Dennis G. Michno.

Editorial Committee

Rev. Canon Charles M. Guilbert, *Chairman*; Rev. William Sydnor, Rev. Donald L. Garfield, Rev. Roddey Reid, Jr., Mr. George Lawler (Chief Editorial Consultant for Seabury Press), Capt. Howard Galley, C.A., Rev. Leo Malania.

Corresponding Member:

Rt. Rev. Leland Stark.

STANDING LITURGICAL COMMISSION

Sub-Committee I

(on "Sensitivity") Mrs. Richard L. Harbour, *Chairman*, Mrs. William Grey, Ms. Casey Miller, Rev. Richard C. Winn, Ms. Kate Swift, Rev. Canon Lee M. Benefee (until his death).

Sub-Committee II

(on "Singability" of certain texts) Rt. Rev. Morgan Porteus, *Chairman*, Rev. Sherrod Albritton, Rev. Canon Jeffrey Cave, Capt. Howard Galley, C.A., Mr. James H. Litton, Rev. J. Robert Zimmerman, Rev. Norman C. Mealy, Mr. Jack Noble White.

Corresponding Members:

Rev. Donald Irish, Rt. Rev. Charles Vache, Rev. Ormande Plater, Mr. Mason Martens, Rev. Roswell Moore, Rev. Steele Martin, Rev. Leonard Ellinwood, Brother John Baptist, S.S.F., Sister Edith Raphael, S.S.M., Rev. David Walker.

Committee on Design and Production

Rev. Canon Charles M. Guilbert, *Chairman*, Rev. Craig Casey, Miss Olive Moore (Church Hymnal Corporation), Rev. Canon Jeffrey Cave, Mr. Nelson Gruppo, Rev. Leo Malania, Capt. Howard E. Galley, C.A.

Consultant:

Mr. James Bradbury Thompson.

Headquarters Editorial Group

By vote of the Standing Liturgical Commission taken at the last meeting of 1975 in July, and again at the last meeting of 1976 in May, the following were entrusted with the task of final editing of *The Draft Proposed Book of Common Prayer*, including all corrections and the preparation of alternative materials: Rev. Canon Charles M. Guilbert, *Chairman*; Capt. Howard E. Galley, C.A., *Editorial Assistant*; and Rev. Leo Malania, *Co-ordinator*. The group used the services of Mr. Nelson Gruppo as technical advisor.

C. Chairmen of Diocesan Liturgical Committees

Through these Diocesan Officials, the Standing Liturgical Commission was able to obtain the comments, criticisms, and invaluable advice from concerned liturgical groups in the various dioceses. The list of Chairmen given below is intended to recognize, as well, the invaluable contributions made by the members of these committees and of many non-members who spoke or wrote to them. In order not to lose the expert knowledge gained by the Chairmen in their work, those who resigned or moved to other dioceses were automatically transferred to the larger group of Reader-Consultants (see section D below) who also made a valuable contribution to the Commission's work from a more individual perspective.

ALABAMA Rev. Charles H. Douglass, Montgomery.

ALASKA Rev. Norman H.V. Elliott, Anchorage.

ALBANY Rev. Canon J. Alan diPreto, Cohoes, N.Y.

ARIZONA Rev. Donne E. Puckle, Lake Havasu City.

ARKANSAS Rev. Charles T. Chambers, Fort Smith.
Rev. Gary McConnell, Jacksonville.

ATLANTA Rev. John McKee III, Atlanta, Ga.

BETHLEHEM Rev. Charles A. Park, Stroudsburg, Pa.

CALIFORNIA Rev. Raymond Hoche-Mong, Pacifica.

CENTRAL FLORIDA Rev. A.C. Cannon, Cocoa, Fla.

CENTRAL GULF COAST Rev. William J. Gould, Mobile, Ala.

CENTRAL NEW YORK Rev. David W. Robinson, Greene, N.Y.

APPENDICES

- CENTRAL PENNSYLVANIA** Rev. William Haire, Montoursville, Pa.
- CHICAGO** Rev. Donald C. Muth, Clarendon Hills, Ill.
- COLOMBIA** Rev. Omar Acosta, Bogota, Colombia, S.A.
- COLORADO** Rev. Jerry B. McKenzie, Denver, Col.
- CONNECTICUT** Rev. Byron D. Stuhlman, Bridgewater, Conn.
- COSTA RICA** Rt. Rev. Jose A. Ramos, San Jose, Costa Rica.
- DALLAS** Rev. Canon K. Michael Harmuth, Dallas, Texas.
- DELAWARE** Rev. Myles W. Edwards, New Castle, Del.
- DOMINICAN REPUBLIC** Rt. Rev. Telesforo A. Isaac, Santo Domingo, D.R.
- EAST CAROLINA** Rev. Webster L. Simons, Jr., Wilmington, N.C.
- EASTERN OREGON** Rev. Granville Waldron, Crescent City, Cal.
Mrs. Dirk Rinehart, Milton-Freewater, Ore.
- EASTON** Rev. Charles O'Fallon Mastin, Easton, Md.
- EAU CLAIRE** Rt. Rev. Stanley H. Atkins, Eau Claire, Wis.
- ECUADOR** Rt. Rev. Adrian Caceres, Quito, Ecuador.
- EL SALVADOR** Rt. Rev. George E. Haynesworth, San Salvador, El Salvador.
- ERIE** Very Rev. A. Malcolm MacMillan, Sharon, Pa.
- CONVOCATION OF AMERICAN CHURCHES IN EUROPE**
Rt. Rev. A. Ervine Swift, Nordenstadt, Germany.
- FLORIDA** Rt. Rev. Hamilton West, Jacksonville, Fla.
Rev. E. Boyd Coarsey, Jr., Jacksonville, Fla.
- FOND DU LAC** Rev. John O. Bruce, Waupun, Wis.
- GEORGIA** Rev. Henry I. Louttit, Jr., Valdosta, Ga.
- GUATEMALA** Rt. Rev. Anselmo Carral, Guatemala City, Guatemala
- HAITI** Rev. Yvon Francois, Port-au-Prince, Haiti.
- HAWAII** Rev. Donn H. Brown, Ewa Beach, Hawaii.
- HONDURAS** Rt. Rev. Anselmo Carral, Guatemala City, Guatemala
- IDAHO** Rev. Paul J. Tracy, Payette.
- INDIANAPOLIS** Mr. Leon E. Ritzman, Indianapolis, Ind.
Rev. James K. Taylor, Bloomington, Ind.
- IOWA** Rev. Douglas B. Haviland, Ames, Ia.
- KANSAS** Rev. Hubert M. Dye, Jr., Olathe.
- KENTUCKY** Rev. H. Sheppard Musson, Louisville
- LEXINGTON** Rev. Charles K.C. Lawrence, Lexington, Ky.
- LIBERIA** Rev. Emmanuel Johnson, Monrovia, Liberia.
- LONG ISLAND** Rev. Robert H. Walters, Levittown, N.Y.

STANDING LITURGICAL COMMISSION

- LOS ANGELES** Mr. David Farr, Pasadena, Cal.
- LOUISIANA** Rev. J. Frederick Patten, Shreveport
- MAINE** Rev. Richard J. Simeone, Skowhegan
- MARYLAND** Rev. Ronald H. Miller, Baltimore.
- MASSACHUSETTS** Rev. William C. Lowe, Auburndale
- MEXICO** Rt. Rev. Jose Saucedo, Mexico City.
- MICHIGAN** Rev. Charles E. Curtis, Taylor
- MILWAUKEE** Rev. Malcolm P. Brunner, Milwaukee, Wisc.
- MINNESOTA** Rev. J. Greenlee Haynes, White Bear Lake.
- MISSISSIPPI** Rev. Hollis R. Williams, Jr., Jackson.
- MISSOURI** Rev. David P. Hegg, II, St. Louis.
- MONTANA** Rev. John S.W. Fargher, Butte.
- NEBRASKA** Rev. James M. Barnett, Norfolk.
- NEVADA** Rev. Karl Spatz, Las Vegas.
- NEW HAMPSHIRE** Rev. R.C.L. Webb, Plaistow.
- NEW JERSEY** Rev. Canon Vincent K. Pettit, Cranford.
- NEW YORK** Rev. Raymond DeWitt Mallary, Jr., New York
- NEWARK** Rev. Harold J. Shaffer, Sparta, N.J.
Rev. John F. Salmon, Jr., Bloomfield, N.J.
- NICARAGUA** Rt. Rev. Eduardo Haynsworth, Managua.
- NORTH CAROLINA** Rev. Uly H. Gooch, Salisbury, N.C.
- NORTH DAKOTA** Mr. Kent H. Horton, Jamestown.
- NORTHERN CALIFORNIA** Rev. J. Timothy West, Petaluma, Cal.
- NORTHERN INDIANA** Rev. Wright R. Johnson, Logansport, Ind.
- NORTHERN MICHIGAN** Rev. Canon J. William Robertson, Iron Mountain, Mich.
- NORTHWEST TEXAS** Ven. Richard Wilson, Lubbock, Texas.
- OHIO** Rev. Robert C. Dean, Cleveland.
- OKLAHOMA** Rev. Charles H.D. Brown, Tulsa
- OLYMPIA** Rev. John B. Winn, Bellingham, Wash.
Mrs. James B. Pierson, Bainbridge Is., Wash.
- OREGON** Rev. H. Bernard Lamer, Jr., Lebanon
- PANAMA AND THE CANAL ZONE** Rt. Rev. Lemuel Shirley, Balboa.
- PENNSYLVANIA** Rev. Frank T. Griswold, III, Philadelphia.
- PHILLIPPINES** Rev. H. Ellsworth Chandlee, Manila.
- PITTSBURGH** Rev. James M. Dix, Pittsburgh, Pa.
-

APPENDICES

- PUERTO RICO** Rev. Nieva Morales, Rio Piedras.
- QUINCY** Rev. Robert B. Meyer, Lewistown, Ill.
- RHODE ISLAND** Rev. Paul Kintzing, Providence.
- RIO GRANDE** Rev. Peter C. Moore, Albuquerque, New Mexico.
- ROCHESTER** Rev. Richard M. Spielmann, Rochester, N.Y.
- SAN DIEGO** Rev. Arnold A. Fenton, San Diego, Cal.
- SAN JOAQUIN** Very Rev. John D. Spear, Fresno, Cal.
- SANTO DOMINGO** Rt. Rev. Telesforo A. Isaac, Santo Domingo, D.R.
- SOUTH CAROLINA** Rev. John E. Gilchrist, Charlestown.
- SOUTH DAKOTA** Rev. C.E.B. Harnsberger, Hot Springs
- SOUTHEAST FLORIDA** Very Rev. William L. Stevens, Plantation, Fla.
- SOUTHERN OHIO** Rt. Rev. John M. Krumm, Cincinnati.
Rev. Lincoln Stelk, Delaware, Ohio.
- SOUTHERN VIRGINIA** Rev. G. Donald Black, Bon Air, Va.
- SOUTHWEST FLORIDA** Rev. Hoyt B. Massey, Tampa, Fla.
- SOUTHWESTERN VIRGINIA** Rev. Michael K. Thompson, Radford, Va.
- SPOKANE** Rev. G. Bruce Hotchkis, Yakima, Wash.
- SPRINGFIELD** Rev. Anthony C. Viton, Mt. Carmel, Ill.
- TAIWAN** Rt. Rev. James Te Ming Pong, Taipei.
- TENNESSEE** Rev. Charles Galbraith, Cookeville, Tenn.
- TEXAS** Rt. Rev. James Richardson, Houston.
- UPPER SOUTH CAROLINA** Rev. Peter D. Ouzts, Greenville, S.C.
- UTAH** Rev. William Hannifin, Brigham City.
- VERMONT** Rev. Canon James B. Leswing, Burlington.
- VIRGIN ISLANDS** Rev. Lionel S. Rymer, St. Thomas.
- VIRGINIA** Dr. John C. David, Richmond.
- WASHINGTON** Rev. Canon Jeffrey Cave, Washington, D.C.
- WEST MISSOURI** Rev. Donald R. Barton, Branson, Mo.
- WEST TEXAS** Rev. George H. Dettman, Port Lavaca, Texas.
- WEST VIRGINIA** Rev. David G. Thabet, Moundsville.
- WESTERN KANSAS** Rev. Herman Page, Liberal, Kansas
- WESTERN MASSACHUSETTS** Rev. G. Garrett Carpenter, Shrewsbury, Mass.
- WESTERN MICHIGAN** Rev. Samuel E. West, Marshall, Mich.
- WESTERN NEW YORK** Rev. Canon William A.R. Howard, Silver Creek, N.Y.

STANDING LITURGICAL COMMISSION

WESTERN NORTH CAROLINA Rev. H. Alexander Viola, Hendersonville, N.C.

WYOMING Very Rev. Howard L. Wilson, Laramie.

D. READER – CONSULTANTS

Rt. Rev. George M. Alexander, Columbia, S.C.
Rev. Horace T. Allen, Jr., New York, N.Y.
Very Rev. J.C. Michael Allen, St. Louis, Mo.
Rt. Rev. John M. Allin, New York, N.Y.
Rev. C. FitzSimons Allison, New York, N.Y.
Rev. Carol Anderson, New York, N.Y.
Miss Vienna Cobb Anderson, Washington, D.C.
Dr. Karl Arndt, Denver, Col.
Rev. John F. Ashby, Ada, Oklahoma
Rev. William H. Baar, La Grange, Ill.
Mr. Thomas Babbitt, Litchfield, Conn.
Rt. Rev. John A. Baden, Richmond, Va.
Rt. Rev. Scott Field Bailey, San Antonio, Texas
Rev. Frederick Barnhill, Phoenix, Ariz.
Rev. Harold E. Barrett, Memphis, Tenn.
Rev. D. Rex Bateman, Chicago, Ill.
Mr. Elmer G. Beamer, Aspen, Col.
Rev. Richards W. Beekmann, Oakland, Cal.
Rt. Rev. G.P. Mellick Belshaw, Trenton, N.J.
Rev. Donald F. Belt, Pawtucket, R.I.
Rev. Robert A. Bennett, Jr., Cambridge, Mass.
Rev. A.H. Benzinger, Avon, Conn.
Rev. Joseph B. Bernardin, Williamsburg, Va.
Rev. Robert K. Bernhard, Wichita, Kansas
Rev. T. James Bethell, Topeka, Kansas
Rev. Robert Bizzaro, Marion, Indiana
Rev. Gary R. Blumer, Chippewa Falls, Wisc.
Rev. Peter R. Blynn, Boston, Mass.
Rev. Jeremy W. Bond, Harrisburg, Pa.
Rev. Canon R. Clark Bornfield, Elkhart, Ind.
Rev. Marlin L. Bowman, Jamaica, Long Beach, N.Y.
Rev. Canon Donald E. Boyer, Burlington, Vt.
Rev. Lawrence H. Bradner, Mission, S.D.
Rev. William S. Brettman, Orange Park, Fla.
Rev. Henry H. Breul, Washington, D.C.
Rev. Anselm Broburg, Port Chester, N.Y.
Rev. David W. Brown, Montpelier, Vt.
Rev. William R. Brown, Winnipeg, Man., Canada
Rt. Rev. Edmond L. Browning, New York City, N.Y.
Rev. John O. Bruce, Waupun, Wisc.
Rev. John Burk, Clearfield, Utah
Sister Brooke Bushong, C.A., Brooklyn, N.Y.
Rev. Griffin C. Callahan, Parkersburg, W.Va.
Rev. Norman J. Catir, Jr., New York, N.Y.
Rev. Allan R. Chalfant, Woodland, Ca.
Rev. Russell H. Champlin, Watertown, N.Y.
Rev. H. Ellsworth Chandlee, Manila, Philippines
Rev. Lawrence S.V. Cheung, Taichung, Taiwan
Rev. Roger H. Cilley, Galveston, Texas
Rev. James Brice Clark, Woodland, Ca.
Rev. Raymond H. Clark, Sheridan, Wyoming
Rev. Kenneth E. Clarke, Cincinnati, Ohio
Rev. George T. Cobbett, Barnstable, Mass.
Rev. Frederick J. Cochrane, Boise, Idaho
Mr. Thomas F. Coffey, Jr., Savannah, Ga.
Rev. Frank Cohoon, Topeka, Kansas
Rev. Donald Cole, Visalia, Cal.
Rt. Rev. Ned Cole, Jr., Syracuse, N.Y.
Rev. James M. Coleman, Martinsville, Va.
Rev. G. Harris Collingwood, Boston, Mass.
Very Rev. David B. Collins, Atlanta, Ga.
Rev. E.B. Connell, Jr., Honolulu, Hawaii

APPENDICES

Rev. J.L. Considine, Jr., Midland, Texas
Rev. Harry T. Cook II, Detroit, Mich.
Very Rev. Richard Coombs, Spokane, Wash.
Rev. Don H. Copeland, Miami, Florida
Mr. Robert Corrigan, Los Angeles, Ca.
Rev. Peyton G. Craighill, Tainan, Taiwan
Dr. Sylvia Crocker, Riverside, Ca.
Rev. Franklin B. Dalton, Vallejo, Ca.
Very Rev. Anthony Damron, O.S.B., Three Rivers, Mich.
Rev. Richard W. Daniels, Tulsa, Okla.
Rev. Earle Daugherty, Pittsburgh, Pa.
Rev. Jon Paul Davidson, Barrington, N.H.
Rev. Thomas C. Davis, Jr., Clemson, S.C.
Mr. Vernon Perdue Davis, Richmond, Va.
Miss Janet de Coux, Gibsonia, Pa.
Very Rev. Eckford J. de Kay, Springfield, Ill.
Ven. J. Ralph Deppen, Chicago, Ill.
Sister Mary Dorcas, C.S.M., Racine, Wisc.
Rev. John W. Drake, Spartanburg, S.C.
Rev. Canon Robert B. Dunbar, Columbia, S.C.
Rt. Rev. Richard S.M. Emrich, Sun City, Ariz.
Rev. Warren T. Ernest, Mahwah, N.J.
Rev. H. Barry Evans, Washington, D.C.
Mr. Philip B.H. Evans, New York, N.Y.
Mr. Elmer Evelyn, Binghamton, N.Y.
Rev. L.L. Fairlynd, Shutesbury, Mass.
Rev. Henry F. Fairman, Pittston, Pa.
Very Rev. W. Thomas Fitzgerald, Sarasota, Fl.
Rev. Custis Fletcher, Jr., Madisonville, Ky.
Very Rev. H. Douglas Fontaine, Minneapolis, Minn.
Rev. Canon David R. Forbes, Pasadena, Ca.
Rt. Rev. Thomas Fraser, Raleigh, N.C.
Very Rev. J.C. Fricker, Hamilton, Ont., Canada
Rev. Martin D. Gable, Jr., Atlanta, Ga.
Rev. Thomas G. Garner, Jr., Leesburg, Va.
Rev. Samuel M. Garrett, Berkeley, Cal.
Rev. Oliver B. Garver, Los Angeles, Cal.
Rt. Rev. Charles T. Gaskell, Milwaukee, Wisc.
Rev. Eric Geib, Carmel, Ind.
Mr. F. Bruce Gerhard, Summit, N.J.
Rev. Edward B. Geyer, Jr., Hartford, Ct.
Rev. Canon Gordon E. Gillett, Portsmouth, N.H.
Rev. Mortimer W. Glover, New York, N.Y.
Rev. Robert W. Golledge, Boston, Mass.
Rt. Rev. William J. Gordon, Fairbanks, Alas.
Rev. Michael Grant, East Chicago, In.
Rev. Eric G. Gration, Portland, Ore.
Rev. William Gray, New York, N.Y.
Mr. Thomas G.P. Guilbert, Portland, Ore.
Rt. Rev. Clarence R. Haden, Sacramento, Cal.
Mr. Peter R. Hallock, Seattle, Wash.
Mr. William L. Hamilton, Pittsburgh, Pa.
Ven. Walter W. Hannum, Pasadena, Cal.
Capt. John Haraughty, C.A., Amherst, Va.
Rev. Ernest A. Harding, Philadelphia, Pa.
Rt. Rev. William L. Hargrave, St. Petersburg, Fla.
Rev. John C. Harper, Washington, D.C.
Mrs. W.W. Harris, Oak Ridge, Tenn.
Rt. Rev. John J. Harte, Phoenix, Ariz.
Rev. Warren E. Haynes, Savannah, Ga.
Rev. Roy Hendricks, Philadelphia, Pa.
Rev. Richard A. Hennigar, Worcester, Mass.
Rev. Hoyt L. Hickman, Nashville, Tenn.
Rev. John G. Hilton, Carlisle, Pa.
Rev. Charles E. Hocking, Cheshire, Ct.
Very Rev. Wilbur E. Hogg, Portland, Or.
Rev. Charles B. Hoglan, Jr., Knoxville, Tenn.

