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# The Episcopal Church Building Fund

In compliance with the joint rules of the General Convention related to joint committees and commissions, the following is submitted:

## THE REPORT

Attachment A indicates the names of all members of the Board of Trustees who were elected at the annual meeting on February 10, 1982, and authorized submittal of this report.

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

## THE PROPOSAL

Attachment C. The demands upon our limited operating budget require that we request an appropriation of fifteen thousand dollars (\$15,000) per year during the next triennium to the Episcopal Church Building Fund. The following is a summary of why this program request is being made:

a. The need to provide planning, designing, and financing information to dioceses and congregations has increased beyond our ability to keep pace. This requires additional staff time for preparation, printing, and distribution, as well as cost of postage.

b. In addition to providing guidelines and information on audio-visuals that are available, there is also the necessity from time to time to provide on-site consultations. It is not always possible for our budget or those of the dioceses or congregations to make reimbursement for the cost of visitation expense.

The Building Fund, to the best of its ability, has filled the void left by the dropping by the General Convention some years ago of the Commission on Fine Arts. In addition to furnishing information regarding art and architecture, we have made available guidelines for:

- Barrier-free architecture for the physically handicapped.
- Development — site and buildings.
- Redevelopment — existing congregations.
- Fire prevention and life safety.
- Energy — total management.

We are confident that you share with the trustees of the Building Fund a concern that we continue these site- and building-related services in order to preserve the essential worship and education environment. Therefore, consideration of our report and proposal is sincerely appreciated.

Respectfully submitted for the Board of Trustees,

The Rev. Sherrill Scales, Jr.  
*Executive Vice President and Secretary*  
The Rt. Rev. Christoph Keller, Jr.  
*President*  
The Rt. Rev. Jonathan G. Sherman  
*Honorary Chairman of the Board*

## THE BLUE BOOK

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### ATTACHMENT A

#### Board of Trustees

Per election, annual meeting on February 10, 1982:

<i>Honorary Chairman of the Board</i>	The Rt. Rev. Jonathan G. Sherman
<i>President</i>	The Rt. Rev. Christoph Keller, Jr.
<i>Executive Vice-President and Secretary</i>	The Rev. Sherrill Scales, Jr.
<i>Vice-President</i>	William F. Russell
<i>Treasurer</i>	Chester E. Borck
<i>Assistant Secretary</i>	The Rev. Halsey DeWolf Howe
<i>Trustees:</i>	The Very Rev. Robert Bizzaro
	The Rev. Craig Walter Casey
	The Rev. Canon Peter Chase
	William H. Chisholm
	Paul W. Eggers, Esq.
	Thomas J. Hilliard, Jr.
	The Rev. Harry R. Johnson, Jr.
	John A. Kley
	Kurt Landberg, F.A.I.A.
	The Rev. Robert F. McGregor
	The Rev. Canon A. Pierce Middleton
	The Hon. George T. Shields, J.D.
	Dr. Walker Taylor
	Jonathan M. Wainwright, Esq.

### ATTACHMENT B

#### Financial Summary

##### STATEMENT OF ASSETS, LIABILITIES, AND FUND BALANCES December 31, 1981-1980-1979

Assets	1981	1980	1979
Reserve (including investment)	\$ 149,715	\$ 178,092	\$ 86,190
Loans receivable	3,394,051	3,264,138	3,264,799
<b>TOTAL ASSETS</b>	<b>\$3,543,766</b>	<b>\$3,442,230</b>	<b>\$3,350,989</b>

##### LIABILITIES AND FUND BALANCES

<b>Liabilities</b>			
Debentures payable	\$ 650,000	\$ 650,000	\$ 650,000
Miscellaneous	1,655	2,125	—
	651,655	652,125	650,000
<b>Fund Balances</b>			
Undesignated	50	50	50
Designated by Trustees			
Seed money loan	68,536	64,301	61,725
Reserve for debenture	90,000	65,000	40,000
U.T.O. loan	50,000	50,000	50,000
Permanent loan fund	2,683,525	2,610,754	2,549,214
	2,892,111	2,790,105	2,700,989
<b>TOTAL LIABILITIES AND FUND BALANCES</b>	<b>\$3,543,766</b>	<b>\$3,442,230</b>	<b>\$3,350,989</b>

(Reserve including investment for liability debentures payable)

Financial statements by Stockton, Bates and Company and John Deviny Carrico and Associates, accountants, filed with the Secretary of the General Convention.

ATTACHMENT C

Proposal

Resolution #A—1.

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

*Whereas*, the Episcopal Church Building Fund has observed during the triennium the one hundredth anniversary of its founding; and

*Whereas*, the Episcopal Church Building Fund has been regular in its reports to the General Convention and has demonstrated, by its record of service of making loans to over 3,800 congregations, that it is willing, experienced, and able to fulfill its purpose; and

*Whereas*, appeals to the Building Fund by congregations and dioceses throughout the Church for building guidelines and consultations related to remodeling, repairs and new construction, as well as for special provisions for the physically handicapped, energy, fire prevention and life safety, exceed the present and projected financial ability of its operating budget to meet; now therefore be it

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

*Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention recommends to the Executive Council that due recognition of this agency in partial financing of printed guidelines and consultations be given at this time in the amount of \$15,000 per year over the next triennium for the operating budget of the Episcopal Church Building Fund.

*Administration* of the program would continue to be through the day-to-day office responsibilities of the Building Fund, plus evaluation by our Committee on Art and Architecture, as well as the Board of Trustees, as in the past.

*Budget* requirements, based on experience of the last four years:

	<i>Present</i>	<i>Proposal</i>
Staff time	\$ 8,950.00	\$ 8,950.00
Printing	1,200.00	800.00
Postage	960.00	400.00
Materials	1,100.00	550.00
Consultation	9,000.00	4,300.00
<b>TOTAL</b>	<b>\$21,210.00</b>	<b>\$15,000.00</b>

It is the intention of the Building Fund to use the *Proposal* amount to assist in continuing and extending the guideline and consultation service. The Building Fund would provide the *Present* amount each year as a continued contribution toward the services. The Building Fund has begun this year to make principal and interest payments

on \$650,000, which was borrowed from within the Church to loan to congregations that could not obtain funds from their diocese or financing from local commercial institutions. This prevents any excess income from being used to expand, or add to, needed services.

High interest and building costs necessitate proper planning of all needs in order to successfully complete programs within projected budgets. Guidelines and consultations have become a vital part of proper planning to assist a congregation, and, thereby, the Church.



# The Standing Commission on Constitution and Canons

## I. INTRODUCTION

The 65th General Convention in Minneapolis established the Joint Commission on Constitution and Canons, and at the 66th General Convention in Denver the Commission became the Standing Commission on Constitution and Canons. The Commission is charged with 1) approving as to form proposed Constitutional and Canonical amendments when asked to do so by their authors, 2) conducting a continuing “comprehensive review” of the Constitution and Canons and proposing such amendments as seem indicated to insure the “internal clarity and consistency” of the same, and 3) carrying out such specific assignments as might be referred to the Commission by General Convention.