STANDING LITURGICAL COMMISSION

Mr. Robert B. Hollister, Cincinnati, Ohio
Very Rev. Urban T. Holmes, Sewanee, Tenn.
Rev. William T. Holt, Jr., Columbia, Miss.
Rt. Rev. Earl Honaman, Hershey, Pa.
Rev. Paul Z. Hoorstra, Madison, Wis.
Rev. Charles G. Hopkins, Honolulu, Hawaii
Rev. Henry E. Horn, Cambridge, Mass.
Rev. Thomas M. Horner, Saratoga Springs, N.Y.
Rev. Gregory M. Howe, Dover, Del.
Rev. Halsey DeW. Howe, Springfield, Vt.
Rev. Joseph A. Howell, Grand Rapids, Mich.
Mr. George R. Hubbard, Louisville, Ky.
Mr. George Humrickhouse, Richmond, Va.
Mrs. D.T. Huntington, Cambridge, Mass.
Ven. Patric L. Hutton, Arlington, Tex.
Rev. Robert L. Jacoby, Virgon Gorda, B.V.I.
Mrs. Clifford H. James, Pierrefonds, PQ, Canada
Mrs. Arthur Jenkins, Alexandria, Va.
Rev. Frederick E. Jessett, Rosebud, S.D.
Rev. R. Francis Johnson, New London, Conn.
Rev. Canon Robert H. Johnson, Atlanta, Ga.
Sister Josephine, O.S.H., Augusta, Ga.
Mr. E. Allen Kelley, New York, N.Y.
Very Rev. Robert S. Kerr, Burlington, Vt.
Rev. Canon Nicholas Kouletsis, Los Angeles, Cal.
Rev. Edward H. Kryder, Williamsville, N.Y.
Rev. Robert Ladehoff, Fayetteville, N.C.
Rev. Knud A. Larsen, Leesburg, Fla.
Rev. Charles K. Lawrence, Lexington, Ky.
Very Rev. Harold F. Lemoine, Garden City, N.Y.
Rev. Theodore W. Lewis, Hopkinton, Me.
Rev. Francis C. Lightbourn, Chicago, Ill.
Rev. William D. Loring, Sandy Hook, Conn.
Rev. J. Simon Louis, Port-au-Prince, Haiti
Rev. J. Fletcher Lowe, Jr., Richmond, Va.
Rev. David S. Luckett, Jr., Meridian, Miss.
Brother Luke, S.S.F., Mount Sinai, N.Y.
Rev. William E. Lusk, Sedalia, Mo.
Rev. Canon Douglas S. MacDonald, Jr., Fort Lauderdale, Fla.
Rev. Nelson MacKie, Pascoag, R.I.
Rev. Robert A. Mackie, Winthrop, Mass.
Rev. A. Malcolm MacMillan, Sharon, Pa.
Rev. Hugh McCandless, Branford, Conn.
Rt. Rev. Theodore H. McCrea, Dallas, Tex.
Rev. Robert R. McMurtry, E. Haven, Conn.
Rev. McAlister C. Marshall, Manassas, Va.
Miss Mabel Martin, Farmington, Conn.
Rt. Rev. Richard B. Martin, New York, N.Y.
Rev. Richard C. Martin, Washington, D.C.
Rev. Steele W. Martin, Quincy, Mass.
Rev. Canon Ernest J. Mason, Spokane, Wash.
Rev. Charles O'Fallon Mastin, Easton, Md.
Rt. Rev. George T. Masuda, Fargo, N.D.
Rev. T. Frank Mathews, Florence, Ala.
Rev. Norman Mealy, Berkeley, Cal.
Rev. Michael W. Merriman, Grand Prairie, Tex.
Rev. Pierce Middleton, Great Barrington, Mass.
Rt. Rev. Cedric E. Mills, Palos Verdes, Cal.
Rev. E. John Mohr, Athens, Pa.
Rev. Eugene A. Monick, Jr., New York, N.Y.
Rev. F. Daniel Montague, Jr., Tappahannock, Va.
Rev. James R. Moody, Scranton, Pa.
Rt. Rev. William R. Moody, Lexington, Ky.
Rev. Harris C. Mooney, Sussex, Wisc.
Rev. Charles O. Moore, Northbrook, Ill.
Rt. Rev. W. Moultrie Moore, Jr., Easton, Md.
Rt. Rev. Paul Moore, Jr., New York, N.Y.
Rev. Roswell O. Moore, Menlo Park, Cal.

APPENDICES

Miss Olive Mae Moore, New York, N.Y.
Rt. Rev. George M. Murray, Mobile, Ala.
Rev. Harold V. Meyers, Nampa, Ida.
Rev. A. Paul Nancarrow, Brighton, Mich.
Very Rev. William H. Nes, Hendersonville, N.C.
Rev. Charles G. Newbery, Locust Valley, N.Y.
Rev. Donald A. Nickerson, Jr., North Conway, N.H.
Rev. Gene Norman, Dallas, Tex.
Rev. Peter M. Norman, Geneseo, N.Y.
Very Rev. Robert G. Oliver, Jackson, Miss.
Mr. Prime F. Osborn III, Louisville, Ky.
Mr. Edward W. Pacht, Derry, N.H.
Rev. Earle C. Page, Gainesville, Fla.
Rev. David C. Patrick, Joplin, Mo.
Rev. R.E. Peterson, New York, N.Y.
Rev. Gordon R. Plowe, Mitchell, S.D.
Rev. M. Gayland Pool, Ft. Worth, Tex.
Rev. Frederick A. Pope, Ferguson, Mo.
Rev. John Powers, Tulsa, Okla.
Rev. Theophilus J. Powers, Port Washington, N.Y.
Rev. William S. Pregnall, Washington, D.C.
Rev. Gordon S. Price, Dayton, Ohio
Rev. David G. Pritchard, Savannah, Ga.
Rev. Donne E. Puckle, Lake Havasu City, Ariz.
Rev. Borden C. Purcell, Ottawa, Ont., Canada
Rev. John R. Purnell, Paterson, N.J.
Rt. Rev. Frederick W. Putnam, Oklahoma City, Okla.
Sister Rachel, O.S.H., Vail's Gate, N.Y.
Rev. L. Nicholas Radelmiller, O.H.C., Grapevine, Tex.
Rev. Canon John R. Ramsey, Marblehead, Ma.
Rt. Rev. Russell T. Rauscher, Mt. Pleasant, Ia.
Mr. John M. Reber IV, Roxburgh, Pa.
Rt. Rev. David B. Reed, Louisville, Ky.
Rt. Rev. Paul Reeves, Savannah, Ga.
Sister Josephine, O.S.H., Augusta, Ga.
Rev. Cyril C. Richardson, New York, N.Y.
Rev. John C. Rivers, Washington, D.C.
Rev. Bolling Robertson, Monrovia, Liberia, W. Africa
Rev. Canon J. William Robertson, Iron Mountain, Mich.
Rev. E. Thomas Rodda, Sandpoint, Ida.
Mrs. Robert N. Rodenmayer, New York, N.Y.
Rev. Robert N. Rodenmayer, New York, N.Y.
Rev. Richard C. Rodgers, Tulsa, Okla.
Rev. George C.L. Ross, San Diego, Cal.
Rev. Lawrence H. Rouillard, Durham, N.H.
Very Rev. Richard Rowland, New Orleans, La.
Rev. Mother Ruth, C.H.S., New York, N.Y.
Rt. Rev. Melchor Saucedo, Guadalajara, Jalisco, Mexico
Rev. John C. Scobell, Wilmington, Del.
Rev. David L. Seger, Sioux Falls, S.D.
Mr. Thomas P. Shafer, Danville, Ill.
Rev. Alfred R. Shands III, Louisville, Ky.
Mrs. Margaret L. Sheriff, New York, N.Y.
Mrs. Arthur M. Sherman
Rt. Rev. Jonathan G. Sherman, Garden City, N.Y.
Dr. Mary McDermott Shideler, Boulder, Col.
Samuel M. Shoemaker, Stevenson, Md.
Rev. Paul T. Shultz, Livingstone Manor, N.Y.
Mr. James A. Simms, Brooklyn, N.Y.
Dr. Jean Smelker, Minneapolis, Minn.
Rev. Erwin M. Soukup, LaGrange, Ill.
Rev. John A. Spalding, New York, N.Y.
Rt. Rev. William Spofford, Redmond, Ore.
Rt. Rev. John S. Spong, Jr., Newark, N.J.
Rev. Birk S. Stathers, Jr., Miami, Fla.
Rev. Ralph R. Stewart, Appleton, Wisc.
Rev. Donald A. Stivers, Rochester, N.Y.

STANDING LITURGICAL COMMISSION

Rev. Thomas F. Stoll, Lathrup Village, Mich.
Rev. John D. Swanson, Westerly, R.I.
Rt. Rev. A. Ervine Swift, Nordenstadt, Germany
Rev. Canon Gordon Swope, Little Rock, Ark.
Dr. Anne Robb Taylor, Superior, Wisc.
Rev. Charles L. Taylor, Dayton, Ohio
Rt. Rev. Robert E. Terwilliger, Dallas, Tex.
Rev. John Thompson, Corpus Christi, Tex.
Very Rev. Almus Thorp, Rochester, N.Y.
Rev. Andrew J. Tibus, Carswell, Tex.
Rev. Thomas S. Tisdale, Mt. Pleasant, S.C.
Rev. William E. Tudor, Newport News, Va.
Rev. John F. Tulk, Pocatello, Ida.
Rev. Roy S. Turner, Bethesda, Md.
Rev. George R. Turney, Woodlake, Cal.
Dr. Harry Turney-High, Columbia, S.C.
Mr. William N. Turpin, Baltimore, Md.
Rev. Guy S. Usher, Dallas, Tex.
Rt. Rev. C. Charles Vache, Norfolk, Va.
Mr. Robert L. Van Doren, Columbia, S.C.
Mr. John W. Van Sant, New Brunswick, N.J.
Rt. Rev. Arthur A. Vogel, Kansas City, Mo.
Rev. Emmett M. Waits, Denton, Tex.
Rev. Arthur E. Walmsley, New Haven, Conn.
Rev. Macon B. Walton, Smithfield, Va.
Rt. Rev. Frederick J. Warnecke, Bethlehem, Pa.
Rev. William A. Wendt, Washington, D.C.
Rev. Canon Edward N. West, New York, N.Y.
Rt. Rev. James Stuart Wetmore, New York, N.Y.
Rev. Hugh C. White III, Staunton, Va.
Mr. Jack Noble White, Mobile, Ala.
Rev. James F. White, Dallas, Texas
Rev. James R. Whittemore, Princeton, N.J.
Donald J. Wilcox, Boston, Mass.
Rev. John M. Wilcox, Bakersfield, Cal.
Rev. A. Lyon Williams, Tampa, Fla.
Rev. B. Franklin Williams, Durant, Okla.
Ven. Frederic P. Williams, Indianapolis, Ind.
Rev. Thomas E. Winkler, Owatonna, Minn.
Very Rev. Ronald Lee Woodruff, West Hartford, Conn.
Rev. Canon William G. Workman, Reisterstown, Md.
Rev. William G. Worman, Mentor, Ohio
Rev. Eric Wright, Sturgis, S.D.
Rt. Rev. Harold Wright, New York, N.Y.
Rev. J. Robert Wright, New York, N.Y.
Rev. Nathan Wright, Jr., Albany, N.Y.
Rev. Richard C. Wyatt, Westerville, Ohio
Rev. Joseph S. Young, Portland, Ore.
Rev. Cornelius Zabriskie, Asheville, N.C.

CONSOLIDATED LIST OF CHANGES AND CORRECTIONS IN THE DRAFT PROPOSED BOOK OF COMMON PRAYER *(incorporating also the changes listed in the Standing Liturgical Commission's previous Report)*

Page

Table of Contents (first page)

Transpose the listing,

“Daily Evening Prayer: Rite Two

108” and the listing,

“Order of Worship for the Evening

121”

APPENDICES

- 14 Add new rubric, reading
"Scriptural citations in this Book, except for the Psalms,
follow the numeration of the Revised Standard Version of the
Bible."
- 16 Line 13 should read
"transferred to the first convenient. . ."
- 17 Days of Special Devotion – Rubric 2
Delete last four words.
- 18 Following line 4 – insert following:
"The Ember Days, traditionally observed on the Wednesdays,
Fridays, and Saturdays after the First Sunday in Lent, the
Day of Pentecost, Holy Cross Day, and December 13
"The Rogation Days, traditionally observed on Monday,
Tuesday, and Wednesday before Ascension Day"
- 32 Line 22
Read, "The Day of Pentecost: Whitsunday"
- 60 Line 6
Delete commas after "generation" and after "Jesus"
- 73 Line 6
Delete commas after "generation" and after "Jesus"
- 87 Canticle 11. Correct the Scriptural reference to read:
"Isaiah 60: 1-3, 11a, 14c, 18-19."
- 102 Next to last line
Delete commas after "generation" and after "Jesus"
- 103 Place period after "Alleluia."
- 111 Line 1
Delete comma and move Latin title to right (See page 64)
- 114 Conform the first rubric to other services:
"*The people stand or kneel.*"
- 119 Prayer of St. Chrysostom, last line:
"world to come" should read "age to come" (cf. Morning
Prayer II)
- 119 Next to last line
Delete commas after "generation" and after "Jesus"
- 120-126 Transfer to follow page 107 and to precede page 108, renumbered.
- 128 Psalm 4, verse 2, line 3:
close quote.
- 131 First short lesson. Reference should read:
"*Jeremiah 14:9, 22.*"
- 137 After "A Reading"
Delete the rubric. Permission to use some other selection is
given on page 136.
- 138 Under "A Reading,"
Citation should read "*Isaiah 26:3; 30:15*"
- 141-143 Replace reference line (bottom of page) by the words,
"Additional Directions."
- 142 Under *When there is a Communion*,
Add to the first rubric: "*A lesson from the Gospel is always
included.*"
- 143 Line 2
Delete "is appropriately" and read "may be"
- 144-145 The numbers of the Canticles are to be supplied, in addition to the Latin
titles.

STANDING LITURGICAL COMMISSION

- 146 Footline should read "Psalm 95: Traditional"
162 The Epiphany.
Here and throughout the Book, replace "*Preface of the Incarnation*" with "*Preface of the Epiphany*"
- 162 Last rubric, first line:
The word "*Psalms*" should read "*Psalm*"
- 162 Last line
First word should read "*Epiphany*"
- 163-165 Second Sunday after the Epiphany.
Here, and on the following Sundays, in place of "*Preface of the Lord's Day, or of the Incarnation,*" read: "*Preface of the Epiphany, or of the Lord's Day.*" The same change should be made on page 215 and following.
- 166 Second rubric:
The word "*Psalms*" should read "*Psalm*"
- 169 Under Maundy Thursday and Good Friday, rubric should read:
"*The Proper Liturgy for this day. . .*"
- 175 Line 10
Read "The Day of Pentecost: Whitsunday"
- 186 Lines 5 and 6 from bottom
Read, "victims; and by thy great might frustrate the designs of evil tyrants and establish. . ."
- 195 The second rubric should read:
"*At the discretion of the Celebrant, and as appropriate, any of the following Collects, with the corresponding Psalm and Lessons, may be used*" The same change should be made on page 246.
- 203 Last line
Read, "*Preface of Baptism, or of Pentecost*"
- 214 Last line of rubric.
First word should read "*Epiphany*"
- 221 Under Maundy Thursday, rubric should read,
"*The Proper Liturgy for this day. . .*"
- 226 Rubric:
The word "*Psalms*" should read "*Psalm*"
- 227 Line 1
Read, "The Day of Pentecost: Whitsunday"
- 238 Lines 12 & 13
Read, ". . .victims; and by your great might frustrate the designs of evil tyrants and"
- 254 Line 4 from bottom
Read, "*Preface of Baptism, or of Pentecost*"
- 256 Collect 15.II, second line, after the word "place"
replace semi-colon by colon.
- 272 Before the Collect
Insert "Let us pray."
- 272 Line 8 from bottom
Insert, after "in his resurrection;" the following "through Jesus Christ our Lord,"
- 272 The third line from the bottom should read:
"*The Passion Gospel is announced in the following manner*"
- 273 The last rubric should read:
"*When the Liturgy of the Palms has preceded, the Nicene Creed and the Confession of Sin may be omitted at this*"
-

APPENDICES

- service."*
- 274 In place of the heading *The Collect*, insert the following rubric:
 "The Eucharist begins in the usual manner, using the following Collect, Psalm, and Lessons."
- 276 The last rubric should read:
 "The Passion Gospel is announced in the following manner"
- 277 Correct both Gospel citations to end with verse 37
- 281-283 Delete "Reproaches."
 Replacements to be supplied.
- 288 Line 3, capitalize "Altar"
- 290 Under "The Story of Creation," the second Psalm reference should read:
 "Psalm 36:5-10."
- 294 Line 6 from bottom,
 Insert the word "renew" before "your commitment"
- 300 Third rubric, line 5
 Insert the word "Heavenly" before the word "Father"
- 302 Line 5
 Add, at end of line the following: "(See Additional Directions, page 314)"
- 305 Lines 11-16, Read as follows:
 "The Bishop asks the candidates
 Do you reaffirm your renunciation of evil?
 Candidate
 I do.
 Bishop
 Do you renew your commitment to Jesus Christ?
 Candidate
 I do, and with God's grace I will follow him as my Savior and Lord."
- 305 Line 3 from bottom
 Delete "*Celebrant*" and insert "*The Celebrant then says these or similar words*"
- 307 Lines 14 & 15
 Read, in lieu of, "reaffirmed *their* vows," the following:
 "renewed *their* commitment to Christ."
- 315 Fourth rubric. Quotation should read:
 "Heavenly Father, we thank you. . ."
- 317 Lines 2-4
 Reset in larger type
- 323 Line 14, Read as follows:
 "*The Bishop when present, or the Priest, stands and says*"
- 323 Line 4 from bottom,
 Insert the words, "this Order is" after the word "*When*"
- 348 First Preface.
 Change *Incarnation* to *Epiphany*
- 355 First line
 Read as follows: "*The Bishop when present, or the Priest, stands and says*"
- 355 Line 4 from bottom,
 Insert the words, "this Order is" after the word "*When*"
- 373 Line 8 from bottom
 Substitute colon for period after "all of you"
- 376 Middle paragraph, second line from bottom:
 Insert comma after "Take"
-

STANDING LITURGICAL COMMISSION

- 380 Last Preface.
Change *Incarnation to Epiphany*
- Same Preface.
Correct lines 2 and 3 to read: "to give the knowledge of your glory in the face of. . ." (cf. Rite I)
- 392 Line 5 from bottom
Add, at end of line, "poverty,"
- 414 Line 2 from bottom
At end of line, read "persons" in lieu of "the"
- 417 Last 6 lines on page, Read as follows:
"The Bishop asks the candidates
Do you reaffirm your renunciation of evil?
Candidate
I do.
Bishop
Do you renew your commitment to Jesus Christ?
Candidate
I do, and with God's grace I will follow him as my Savior and Lord."
- 418 Line 5
Read, "*The Bishop then says these or similar words*"
- 423 First line of prayer,
Italicize "this person" and "has"
- 428 Line 10
Citation should read: "Ephesians 5:1-2, 21-33"
- 429 Line 9 from bottom
Read, "*The Priest may ask. . .*" (cf. first rubric, page 436)
- 437 Line 5
Insert, after the first word, the following: "*and when no priest or bishop is available,*"
- 438-439 Begin Additional Directions at the top of page 439, and delete the last rubric on page 439 to make room.
- 445 Second prayer.
First line should read: ". . . we place your child, *N.*"
- 446 Last two lines
Read, "The content of a confession is not normally a matter of subsequent discussion. The secrecy of confession is morally absolute for the confessor, and must under no circumstances be broken."
- 447 Line 11
Should read, ". . . Almighty God, to his Church, and to you, that. . ."
- 448 Line 11
Delete the words, "from all your sins," and replace them with, "through my ministry" to conform with page 452, line 3.
- 448 Line 14
Substitute "*adds*" for "*concludes*"
- 448 Line 15
Delete the words "Go (*or* abide) in peace."
- 448 Following line 16
Add the following 2 lines:
"The Priest concludes
Go (*or* abide) in peace, and pray for me who am also a sinner."

APPENDICES

- 457 Under "Holy Communion." The first rubric should read:
". . . *the Priest begins with the (Peace and) Offertory.*"
Second rubric. The third line should read:
"*with the (Peace and) Lord's Prayer on page 400.*"
- 458 First prayer, line 6:
italicize *him* and *his*.
- 466 First Collect, line 3:
italicize *his*.
Under Reception of the Body, Celebrant's words of reception, line 3:
italicize *him*.
- 467 Celebrant's Collect, line 3:
correct to "nourish them with patience. . ."
- 470 Isaiah 61:1-3. The verbal citation should read:
"(To comfort all that mourn)". (cf. Rite II)
- 482 Add after the first rubric:
"*Preface of the Commemoration of the Dead.*"
- 482 Fourth rubric should read:
"*Unless the Committal follows immediately in the church, the following. . .*"
- 494 Second Prayer:
italicize *Amen*.
- 497 Lines 16-18 and 19-21
Place a bar in the margin beside each of these paragraphs
- 498 "At the Eucharist." Add after the first rubric:
"*Preface of the Commemoration of the Dead.*"
- 499 Second rubric should read:
"*Unless the Committal follows immediately in the church, the following. . .*"
- 502 Contemporary Lord's Prayer. Second line should read:
"Hallowed be your Name."
- 528 Epistle: third citation should read:
"Philippians 4:4-9"
- 533 Last paragraph.
Delete "O" before "Father." (cf. page 545)
- 534 First paragraph. Second line should read:
"spiritual sacrifices acceptable to you; boldly. . ."
- 549 Fifth petition, second line should read:
"our divisions may cease and that all may be one. . ." (cf. page 392)
- 559 Line 7
Italicize "he" and "he"
- 560 Line 11
Italicize "he"
- 561 Line 5
Delete period after "new ministry", replace with a comma, and add "and to the order of the minister."
- 561 Line 13
Delete "the Name of Christ" and substitute "obedience to our Lord."
- 561 Line 5 from bottom
Italicize "man"
- 562 Line 2
Delete the words "to him"
-

STANDING LITURGICAL COMMISSION

- 562 Line 8 from bottom
Delete the word "Priest" and substitute "Minister, if a Priest,"
- 585 Psalm 1, verse 2a
Read "LORD" (caps and small caps) in lieu of "Lord" (upper and lower case)
- 585-808 running foot-lines
Read "Psalm(s)" with number, in lieu of "Psalter"
- 625 Verse 10. Correct to
". . .which have no understanding."
- 634 Psalm 37, verse 19
Begin Part II here, with the Latin *incipit* "*Novit Dominus*" instead of beginning with verse 24.
- 635 Line 3
Delete whole line.
- 642 Last line should read "from age to age. Amen. Amen."
- 651 Verse 9 should read:
"Your praise, like your Name, O God, reaches. . ."
- 811 Next to last line
Delete the words, "At Retirement", and renumber numbers 50, 51, and 52 (next page), as numbers 49, 50, and 51.
- 812 After line 2
Add new number 52, as follows:
"52. For Travelers"
- 819 Caption, Prayer 15, second line should read:
"*to renew their Baptismal Covenant*"
- 821 Prayer 21, line 1
Italicize "who"
- 824 Line 5 from bottom
Add, at end of line, "[and especially _____]"
- 830 Lines 1-6
Delete Prayer 49; renumber next three Prayers as 49, 50, and 51; Insert new Prayer as follows:
"52. *For Travelers*
O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: Preserve those who travel [in particular _____]; surround them with your loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. *Amen.*"
- 836 Line 19
Put a period for the colon after "upon us"; begin new line with "For the beauty. . ."; and substitute "your" for "his"
- 837 Line 10
Delete the words, "let us give", and substitute "we give you"
- 837 Line 12
Read, "To him be praise and glory, with you, O Father, and the Holy"
- 840 Thanksgiving 10.
First line should read: ". . .you sent your own Son into this world."
- 848 Line 3 from bottom
Read, "Sin is the seeking of our own will instead of the will of God, thus distorting our. . ."
-

APPENDICES

- 849 Line 2
Delete “are no longer free” and substitute, “lose our liberty”
- 851 Line 9 from bottom
Insert the words, “found in the Scriptures and” before the words “summed up in”
- 852 Lines 16 and 17
Read, “The Holy Spirit is the Third Person of the Trinity, God at work in the world and in the Church even now.”
- 859 Lines 11-13
Read, “Because the Eucharist, the Church’s sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.”
- 860 Line 2 should read:
“another, and the foretaste. . .”
- 865 Line 9. Last two words should be
“but begotten”.
Line 14 should read:
“And in this Trinity none is afore, or after other;. . .”
- 868 Article III. Text should read:
“so also is it to be believed. . .”
- 874 Article XXXIV. Second paragraph should read:
“. . . national Church hath authority to. . .”
- 891 Line 1. The Psalm citation should read:
“Psalm 37:1-18”
Change to be made also on pages 913 (7 Epiphany), 918 (Proper 2), and 920 (Proper 22).
- 893 Holy Saturday Gospel citation should read:
“John 19:38-42”
- 902 7 Epiphany. Citation should read:
“Isaiah 43:18-25”
- 907 Proper 2. Citation should read:
“Isaiah 43:18-25”
- 908 Proper 11. Citation should read:
“Isaiah 57:14b-21”
- 921 Proper 29 should read:
“Colossians 1:11-20” instead of “12-20”
- 928 8. For the Departed,
Add the rubric: “*Any of the Psalms and Lessons appointed at the Burial of the Dead may be used instead.*”
- 928 Proper 9. Of the Reign of Christ, citations should read:
“Daniel 7:9-14” (instead of “11-14”) and “Colossians 1:11-20” (instead of “12-20”)
- 931 20. For the Sick,
Add the rubric: “*Any of the Psalms and Lessons appointed at the Ministration to the Sick may be used instead.*”
23. For Education,
The Psalm citation should read: “78:1-7.”
- 936-937 Psalm citations for Thursday in 2 Advent should read:
“37:1-18 / 37:19-42”. This change to be made also on the Thursdays of 2 Epiphany (pages 944-945), Last Epiphany (pp. 950-951), 3 Easter (pp. 960-961), Proper 3 (pp. 968-969, Proper 10 (pp. 974-975), Proper 17 (pp. 982-983), and Proper 24 (pp. 988-989)
-

STANDING LITURGICAL COMMISSION

- 939 Week of 4 Advent, Thursday.
Citation should read: "Gal. 3:1-14"
- 942-943 Jan. 7.
Psalms at Evening Prayer should be 114, 115.
- 950 Week of Last Epiphany, Monday.
Citation should read: "Heb. 1:1-14"
- 958 Easter Day.
Citations should read: "Isa. 51:9-11" and "Luke 24:13-35"
- 960 Week of 4 Easter, Monday.
Citation should read: "Wisdom 1:16-2:11, 21-24"
- 962 6 Easter, Sunday.
Citation should read: "Matt. 13:24-34a"
- 999 Holy Cross Day. Evening Prayer.
Citation should read: "1 Peter 3:17-22"

Forward Movement Publications

The past triennium has been almost as difficult as the preceding one, but over the past few months of the triennium, business has improved slightly. However, at the end of each year we have been barely making the income which is essential for our existence, since we receive no subsidy from the Church.

We continue to price all of our publications as low as possible, hoping we can break even, but, unfortunately, some of our titles do not sell as well as others, and in these days every new publication is something of a gamble. However, the Director and Editor continues to seek new and helpful materials for the parish ministry, and has managed to publish quite a few new titles, both books and booklets, each year of the triennium.

One event during the triennium was the demise of "Response" which for ten years served as a devotional guide for the entire Anglican Communion, with the emphasis on praying for the mission of the church. However, on January 1, 1976, this was succeeded by "Partners in Prayer" which is an attempt to keep up the emphasis on intercession for mission, and to encourage the linking together of the entire Anglican Communion in daily prayer. This annual, one-volume successor to "Response," has received the commendation of the Anglican Consultative Council. A format and a schedule will be worked out with the Editor of the "Cycle of Prayer for Anglican Use," which will coincide with that of "Partners in Prayer."

The Director and Editor has also visited all of the seminaries during the triennium, and has held a number of feedback luncheons with clergy in cities around the country. These have been extremely helpful in evaluating our work and projecting the needs of the clergy in our publication plans.

The braille edition of *Forward Day by Day* continues to have a wide circulation around the world, and the large print edition is beginning to move above the five hundred mark.

A number of changes in staff have occurred in the Cincinnati office, and in Depew, New York at Arcata Graphics where we print, store, and ship. Esther Lingyel, who was head of our shipping department in Buffalo for over 25 years, died in 1975. Mrs. Jean Scott continues to do an outstanding job as manager of the Cincinnati office.

At this General Convention the Forward Movement celebrates its 42nd anniversary; Bishop Henry W. Hobson has been the head of the Forward Movement during the entire time, and has been a constant source of wisdom and strength. After General Convention he will be succeeded as Chairman of the Executive Committee by the Rt. Rev. John M. Krumm, Bishop of Southern Ohio. Also serving on the Executive Committee is the Director and Editor, and three laymen: Glenn A. Biggs; Paul D. Myers; and Stanley M. Rowe, Jr.

Forward Movement Publications is indebted to the support of the clergy for its continued existence. We try to keep them informed and up-to-date through three yearly announcements of new publications, and the newsletter, *Forward Notes*.

Resolution A-116

Resolved, the House of _____ concurring, that the Presiding Bishop be authorized to continue Forward Movement Publications under his supervision, and to appoint such staff members and committees as may be required to maintain its work.

The Rev. Dr. James W. Kennedy
Director and Editor

The Joint Committee on Nominations

Minutes

The Joint Committee on Nominations met at the Sheraton Airport Inn, St. Louis, on February 25 & 26, with the following members present:

The Rt. Rev. Walter Jones, *Convenor*
 The Rev. Paul Washington
 The Rt. Rev. Frederick Belden
 The Rev. John Yamazaki
 The Rev. James Gundrum
 The Hon. Reynolds Cheney
 Mr. Charles F. Bound
 Mrs. Wynne M. Silbernagel

Members absent were:

The Rt. Rev. Melchor Saucedo
 Mr. A. Brown Moore
 Dr. Philip Rhineland
 Mr. Fred C. Scribner, Jr.
 The Rev. Gordon Gillett.

At 2:00 p.m. Bishop Jones called the meeting to order. Following Opening Prayers, the first order of business was the election of a Chairman. The Rt. Rev. Walter Jones was elected Chairman; the Rev. Paul Washington Vice Chairman, and Mrs. Wynne M. Silbernagel secretary.

The Committee then discussed how we should do our work, the setting of priorities, the willingness to act openly and candidly, and also not to discuss what was said outside of the meeting, particularly in reference to persons.

First item of business was the nominations for the Executive Council. After a short discussion, it being determined that in order to bring certain terms of office into proper sequence it would be necessary for the Committee to nominate six bishops for six year terms, two bishops for three year terms. Mr. Cheney proposed the following resolution to be presented at the beginning of the General Convention for a special order of business in both the House of Deputies and House of Bishops in order to rectify the discrepancy.

Resolution A-117

Resolved, the House of _____ concurring, that this sixty-fifth General Convention convened in the city of Minneapolis, Minnesota in the year 1976, in order to establish canonical rotation of the members of the Executive Council as provided in Title I, Canon 4, Section 1 (c) elect at this Convention three bishops for a term of six years; and (b) that this General Convention elect only eight lay persons to the Executive Council and at the next following General Convention there be elected nine lay persons for a term of six years and one lay person for a term of three years.

The resolution passed unanimously.

Further discussion also was carried on regarding a similar discrepancy in the terms of the laity and the Hon. Mr. Cheney suggested that this Joint Committee present a resolution to change the Canons by asking the General Convention to

APPENDICES

recommend to the Committee on Canons and to the Study Committee on Structure in both Houses the following:

“Be it resolved that the Joint Committee on Nominations of the General Convention recommend to the Committee on Canons of the House of Deputies and the Standing Committee on Structure that the said committee consider the amendment of Title I, Canon 4, Section 2(b), second unnumbered paragraph, so that it would read:

‘Should any vacancy occur in the Council through the death or resignation of a member elected by the General Convention or through the change in status of any such member by consecration or ordination the Council shall fill such vacancy by the election of a suitable person to serve for the balance of the unexpired term of the said elected member.’”

The following names were placed in nomination for a six year term, three to be elected, of bishops to the Executive Council: the Rt. Rev. Wesley Frensdorff, Nevada; the Rt. Rev. Richard Trelease, Rio Grande; the Rt. Rev. Ben Arnold, Suffragan of Massachusetts; the Rt. Rev. Christoph Keller, Arkansas; the Rt. Rev. David Reed, Kentucky; the Rt. Rev. John Walker, Washington (D.C.); and two nominations for a three year term, one to be elected: the Rt. Rev. John Burt, Ohio; the Rt. Rev. Philip Smith, New Hampshire.

Presbyters nominated for the Executive Council, three to be elected to a six year term. Moved by Yamazaki, seconded by Washington, that the Rev. Luke Titus (Alaska) be nominated. Approved. Moved by Cheney, seconded by Washington, that the Rev. John Bonner (Tennessee) be nominated. Approved. Moved by Bound, seconded by Belden, that the Rev. Joseph Green (Southern Virginia) be nominated. Approved. Moved by Bound, seconded by Belden, that the Rev. James Moodey (Bethlehem) be nominated. Approved. Moved by Bound, seconded by Washington, that the Rev. Stanley Gasak (Central New York) be nominated. Approved.