The membership of the Commission is as follows:

The Rt. Rev. Duncan M. Gray, Jr., *Chairman*  
The Rt. Rev. Robert M. Wolterstorff  
The Rt. Rev. Walter D. Dennis, Jr.  
The Rev. Orris G. Walker, Jr.  
The Rev. Canon Leopold Damrosch  
The Rev. C. Brinkley Morton  
Fred C. Scribner, Esq., *Vice Chairman*  
George L. McGonigle, *Secretary*  
Samuel Francovich  
John D. Cochran  
Robert Royce  
The Hon. Mary Lou Crowley

The Commission met three times during the triennium, and all members participated in our deliberations. All members also concur in this report.

We were happy to have the Rev. Canon James R. Gundrum, Secretary of the General Convention, present at two of our meetings, and we would express our appreciation to him for his assistance and support. During the triennium we have continued to solicit suggestions from diocesan chancellors, and others, concerning changes that need to be made to insure clarity and consistency. We have also dealt with a number of referrals made to the Commission by individuals and by other official bodies of the Church, dealing with each of these as seemed appropriate in the light of our charge from General Convention.

Among the referrals from General Convention was the updating of *Constitution and Canons, Annotated* by White and Dykman, and we hope to have ready for this Convention the first volume of this new publication. We will deal with this in more detail below, but it should be pointed out that this work was supervised and directed by Mr. Fred C. Scribner, the Vice Chairman of the Commission, and he was assisted by Mr. George L. McGonigle and Mr. Robert C. Royce as members of a sub-committee assigned this particular task.

At the suggestion of the Secretary of General Convention, we have included in our report the amendments to the Constitution that were proposed at the last General Convention and upon which final action is to be taken in New Orleans.

One further note: The members of the Commission are painfully aware that our report is a lengthy one and that many of the items included are of little but technical

consequence. However, this is inevitable in a “comprehensive review” such as we are asked to make, and we ask the General Convention’s patience and understanding. We hope that we have put the amendments in such a form that they can be acted upon expeditiously, with a minimum use of legislative time in both Houses. In this hope, we submit our report as follows:

## II. AMENDMENTS TO THE CONSTITUTION

(Proposed at the General Convention of 1979, and to be acted upon finally at the General Convention of 1982.)

### A. “Dioceses, Missionary Dioceses, etc.”

The Standing Commission on Constitution and Canons recommends to the 67th General Convention the adoption of the six proposed resolutions hereinafter set forth.

The purpose of these amendments to the Constitution is to eliminate references to missionary dioceses and the term Convocation of the American Churches in Europe since the term *dioceses* when used without qualification in the Constitution is now understood to refer both to dioceses and to missionary dioceses and other jurisdictions entitled to representation in the House of Deputies. This interpretation of the word *dioceses* is to be added to the Constitution by a new Article to be presented to the 67th Convention for adoption.

#### Resolution #A—2.

Amend Article I, Section 4: **To eliminate reference to missionary dioceses.**

*Resolved, the House of \_\_\_\_\_ concurring, That the following proposed amendment, having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, the 67th General Convention adopt the following amendment to Article I of the Constitution, to wit:*

**1. Amend the fourth paragraph of Article I, Section 4 by striking therefrom the words “and Missionary Diocese” so that said fourth paragraph will read:**

On any question, the vote of a majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution; or, in cases not specifically provided for by the Constitution, by Canons requiring more than a majority; or unless the Clerical or the Lay representation from three or more Dioceses require that the vote be taken by orders. In all cases of a vote by orders, the two orders shall vote separately, each Diocese and Missionary Diocese having one vote in the Clerical order and one vote in the Lay order; and the concurrence of the votes of the two orders shall be necessary to constitute a vote of the House. 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.

#### Resolution #A—3.

Amend Article VII: **To eliminate reference to missionary dioceses.**

*Resolved, the House of \_\_\_\_\_ concurring, That the following proposed amendment having been made known to the several Dioceses and Missionary Dioceses*

and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, the 67th General Convention adopt the following amendment to Article VII of the Constitution, to wit:

1. Amend Article VII by striking therefrom the words "and Missionary Dioceses" so that said Article will read:

~~Dioceses and Missionary Dioceses~~ may be united into Provinces in such manner, under such conditions and with such powers, as shall be provided by Canon of the General Convention; *Provided*, however, that no Diocese shall be included in a Province without its own consent.

**Resolution #A—4.**

Amend Article II, Sections 3, 7, and 8: To eliminate references to missionary dioceses.

*Resolved*, the House of \_\_\_\_\_ concurring, That the following amendments having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, the 67th General Convention adopt the following amendment to Article II of the Constitution, to wit:

1. Amend Section 3 of Article II by striking therefrom wherever used therein the words "or Missionary Diocese" so that said Section 3 as amended will read:

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

2. Amend the last sentence of Section 7 of Article II by striking the last 16 words thereof so that said last sentence as amended will read:

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

3. Amend Section 8 of Article II by striking the words "or Missionary Diocese" in the second line and "or may be elected by the House of Bishops as a Bishop of a Missionary Diocese" in the fourth and fifth lines of this section, so that said section as amended will read:

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

**Resolution #A—5.**

Amend Article X: To eliminate references to missionary dioceses and the Convocation of the American Churches in Europe.

*Resolved*, the House of \_\_\_\_\_ concurring, That the following proposed amendment having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, the 67th General Convention adopt the following amendment to Article X of the Constitution, to wit:

1. Amend the first sentence of the second paragraph of Article X by striking therefrom the words, "and all the Missionary Dioceses and the Convocation of the American Churches in Europe" so that said sentence will read:

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

### Resolution #A—6.

Amend Article XI: To eliminate references to missionary dioceses and the Convocation of the American Churches in Europe.

*Resolved*, the House of \_\_\_\_\_ concurring, That, the following proposed amendment having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, the 67th General Convention, adopt the following amendment to Article XI of the Constitution and the renumbering of said Article, to wit:

1. That the present Article XI of the Constitution be renumbered Article XII; and
2. That said Article be amended to read as follows:

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

### Resolution #A—7.

New article proposed to Constitution: Term "diocese" when used without qualification shall include missionary dioceses and all other jurisdictions entitled to representation in the House of Deputies.

*Resolved*, the House of \_\_\_\_\_ concurring, That the following proposed amendment having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe, in accordance with Article XI of the Constitution, the 67th General Convention adopt the following proposed new Article of the Constitution to be numbered Article XI, to wit:

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

**B. Vote for Assistant Bishops.**

**Resolution #A—8.**

Vote for Assistant Bishops.