The Committee then decided not to record every person moving and seconding; after a long discussion, an area and interest chart was drawn so that the laity might be elected from a good cross-section of the country and of the Church. From 40 names, 18 persons were nominated. Those nominated for the Executive Council: Mrs. Leona Bryant, Virgin Islands; Robert A. Potter, Minnesota; Joe Hargrove, Louisiana; Charles Ritchie, Jr., Pennsylvania; Robert Gaines, Northern California; Helen B. Eisenhart, Washington, D.C.; Marjorie L. Christie, Newark; Robert Gordon, Utah; Ms. Dee Hahn, Indianapolis; Ms. Frances Abbott, New Hampshire; Carl Bohne, Jr., Chicago; Ms. Mary Nash Flagg, Maine; Sam Im, New York; K. Wade Bennett, Los Angeles; Paul Neuhauser, Iowa; George Lockwood, California; Ms. Lois Barnum, Bethlehem; Frank Foster, Massachusetts.

After a break for supper, the Committee reconvened and discussed geographic representation and recommended to the Chairman of the Joint Committee on Nominations to bring to the attention of the House of Bishops at the close of the 1976 Convention the need for Bishops of the Ninth Province to seek out persons for nominations to National Church positions, not only check with them for their consent but also draw up a short biographical sketch or fill out the data sheet sent to all jurisdictions.

General Seminary Trustees; five bishops to be elected for the six year term. Only five nominations had been received; it was moved, seconded, carried that the Committee nominate five more and instruct the Chairman of the Committee to contact the Dean of the Seminary to consult with him regarding those persons so nominated.

It was then moved, seconded and approved unanimously that the following names be placed in nomination: the Rt. Rev. Christoph Keller, Arkansas; the Rt. Rev. James Montgomery, Chicago; the Rt. Rev. Robert Rusack, Los Angeles; the Rt. Rev. Jonathan Sherman, Long Island; the Rt. Rev. Frank Cerveny, Florida; the

NOMINATIONS

Rt. Rev. Bennett Sims, Atlanta; the Rt. Rev. Willis Henton, Northwest Texas; the Rt. Rev. Addison Hosea, Lexington; the Rt. Rev. Robert Kerr, Vermont; the Rt. Rev. William Jones, Missouri.

Next the Committee dealt with the presbyters to be nominated for election to the General Seminary Trustees; five presbyters to be elected for a six year term. The following names were placed in nomination: the Rev. Sam Baxter – Austin, Texas; the Rev. Stanley Gasek – Utica, New York; the Rev. Edward Geyer, Jr. – Connecticut; the Rev. Robert Hayman – Kirkland, Washington; the Very Rev. Roger Gray – Indiana; the Rev. Charles Newberry – Locust Valley, New York; the Rev. Harry B. Whitley – Newark; the Rev. George McCormick – Southeast Florida; the Rev. Harold Lemoine – Long Island; the Very Rev. Elton Smith – Western New York.

At this point in our discussions, it was recommended by this Joint Committee to prepare a memorandum to the Joint Committee on Finances and the Joint Committee on Structure to suggest that the National Church be responsible for travel for trustees in order that they might attend the meetings. Further discussion regarding the lack of lay persons nominated; the Committee authorized the Chairman, in consultation with the Dean of General Theological Seminary, to add other names to this list. Following those instructions, these names are hereby submitted—five lay persons to be elected by the House of Deputies for a six year term: Mr. Simms Farr, New York; Mr. Russell Tandy, Jr., New York; Mr. Sherwin Wise, Mississippi; Mrs. Seaton Bailey, Atlanta; Mr. Walker Taylor, North Carolina; Ms. Margaretta Chamberlain, Bethlehem; Mr. Malcolm Talbot, Diocese of Newark; Ms. Jane Auchlinloss, Diocese of New York; Dr. Thomas Bartlett, (?); Mr. Paul Miller, Boston; Dr. Jack Miller, Fairmont, California.

The General Board of Examining Chaplains; the following persons were moved, seconded and unanimously approved for nomination as follows:

Bishops – one to be elected for a three year term: the Rt. Rev. George Alexander, Upper South Carolina; the Rt. Rev. Duncan Gray, Mississippi.

Bishops – one to be elected for a six year term: the Rt. Rev. William Spofford, Eastern Oregon; the Rt. Rev. Donald Parsons, Quincy.

Bishops – one to be elected for a nine year term: the Rt. Rev. David Reed, Kentucky; the Rt. Rev. James Montgomery, Chicago.

Clergy with Pastoral Responsibilities – two to be elected for a three year term: the Rev. Joseph Green, Southern Virginia; the Rev. Charles Long, Pennsylvania; the Very Rev. William Hale, Central New York; the Rev. Sanford E. Hampton, Utah.

Clergy with Pastoral Responsibilities – two to be elected for a six year term: the Rev. C. Fitzsimons Allison, New York; the Very Rev. Perry R. Williams, Ohio; the Rev. Canon James C. Holt, Western Michigan; the Rev. Scott N. Jones, Chicago.

Clergy with Pastoral Responsibilities – two to be elected for a nine year term: the Rev. Charles Elden Davis, Northern California; the Rev. Donald E. Bitsberger, Massachusetts; the Rev. Marshall T. Rice, Newark; the Rev. William H. Barr, Chicago.

Faculty – two to be elected for a three year term: the Rev. Massey Shepherd, California; Dr. Charles Lawrence, New York; the Rev. Holt Graham, Minnesota; the Rev. Harvey Guthrie, Episcopal Divinity School.

Faculty – two to be elected for a six year term: the Rev. Dr. H. Boone Porter, Roanridge; Dr. Marianne Micks, Virginia Theological Seminary; the Very Rev. Urban T. Holmes, Sewanee; the Rev. Winston Crum, Seabury-Western.

Faculty – two to be elected for a nine year term: the Rev. Dr. Boyce Bennett, General Theological Seminary; the Rev. Philip W. Turner, Episcopal Theological Seminary of the Southwest; the Rev. Richard Reid, Virginia Theological Seminary; the Rev. Robert Cooper, Nashotah House.

Lay Persons – two to be elected for a three year term: Dr. George Shipman,

APPENDICES

Seattle, Washington; Mrs. Leila White, Voorhees College, Denmark, S.C.; Mrs. Margaret Sloan, Arizona; Dr. Joseph Michael, New Hampshire.

Lay Persons – two to be elected for a six year term: Dr. Marylee Fowler, (?); Dr. Cecil Patterson, N.C. Central College, Durham, N.C.; Dr. Edward Miller, Los Angeles; Dr. George Breck, Colorado.

Lay Persons – two to be elected for a nine year term: Dr. William Gaines, Chicago; Mrs. Carol George, Ph.D., Geneva, New York; Dr. W.R. Hudson III, South Dakota; Dr. Charles Willie, Massachusetts.

The Board of Clergy Deployment; it was moved seconded and unanimously approved that the persons named below be nominated for the Board of Clergy Deployment.

Bishops – one to be elected for a nine year term: the Rt. Rev. Charles Gaskell, Milwaukee; the Rt. Rev. Scott Field Bailey, Coadjutor of West Texas.

Presbyters – two to be elected for a nine year term: the Rev. James Lowery, Albany; the Rev. Lloyd Hirotsada Uyeki, New York; the Rev. James W. Hauan, North Dakota; the Rev. Hayes Rockwell, Bexley Hall, Rochester.

Lay Persons – two to be elected for a nine year term: Mr. Glenn Simpson, Jr., Milwaukee; Mr. Henry Henley, New York; Mr. Robert Ayres, West Texas; Mr. Richard Humphrey, Michigan; Ms. Betty Pearson, Mississippi.

It was moved, seconded and unanimously approved that since the Joint Committee on Nominations is required to present for nomination at least two persons for each office, the Chairman of the Joint Committee be given the authority to seek out persons who will agree to nomination where a sufficient number of names have not been sent to the Joint Committee to fulfill the above requirement.

The Church Pension Fund; it was moved, seconded and approved unanimously that the following persons be nominated for a six year term on the Church Pension Fund Board, twelve to be elected: Mr. D. Nelson Adams, New York; Mr. J. Sinclair Armstrong, New York; the Rt. Rev. William Creighton, Washington; Mr. Daniel P. Davison, Long Island; Mr. John T. Fey, Jr., New York; Mr. Charles S. Hoppin, Long Island; Mr. Philip Masquette, Texas; the Rev. St. Julian A. Simpkins, Rochester; the Rev. Edward Sims, Southern Ohio; Mr. Willard J. Wright, Olympia; the Rev. David Collins, Atlanta; Mrs. Margaret Truman Daniel, Washington; Mr. Curtis Roosevelt, New York; Mr. Arthur Zabriskie Gray, New York; Ms. Linda Rockwell, Rochester; Mrs. Alice Emery, North Dakota; Mr. James L. Woods, Iowa; the Rev. David Covell, Erie; the Rev. John Harrison, San Diego, the Rev. George Werner, New Hampshire; the Rev. Almus Thorpe, Rochester; the Rev. Ung-Hsuan Chou, Michigan; Ms. Dee Hanfor Barrett, Rochester; the Rev. Dudley Bennet, Newark.

The Secretary-Treasurer of the General Convention; it was moved, seconded and approved unanimously that only one name, that of the Rev. James Gundrum, Iowa, be placed in nomination for this significant office of the Church.

The members of the Joint Committee on Nominations expressed deep appreciation to the Rt. Rev. Walter H. Jones, Bishop of South Dakota, for his chairmanship of the Committee and to the Rt. Rev. Hunley Elebash, Bishop of East Carolina, for the preparation work done prior to the convening of the meeting.

There being no further business, the meeting of the Joint Committee on Nominations was adjourned at 11:30 a.m., February 26, 1976.

Respectfully submitted,
Jane M. Silbernagel
Mrs. Wynne N. Silbernagel, Secretary
Joint Committee on Nominations.

EXECUTIVE COUNCIL

BISHOPS

THE RT. REV. WESLEY FRENSDORFF

Bishop of Nevada

Bishop Frensdorff was born in Hanover, Germany and was ordained to the Priesthood in 1951. He ministered to various congregations in Nevada and Washington before serving as Dean of St. Mark's Cathedral in Salt Lake City, Utah for 10 years. In 1968 he took a sabbatical year of mission service in Nicaragua. He has served on the National Town and Country Advisor Committee, as Deputy to General Convention and as a Trustee to GTS. Bishop Frensdorff is currently serving on the Agenda and Arrangements Committee for the 1976 General Convention and is a member of the Presiding Bishop's Task Force on World Hunger. He is also an enthusiastic participant in Coalition 14.

THE RT. REV. RICHARD M. TRELEASE, JR.

Bishop of Rio Grande

Bishop Trelease began his ministry in Hawaii where he founded and built several missions. He was Dean of St. Andrew's Cathedral in Honolulu and in charge of youth work before coming to the mainland. He was concerned with relating downtown parish life to life in the city during his cures at St. Andrew's, Wilmington, Delaware and St. Paul's in Akron, Ohio. He is a member of the Provincial Council and Bishop-in-charge of the Navajo Episcopal Council. Bishop Trelease is also serving on the Executive Committee of the National Coalition for Women's Ordination, the New Mexico Humanities Council and the Board of Trustees for the Church Divinity School of the Pacific. From 1965-1971, Bishop Trelease was the Chairman of both the MRI Commission and the Planning Commission.

THE RT. REV. MORRIS FAIRCHILD ARNOLD

Suffragan Bishop, Diocese of Massachusetts

Bishop Arnold was ordained to the Priesthood in 1940 after which he served as a Chaplain in the United States Army. He was Rector of Christ Church in Cincinnati, Ohio for 22 years. He has been Deputy to seven General Conventions, President and Co-founder of Church and City Conference, on the General Board of Examining Chaplains and President of the Alumni Association at E.T.S. His Diocesan responsibilities have included Diocesan Council; Chairman, Department of Strategy and Finance and the Standing Committee of which he was the President for two years. Bishop Arnold is currently active in the Society for the Relief of Aged or Disabled Episcopal Clergymen. He is also actively participating in several Boston Civic organizations and councils.

THE RT. REV. CHRISTOPH KELLER

Bishop of Arkansas

Bishop Keller is the son and grandson of Episcopal clergymen. In 1955, he resigned from his position as Executive Vice President of Murphy Oil to answer a late vocation to the ministry. He served parishes in Louisiana, Arkansas, and was Rector and later Dean of St. Andrew's Cathedral in Jackson, Mississippi. He was Chairman of the Department of Promotion, a member of the Standing Committee (President 1967), Deputy to two General Conventions and is currently serving on the Board of Theological Education. He was selected Bishop Coadjutor of Arkansas in 1967 becoming the Diocesan in 1970. Bishop Keller is presently a Trustee of Kent School, Connecticut and a Trustee of both General Theological Seminary and

APPENDICES

the University of the South.

THE RT. REV. DAVID B. REED

Bishop of Kentucky

Bishop Reed served in the Panama Canal Zone and in churches in Colombia where he served as Archdeacon from 1953-1958. In 1958 he became Assistant Secretary of the Overseas Department of the Executive Council. Bishop Reed was the Bishop of Colombia from 1964-1972 at which time he became Bishop Coadjutor of Kentucky. He was a member of the Board of Managers of the Department of Mission Education of the National Council of Churches and a member of the General Assembly. Bishop Reed is currently a member of the Joint Commission on Ecumenical Relations and the Anglican-Roman Catholic Conversations, a Trustee of the University of the South, and active in the affairs of Nortons Children's Hospital Association and the Church Home and Infirmary.

THE RT. REV. JOHN WALKER

Bishop of Washington, D.C.

Bishop Walker was born in Barnesville, Georgia and was ordained to the Priesthood in 1955. He began his ministry by serving as Locum Tenens at St. Mary's in Detroit where he later became Rector. From 1957-1966 he taught American History and Religious History and Philosophy at St. Paul's School in Concord, New Hampshire. Long an advocate of the rights of all persons, he served on the Advisory Committee of the U.S. Civil Rights Commission in New Hampshire from 1960-1966. Bishop Walker was a Canon at the Cathedral of Saints Peter and Paul in Washington, D.C. for six years. He then became Suffragan Bishop of Washington, D.C. in 1971.

THE RT. REV. JOHN HARRIS BURT

Bishop of Ohio

Bishop Burt was elected to this post after having served for about a year as Bishop Coadjutor of Ohio. His ministry began as Canon of Christ Church Cathedral, St. Louis, Mo. after which he served as a Naval Chaplain in World War II and for four years thereafter as the Episcopal Chaplain at the University of Michigan. He also served parishes in Missouri, Ohio and California. He was the founding father and first Chairman of the Clergy Deployment Office. Bishop Burt currently chairs the Joint Commission on Ecumenical Relations and the House of Bishops' Committee on Theology. The Presiding Bishop has appointed him to the Governing Board of the National Council of Churches and has named him as one of his advisors on Christian-Jewish relations.

THE RT. REV. PHILIP ALAN SMITH

Bishop of New Hampshire

Bishop Smith served parishes in Georgia and New Hampshire before coming to Virginia Theological Seminary as Chaplain and Assistant Professor of Pastoral Theology. He became Associate Dean for Student Affairs at this institution until his election as the Suffragan Bishop of the Diocese of Virginia in 1970. He has served as Chairman of the Committee on Canons, the Commission on Publicity and Promotion and the Committee on Credentials. He was founder and first President of the Exeter Community Service Association, Exeter, New Hampshire and a member of the Exeter Hospital Corporation. He is also Chairman of the Board of Holderness School and the White Mountain School in New Hampshire.

EXECUTIVE COUNCIL

PRESBYTERS

THE VERY REV. HOWARD PERRY

is the Dean of Trinity Cathedral in Sacramento, California. During his early ministry he served parishes in Los Angeles, Pasadena, Hollywood, and Altadena. During his tenure in the Diocese of California, he served as a member and Chairman of the Department of Public Relations, a member of the Department of Christian Education, Executive Council and as Chairman of the Division of Camps and Conferences. The Rev. Mr. Perry was Canon to the Bishop of Northern California for five years before becoming the Rector of St. John's in Olympia, Washington. He served in that Diocese as a member of the Standing Committee and Chairman of the Thurston County Human Rights Commission.

THE VEN. LUKE TITUS

was born at St. Barnabas Mission in Alaska. He studied at Cook Christian Training School and the University of Alaska. He was ordained to the Priesthood in 1972. He has served on the National Committee on Indian Work since 1971. He is the author of several articles dealing with the Native expression of Christian Theology and has written extensively on leadership training. He is presently the Archdeacon of Alaska Native Ministries of the Diocese of Alaska and Rector at St. Mark's Church in Nenana, Alaska. He is Chairman of the Indian/Eskimo Committee, Vice Chairman of the Standing Committee, and Advisor to the Native Leadership Program.

THE REV. JOHN H. BONNER, JR.

was instrumental in the organization of the Episcopal Diocesan Ecumenical Officers in March, 1974 and presently serves as the National Chairman of EDEO. He has served parishes in North Carolina, Alabama, and Tennessee and has been a Deputy to General Convention three times. Dr. Bonner has served the Diocese of Tennessee as Ecumenical Officer, a member of Bishop and Council, Pilot Projects Committee, Urban Crisis Committee, and was for eight years the Chairman of the Mayor's Committee on Human Relations in Chattanooga. He has also served on the Committee for National and International Affairs at General Convention in 1969 and 1970 as well as on the Program and Budget Committee of the National Church from 1970-1973.

THE REV. JOSEPH N. GREEN, JR.

has been Rector of Grace Church, Norfolk, Virginia since 1963. He has been elected for a fifth time as a Deputy to General Convention. The Rev. Mr. Green served on the Board of Examining Chaplains, the General Convention Special Program Screening Board, the National Commission on Evangelism, and is currently the head of the Union of Black Episcopalians. He is also serving his third term on the Executive Board of the Diocese of Southern Virginia and is Chairman of the Division of Urban Work Department of Missions. He has been Chairman of the Examining Chaplains and Co-chairman of the Diocesan Commission on Evangelism. Fr. Green is extensively involved in community work and is presently a member of the Norfolk School Board.

THE REV. JAMES R. MOODEY

has been Rector of St. Luke's Church, Scranton, Pennsylvania since 1965. He was a General Convention Deputy from 1969 through 1976 and is a member of the Joint Committee on Program, Budget, and Finance and of the Special Committee on

APPENDICES

Voting to report to the 1976 Convention. He was President of the Standing Committee of the Diocese of Bethlehem for six years and he was also the Clergy Chairman of the Diocesan Advance Fund which was completed this Spring. He is a founding member of Scranton Neighbors, an ecumenical coalition which deals with low income housing in the central city. The Rev. Mr. Moodey is also a participant in the National Church and City Conference.

THE REV. STANLEY P. GASEK

attended General Theological Seminary and was a Fellow at the Anglican Center in Rome and the Institute for Ecumenical Studies in Bossey, Switzerland. He has been the Rector of Grace Church, Utica, New York since 1947. He has served the Diocese as a member of the Standing Committee, Diocesan Council, Examining Chaplains and Chairman of the Department of Promotion. He has also given leadership to ecumenical endeavors both in the Utica area and throughout the Diocese. He is currently a Deputy to General Convention, the Religious Director of the Rural and Urban Task Force of Greater Utica, the Chairman of the Grace Church Community Coffee House, and a member of the Commission on Ministry.

EXECUTIVE COUNCIL

LAITY

MRS. LEONA EBBESEN BRYANT

was elected to the Executive Council in 1974 to fill the unexpired term of Dr. Charles V. Willie, former Vice-President of the House of Deputies. Mrs. Bryant, who was born in Charlotte, Amalie, Virgin Islands, serves as Secretary of her Diocesan Convention and also holds the position of Secretary of the Board of Trustees of the Diocese of the Virgin Islands. Mrs. Bryant was educated at Howard University and has been a life long member of All Saints' Cathedral in St. Thomas. She is an Administrative Officer in the Department of Finance of the Virgin Island Government. Mrs. Bryant is also the moderator of her own television program which she has directed for the past 12 years.

MR. ROBERT S. POTTER

has been the Chancellor of the Diocese of New York. Mr. Potter is an attorney by profession but very active in community work, particularly in the area of economic development by forming a Black Foundation and backing a local Harlem newspaper. He took five months off from his work to travel with Bishop Paul Moore, Jr. (New York) to accompany him in Operation Connection which is an ecumenical endeavor encouraged by the former Presiding Bishop John E. Hines. Mr. Potter is active on the Board of many institutions in New York particularly the Community Service which is the largest charitable organization of its kind in the City of New York.

MR. JOSEPH L. HARGROVE

is a graduate of the University of Texas in Petroleum Engineering. He has performed consulting work for major clients in the United States and many countries abroad. Since 1958 he has been an independent oil and gas operator. He is an active member of St. Mark's, Shreveport, Louisiana where he has served as Every Member Canvass Chairman, Sunday School Teacher, Vestryman, and Warden. His Diocesan work has included being a Delegate to Diocesan Convention, Finance Committee and Bishop and Council. Mr. Hargrove has been a Deputy to General Convention since 1969 and was the General Chairman of the National and International Affairs Committee.

MR. CHARLES RITCHIE, JR.

is a resident of Lafayette Hills, Pennsylvania. In the National Church, Mr. Ritchie has served as Deputy to the General Convention of 1967, 1969, 1970, and 1973. He has been an active Episcopal layman particularly in the field of academic endeavor. He has served on the Board for Theological Education and on the Joint Commission of Program and Budget since 1973. He is a Trustee of the Absalom Jones Theological Institute in Atlanta, Georgia.

MR. ROBERT F. GAINES

is an insurance agent and broker and is currently the President of Insurance Associates of Sacramento, Inc. He is a past Senior Warden of Trinity Cathedral Church in Sacramento. Mr. Gaines is the President of the Family Service Agency of Greater Sacramento and Chairman of the Centennial Commission of the Diocese of Northern California. Mr. Gaines also serves on the Board of Trustees of Graduate Theological Union in Berkeley, California as well as serving on the Advisory Council of the Episcopal Church Foundation. He has served frequently as a Deputy to General Convention and is presently a member of the Board of Trustees of Theological Education. He is currently on the Board of Trustees of CDSP.

HELEN BROWN EISENHART

has been an editor and indexer for the Department of State. She lives in Westgate, Maryland and is currently doing free-lance indexing for the Brookings Institution and the Naval Institute Press. Mrs. Eisenhart is a member of St. Columba Church in Westgate and has been a Delegate to four Triennial Meetings of the Women of the Church and is a past President of the Women of Province III, as well as the Women of the Diocese of Washington. She was also a member of the National Task Force on Clergy-Lay relations. She has been elected a Deputy to the 1976 General Convention, is the Province III Representative to the National United Thank Offering Committee and the Coordinator for the Diocesan Committee for Women's Ordination.

MARJORIE L. CHRISTIE

of the Diocese of Newark. Currently serving second term as Diocesan President of Episcopal Churchwomen. Deputy to General Convention. Deputy to Diocesan Convention. Formerly member of Diocesan Council (chairperson of Planning Group on Ministry), Department of Missions, Planning Commission, Triennial Delegate. Currently serving as chairperson of Triennial Structure Committee. Member of Executive Council Lay Ministries Task Force on Women (part of planning team for Conference held in January 1976 for national lay ministry network). Observer/participant at House of Deputies President's Council of Advice. Also wife, mother of four, gardener, parish UTO custodian.

MR. ROBERT M. GORDON

is an insurance agent and supervisor for Penn Mutual Life Insurance Company of Salt Lake City, Utah. Mr. Gordon has served as Vestryman and Senior Warden of Trinity Church, East Carbon City and St. Mark's Cathedral in Salt Lake City. He has been a member and president of both the Council and Standing Committee of the Diocese of Utah. He is a Deputy to General Convention, a Representative to Coalition 14 and a member of the Coalition 14 Executive Committee. He is also a member of the Board of Directors of the Utah Non-Profit Housing Corporation. Mr. Gordon was educated in Topeka, Kansas and is a graduate of Northwestern University.

APPENDICES

MS. DEE HANN

of Indianapolis, Indiana is a partner in the Liturgical Vestment Company and a consultant for Julian Mission. She has been the Chairperson for the Nominating Committee, a Triennial Delegate and a member of the Convention Planning Committee at the Diocesan level. At the National level she has been the Chairperson for the 1976 Triennial Program Committee and was the Assistant Presiding Officer for the 1976 Triennial Meeting. Ms. Hann was the Chairperson for the Planning Committee of Province V Laity Conference and a member of the Task Force "Forward Look" which is a Bicentennial Committee. She has been very active in Community affairs and organized the first "Meals on Wheels" program in Indianapolis.

MS. FRANCES ABBOT

is a lifelong resident of Manchester, New Hampshire and a member of Grace Church. She taught (music to elementary school children and children) in the elementary schools of Manchester for 47 years. She was active in the Manchester Education Association and was its President. She served a two-year term as Representative to the General Court from her Ward in Manchester. She was appointed by the Governor to the N.H. Commission on the Status of Women and served a 2-year term. She was seated as an Alternate Deputy at the General Convention in 1970. She was elected a Deputy to the 1973 Convention in Louisville and a member of the Christian Social Relations Committee. She was reelected to the 1976 Convention. Other positions are: Delegate to Provincial Synod, Elected member of Provincial Council, Delegate to Diocesan Conventions since 1962, Member (2 terms) Commission on Ministry, Member of Clergy Continuing Education Committee, Member of Diocesan Council, Vestryman and Confirmation Teacher at Grace Church.

MR. CARL J. BOHNE, JR.

is a long-time communicant of St. Matthews, Evanston, Illinois where he has been Treasurer and former Vestryman (both Junior and Senior Warden) and Chairman of the Finance Committee and Church School teacher. In the Diocese of Chicago he is a member of the Standing Committee and the Committee on Clergy Compensation. Mr. Bohne has been a delegate to many Diocesan Conventions and was formerly a member of Bishop and Trustees. He was also a member of the Committee for Nomination of the Suffragan Bishop. He was a Deputy to the 1973 General Convention and he is the first alternate to the 1976 Convention. Mr. Bohne is a CPA and a partner in Arthur Anderson and Co.

MS. MARY NASH FLAGG

is a resident of Portland, Maine and is currently employed as the Associate Executive Director of the United Way, Inc. She has been a Lay Deputy to the General Convention in 1973, a delegate to the ECW Triennial meeting, President of the ECW and Chairperson of Arrangements for the House of Bishops meeting in Portland. She is very active in community affairs and serves on the Boards of two banks, the Micah Corporation, and was given the Deborah Morton award from Westbrook College (Maine) for community service. Ms. Flagg is a Lay Deputy to General Convention, a member of the Diocesan Standing Committee, a delegate to the Diocesan Regional Council and also to the Synod of Province I.

MR. SAMUEL S. IM

lives in Poughkeepsie, New York and works as a Manager in Engineering and Manufacturing for IBM. He was born in Korea and moved to the United States in 1953. Mr. Im is presently a vestryman at Christ Church, Poughkeepsie and serves on

the Neighborhood Committee. He is active in the Episcopal Laymen of New York (ELNY) and is an alternate Delegate to National E.A.S.T. where he is a consultant to E.A.S.T.'s Grants Committee. He is a member of the Diocese of New York's Episcopal Asiamerica Strategies Task Force. He is also an Alternate Delegate to the Executive Council's Episcopal Asiamerica Strategies Task Force.

K. WADE BENNETT

of Los Angeles, California is the present Executive Vice President of Carter Hawley Hale Stores, Inc. Prior to coming to Southern California, Mr. Bennett was President of Macy's in New York and serves at present as a Director of the Connecticut Mutual Life Insurance Company. He is a Trustee of the Church Divinity School of the Pacific and is also a Trustee on the Board of Foreign Parishes in Rome and Florence, Italy. Mr. Bennett has served as a Deputy at many General Conventions, a member of the Joint Committee on Clergy Deployment, and on the 1973 Committee on the location of the Episcopal Church Center. He is an active member of the Diocesan Commission on Structure and he also has been a member and is still a consultant to the Standing Commission on the Structure of the Episcopal Church.

PAUL M. NEUHAUSER

is a member of Trinity Church in Iowa City, Iowa where he is also a Professor of Law at the University of Iowa. He has been a delegate to two General Conventions where he was a member of the National and International Affairs Committee. At the Diocesan level he has served on the Diocesan Council, Christian Social Relations Committee, and has been a member of the Episcopal Corporation of the Diocese since 1973. Mr. Neuhauser was Chairman of the Committee on Social Responsibility in Investments of the Executive Council and a participant in the Presiding Bishop's 1976 Conference on Evangelism. He is a member of the American Bar Association Committee on Federal Regulation of Securities.

GEORGE S. LOCKWOOD

is a communicant and former vestryman of St. Dunstan's Parish in Carmel Valley, California. He is the General Partner of Monterey Abalone Farms, a new company pioneering the growing of shell fish on shore. In the Diocese of California, Mr. Lockwood has served on various committees and commissions. In 1972 he was appointed by Bishop Myers to a commission that undertook an extensive two-year survey that resulted in resetting Diocesan objectives and in restructuring the Diocese. At present he is a member of the Standing Committee, the Commission on Ministry, a deputy to the 1976 General Convention and a Delegate to the Synod of the Eighth Province. Mr. Lockwood is currently on a committee studying the possible division of the Diocese into two or more dioceses.

MS. LOIS BARNUM

is a communicant at the Cathedral Church of the Nativity of Bethlehem, Pennsylvania. Mrs. Barnum was a member of the Chicago 101, a member of the Christian Social Relations Committee of the House of Deputies in 1970, a member of the Committee on Holy Matrimony and a member of the Committee on Dispatch of Business at the General Convention. Ms. Barnum is a member of the Triennial Planning Committee for the Louisville Convention and she continues as a member of the Standing Committee on Structure of the General Convention. She is also Chairman of the Mental Health/Mental Retardation Board for Northhampton County and the Greater Bethlehem Area United Fund.

APPENDICES

FRANK P. FOSTER

is a communicant and former vestryman of St. John's Parish, Arlington, Massachusetts. He is currently a member of the Joint Committee on Program and Budget. Formerly New England Sales Manager for Wilson and Company, he served as Deputy to General Conventions in 1964, 1967, and 1970, and he has been Executive Secretary for Laity in the Diocese of Massachusetts. He has acted as stewardship resource person in several Dioceses. Active in ecumenical evangelism, he has been a member of the General Convention's Committee on the State of the Church. Mr. Foster was one of a four-man team in the two-year ecumenical "Word for Worcester." He is presently working part-time for the Diocese of Western Massachusetts.

GENERAL SEMINARY TRUSTEES

BISHOPS

THE RT. REV. CHRISTOPH KELLER

Bishop of Arkansas

Bishop Keller is the son and grandson of Episcopal clergymen. In 1955, he resigned from his position as Executive Vice President of Murphy Oil to answer a late vocation to the ministry. He served parishes in Louisiana, Arkansas, and was Rector and later Dean of St. Andrew's Cathedral in Jackson, Mississippi. He was Chairman of the Department of Promotion, a member of the Standing Committee (President 1967), Deputy to two General Conventions and is currently serving on the Board of Theological Education. He was selected Bishop Coadjutor of Arkansas in 1967 becoming the Diocesan in 1970. Bishop Keller is presently a Trustee of Kent School, Connecticut and a Trustee of both General Theological Seminary and the University of the South.

THE RT. REV. JAMES MONTGOMERY

Bishop of Chicago

Bishop Montgomery was born in Chicago and was ordained to the Priesthood in 1949. He was Rector of St. John the Evangelist in Flossmoor, Illinois from 1951-1962. While in this Diocese he served as a Delegate to Provincial Synod, a member of Executive Council and the Standing Committee, and was Dean of the Southern Deanery. He was a Deputy to General Convention in 1958 and 1961 and is presently a Trustee of General Theological Seminary where he is one of its few representatives from the Mid-West. He also serves as a Trustee of Nashotah House and Seabury-Western Theological Seminary. He became Suffragan Bishop of Chicago in 1962 and the Diocesan in 1971.

THE RT. REV. ROBERT RUSACK

Bishop of Los Angeles

Bishop Rusack was born in Worcester, Massachusetts and was ordained to the Priesthood in 1951. He began his ministry as the Vicar at St. James Deer Lodge and St. Andrew's, Philipsburg, Montana in 1951. He then became the Vicar of St. Barnabas in Drummon, Montana where he served for about four years. He was called to serve Augustine-by-the-Sea in Santa Monica, California in 1958. In 1964 he was elected Suffragan Bishop of Los Angeles. Bishop Rusack, a graduate of General Theological Seminary is currently on the Board of Trustees and is one of its few representatives from the West Coast.

THE RT. REV. JONATHAN G. SHERMAN

Bishop of Long Island

Bishop Sherman was ordained to the Priesthood in 1934. He was Priest-in-Charge of St. Thomas, Farmingdale, New York, and Rector of St. Thomas in Bellrose, New York. While in that Diocese he was a member of the Department of Christian Education, Dean of the Leaders Conference and a member of the Examining Chaplains. He was twice a Deputy to General Convention and the Chairman of the Committee on the Constitution and Canons. He became Suffragan Bishop of Long Island in 1949. He served on the Executive Council of Episcopal Churches from 1945-1952. Bishop Sherman is on the Board of Trustees and is bishop of one of the dioceses from which General Seminary receives many candidates.

THE RT. REV. FRANK CERVENY

Bishop Coadjutor of Florida

Bishop Cerveney began his ministry as the Assistant at Resurrection Church in Miami, Florida from 1958-1961. He was on the Staff at Trinity Church in New York City from 1961-1963. He served as Rector of Saint Luke's parish in Jackson, Tennessee for six years and then as Rector of Saint John's, Knoxville, Tennessee from 1969-1972. He was the Dean of Saint John's Cathedral in Jacksonville, Florida for two years before he became Bishop Coadjutor of Florida in 1975. He is not currently on the Board of Trustees, but he is an alumnus of General Theological Seminary.

THE RT. REV. BENNETT J. SIMS

Bishop of Atlanta

Bishop Sims became Bishop of Atlanta in 1972. Prior to that he was Rector of the Church of the Redeemer in Baltimore and Christ Church, Corning, New York. He was twice Priest-in-Charge of St. Alban's Church in Tokyo, Japan for brief periods. Before becoming Bishop, he served as Director of the Center for Continuing Education of Virginia Theological Seminary and as a Trustee for the Seminary. He is currently a Trustee of the University of the South, a member of SACEM and APC. Bishop Sims is also the author of various Church publications and Biological Journals.

THE RT. REV. WILLIS HENTON

Bishop of Northwest Texas

Bishop Henton was a missionary in the Phillipines for four years and then served churches in New York City and Louisiana before becoming Archdeacon of Louisiana in 1964. He was elected Bishop Coadjutor of Northwest Texas in 1971 and became Diocesan in 1972. He is a native of McCook, Nebraska and a graduate of Kearney State College in Nebraska. He is a Trustee of the University of the South, an Advisor to the Seminary of the Southwest, as well as the Chairman of the Agenda and Arrangements Committee for the Minnesota General Convention. He is also a member of the Executive Committee and the Board of the Presiding Bishop's Fund for World Relief.

THE RT. REV. ADDISON HOSEA

Bishop of Lexington

Bishop Hosea was born in Pikeville, North Carolina and was ordained to the Priesthood in 1949. He served in the Diocese of North Carolina as Director of the youth camp, a member of the Department of Christian Education and as a Trustee of the University of the South. He was a Professor of New Testament Language and Liturature at ETS in Kentucky. He was Rector of St. John's Church, Versailles, Kentucky for sixteen years until 1970 when he became Bishop Coadjutor of

APPENDICES

Lexington. During his tenure at St. John's, he served the Diocese as a member of the Standing Committee and Examining Chaplains.