*Resolved, the House of \_\_\_\_\_ concurring, That the following proposed amendment having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, the 67th General Convention adopt the following amendment to Section 2 of Article I of the Constitution, to wit:*

**1. Add to Section 2 of Article I of the Constitution the words, "every Assistant Bishop" in the second line after the term "Suffragan Bishop" so that said Article will read:**

Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, *every Assistant 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 jurisdiction or position, shall be necessary to constitute a quorum for the transaction of business.

**C. Deacons as Deputies.**

**Resolution #A—9.**

Amend Section 4, Article I: **To include deacons as deputies.**

*Resolved, the House of \_\_\_\_\_ concurring, That, the following proposed amendment having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, the 67th General Convention adopt the following amendment to Section 4 of Article I of the Constitution, to wit:*

**1. Amend Section 4, Article I by adding the words "or Deacons" in the third line of said Section, so that said Section will read:**

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 ordained persons, Presbyters *or Deacons*, canonically resident in the Diocese, and not more than four Lay Persons, Communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

**D. Admission of New Dioceses.**

## THE BLUE BOOK

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### Resolution #A—10.

Amend Section 1 of Article V: To change procedure for admission of new dioceses.

*Resolved, the House of \_\_\_\_\_ concurring, That the following proposed amendments having been made known to the several Dioceses and Missionary Dioceses and the Convocation of the American Churches in Europe in accordance with Article XI of the Constitution, Section 1 of Article V of the Constitution, the 67th General Convention adopt the following amendments to Article V of the Constitution, to wit:*

1. Add the word "existing" before the word "Dioceses" where such word first appears in the second sentence of Section 1 of Article V, and strike the last sentence of said Section and substitute a new sentence therefor, so that said Section 1 as amended will read:

#### ARTICLE V.

Sec. 1 A new Diocese may be formed, with the consent of the General Convention and under such conditions as the General Convention shall prescribe by General Canon or Canons, (1) by the division of an existing Diocese; (2) by the junction of two or more Dioceses or of parts of two or more Dioceses; or (3) by the erection into a Diocese of an unorganized area evangelized as provided in Article VI. The proceedings shall originate in a Convocation of the Clergy and Laity of the unorganized area called by the Bishop for that purpose; or, with the approval of the Bishop, in the Convention of the Diocese to be divided; or (when it is proposed to form a new Diocese by the junction of two or more *existing* Dioceses or of parts of two or more Dioceses), by mutual agreement of the Conventions of the Dioceses concerned, with the approval of the Bishop of each Diocese. In case the Episcopate of a Diocese be vacant, no proceedings toward its division shall be taken until the vacancy is filled. ~~When it shall appear to the satisfaction of the General Convention, by a certified copy of the proceedings and other documents and papers laid before it, that all the conditions for the formation of the new Diocese have been complied with and that it has acceded to the Constitution and Canons of this Church, such new Diocese shall thereupon be admitted to union with the General Convention.~~ *After consent of the General Convention, when a certified copy of the duly adopted Constitution of the New Diocese, including an unqualified accession to the Constitution and Canons of this Church, shall have been filed with the Secretary of the General Convention and approved by the Executive Council of this Church, such new Diocese shall thereupon be in union with the General Convention.*

### III. NEW PROPOSALS TO AMEND THE CONSTITUTION

#### A. "Dioceses, Missionary Dioceses, etc."

The four following proposals to amend the Constitution present, in redrafted and amended forms, amendments to the Constitution which were given first passage at the 66th General Convention. The following proposals if adopted will come before the 68th General Convention for final passage. The proposals given first passage at the 66th General Convention, and which are now being replaced by the four following proposals, will not be presented to the 67th General Convention for adoption.

**Resolution #A—11.**

Amendment to Article I, Section 4: To eliminate references to missionary dioceses.

*Resolved, the House of \_\_\_\_\_ concurring, That the first two paragraphs of Article I, Section 4 of the Constitution shall be stricken and a new paragraph be substituted therefor, as follows:*

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

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

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

**Resolution #A—12.**

Amendment to Article III: To eliminate references to missionary dioceses.

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

*Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the Bishops of this Church entitled to vote in the House of Bishops, certified to the Presiding Bishop; under such conditions as may be prescribed by Canons of the General Convention. Bishops so consecrated shall not be eligible to the office of Diocesan or of Bishop Coadjutor of any Diocese in the United States or be entitled to vote in the House of Bishops, nor shall they perform any act of the episcopal office in any Diocese or Missionary Diocese of this Church, unless requested so to do by the Ecclesiastical Authority thereof. If a Bishop so consecrated shall be subsequently duly elected as a Bishop of a Missionary Diocese of this Church he shall then enjoy all the rights and privileges given in the Canon to such Bishops.*

**Resolution #A—13.**

Amendment to Article VIII: To eliminate reference to missionary dioceses.

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

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

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

*Provided, however, that any person consecrated a Bishop to minister in any Diocese or ~~Missionary Diocese~~ of an autonomous Church or Province of a Church in communion with this Church may, instead of the foregoing declaration, make the promises of Conformity required by the Church in which he is to minister. If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, or confers ordination as Priest or Deacon upon a Christian minister who has not received Episcopal ordination, he shall do so only in accordance with such provisions as shall be set forth in the Canons of this Church.*

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

**Resolution #A—14.**

Amendment to Article X: To eliminate references to missionary dioceses and the Convocation of the American Churches in Europe.

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

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



adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies ~~and all the Missionary Dioceses, and of the Convocation of the American Churches in Europe~~, voting by orders, each to have the vote provided for in Article I, Sec. 4.

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

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

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

## B. Clarifying Language.

### Resolution #A—15.

Amendments to Article II, Section 4 and Section 7: **To provide clarifying language.**

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

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

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

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

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

## C. Translation of Bishops.

The reference in Section 8 of Article II of the Constitution, which permits translation of bishops, to “required consents of the Bishops and Standing Committees of the Church” has caused some uncertainty as to what it is to which such consents are required. The history of the section makes it clear that the reference is to consents of the bishops and standing committees to the election of the bishop in the second diocese, so that the

resignation which the bishop is required by the section to tender is a qualified one (effective only in the event the necessary consents to the election in the second diocese are obtained) such that it does not result in relinquishment of the original episcopal office in the event the election in the second diocese fails for lack of the required consents by the bishops and standing committees of the Church. The consent required to the resignation of the bishop is only that of the House of Bishops, as provided in the last line of the section. To clarify the language of the section the Commission recommends adoption of the following resolution:

**Resolution #A—16.**

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

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

**D. Clarification of Vote by Orders.**

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

**Resolution #A—17.**

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

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

*Unless a greater vote on any question is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution or unless a vote by orders on a question is required, the affirmative vote of a majority of all of the Deputies present and voting shall suffice to carry any question.*

*A vote by orders on any question shall be taken if required for that question by this Constitution or by the Canons or if the Clerical or Lay representation from three or more separate Dioceses shall so request at the time of the call for the vote on that question. In all cases of a vote by orders, the vote of each order, Clerical and Lay, shall be counted separately, each order in each Diocese shall have one vote, and a vote in the affirmative by an order in a Diocese shall require the*

*affirmative vote of a majority of the Deputies present in that order in that Diocese.*

*To carry in the affirmative any question being voted on by orders requires concurrence in the affirmative by both orders and, unless a greater vote is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, concurrence in the affirmative by an order requires the affirmative vote in that order by a majority of the Dioceses present in that order, and renumbering Sec. 5 and 6 as Sec. 6 and 7.*

**Resolution #A—18.**

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

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

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

**Resolution #A—19.**

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

**ARTICLE X.**

*The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David, the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, the Form of Consecration of a Church or Chapel, the Office of Institution of Ministers, and Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses and Missionary Dioceses, and in the Convocation of the American Churches in Europe, of this Church. No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one regular meeting of the General Convention and by a Resolve thereof be sent within six months to the Secretary of the Convention of every Diocese and of the Convocation of every Missionary Diocese and of the Convocation of the American Churches in Europe, to be made known to the Diocesan Convention or Convocation of the Missionary Diocese or of the Convocation of the American Churches in Europe, at its next meeting, and be adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by an affirmative vote by*

~~orders in the House of Deputies in accordance with Article I, Section 5 a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, and all the Missionary Dioceses, and of the Convocation of the American Churches in Europe, voting by orders, each to have the vote provided for in Article I., Sec. 4.~~

**Resolution #A—20.**

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

**ARTICLE XI<sup>1</sup>**

No alteration or amendment of this Constitution shall be made unless the same shall be first proposed at one regular meeting of the General Convention and by a Resolve thereof be sent to the Secretary of the Convention of every Diocese ~~and of the Convocation of every Missionary Diocese and of the Convocation of the American Churches in Europe,~~ to be made known to the Diocesan Convention ~~or the Missionary Diocese Convocation or the Convocation of the American Churches in Europe~~ at its next meeting, and be adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by an affirmative *vote by orders in the House of Deputies in accordance with Article I, Section 5* ~~majority of the Clerical and Lay Deputies of all the Dioceses and of all the Missionary Dioceses and the Convocation of the American Churches in Europe entitled to representation in the House of Deputies, voting by orders, each having the vote provided for in Sec. 4 of Article I.~~

**IV. Other Referrals from General Convention**

**A. Assistant Ministers.**

The 66th General Convention asked the Standing Commission on Constitution and Canons to produce a Canon reflecting the following concerns regarding assistant ministers:

- (1) The common practice in the Episcopal Church has been for the rector to select and appoint assistant ministers with the concurrence of the vestry.
- (2) Title III, Canon 21, Sec. 1(c), as presently written, seems to imply that there is another way of selecting assistant ministers.
- (3) The rector's authority to choose the title for assistant ministers is not always understood.
- (4) The rector's responsibility to dissolve the pastoral relationship of the assistant ministers with the parish is not described in the Canons.
- (5) There is an increase in the number of clergy, thus making it possible for more positions as assistant ministers to be created for non-stipendiary and other members of the clergy.
- (6) In addition the Commission felt that there was sufficient concern in the Church regarding the position of assistant ministers who remain in a parish after the rector

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<sup>1</sup>If the amendment to the Constitution inserting a new Article XI and renumbering present Article XI is approved at this Convention and becomes effective, this number should be changed to Article XII.

has resigned, that any revision of the Canons ought to take this situation into account.

Instead of creating a new canon on assistant ministers the Commission felt that an amendment to Title III, Canon 21, Section 1 — "Of Ministers and Their Duties"— was the best way of handling our charge. A new sub-section (b) has been written utilizing existing canonical language and incorporating the concerns of the resolution passed at the 66th General Convention.

**Resolution #A—21.**

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 21, Section 1 be amended to read as follows:*

Sec. 1(a). The control of the worship and the spiritual jurisdiction of the Parish, are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop. ~~All other Ministers of the Parish, by whatever name they may be designated, are to be regarded as under the authority of the Rector.~~

(b) *All assistant Ministers of the Parish, by whatever name they may be designated, shall serve under the authority and direction of the Rector. Prior to the selection of any assistant Minister, the name of the member of the Clergy proposed for selection shall be made known to the Bishop and sufficient time, not exceeding thirty days, shall be given for the Bishop to communicate with the Parish on such selection. Any assistant Minister selected shall serve at the discretion of the Rector but may not serve beyond the period of service of the Rector except that, pending the call of a new Rector, such assistant Minister may continue in the service of the Parish if requested to do so by the Vestry of the Parish and under such conditions as the Bishop and Vestry shall determine.*

~~(c) In case of the election of an Assistant Minister the name of the Clergyman whom it is proposed to elect shall be made known to the Bishop and sufficient time, not exceeding thirty days, shall be given him to communicate with the Rector and Vestry thereon.~~

(c) For the purposes of his office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the Church and Parish buildings with the appurtenances and furniture thereof.

(d) In a Missionary Cure the control and responsibility belong to the Priest who has been duly appointed to the charge thereof, subject to the authority of the Bishop.

**B. Courts of Review and Court Procedures.**

The Standing Commission on Constitution and Canons *inter alia* was directed by concurrent Resolution D-32 to study the advisability of (b) a National Court of Review to hear appeals from presbyters and deacons from trials by ecclesiastical courts of the dioceses, (c) some uniform system of review (if requested) of the sentences by ecclesiastical authorities where there were no trials, and (d) some means of providing bishops, presbyters and deacons with the necessary charges and expenses of their appeals and reviews.

The direction for this report arose out of questions of the advisability of substituting for the several Provincial Courts of Review a single National Court of Review to hear appeals by presbyters and deacons from trials by ecclesiastical courts of the dioceses; the advisability of instituting procedures whereby a presbyter or deacon, voluntarily or

*n) be selected by the Rector, duty of the  
opposes of the Vestry, when required  
by diocesan laws, and shall serve*

*Adopted  
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involuntarily suspended, removed or deposed by the ecclesiastical authority without a trial, could receive a review of his sentence or the action taken on his application for remission of such sentence; and the advisability of providing bishops, presbyters and deacons with the necessary charges and expenses of their appeals and reviews.

**(1) A National Court of Review:**

Pursuant to Article IX of the Constitution:

“The General Convention, in like manner, may establish or may provide for the establishment of Courts of Review of the determination of diocesan or other trial Courts.”

This Article has been implemented by Canon IV.3. 2.-13., which essentially provides for the determination and hearing of appeals from decisions of trial courts in dioceses on trials of presbyters or deacons by a Provincial Court of Review.