THE RT. REV. ROBERT S. KERR

Bishop of Vermont

Bishop Kerr was born in Newport, Rhode Island and became a Priest in September of 1943. He was an Assistant at the Cathedral of St. John the Divine and Master of the Cathedral Choir School before becoming Dean of the Cathedral Church of St. Paul in Burlington, Vermont. He was twice a delegate to Provincial Synod and a Deputy to two General Conventions. He has served on the General Convention Committee on Christian Education and the General Convention Committee on the State of the Church. Bishop Kerr was a member of the Alumni Executive Committee of the General Theological Seminary.

THE RT. REV. WILLIAM JONES

Bishop of Missouri

(Declined)

GENERAL SEMINARY TRUSTEES

PRESBYTERS

THE REV. SAM BAXTER

has been Rector of the Church of the Good Shepherd in Austin, Texas since 1954. He began his ministry as Assistant Rector at Chapel Cross, Chapel Hill, North Carolina in 1939 and later served two parishes in Pennsylvania. In 1948 he became Archdeacon of Western New York. While in this Diocese, he served as Secretary of the Committee on the State of the Church as well as Secretary of the Diocesan Convention. In 1954 he was made an Honorary Canon of St. Paul's Cathedral in Buffalo, New York. He has been a deputy to General Convention. Mr. Baxter is currently a member of the Board at General Theological Seminary and has been very active in helping revise the Statutes.

THE REV. STANLEY P. GASEK

attended General Theological Seminary and was a Fellow at the Anglican Center in Rome and the Institute for Ecumenical Studies in Bossey, Switzerland. He has been the Rector of Grace Church, Utica, New York since 1947. He has served the Diocese as a member of the Standing Committee, Diocesan Council, Examining Chaplains and Chairman of the Department of Promotion. He has also given leadership to ecumenical endeavors both in the Utica area and throughout the Diocese. He is currently a Deputy to General Convention, the Religious Director of the Rural and Urban Task Force of Greater Utica, the Chairman of the Grace Church Community Coffee House, and a member of the Commission on Ministry. Fr. Gasek is currently a member of the Standing Committee of the Board of Trustees.

THE REV. EDWARD GEYER, JR.

is presently the Rector of the Church of the Good Shepherd in Hartford, Connecticut. Father Geyer began his ministry in 1958 at the Church of St. Peter in New York City and then served as Rector of St. Luke's, New Haven, Connecticut for eight years. He has been a member of the General Board of the National Council of Churches of Christ, Commission on Ministry and Chairman of the Liturgical Commission. He is active as the Vice President of the Greater Hartford Council of Churches. Fr. Geyer is a Trustee at the Philadelphia Divinity School and also at

General Theological Seminary where he has been especially helpful in developing an expanded program to prepare people for Black Ministries.

THE REV. ROBERT HAYMAN

has been the Rector of St. John's in Kirkland, Washington for sixteen years. He has been active in the Diocese by serving on the Executive Council and still serves on the Architecture Commission. In 1974 he was an instructor of Homiletics at St. Thomas Roman Catholic Seminary. Fr. Hayman has served as a Trustee at Bellevue Community College (Chairman of the Board 1970-1971). He became Archdeacon of Metropolitan Seattle in 1971 and is presently the Secretary of the Diocesan Convention.

THE VERY REV. ROGER GRAY

was born in Brooklyn, New York and took his undergraduate work at Adelphi University in Garden City, New York. He is Dean and Rector of Christ Church Cathedral, Indianapolis, Indiana. He was ordained in 1952 following a three-year period with the U.S. Army. Prior to his ordination, he was associated with two insurance companies and one bank. Following a two-year curacy at St. Ann's Church in Brooklyn, New York, he served as Rector of parishes in Westchester County, New York and Fairfield County, Connecticut. Dean Gray has served on many Diocesan committees and most recently was a member of the Standing Committee of the Diocese of Indianapolis.

THE REV. CHARLES G. NEWBERY

became Rector of St. John's Church Lattingtown in Locust Valley, New York in 1974. He was born in Chicago and is the son of a clergyman. He graduated from Yale and General Theological Seminary and began his ministry in Poughkeepsie, New York. He then served three parishes in New Jersey before becoming the Rector of St. John's in Roanoke, Virginia. Fr. Newbery is Chairman of the Standing Committee of the Board of Trustees of General Theological Seminary.

THE REV. HARRY B. WHITLEY

has been the Rector of St. Paul's Church, Paterson, New Jersey since 1971. Fr. Whitley has for many years been interested and involved in the field of Theological Education as an Examining Chaplain in Connecticut and Newark. He has served as a member of the Commission on Ministry in the Diocese of Newark and as the Vice President of the Society for the Increase of the Ministry. He is a graduate of General Theological Seminary and has always taken an active and interested part as an alumnus in its affairs, currently serving as an Alumni Regional Representative.

THE VERY REV. GEORGE McCORMICK

was born in Philadelphia and received his education at Florida Southern College and General Theological Seminary. He was ordained to the Priesthood in 1958 and was Assistant and later Rector of Trinity Church in Miami, Florida for twelve years. He became Dean of Trinity Cathedral in 1970. Dean McCormick serves as Secretary of the Executive Board and as Secretary of the Southeast Florida Diocesan Convention – the latter a position he has held since the Diocese was formed.

THE VERY REV. HAROLD LEMOINE

has been Dean of the Cathedral of the Incarnation, Garden City, New York since 1956. He is a graduate of General Theological Seminary and served as Rector of St. Joseph's Church in Queens Village, New York for fifteen years. He has been a Deputy to many General Conventions, Chairman of the TEO Committee of the General Theological Seminary, Secretary of the Diocesan Convention in Long

APPENDICES

Island and Assistant Editor of *Tidings* (1950-1953). He is Vice President of the Board of Managers of the Church Charity Foundation of Long Island. He is presently the Chairman of the Prayer Book Committee of the House of Deputies of the General Convention.

THE VERY REV. ELTON O. SMITH, JR.

was born in Springfield, Missouri and attended Drury College there before serving in the Army in Korea. After graduation from General Theological Seminary, he was assigned a mission in Lee's Summit, Missouri and later to a residential parish in Kansas City. Dean Smith served ten years on the Diocesan Council, participated in a Deacon Training Program, and was active in stewardship and parish life missions throughout the Diocese. He was elected Dean of St. Paul's Cathedral in 1968. He has attended five General Conventions as either a Delegate or Alternate. He is presently Vice Chairman of the Joint Ecumenical Commission of the National Church and was recently appointed to the governing Board of the National Council of Churches.

GENERAL SEMINARY TRUSTEES

LAITY

MR. C. SIMS FARR

is an Executive Partner in the Trusts and Estates Department of White and Case of New York City. Mr. Farr attended Princeton University and Columbia Law School. During World War II he was on active service in the U.S. Navy rising from Deck Officer to Lieutenant Commander. He lives in New York but served two years in charge of the firm's office in Paris. He has been the Chairman of the Committee on Tax Aspects of Decedents Estates Regent of the American College of Probate Counsel. An active layman Mr. Farr is presently a member of St. James' Church and has served there as Senior Warden. He is also a Trustee and member of the Standing Committee of General Theological Seminary.

MR. RUSSELL TANDY, JR.

of New York. (NO RESUME RECEIVED)

MR. SHERWOOD W. WISE

is an attorney with Wise Carter Child Steen and Carway of Jackson, Mississippi. Mr. Wise has been a member of the Executive Committee of the Diocese of Mississippi, Department of Missions and the Standing Committee. He has been a Delegate to the General Convention five times and is currently a member of the Joint Committee on Ecumenical Relations. He was also the founder and organizer of St. Andrew Day School in Jackson where he is still a Trustee. He has been a Past Vice President of the Board of Governors of the Jackson Chamber of Commerce, President of the Jackson Community Chest and on the State Board of Directors of the State Department of Archives and History. Mr. Wise is presently the General Counsel of the Mississippi Power and Light Co.

MRS. SEATON BAILEY

of Atlanta. (NO RESUME RECEIVED)

MR. WALKER TAYLOR

of North Carolina. (NO RESUME RECEIVED)

MS. MARGARETTA CHAMBERLIN

is a member of St. Luke's Church in Scranton, Pennsylvania where she has served as President of the Women of St. Luke's and on the Vestry since 1962 (Present Senior Warden). She is a Board Member of the Diocesan Episcopal Church Women and has been a Delegate to Triennial, a Delegate to Synod and twice a Deputy to General Convention. She was former Chairman of the Team Ministry to Public Housing and a Board member of Congregations in Christian Mission. Ms. Chamberlin is very active in volunteer service with the Red Cross, Visiting Nurse Association, Community Medical Center and is a former Board President of Friendship House.

MR. MALCOLM TALBOTT

of the Diocese of Newark has been a member of the Board of Trustees for many years. Formerly Vice President of Rutgers University and a Professor of Law there, he is currently President of the Rutgers Development Corporation. Mr. Talbott has been a member of both the Board and the Standing Committee of the Board of Trustees of General Theological Seminary.

MS. JANE AUCHINCLOSS

of the Diocese of New York was elected to the Board by the General Convention in 1970. She is one of the few women members on the Board and has recently also been made a member of the Standing Committee. From Milbrook, N.Y., Ms. Auchincloss is active both in Diocesan as well as Seminary affairs.

DR. THOMAS A. BARTLETT

is Colgate University's 11th president. He was President of the American University in Cairo, Egypt, 1963-1969, and a member of the United States Permanent Mission to the United Nations, 1953-1963. He is a member of the Commission on Independent Colleges and Universities, the Board of Directors of the National Association of Independent Colleges and Universities, and the Council on Foreign Relations. Dr. Bartlett was a Rhodes Scholar and brings to the Board of Trustees valuable knowledge of the academic and educational world. He has recently been elected to the Board to fill out the unexpired term of Mr. Clifford Michel.

MR. PAUL MILLER

of Boston. (NO RESUME RECEIVED)

DR. JACK MILLER

is a Professor of Physics at Pomona College, Claremont, California. He has been an active Lay Reader and Vestryman at Christ Church, Ontario, California. He has been a member of the Diocesan Council, Chairman of the Program and Budget Committee, and a member of the Committee on Liturgy and Church Music. Dr. Miller is presently a member of two Diocesan Committees: Ministry to Higher Education and Commission on Ministry. He is also a GOE reader and was given the Bishop's Award of Merit in 1972. His research interest for the past three years has been on the Theory of Electromagnetic Reflection from Rough Surfaces. Mr. Miller served as an Ensign during World War II and continues this interest by taking his sabbatical leaves at Scripps Institute of Oceanography.

APPENDICES

THE GENERAL BOARD OF EXAMINING CHAPLAINS

BISHOPS

THE RT. REV. GEORGE M. ALEXANDER

Bishop of Upper South Carolina

Bishop Alexander was born in Jacksonville, Florida. After his ordination to the Priesthood, he served several cures in the Diocese of Florida where he was the Secretary of the Standing Committee. In 1949 he became Rector of Trinity Church, Columbia, South Carolina where he was a member of the Executive Council. In 1955-1956 he was a Fellow at General Theological Seminary. Bishop Alexander became the Dean of the School of Theology at the University of the South before being called as Bishop Elect of Upper South Carolina in 1972. He is the author of *The Handbook of Biblical Personalities* and the Co-Editor of *Dynamic Redemption*.

THE RT. REV. DUNCAN M. GRAY, JR.

Bishop of Mississippi

Bishop Gray is the son of the Rt. Rev. Duncan M. Gray, Sr. who was also Bishop of Mississippi. He was educated at Tulane University and the University of the South. Bishop Gray was ordained to the Priesthood in 1953. He served parishes in Cleveland and Como, Mississippi before coming as Rector to St. Peter's Church in Oxford, Mississippi in 1957. In 1965 he became Rector of St. Paul's Church in Meridan, Mississippi where he served for about ten years prior to being called as Bishop Coadjutor in 1974.

THE RT. REV. WILLIAM B. SPOFFORD, JR.

Bishop of Eastern Oregon

Bishop Spofford was born in Brooklyn, New York and is the son of a clergyman. He was ordained to the Priesthood in 1945. Bishop Spofford began his ministry in Boston, Massachusetts and later became Rector at St. Thomas Church in Detroit, Michigan. In 1956 he was a lecturer in Pastoral Theology at the Episcopal Theological School and Supervisory Chaplain at two large hospitals in Boston. In 1960 he became Dean of St. Michael's Cathedral in Boise, Idaho where he served as a Delegate to General Convention and was the Editor of *Crossroads*. Bishop Spofford is presently the Chairman of the General Board of Examining Chaplains.

THE RT. REV. DONALD J. PARSONS

Bishop of Quincy

Bishop Parsons was born and reared in Philadelphia. He was ordained to the Priesthood in 1946. He served parishes in Pennsylvania and Delaware before teaching New Testament at Nashotah House, Wisconsin for twenty-three years. Bishop Parsons has served part time in an adult education program in a suburban parish in Milwaukee, Wisconsin and has been a Conductor of retreats for both clergy and lay persons. He has been a member of the Joint Commission on Theological Education and the Conference of Seminary Deans.

THE RT. REV. DAVID B. REED

Bishop of Kentucky

Bishop Reed served in the Panama Canal Zone and in churches in Colombia where he served as Archdeacon from 1953-1958. In 1958 he became Assistant Secretary of the Overseas Department of the Executive Council. Bishop Reed was the Bishop of Colombia from 1964-1972 at which time he became Bishop Coadjutor of Kentucky. He was a member of the Board of Managers of the

Department of Mission Education of the National Council of Churches and a member of the General Assembly. He is currently a member of the Joint Commission on Ecumenical Relations and the Anglican-Roman Catholic Conversations and a Trustee of the University of the South.

THE RT. REV. JAMES W. MONTGOMERY

Bishop of Chicago

Bishop Montgomery was born in Chicago and was ordained to the Priesthood in 1949. He was Rector of St. John the Evangelist in Flossmoor, Illinois from 1951-1962. While in this Diocese he served as a Delegate to Provincial Synod, a member of Executive Council and the Standing Committee, and was Dean of the Southern Deanery. He was a Deputy to General Convention in 1958 and 1961 and is presently a Trustee of General Theological Seminary. He also serves as a Trustee of Nashotah House and Seabury-Western Theological Seminary. He became Suffragan Bishop of Chicago in 1962 and the Diocesan in 1971.

THE GENERAL BOARD OF EXAMINING CHAPLAINS

CLERGY

THE REV. JOSEPH N. GREEN, JR.

has been Rector of Grace Church, Norfolk, Virginia since 1963. He has been elected for a fifth time as a Deputy to General Convention. He has also served on the General Board of Examining Chaplains, the General Convention Special Program Screening Board, the National Commission on Evangelism and is currently the head of the Union of Black Episcopalians. He is serving his third term on the Executive Board of the Diocese of Southern Virginia and is the Chairman of the Division of Urban Work Department of Missions. He has been the Chairman of the Examining Chaplains and Co-chairman of the Diocesan Commission on Evangelism. The Rev. Mr. Green is extensively involved in community work as well.

THE REV. CHARLES H. LONG, JR.

has been the Executive Secretary of the United States Conferences of the World Council of Churches since 1973. Mr. Long was ordained to the Priesthood in 1946 and served as a missionary to China in Shanghai for four years and Hong Kong for a period of about eight years until he returned as Acting Chaplain at the University of Pennsylvania. He then moved to Geneva, Switzerland where he became the Secretary of the World Student Christian Federation. In 1960 he was called to be the Rector of St. Peter's Church in Glenside, Pennsylvania. While in that Diocese he served on the Executive Council and continues to serve on the Standing Committee.

THE REV. WILLIAM M. HALE

has recently become the Dean of St. Paul's Cathedral in Syracuse, New York. He is a graduate of Brown University and General Theological Seminary. He served as a 1st Lieutenant in the Air Force before coming to Park School, Brookline, Massachusetts as a teacher. He began his ministry as a Curate at Christ Church Cathedral in Springfield, Massachusetts. Dean Hale was the Rector of the Church of the Atonement in Westfield, Massachusetts for eighteen years. While in that Diocese he served on the General Board of Examining Chaplains and the Standing Commission on Church Music. He has been a Deputy to General Convention four times and has served as a Trustee of GTS since 1967.

THE REV. SANFORD E. HAMPTON

is Vicar at St. Francis' Church, Moab, Utah. He served as a member of the

APPENDICES

Standing Committee, Diocesan Youth Advisor, and the Liturgical Commission. He was a Deputy to General Convention in 1973 and is an alternate for 1976. Fr. Hampton is a supervisor in a training program for individuals ordained under Canon 8. Prior to ordination he served with a Chicago based firm for eight years as Sales Training Manager and District Sales Manager. He was the Curate at St. John the Evangelist in Chicago Heights, Illinois before serving as Rector of St. James, Holladay, Utah.

THE REV. C. FITZSIMONS ALLISON

is presently Rector of Grace Church in New York City. He is a graduate of the University of the South and Virginia Theological Seminary and holds a Doctor of Philosophy from Oxford. He began his ministry in the Diocese of South Carolina in 1952 and spent the years 1956-1974 teaching Church History and Reformation Studies at two seminaries and three universities. He is presently on the Board of *The Living Church*, the Episcopal Radio/TV Foundation, Trinity Episcopal School for Ministry, and the General Board of Examining Chaplains. The Rev. Mr. Allison is also a delegate to the Consultation on Church Union and the author of four books.

THE VERY REV. PERRY R. WILLIAMS

was instituted as Dean of Trinity Cathedral, Cleveland, Ohio in September 1968. Prior to this he served as Rector of Emmanuel Church (the American Church) in Geneva, Switzerland for seven years. The Dean's activities in the Diocese of Ohio have included membership on the Standing Committee, the Committee for Evangelism and Church Renewal, and the Task Force to Promote Women's Ordination to the Priesthood. He is a Deputy to General Convention and has served as a member of the General Board of Examining Chaplains since 1972. He is a member of the Board of the Urban League and the Board of Trinity Day Care Center.

THE REV. CANON JAMES C. HOLT

has been the Rector of St. Luke's Church in Kalamazoo, Michigan since 1960. Canon Holt served in Kenwood, Geneva, and St. Charles, Illinois before coming to Butte, Montana as Rector of St. John's Church for eight years. While in the Diocese of Montana, he was a member of the Executive Council, on the Board of Examining Chaplains, and continues to serve as President of the Standing Committee and a member of the Commission on Ministry. He has been a Deputy to General Convention three times.