The question of the establishment of a National Court of Review has been raised often and considered extensively by the General Conventions of this Church (c.f. *Annotated Constitutions and Canons*, White & Dykman; Vol. I, pp. 108-120, and Vol. II, pp. 309-317).

In short, the primary argument in favor of such a National Court is to provide uniformity in interpretation throughout the Church, so that the same question of doctrine cannot be decided in as many ways as there are Provincial Courts of Review.

This proposition has consistently been rejected by the General Conventions of the Church.

The theoretical argument is answered on pragmatic and expedient grounds, and on the ground that ample protection for the clergy for due process and appellate review of trial convictions already exists.

In light of the few instances of trial court convictions and infrequency of appellate reviews, the establishment of a National Court of Review would entail the expenditure of personnel and fiscal resources for a theoretical problem of inconsistent interpretation. This theoretical problem has not appeared to have arisen substantially since the 1904 enactment of the Canon establishing the Provincial Courts of Review.

As to the question of denial of due process to presbyters and deacons, it must be stated that, if convicted by a trial court, the accused has an absolute right of appeal to a previously constituted Provincial Court of Review (IV.3.6). Only upon questions of the Church's doctrine, faith or worship, and only upon the written request of at least two bishops of other jurisdictions within the province may an appeal from the acquittal of the accused be taken.

Thus, no presbyter or deacon need face an appeal from an acquittal except on this limited ground.

The other offenses for which presentment and trial arise (IV.1.1(1),(3)-(8)) primarily require determinations of fact (which is the jurisdiction of a trial court) and the application of the formularies of the corpus of the law of the Church.

Should inconsistencies in the interpretation of the doctrine, faith and worship of the Church arise so as to concern the General Convention, Article IX of the Constitution provides:

“The General Convention, in like manner, may establish an ultimate Court of Appeal, solely for the review of the determination of any Court of Review on questions of Doctrine, Faith or Worship.”

As the General Convention meets not less than once in each three years, it is highly unlikely that conflicting determinations could arise from trial courts and in the appellate system in a three-year period so as to cause such confusion or uncertainty as to interpretations of doctrine, faith or worship.

**(2) Review of Sentences Imposed Without Trial:**

The question posed to the Commission requires clarification:

- (a) There is no involuntary removal, as removal is a sentence imposed where there has been a voluntary renunciation (IV.12.1).
- (b) There is no voluntary suspension as suspension is either a sentence after trial (IV.12.1) or after a waiver and submission is entered by the accused.
- (c) There is no voluntary deposition as deposition is imposed either
  - (i) as a sentence after trial; or
  - (ii) where a waiver and submission is entered by the accused; or
  - (iii) where there has been a renunciation in cases of misconduct or irregularity on the part of the minister; or
- (d) in a case of abandonment of the communion of this Church. (IV.12.1)

Accordingly, there only appear to be three instances where a sentence of deposition may be imposed without a trial:

- (a) Where a minister has absented himself from the diocese or abandoned the work of the ministry (IV.11.2(d) );
- (b) Where a minister has renounced or where there may be questions of misconduct or irregularity (IV.8.1); or
- (c) Where a minister has abandoned the communion of this Church (IV.10.2).

In the first instance, a trial is highly improbable as a minister whose whereabouts are unknown or who has failed to file reports for ten years is not likely to be located or presented for trial.

In the second instance, the bishop may only proceed to depose with the consent of the Standing Committee; thus, there is a duly constituted body to consider independently whether or not there is a question of misconduct or irregularity. Further, a renouncing minister facing deposition, as opposed to removal, could arrange for a presentment to insure trial by a diocesan trial court, thus avoiding deposition, until conviction by a trial court, for causes affecting moral character.

As to the third instance, an adversarial system of law supposes that each side cares about the outcome of the controversy.

The abandonment of communion proceeding is commenced by a majority of the Standing Committee with a certification and statement of the acts and declarations of abandonment.

After notice, the minister has six months within which to retract the alleged acts or declare the alleged facts to be false. [Note: Notice shall be served personally or by registered mail, addressed to or left at the last known place of residence or abode, respectively. (IV.2.3)]

Such retractions or declarations would appear to terminate the proceeding. In the event that this not be done in good faith, presentment could be considered for canonical offenses.

This administrative procedure attempts to balance the opportunity for the minister to protect his interests against the integrity of the corporate body. If a trial were a requirement of the Canons in abandonment cases, the Church would be in the odd position of providing a forum within which one having no concern for the well being of the Church could use the forbearance and good will of the Church in an attempt to discredit the Church.

An appellate review of an uncontested deposition would appear to be meaningless.

As to a review of remissions of sentences, such remissions require the advice and consent of two-thirds of all members of the Standing Committee after a suspension; or in

cases of removal or deposition, with the advice and consent of two-thirds of all of the members of the Standing Committee *and* with the approval from at least four of five bishops whose dioceses are nearest. This is a substantial and balanced review procedure prior to remission.

### (3) **Provision for Expenses of Appeals:**

The Commission is not aware of any instance where the expense of the appeal of a trial court conviction has either been a personal burden to the appellant or a barrier to an appeal.

The president of the Court of Review may dispense with the printing of the record (IV.3.9), thus relieving the individual appellant of this expense. The Court could order a record of the trial within its discretion and at its expense (IV.3.24).

As to the other legal expenses of the appellant (which could be the ecclesiastical authority in matters of doctrine, faith or worship), each party in interest shall bear the respective expenses.

### **Recommendations:**

The Standing Commission on Constitution and Canons recommends to the 67th General Convention that:

- (1) It is inadvisable to substitute for Provincial Courts of Review a National Court of Review to hear appeals from presbyters and deacons from trials by ecclesiastical courts of the dioceses;
- (2) It is inadvisable to institute any further systems of review of sentences of presbyters and deacons and actions taken on application for remission of such sentences where there are no trials; and
- (3) That the Commission does not favor an action of the General Convention of assuring the expenses of bishops, presbyters and deacons with the necessary charges and expenses of their appeals and reviews.

### **C. Alternative to Deposition.**

The 66th General Convention asked the Standing Commission on Constitution and Canons to explore possible alternatives to deposition for those clergy who “for reason of conscience, have come to exercise their ministry in another Communion.”

The Commission feels that such an alternative already exists under the provisions of Canon IV.8. However, to extend further the possibilities of using this alternative, we are proposing an amendment to Canon IV.10, Section 2.

The amendment does two things. It permits, but does not require, a bishop to let a minister inhibited under Section 1 of Canon IV.10 avail himself of Canon IV.8 during the six-month period of inhibition. If he does so and the bishop's pronouncement under Canon IV.8 is made within the six-months period, action Canon IV.10 is ended.

Secondly, it permits a bishop, where only abandonment is involved and not any irregularity of misconduct, to use under Canon IV.10 an alternative to strict deposition similar to the pronouncement under Canon IV.8.

### **Resolution #A—22.**

**Resolved, the House of \_\_\_\_\_ concurring, That Canon IV.10, Sec. 2 is amended to read as follows:**

**Sec. 2.** ~~If such retraction or declaration be not made within six months Prior to the expiration of the six-months period of inhibition, the Bishop may permit such Presbyter or Deacon to utilize the provisions of Canon IV.8. If, however, within such six-months period, the Bishop does not pronounce acceptance of the~~



*renunciation of such Minister in accordance with Canon IV.8. or such Minister does not make such retraction or declaration in accordance with notice given under Sec. 1, then it shall be the duty of the Bishop either (i) to depose such Minister from the Ministry and to pronounce and record, in the presence of two or more Presbyters, that he has been so deposed or (ii) if the Bishop is satisfied that no irregularity or misconduct is involved, to pronounce and record, in the presence of two or more Presbyters, that such Minister is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination for causes which do not affect the person's moral character.*

#### **D. White and Dykman.**

A major portion of the work done by this Commission during the past triennium had to do with putting together a new, updated, two-volume edition of *Constitution and Canons, Annotated* by White and Dykman. The Commission had done some preliminary work in this matter during the previous triennium, and the 66th General Convention directed us to follow it through to completion. It is our earnest hope that at least the first volume of this new publication will be available when the General Convention convenes in New Orleans, and the second volume should follow close behind.

We are indebted primarily to Mr. Fred C. Scribner, Chancellor of the Diocese of Maine, for supervising and directing this project. He has donated generously of his time, energy, and remarkable talents, for nearly six years, and our Commission is deeply grateful to him. We are grateful also to the other members of the White and Dykman sub-committee, Mr. George C. McGonigle and Mr. Robert C. Royce who worked along with him.

Literally scores of people throughout the Church helped with one portion or another of this publication, and we hope to accord each such person proper recognition in the completed work. However, at this time we would like to mention just a few who played extremely important roles.

First, there is the Rev. Canon Charles M. Guilbert who, along with his daughter Mrs. Elizabeth G. Jennings, reviewed for the Commission all amendments to the Constitution and Canons from 1954 through 1979, and thereby provided us with the basic information upon which all the other work depends. Secondly, we would like to mention the Rev. Powel Mills Dawley, Ph.D., Professor Emeritus of the General Theological Seminary, who has provided virtually all of the commentary on the Constitution. Without the good services of these three, we could not have done the work.

We are also very fortunate to have Mr. Howard Galley working with us on behalf of our publisher, the Seabury Press. Mr. Galley has given us enthusiastic support and cooperation, and he has also made many meaningful contributions to the total text. On behalf of the entire Commission, we would like to express our appreciation to him.

Finally, we would like to take note of those who have helped in a very special way to finance this project. We reported in Denver the gift of \$10,000 from the Trustees of the George Mercer Jr. Memorial School of Theology of Long Island, New York, and we want to express our gratitude once again to that body. During the current triennium, we have received promises of additional gifts of \$10,000 each from three congregations in Indianapolis, Indiana: Trinity Church, St. Paul's Church, and Christ Church Cathedral. As a result of the generosity of these large donors, along with a much larger number of smaller gifts, we believe that we will be able to provide the new two-volume set of White and Dykman at a very reasonable price. The exact figure will be determined after this report has gone to press, but we want to acknowledge with deep gratitude those who have made this possible.

**V. COMPREHENSIVE REVIEW—CONTINUED**

**A. Assistant Bishops as Members of Provincial Synods.**

In the event that the proposed revision of Article I, Sec. 2 of the Constitution is adopted at the 1982 General Convention, it would seem appropriate to amend Title I, Canon 8, Section 5 so as to provide that assistant bishops should be members of the provincial synods along with bishops, bishops coadjutor and suffragan bishops.

**Resolution #A—23.**

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 8, Section 5 be amended to read as follows:*

Sec. 5. Every Bishop of this Church, having jurisdiction within the Province, every Bishop Coadjutor, ~~and Suffragan Bishop, and Assistant Bishop,~~ and every Bishop whose episcopal work has been within the Province, but who by reason of advanced age or bodily infirmity has resigned, shall have a seat and vote in the House of Bishops of the Province.

**B. Domicile of Lay Deputies to the Provincial Synod.**

Article I, Sec. 4 of the Constitution permits lay deputies to be domiciled in a diocese other than the one which they represent. The proposed amendment (below) to Title I, Canon 8, Sec. 7 deletes the words "having domicile" and substitutes the words "in good standing in the Diocese, but not necessarily domiciled." Eligibility to serve as a lay deputy to Provincial Synod would then be the same as for a lay deputy to General Convention.

**Resolution #A—24.**

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

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

**C. Documentation Incident to the Election of a Bishop.**

The first paragraph of Title III, Canon 14, Sec. 1(c) presently requires, in the case of the election of a bishop more than three months before the meeting of the General Convention, that there be circulated to the standing committees of the several dioceses a certificate of election, and copies of evidence of the bishop-elect's having been duly ordered deacon and priest, of a medical certificate, and of a testimonial in the form prescribed in Sec. 1(a) of the Canon, bearing a certificate by the Secretary of the Convention that it has been signed by a constitutional majority thereof. By the following amendment there is substituted for circulation of the last three documents inclusion in the certification of election by the Secretary of the electing Convention of a statement that the evidence of ordination as deacon and priest and the certificates as to mental and physical examination have been received and that the prescribed testimonial has been signed by a constitutional majority of the Convention.

The proposed amendment to the second paragraph of Title III, Canon 14, Sec. 1(c)

eliminates archaic language from the form of the testimonial signed by standing committees as evidence of their consent to the election of a bishop while retaining the disclaimer of knowledge of any impediment to the ordination and consecration of the bishop-elect. The Commission recommends the adoption of the following resolution:

**Resolution #A—25.**

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

(c) If the election of a Bishop shall have taken place more than three months before the meeting of the General Convention, the Standing Committee of the Diocese electing shall, by their President, or by some person or persons specially appointed, immediately send *to the Standing Committees of the several Dioceses* a certificate of the election ~~to the Standing Committees of the several Dioceses together with copies of the necessary testimonials and other documents, including the medical certificate as required in Sec. 1(a) of this Canon by the Secretary of Convention of the Diocese, bearing a statement that evidence of the Bishop-elect's having been duly ordered Deacon and Priest and the certificates as to mental and physical examination as required in Sec. 1(a) of this Canon have been received and that a testimonial in the form set out in Sec. 1(a) of this Canon has been signed by a constitutional majority of the Convention;~~ and if a majority of the Standing Committees of all the Dioceses shall consent to the consecration of the Bishop-elect, the Standing Committee of the Diocese electing shall then forward the evidence of said consent, with the other necessary ~~testimonial~~ *documents described in Sec. 1(a) of this Canon*, to the Presiding Bishop, who shall immediately communicate the same to every Bishop of this Church having jurisdiction, and if a majority of such Bishops shall consent to the consecration, the Presiding Bishop shall, without delay, notify such consent to the Standing Committee of the Diocese electing and to the Bishop-elect, and upon notice of his acceptance of the election, the Presiding Bishop shall take order for the consecration of said Bishop-elect either by himself or the President of the Province of which the Diocese electing is a part and two other Bishops of this Church, or by any three Bishops of this Church to whom he may communicate the testimonials.