THE REV. SCOTT N. JONES

has been Vicar at St. Thomas a Becket in Evanston, Illinois since 1967 and the Episcopal Chaplain at Northwestern University. He is currently a certified field education supervisor, and on the Search Committee for faculty appointment of the Field Education Director for Seabury-Western. Fr. Jones has done three years of graduate work in Systematics, Liturgics, and Pastoral Care. He has attended nine General Conventions as an observer or press representative and is the author of *Sex and the Now Generation*. He graduated from Ripon College and Virginia Theological Seminary.

THE REV. CHARLES ELDON DAVIS

has been the Rector of Old St. Paul's Church in Benicia, California since 1963. He served as Assistant to the Dean of Trinity Cathedral in Omaha, Nebraska before coming to the Diocese of Northern California. In this Diocese he has been Chairman of the Department of Christian Social Relations and is a member of the Examining

Chaplains (present Chairman), Chairman of the MRI Commission, Chairman of the Commission on Ministry and a member of the Standing Committee. He has been a Deputy to General Convention and is presently a member of the General Board of Examining Chaplains.

THE REV. DONALD E. BITSBERGER

has been the Rector of Redeemer Church in Chestnut Hill, Massachusetts since 1968. He graduated from Yale and ETS. He was briefly an Assistant Minister at Yale University before serving as a missionary in Kyshu, Japan. In 1960 he became Interim Director of the Church of Taiwan Church World Service and Associate Director of the Japanese Church World Service. In 1961 he became Assistant Secretary of the Overseas Department of the ECED and the Executive Secretary of the Personnel Division. He is currently a Tutor at the Episcopal Theological Seminary.

THE REV. MARSHALL T. RICE

has been the Rector of Christ Church, Ridgewood, New Jersey since 1967. Fr. Rice is the Chairman of the Commission on Ministry of the Diocese of Newark and has assisted in the grading of the G.B.O.E. papers of the past three years. He is the Dean of the Lay School of Theology which has expanded into three Centers in the Diocese. Fr. Rice began his ministry as a Curate at Christ Church, Hackensack and later was the Vicar of the Church of the Atonement in Fair Lawn, New Jersey. He has been active in community affairs, particularly on the Chaplaincy Council at Valley Hospital in Ridgewood.

THE REV. WILLIAM H. BAAR

is the Rector of Emmanuel Church in La Grange, Illinois. During World War II he served as a Chaplain of the Fourth Submarine Squadron. In 1953 he became the Director of Brent House, a center for overseas students at the University of Chicago. He has served as both a member and chairman of the Board of Examining Chaplains, founder and director of the School for Deacons, Chairman of the Academic Committee and a member of the Planning Committee of the Evanston Theological Center. He has participated in many lectureships which were sponsored by the Church of England and were at the invitation of the Archbishop of Canterbury.

THE GENERAL BOARD OF EXAMINING CHAPLAINS

FACULTY

THE REV. MASSEY SHEPHERD

has been a Professor of Liturgics at the Church Divinity School of the Pacific since 1954. He was ordained to the Priesthood in 1941 and began his ministry in Allerton, Massachusetts. Dr. Shepherd has been very active in the field of Academics and is the author and editor of many books. While in the Diocese of California he has served on the Worship Commission Committee for Church Union, the Committee on Renewal and Restructure, and he was an Anglican Observer to Vatican Council II. He has been a Deputy to General Convention and is presently on the General Board of Examining Chaplains.

DR. CHARLES LAWRENCE WITHDREW

APPENDICES

THE REV. HOLT H. GRAHAM

is currently the Director of Library Services and Professor of New Testament Studies at Union Theological Seminary. He was ordained to the Priesthood in 1944 and began his ministry as Assistant Chaplain at Columbia University and was later the Assistant Chaplain at St. Luke's Hospital in New York City. He taught New Testament for twenty-five years at Seabury-Western and at the Virginia Seminary. He has been the book review editor of the *Anglican Theological Review* for twenty years and is a member of the Corporation (current Vice President).

THE REV. HARVEY GUTHERIE, JR.

has been Dean of the Episcopal Theological School in Cambridge since 1969. He became the Co-Dean of the new Episcopal Divinity School formed in 1974 by merging the Philadelphia Divinity School with Cambridge School. He is a native of California and was ordained to the Priesthood in 1948. He served as Vicar of St. Martha's Church, White Plains, New York before entering graduate work and teaching. He has been a lecturer in the Department of Religion of Columbia University and at Windham House in New York. He is a Trustee of the Sanctuary, Inc. in Cambridge, Wellesley College, and the Episcopal Seminary of the Caribbean. His latest book is *Israel's Sacred Songs*.

THE REV. DR. H. BOONE PORTER

has been the Director of Roanridge Training and Conference Center since 1970. He was a Professor of Liturgics at GTS for ten years. Dr. Porter is serving as a member of the Standing Liturgical Commission, General Board of Examining Chaplains & Living Church Foundation. He is also President of the Board of the Church Army and a member of the Board of Church Ministries in National Parks. He is the editor of several books and a contributing author in many Church and Theological magazines. In 1964 he was an Anglican Observer to Vatican II and has also served as a member of the Anglican/Roman Catholic Joint Preparation Commission.

DR. MARIANNE MICKS

is a Professor of Theology at the Virginia Theological Seminary and is presently a member of the General Board of Examining Chaplains. (NO RESUME RECEIVED)

THE VERY REV. URBAN T. HOLMES

is presently the Dean of the School of Theology of the University of North Carolina. Dean Holmes is also teaching Theological Method and Aesthetical Theology there. He was the Episcopal Chaplain at Louisiana State University for ten years and for an additional seven years, a Professor of Pastoral Theology at Nashotah House in Wisconsin. Since the Louisville General Convention, he served, representing the Conference on Deans, on the Episcopal Study Committee for Preparation of the Ordained Ministry. He is presently on the steering committee of the New Church's Teaching series. Dean Holmes is the author of six books and has written numerous articles for the religious press.

THE REV. WINSTON CRUM DECLINED

THE REV. DR. BOYCE BENNETT, JR.

is currently a Professor of Old Testament at General Theological Seminary. His parish experience includes St. Augustine's Mission, Dallas, Texas; Church of the Advocate, Philadelphia, Pennsylvania; and Grace Church, Menomonie, Wisconsin.

NOMINATIONS

He is currently serving on the North American Regional Committee of St. George's College, Jerusalem, Israel, the General Board of Examining Chaplains and is a James Allen Montgomery Fellow of the American School of Oriental Research, Jerusalem, Israel. Dr. Boyce has participated in archeological excavations in Israel and Jordan and was a group leader for study tours for seminarians in Israel in 1971, 1973, and 1976.

THE REV. PHILIP W. TURNER

has been on the faculty of Makerera College since 1968. He was born in Winchester, Virginia and was graduated from Washington and Lee and from the Virginia Theological Seminary. He was a missionary in Uganda from 1961-1963 when he joined the faculty of Bishop Tucker College in Uganda. He is Canonically attached to the Diocese of Washington and is currently at the Episcopal Theological Seminary of the Southwest in Texas.

THE REV. RICHARD REID

is currently the Associate Dean for Academic Affairs and Professor of New Testament at Virginia Theological Seminary. He was ordained to the Priesthood in 1956 and served as Assistant Minister at the Cathedral of St. John in New York. Fr. Reid came to VTS in Alexandria, Virginia as an Assistant Professor in New Testament in 1958. He was born in Rhode Island and attended Harvard, ETS, and Union Theological Seminary. Before going into the Priesthood, the Rev. Mr. Reid was a Latin teacher at St. John's School in Houston, Texas.

THE REV. ROBERT MARSH COOPER

was ordained in 1960 and is presently Priest-in-Charge of St. Simon the Fisherman in Port Washington, Wisconsin. He is also Professor of Ethics and Moral Theology at Nashotah House. He is a Priest Associate of the Order of the Holy Cross and has been a Fellow of the College of Preachers since 1969. Fr. Marsh received a citation of appreciation from the Presiding Bishop for work done with the Executive Council's Office of Stewardship and Development. He is a member of the American Academy of Religion, Amnesty International, Associate Editor of *Anglican Theology Review* and Editor of the *Nashotah Review*. He was an Assistant Chaplain at LSU and Chaplain at Vanderbilt before coming to Nashotah House.

THE GENERAL BOARD OF EXAMINING CHAPLAINS

LAITY

DR. GEORGE SHIPMAN

is a retired Professor of Public Administration at the University of Washington, Seattle, Washington. He is currently on the Board. NO RESUME RECEIVED.

MRS. LELIA WHITE

is currently a faculty member at Voorhees College, Denmark, South Carolina. She is presently serving on the Board. (NO RESUME RECEIVED)

MRS. MARGARET SLOAN

of Arizona. (NO RESUME RECEIVED)

DR. JOSEPH MICHAEL

of New Hampshire. (NO RESUME RECEIVED)

APPENDICES

DR. MARYLU FOWLER

is the Executive Secretary of the Association for Creative Change and formerly Director of Field Work at Seabury-Western Seminary. She is currently on the Board. (NO RESUME RECEIVED)

DR. CECIL PATTERSON

is a Professor at North Carolina Central University in Durham, North Carolina and a specialist in testing. He is currently serving on the Board. (NO RESUME RECEIVED)

DR. EDWARD MILLER

of Los Angeles (NO RESUME RECEIVED)

DR. GEORGE BRECK

of Colorado (NO RESUME RECEIVED)

DR. WILLIAM GAINES

is the Director of the Institute of European Studies in Chicago. He has been a Reader assisting the G.B.E.C. in evaluating the General Ordination Examinations and is currently a member of the Board. (NO RESUME RECEIVED)

MRS. CAROL V.R. GEORGE

is currently an Associate Professor of History at Hobart and William Smith Colleges in Geneva, New York. She received her Ph.D. in American Studies in 1970 with particular emphasis on American Church history. She has published two books: *Segregated Sabbaths* and *Remember the Ladies* and she is working on a comprehensive study of Harriet Beecher Stowe. She has held five post-doctoral fellowships including a Younger Humanist's Fellowship from the National Endowment for the Humanities. She is a member of St. Paul's Cathedral in Syracuse, New York where her husband serves on the clergy staff. She has also been a reader for the G.D.E.

DR. WELLBORN R. HUDSON

was born and raised in Austin, Texas. He was baptized and confirmed in the Episcopal Church as a youth. He was active in Texas, Florida and in later years, the Diocese of Iowa. He graduated from the University of Iowa and taught in high schools in Iowa and South Dakota. He was a high school counselor and administrator before coming to the University of South Dakota where he is a professor and heads the Department of Family Guidance and Personal Services. He has been a lay reader of the Church for many years and is a member of the Society of St. Vincent.

DR. CHARLES WILLIE

of Massachusetts. (NO RESUME RECEIVED)

SECRETARY-TREASURER OF THE GENERAL CONVENTION

THE REV. JAMES R. GUNDRUM

serves as a Consultant of the Departments of Missions and Christian Social Relations and is in the Department of College Work in Iowa. He was ordained to the Priesthood in 1954 and has served parishes in Denison, Mapleton, and Cedar Rapids. He has been very active in the Diocese of Iowa serving as a member of the Executive Council, Department of Finance, Agenda Committee, and the Standing Committee. He has been a Deputy to General Convention and has served as the

First Assistant Secretary of the House of Deputies in 1973.

THE BOARD OF CLERGY DEPLOYMENT

BISHOPS

THE RT. REV. CHARLES T. GASKELL

Bishop of Milwaukee

Bishop Gaskell was born in St. Paul, Minnesota and was ordained to the Priesthood in 1944. He served churches in Minnesota and Illinois before coming as Rector to Trinity Church in Rock Island, Illinois. He was a member of the Examining Chaplains and the Standing Committee in both Dioceses. Prior to his being called as Bishop of Milwaukee in 1974, he was Dean of St. Luke's Cathedral in Orlando, Florida. Bishop Gaskell has been a Deputy to three General Conventions and is presently a Trustee at Nashotah House and Seabury-Western. He is also on the Executive Board of the Anglican Fellows of Prayer.

THE RT. REV. SCOTT FIELD BAILEY

Suffragan Bishop of Texas

Bishop Bailey was born in Houston, Texas and was ordained to the Priesthood in 1942. He began his ministry as an Assistant at St. Paul's Church in Waco, Texas. He served as a Chaplain in the U.S. Navy for three years. He then returned to the Diocese of Texas and served as the Director of Student Activities at the University of Texas for ten years. He has been Secretary of the House of Bishops since 1967 and is the Executive Officer of General Convention. He has been the Suffragan Bishop of Texas since 1964.

PRESBYTERS

THE REV. JAMES L. LOWERY, JR.

is the Executive Director of Enablement, Inc., an ecumenical clergy ministry development agency providing expertise from the fields of ministry studies, career development, and organizational development to religious and clergy systems. His early ministry included several parishes in the Dioceses of Albany and Central New York where he was Chairman of the Committee on Alcohol and Alcohol Education and Chairman of the Department of Christian Social Relations. In 1969 he became the Eastern Field Representative of the Association of Episcopal Clergy. He has also served with the Task Force on Clergy Information with the Clergy Deployment Office.

THE REV. LLOYD H. UYEKI

is the Rector of St. John's Church in Pleasantville, New York. He was born in Seattle, Washington, and was ordained to the Priesthood in 1957. His early ministry included cures in Poughkeepsie and Woodstock, New York. For ten years he was the Rector of the Church of the Good Shepherd, Granite Springs, New York. He is a Trustee of the Cathedral of St. John the Divine, President of the Standing Committee, a member of the Church Building Commission, the Ministries Commission and the Council of the Diocese. He is also a member of the Presiding Bishop's Advisory Committee on Social Issues (Task Force on Grants).

THE REV. JAMES W. HAUAN

was recently called as the Rector of St. Stephen's Church in Fargo, North Dakota. Fr. Hauan was born in Minneapolis and graduated from the University of Minnesota and Garrett Bible Institute. He was a Methodist Pastor for three years

APPENDICES

and was ordained to the Episcopal Priesthood in 1962. He served two parishes in Minnesota before coming to South Dakota as the Rector of St. Paul's Church in Brookings. While in this Diocese he was a member of the Commission on Ministry and served with the United Ministries in Higher Education. Fr. Hauan was the Clergy Deployment Officer for the Diocese of South Dakota.

THE REV. HAYS H. ROCKWELL

became the Dean of Bexley Hall in Rochester, New York in 1971. He graduated from Brown University and the Episcopal Theological Seminary. For ten years he served Chaplainships at St. George's School, Newport, Rhode Island; Oriel College, Oxford, England and the University of Rochester in New York. Currently he is a member of the Executive Committee of the Board for Theological Education and a member of the Board of Directors of the Clergy Deployment Office. Dean Rockwell is also a member of the Standing Committee and the Commission on Ministry. He is a Delegate to the 1976 General Convention.

LAITY

MR. GLEN R. SIMPSON, JR.

is an active member of Trinity Church, Wauwatosa, Wisconsin where he has served as Vestryman, Warden, Church School Superintendent, and Chairman of the Growth Fund. He has been a Deputy from Milwaukee to the past four General Conventions, President of ECM, Chairman of the Diocesan Development Fund, and a member of the Standing Committee. At the present, Mr. Simpson is Chairman of the Department of Finance and a Trustee of Nashotah House. Mr. Simpson founded the Precision Screw Thread Corporation in 1951.

MR. HENRY H. HENLEY, JR.

is President of Cluett, Peabody and Co., Inc. of New York City. He has served as Director of the company since 1963 and was elected President in April, 1967 and Chief Executive Officer in April 1970. He was formerly the President of McKesson & Robbins, Inc. During the Second World War, Mr. Henley served as a Lieutenant in the United States Naval Reserve. He is also a Past President of the National Wholesale Druggists Association. Mr. Henley is currently serving on the Board of Directors of the Internal Executive Service Corps and is a member of the Business Council in Washington, D.C. Mr. Henley is a communicant of St. Mark's Church in Mt. Kisco, New York.

MR. ROBERT AYRES

is the Senior Vice President of Rotan Mosle, Inc. of San Antonio, Texas. He is a communicant of Christ Church in San Antonio where he has served as Vestryman and past Senior Warden. Mr. Ayres is a member of the Diocesan Executive Board, Chairman of the Diocesan Stewardship Committee, Chairman of the Million-Dollar Program at the University of the South. He is a member of the Board for Clergy Deployment filling the unexpired term of Mr. Charles Detoy.

MR. RICHARD HUMPHREY

is the Director of Community Youth Service Program of the City of Detroit. He is Chairman of the Board of Directors for the Alexander Crummell Center for Worship and Learning of the Diocese of Michigan. Mr. Humphrey is a former Vestryman of Grace Church in Detroit and a Representative of Province V on the National Ministry Council.

MS. BETTY PEARSON

is a member of the Diocesan Committee, Stewardship Committee, and Program and Consultation Services of the Diocese of Mississippi. She is a Consultant for the Ministry and Compensation Project and a member for election of the Bishop. She is a Qualified Organizational Development Consultant. Ms. Pearson is the former Diocesan President of the Episcopal Church Women and is currently serving as a Consultant to the Diocesan Liturgical Commission.

THE CHURCH PENSION FUND

MR. D. NELSON ADAMS

is an attorney and Senior Partner of Davis Polk & Wardwell. He is serving as Counsel for the Church Pension Fund and has served as a Trustee since 1954. He is a member of St. James parish in New York City and The Church Club of New York. It was Mr. Adams who was largely responsible for working with the Internal Revenue Service to obtain the 40% exclusion for housing applied to the pensions of retired ministers of the Episcopal Church. Currently, he is Chairman of the Auditing Committee and a member of the Executive Committee. Mr. Adams has been the Vice President of the New York State Bar Association and is a member of the Board of Managers of the State Communities Aid Association and a Director of Chubb and Son, Inc.