The evidence of the consent of the several Standing Committees shall be a testimonial in the following words, signed by a majority of the Standing Committees of all the Dioceses:

“We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having been duly convened at \_\_\_\_\_, fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that ~~the Reverend A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of no impediment on account of which he the Reverend A. B. ought not to be ordained and consecrated to that Holy Office.~~

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

If the Presiding Bishop shall not have received the consent of a majority of the Bishops within three months from the date of his notice to them, he shall then give notice of such failure to the Standing Committee of the Diocese electing.

### D. Deputies' Credentials.

To dispense with sending a duplicate copy of the testimonials of members of the General Convention to the host diocese, which no longer makes housing arrangements for the members, and to provide that copy to the Secretary of the House of Deputies, the Commission recommends adoption of the following resolution:

#### Resolution #A—26.

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 1, Sec. 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, *and a duplicate copy of such testimonials. 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.

### E. Convention Journals.

At the request of the Secretary of the House of Deputies, in order to reduce the number of copies of Convention journals forwarded to his office and to eliminate the intermediate handling of copies that are finally deposited in the Archives of the Church, the Commission recommends adoption of the following resolution:

#### Resolution #A—27.

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

Sec. 3(a). It shall be the duty of the Secretary of the Convention ~~or Convocation~~ of every jurisdiction to forward to the Secretary of the House of Deputies, immediately upon publication, ~~five two~~ copies of the Journals of the Convention ~~or Convocation~~ of the jurisdiction, together with episcopal charges, statements, and such other papers as may show the state of the Church in ~~his~~ that jurisdiction, *and one copy to the Archives of the Church.*

### F. Presentment for Violation of Ordination Vows.

One of the offenses for which a bishop, presbyter or deacon of this Church is liable to presentment and trial under Canon IV.1.1. is any act which involves a violation of ordination vows. Experience born of litigation following the pre-1976 allegedly irregular ordinations of women in Philadelphia discloses a need to have a clearer specification of this offense, where it is based upon disregard or disobedience of a pastoral direction of a bishop. This addition is desirable primarily for the protection of the accused but also to

make the administration of ecclesiastical justice more orderly and uniform throughout the Church.

**Resolution #A—28.**

*Resolved, the House of \_\_\_\_\_ concurring, That Title IV, Canon 1 be amended by inserting a new Sec. 2 reading as follows:*

*Sec. 2. If a presentment against a Presbyter or Deacon alleges an act or acts which involve a violation of ordination vows and specifies as the act that the Presbyter or Deacon has disobeyed or disregarded a pastoral direction of the Bishop having authority over such person, the presentment must be made by the Bishop giving the pastoral direction and shall set out the pastoral direction alleged to have been disregarded or disobeyed and wherein the disregard or failure to obey constitutes a violation of ordination vows. Unless the presentment complies with the foregoing provisions no finding or judgment of guilt may be made of the offense specified in Section 1(6) on the basis of an act of disregarding a pastoral direction of or failing to obey the Bishop having authority over such person.*

*In order for the disregard or disobedience of a pastoral direction to constitute a violation of ordination vows the pastoral direction must have been a solemn warning to the Presbyter or Deacon; it must have been in writing and set forth clearly the reasons for the pastoral direction; it must have been given in the capacity of the pastor, teacher and canonical overseer of the Presbyter or Deacon; it must have been neither capricious nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the Church, both national and diocesan; and it must have been directed to some matter which concerns the Doctrine, Discipline or Worship of this Church or the manner of life and behavior of the Presbyter or Deacon concerned. Upon trial under any such presentment the question of whether the disregard or disobedience of the pastoral direction specified constitutes a violation of ordination vows is a matter of ultimate fact upon which testimony may be offered.*

**and renumbering Sec. 2, 3 and 4 as Sec. 3, 4 and 5.**

**G. Provision for Disability of Bishop Coadjutor.**

Canon III. 14.2(a) makes provision for the election of a bishop coadjutor in a case where the bishop of a diocese is unable, by reason of age or other permanent cause of infirmity, fully to discharge the duties of his office. There is, however, no comparable provision relating to the disability of a bishop coadjutor. Such a provision is needed because without such a provision a diocese may find itself with both a bishop and a bishop coadjutor under disability and no way to remedy the situation.

**Resolution #A—29.**

*Resolved, the House of \_\_\_\_\_ concurring, That paragraph (d) of Canon III.14.2 be amended to read as follows:*

*(d) There shall not be in any Diocese at the same time more than one Bishop Coadjutor; Provided, if it is certified to the Ecclesiastical Authority of a Diocese by three competent physicians selected by that Authority that the Bishop Coadjutor in such Diocese is permanently unable, by reason of physical or mental condition, to carry out the duties as Bishop Coadjutor, the Ecclesiastical Authority, upon advice of three Bishops of three neighboring Dioceses, may*

*declare that the right of succession of such Bishop Coadjutor is terminated and in such event a new Bishop Coadjutor may be elected for such Diocese as provided in paragraph (a) of this Sec. 2.*

**H. Amendment to Title III, Canon 9.**

Section 1 of Title III, Canon 9 fails to reflect the restoration of postulancy as a requisite for ordination. The Commission recommends the adoption of the following resolution:

**Resolution #A—30.**

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 9, Section 1 be amended to read as follows:*

The provisions of these Canons for the admission of *Postulants and Candidates*, and for the Ordination to the three Orders, Bishops, Priests and Deacons, shall be equally applicable to men and women.

**I. Physical and Mental Examination of Bishops-Elect.**

This proposed revision is submitted as part of the Commission's general responsibility for the internal consistency in the Canons. Language has been changed to bring this Canon into conformity with changes that were made at the 66th General Convention in Canon III.10.3 and Canon III.13.1(c). The other change offered is done so at the request of the Presiding Bishop's Office. At present, the Presiding Bishop is to choose two doctors who are to examine thoroughly a bishop-elect to determine if there are any reasons why the bishop-elect could not undertake episcopal responsibilities. It is often difficult for the Presiding Bishop to choose persons to examine bishops-elect because the Presiding Bishop has no way of knowing suitable examiners in each jurisdiction of the Church. Therefore, it was felt that the ecclesiastical authority was in a better position to assist with a recommendation of examiners to be appointed with the approval of the Presiding Bishop. Thus, the Presiding Bishop would be assisted in exercising the responsibility assigned by the Canons.