MR. J. SINCLAIR ARMSTRONG

is Executive Vice President of the U.S. Trust Company of New York. He has been a Trustee of The Church Pension Fund since 1967 and is a keenly interested member of the Executive Council's Committee on Social Responsibility and Investments. Mr. Armstrong is a very active churchman and served as both junior and senior warden of St. Mark's Church-in-the-Bowery and belongs to The Church Club. He is a former Assistant Secretary of the Navy and is also a former Chairman of the Securities and Exchange Commission. At the present time Mr. Armstrong serves as a Director of Barnes and Noble and as Chairman of the Committee on Health and Welfare of New York City's Chamber of Commerce.

THE RT. REV. WILLIAM CREIGHTON

Bishop of Washington, D. C.

Bishop Creighton has been Chairman of the Church Pension Fund since 1969. Prior to becoming its Chairman, he served on its Executive, Benefits Policy, Benefits Review, and Nominating Committees. He is also Director of the Fund's affiliates: Church Life Insurance Corporation, The Church Hymnal Corporation, The Church Insurance Company, Church Agency Corporation and Church Finance Corporation. Bishop Creighton is particularly helpful in dealing with understanding and gentleness the problems that affect retiring clergymen and widows. He is a Trustee of the Washington Hospital Center and a Director of the Virginia Theological Seminary and the Philadelphia Divinity School.

DANIEL P. DAVISON

is Senior Vice President of Morgan Guaranty Trust Company of New York. He began his Trusteeship with the Fund in 1960 and has been a member of its Executive Committee for many years. He has served his parish, his diocese and his national Church well and is a former Trustee of the Episcopal Theological School in Cambridge, Massachusetts. Mr. Davison has an excellent church background and a real understanding of the many problems that face clergy. Because of his strong abilities in the area of finance, he has been particularly helpful in creating funding policies that have enabled the Fund to increase benefits on a sound basis.

APPENDICES

JOHN T. FEY, JR.

has been a Trustee of the Church Pension Fund since 1967. Dr. Fey is also a member of the Executive, Finance and Auditing Committees of the Fund. Currently he is a member of the Finance Committee of The Church Hymnal Corporation and a former Director of The Church Insurance Company. He brings great executive and intellectual skills to his Trusteeship and currently serves his church as the Chairman for raising funds for Cuttington College and as a Vestryman of Trinity Church, Wall Street. He is a former Dean of the Law School of George Washington University and is past president of the University of Wyoming and the University of Vermont.

CHARLES S. HOPPIN

is a graduate of Yale College and Yale Law School. He was elected a Trustee in March, 1975 to fill the vacancy caused by the resignation of another Trustee. He is an attorney with Davis Polk & Wardwell, the Fund's counsel in New York City, and his membership on the Board provides a continuity with the Fund's counsel. Mr. Hoppin is a member of St. John's Parish, Cold Spring Harbor, Long Island and belongs to The Church Club of New York. His specialty is corporate law and he was very helpful in working with Mr. Adams, the Senior Partner of his firm, in obtaining a 40% exclusion for housing which applies to a clergyman's pension.

PHILIP A. MASQUELETTE

is an attorney with the firm of Dillingham, Schleider & Masquelette, of Houston, Texas. He became a Trustee of the Fund in 1967. He serves the Fund as a member of the Committee on Social and Fiduciary Responsibility and also belongs to its Pension Rules Committee. Mr. Masquelette is also a Director of The Church Life Insurance Corporation. He is a vestryman in his home parish, the Church of St. John the Divine in Houston and has served on several ecumenical committees of the National Church. He has completed a full term on the National Executive Council where he served on several committees and has been a Deputy to three General Conventions.

THE REV. CANON ST. JULIAN A. SIMPKINS, JR.

is the Rector of St. Simon's Church, Rochester, New York and Canon-in-Charge of his Diocese for Inner City Work since 1964. He also serves as Commissioner for the Rochester Housing Authority. He was elected a Trustee of The Church Pension Fund in 1973 and has served as a member of the Fund's Committee on Social and Fiduciary Responsibility. Canon Simpkins has been a priest for over 30 years and has served parishes in South Carolina, Tennessee and Ohio. He earned one of the first Doctor of Ministry degrees ever awarded from Bexley Crozer in Rochester. His greatest interest lies in minorities and his concern for the welfare of the clergy and widows.

THE REV. EDWARD R. SIMS

is a recent addition to the Board of Trustees of The Church Pension Fund. Fr. Sims is Rector of Christ Church, Cincinnati, Ohio, a position he has held since 1972. He has served parishes in Missouri, Maryland, and Ohio, as well as diocesan and national organizations. The Rev. Mr. Sims has been a Deputy to five General Conventions where he has been closely associated with the national network of clergy associations. He has attempted to increase the compensation paid clergy and to bring a better understanding between the vestries and their priests thus making for a more effective ministry. He was the first President of the Washington Episcopal Clergy Association and Convener of the National Network of Episcopal Clergy Associations.

WILLARD J. WRIGHT

has been a Trustee of the Fund since 1970. Mr. Wright is an attorney with Davis, Wright, Todd, Riese & Jones, a Seattle firm. Mr. Wright is also Vice President and a Trustee of the Urban League in Seattle, and is in addition a former president of the Seattle-King County Bar Association, and past president of the Seattle Foundation. He is also a former president and board member of the Lakeside and The Helen Brush Parkside Schools. Mr. Wright is a member of Epiphany Parish where he has been an active layman. He has been a great help to The Church Pension Fund in legal matters dealing with community property rights.

THE VERY REV. DAVID B. COLLINS

has been Dean of the Cathedral in Atlanta since 1966. Dean Collins serves one of the largest Episcopal Churches in this country. He is a graduate of the University of the South where he served as University Chaplain from 1953 to 1966. He has served churches in both Arkansas and Georgia. He has been a Deputy to General Convention three times and is on the Standing Committee and Board of Clergy Deployment of his Diocese. Dean Collins is the author of numerous articles and reviews in Church magazines. Most recently he has been the prime mover in the Episcopal Church's television series.

MRS. MARGARET TRUMAN DANIEL

is the author of four widely read books and the hostess of a syndicated radio show. Mrs. Daniel is a graduate of Gunston Hall School and George Washington University where she received a B.A. in History. She has an honorary D.LITT. conferred on her by her college and an honorary L.H.D. from Lake Forest College. She has served her Church well on the parish level and her Diocese through her membership in the Chapter of the Protestant Episcopal Foundation in the Washington National Cathedral. Most recently she has spearheaded the major gifts fund raising for this Foundation.

MR. CURTIS ROOSEVELT

has had a very distinguished career in the United Nations and has traveled throughout the world in his efforts to bring better relations between countries and peoples and to help the poor. He has served his Church well by serving as Chairman of the Presiding Bishop's Committee on World Relief and is a Delegate from the United Nations to the Worldwide Council of Churches, and a member of the Anglican Consultative Congress. He is a former vestryman of Trinity Church, Wall Street and is currently a Trustee of the Cathedral of St. John the Divine, in New York City.

MR. ARTHUR ZABRISKIE GRAY

received his law degree from Columbia University and was a practicing attorney in New York when he accepted the Presidency of the Union Pacific Foundation a decade ago. He has thus worked very closely with charitable groups. He is a member of St. Stephen's Parish in Armonk, New York and his work throughout the Church includes the Treasurer and Directorship of The *Episcopalian* magazine, and Counsel and Trustee for Seamen's Church Institute in downtown New York. Mr. Gray has further been active in ecumenical circles working particularly with the Roman Catholic Church. For his work in this area, the University of Seattle in the State of Washington which is a Jesuit college awarded him an LLD degree.

MS. LINDA H. ROCKWELL

is a research chemist in leukemia research at Strong Memorial Hospital of the University of Rochester Medical Center. Ms. Rockwell is an active communicant of

APPENDICES

who by reason of her own travels and those of her husband (the Very Rev. Hays Rockwell, Dean of Bexley Hall) is familiar with persons and issues throughout the Church. As a priest's wife and potential beneficiary, she could contribute a useful point of view to the managers of The Church Pension Fund. As a medical researcher she would also have insights on the medical health programs in which The Church Pension Fund is engaged. Ms. Rockwell is also active in community organizations in Rochester, New York.

MRS. ALICE EMERY

is the United Thank Offering Coordinator of the Executive Council Staff of the Episcopal Church. She was born in Minneapolis, Minnesota and was married to the Rt. Rev. Richard R. Emery, Bishop of North Dakota. After the death of Bishop Emery in 1964 she worked with the University Episcopal Center at the University of Minnesota until her appointment to the staff of the Executive Council in 1970. In her current position, she is responsible for interpreting and enlisting participation in the United Thank Offering which is allocated annually for mission and ministry projects in the Episcopal Church and other member churches in the Anglican Communion.

MR. JAMES L. WOODS

is the Executive Vice President and Treasurer of the American Republic Insurance Company. He is a member of the Vestry of St. Timothy's Church in West Des Moines, Iowa where he serves as Treasurer. In addition to general administrative and investment duties at American Republic, Mr. Woods is Chairman of the Company Investment Committee and a member of the Administrative Committee for their retirement and profit sharing plans. He is also Director, President, and Treasurer of Americare Growth Fund. He is actively engaged in community affairs particularly in the Greater Des Moines Metropolitan YMCA and the West Suburban YMCA as well as the Junior Achievement of Central Iowa.

THE VERY REV. DAVID RANSOM COVELL, JR.

became the Dean of the Cathedral of St. Paul in Erie, Pennsylvania in October of 1975. The Dean served churches in Ohio and Michigan and in 1965 became Executive Director of the General Division of Re-Search and Field Study at the National Headquarters of the Episcopal Church. He is President of the Board of Directors of Enablement, Inc., a member of the Academy of Parish Clergy and a member of the Erie Bicentennial Commission. Presently he is directing an empirical study of the Future Role and Function of the Diocesan Bishop for the House of Bishops. He is also a member of the Executive Council of the Diocese of Erie and an alternate deputy to the 1976 General Convention.

THE REV. JOHN HARRISON

is the Rector of St. Margaret's Church at Palm Desert, California. He is a graduate of the Church Divinity School of the Pacific and served as Associate Priest at Grace Church, Glendora, Calif. and as Rector of St. Mark's Church in Upland, Calif. While in the Diocese of Los Angeles he served on the Liturgy and Church Music Commission, Architectural Commission, Committee on the Restructuring of the Diocese, and on the Board of Trustees of San Miguel School. His service to the Diocese of San Diego includes being a Deputy to the 1976 General Convention and the Chairman of the World Hunger Committee.

THE REV. GEORGE WERNER

has been Rector of Grace Church in Manchester, New Hampshire since 1968. He graduated from Berkeley Divinity School and was ordained to the Priesthood in

1963. He was a Curate at St. Peter's in Milford, Conn. and Rector of St. Luke's, Bridgeport, Conn. The Rev. Mr. Werner has twice been a Deputy to General Convention (1970, 1973), the liaison officer to New Hampshire (1971-1974) and continues to serve on the Council of Province I.

THE REV. ALMUS M. THORP

lives in Rochester, New York and has been the Director of the Board for Theological Education since 1969. However, his canonical residence is in the Diocese of Southern Ohio. The Rev. Mr. Thorp was ordained to the Priesthood in 1938 and served as Assistant Minister at Trinity Church in Columbus, Ohio for four years. He was then Rector of St. Stephen's Church in Columbus, Ohio for 19 years before becoming the Dean of Bexley Hall in 1959. He was instrumental in the development of the school during the period when the Seminary moved from Ohio to Rochester. He has been a Deputy to four General Conventions.

THE REV. CANON YUNG-HSUAN CHOU

was born in Hangchow, China. He studied at Soochow Academy, Shanghai and received a B.A. Degree from St. John's University, Shanghai. He has an M.A. Degree in International Banking from Brown University. He was ordained to the Priesthood in the Diocese of Michigan in 1954 and is presently the Rector of Grace Church, Lapeer, Michigan where he has served for 15 years. He was a member of the Cathedral Chapter in Detroit, Dean of the Flint River Convocation, a member of the Executive Council of Michigan, and President of the Diocese of Michigan Standing Committee. He is also a member of the Michigan State Health Commission.

MS. DEE HANFORD BARRETT

is a resident of Rochester, New York where she is a registered nurse. She is a Deputy-elect from the Diocese of Rochester to the 1976 General Convention. She has been a member of the Board of Episcopal Church Women and a member of the Department of Christian Education from the Diocese of New York. She was Co-chairman of the Mission Craft Committee for Missions of PECUSA, a member of the Board of Trustees of Alfred University, Chairman of the Minneapolis Task Force of the Committee for the Whole Ministry of the Church, and attended conferences with The Church Pension Fund concerning widow's benefits. She has also been active in the Diocese of Rochester on their Task Force on the Ordination of Women.

THE REV. DUDLEY BENNETT

is a non-parochial clergyman in the Diocese of Newark and a member of St. Luke's Episcopal Church in Montclair, New Jersey. He is President of MCM Consultants, Inc. of West Caldwell, New Jersey which specializes in Personnel Management and is committed to unfreezing Behavioral Science research and putting it to work in business organizations. He is Secretary and Director of the City National Bank of New Jersey. As a labor arbitrator, he appears on the panels of the American Arbitration Association. He is the author of a *Handbook on Co-counseling and TA and The Manager* published by the American Management Association for whom he chairs their "Fundamentals of Modern Personnel Management" course in major American cities.

APPENDICES

Resolution A-118

Resolved, the House of _____ concurring, that the General Convention continue the task of the Joint Committee on Nominations as previously recommended and accepted by both Houses and be it further

Resolved, the House of _____ concurring, that there be appropriated, in the budget of the General Convention the sum of five thousand dollars (\$5,000.00) for the work of this Joint Committee during the next Convention.

Respectfully submitted,
Walter H. Jones, *Chairman*
Joint Committee on Nominations

Evangelism and Renewal Office

The General Convention meeting in Louisville in 1973 provided funds for the appointment of a staff officer in evangelism and a working budget. The Convention further stipulated a close working relationship between evangelism, education and lay ministry. It also defined evangelism stating "Evangelism is the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to believe in Him as Saviour and follow Him as Lord within the fellowship of His Church." In April of 1975, the Rev. A. Wayne Schwab accepted appointment as Evangelism and Renewal Officer. This appointment reflected the growing commitment of the Episcopal Church that had hitherto been carried on by the National Advisory Committee on Evangelism.

The Executive Council Committee on Evangelism took over the supervision of the work, and the executive became a part of the Program Division of the Church Center staff. Since April, 1975, the following steps have been taken.

1. A task force of Coalition-14 dioceses prepared a parish guide in evangelism and renewal that is currently in use throughout the coalition and beyond.
2. A bi-monthly newsletter and a collection of resources in evangelism and renewal were started.
3. The Presiding Bishop called a conference on evangelism in January, 1976 in Dallas, Texas, attended by 125 people. Half of the participants were leaders in other parts of Episcopal Church life. Evangelism thereby received the wide hearing it needed and reaffirmation of a multi-faceted approach to it.
4. A Task Force was gathered to carry on the work begun in the Dallas conference. Currently it is working on provincial conferences and the creation and testing of resources.
5. A survey of literature has reviewed the field of basic writings in evangelism and renewal and the related secular fields of recruitment and membership in voluntary organizations.
6. At the present time approximately 65 dioceses have units in evangelism and renewal and three have full-time staff persons, one of whom is a lay person.
7. Since April, 1975, the executive has worked with over 3,800 laity and clergy in 5 provincial conferences, 25 diocesan conferences and meetings, 4 seminaries and 18 related conferences.

Out of these experiences some basic learnings have been identified.

1. Every baptized Christian has some role to play in evangelism. All can be "general practitioners" making Jesus Christ known in deed and in work and helping others to commit themselves to Him when asked to do so. About 10% of the average congregation have special gifts as "specialists" in evangelism. They go beyond the spontaneous witness of the "general practitioners" to plan and carry out ways to seek out the unchurched and to cross the barriers between sub-cultures and cultures.
2. Evangelism must be undergirded by renewal of the church. The newly committed must have the nurture of vital congregational life. Therefore, we must always consider evangelism and renewal together.
3. Evangelism and renewal are more of a life-style than a program. They grow out of our Christian being. This lifestyle recognizes Jesus Christ's presence in the world as well as His presence in the Church. Listening to the other person's story is essential. Evangelism and renewal are the inevitable result of a life lived in Jesus Christ.
4. Evangelism and renewal are tasks of both the individual Christian and the

APPENDICES

Body as a whole. Evangelism is not completed until the newly committed shares fully in the life of the Body, finds his/her ministries in the world and in the Church, and begins to seek out the unchurched.

5. There is Anglican style for evangelism that we seek to discover. On the one hand we must avoid domesticating it. On the other, we want to be sure it reflects the fulness of our Anglican heritage. It will be genuinely trinitarian, incarnational and sacramental. Commitment can grow "inch by inch" as well as occur in one ecstatic moment.

6. People respond to evangelism and renewal at different times and places so no one program is sufficient.

7. A systemic approach to evangelism and renewal is needed. It has to become part of the normal life of the Church at every level.

8. The home may still be the best of all fields for evangelism.

9. One of the criteria of effective evangelism is how many disciples are being added to the Church. Numbers are not everything but they are something. The shepherd would not have known one of the sheep was lost if he had not been counting them. Growth is normal for a healthy congregation.

10. We do not have all the answers.

Along with these learnings have come some key questions we are working on.

1. How do we train for expertise in evangelism?

2. How can we help the enthusiastic not alienate others?

3. How can we sustain evangelism and renewal over a period of time?

4. How is evangelism done in sub-cultures different from our own?

5. Should we be thinking of starting new congregations as well as adding to the present ones?

6. How much do our own lives have to change?

7. How can clergy be enabled and supported in evangelism and renewal?

8. How can we take more of a systems and less of a program approach to evangelism and renewal?

9. How can we cope with the areas of resistance in Episcopal culture?

10. How can we learn from and adapt methods in evangelism and renewal from other denominations?

11. Where are the unchurched?

In the next Triennium, we seek the deployment of five regional co-ordinators in evangelism and renewal who will work on a part-time basis. They will help evangelism and renewal have that local flavor which is essential to its effectiveness. Regional conferences, enabled by these coordinators, will convene diocesan networks for sharing of resources, identifying needs and further training in new directions.

Respectfully submitted,

The Rev. A. Wayne Schwabb
EVANGELISM AND RENEWAL OFFICER