**Resolution #A—31.**

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

Sec. 1(a). Whenever the Church in any Diocese shall desire the ordination and consecration of a Bishop-elect, if the election shall have taken place within three months before a meeting of the General Convention, the Standing Committee of the said Diocese shall, by their President, or by some person or persons specially appointed, forward to the Secretary of the House of Deputies evidence of the election of the Bishop-elect by the Convention of the Diocese, together with evidence of his having been duly ordered Deacon and Priest, and also a testimonial, signed by a constitutional majority of such Convention, in the following words, viz.:

“We, whose names are hereunder written, fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend A. B. is not, so far as we are informed, justly liable to evil report,

~~either for error in religion or for viciousness of life; and that we know of no impediment on account of which he the Reverend A. B. ought not to be ordained and consecrated to that Holy Office. We do, moreover, jointly and severally declare that we believe him to be of such sufficiency in good learning, of such soundness in the Faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honour of God and the edifying of his Church, and to be a wholesome example to the flock of Christ.~~

(Signed) \_\_\_\_\_”

~~The Secretary of such Convention shall certify upon this testimonial that it has been signed by a constitutional majority thereof. There shall also be forwarded with the testimonial and other documents a certificate from two medical doctors, who shall be chosen by the Presiding Bishop, that they have thoroughly examined the Bishop-elect and have not discovered in his physical, mental, or nervous condition any reason why it would not be wise for him to undertake the work for which he has been chosen.~~

*The Secretary of such Convention shall certify upon this testimonial that it has been signed by a constitutional majority thereof. There shall also be forwarded with the testimonial and other documents, certificates from two recognized and licensed professionals, appointed by the Ecclesiastical Authority of the Diocese with the approval of the Presiding Bishop, that they have thoroughly examined the Bishop-elect as to such person's physical and mental conditions and have not discovered any reason why it would not be wise for such person to undertake the work for which such person has been chosen. The forms for medical and psychiatric reports prepared by The Church Pension Fund shall be used for this purpose.*

The Secretary of the House of Deputies shall lay the said testimonials before the House, and if the House shall consent to the consecration of the Bishop-elect, notice of said consent, certified by the President and Secretary of said House, shall be sent to the House of Bishops, together with the testimonials aforesaid.

#### J. Three-Year Term of Chalice Bearers.

Since the 66th General Convention extended the allowable licensing period for lay readers to three years, it would seem appropriate to do the same for lay chalice bearers.

#### Resolution #A—32.

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 26, Section 5 be amended so that the first paragraph will read as follows:*

*Sec. 5. A Lay Reader may deliver the Cup at the Holy Communion; **Provided**, that he has been specially licensed thereto by the Bishop. Such special license shall be given only at the request, and upon the recommendation, of the Member of the Clergy in charge of the Parish, Congregation, or Mission in which the Lay Reader is serving. The license to administer the Chalice shall be issued for a period of time not to exceed ~~one year~~ **three years**, and shall be revocable at any time by the Bishop, or by the Minister at whose request it was granted.*

**K. Notices from the Secretary of the House of Deputies.**

In the interest of economy and efficiency, the following amendment to Title I, Canon I, Section 1(e) is proposed.

**Resolution #A—33.**

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

(e). It shall be the duty of the Secretary of the House of Deputies, whenever any alteration of the Book of Common Prayer or of the Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give notice thereof to the Ecclesiastical Authority of the Church in every Diocese, as well as to the Secretary of the Convention of every Diocese, and written evidence that the foregoing requirement has been complied with shall be presented by him to the General Convention at its next session. All such notices shall be sent by *certified or registered mail, return receipts being required with the Secretary's certificates to be returned.* He shall notify each Secretary that it is his duty to make known such proposed alterations of the Book of Common Prayer, and of the Constitution, and such other subjects, to the Convention of his Diocese at its next meeting, and to certify to the Secretary of the House of Deputies that such action has been taken by him.

**L. Assistant Bishops.**

The Standing Commission on Constitution and Canons proposes an amendment to Title III.20.2(c) to clarify who may be appointed assistant bishops and add specifications for eligibility for bishops of another Church in communion with this Church.

**Resolution #A—34.**

*Resolved, the House of \_\_\_\_\_ concurring, That Title III.20.2(c) be amended to read as follows:*

(c) Bishops of a Church in communion with this Church, in good standing *therein*, ~~who, having previously resigned their former responsibilities, their appointment to the position of Assistant Bishop being subject to the approval of competent authority within that Church if they:~~

- 1. have previously resigned their former responsibilities;*
- 2. have received approval by a competent authority within the Church of their consecration of their appointment to the position of Assistant Bishop;*
- 3. have exhibited satisfactory evidence of moral and godly character and theological requirements; and*
- 4. shall have promised in writing submitted to the Bishop making the appointment to submit in all things to the Doctrine, Discipline and Worship of this Church, and also shall have submitted to and satisfactorily passed a thorough examination covering both physical and mental condition by recognized and licensed professionals appointed by the Presiding Bishop. The forms of medical and physical reports prepared by The Church Pension Fund shall be used for these purposes.*



## VI. FINANCES

### A. Financial Report, 1980-1982.

#### Receipts through 2/28/82

	1980	1981	1982	Total
General Convention.....	\$3,724.29	\$9,375.00	\$4,900.00*	\$17,999.29
Funds for White and Dykman Project:				
Balance on hand, 1/1/80 .....			\$ 6,650.00	
Mercer Trustees matching funds .....			6,675.00	
Trinity Church, Indianapolis .....			10,000.00	
General Convention .....			15,000.00	
Miscellaneous gifts, interest, etc. ....			3,540.52	
Church Pension Fund and affiliates .....			6,934.60	
			<u>\$48,800.12</u>	

\*Budgeted for 1982.

#### Expenditures through 2/28/82

	1980	1981	1982	Total
Meetings.....	\$3,569.62	\$9,659.08	\$584.16**	\$13,812.86
Supplies, xeroxing, etc.....	154.67	300.08		454.75
Estimated additional ex- penditures through 12/31/82			1,000.00	1,000.00
	<u>\$3,724.29</u>	<u>\$9,959.16</u>	<u>\$1,584.16</u>	<u>\$15,267.61</u>
White and Dykman Project:				
Seabury Press.....		\$5,000.00		\$5,000.00
Researchers .....				6,934.60
				<u>\$11,934.60</u>

\*\*Required for 1981 Meetings

### B. Proposed Budget for 1983-1985

	1983	1984	1985	Total
Meetings	\$6,960	\$8,280	\$8,280	\$23,520
Materials, telephone, etc.-	500	500	500	1,500
Sub-committee meetings—		1,000		1,000
	<u>\$7,460</u>	<u>\$9,780</u>	<u>\$8,780</u>	<u>\$26,020</u>

White and Dykman Project

We hope to be finished by December 31, 1982. If not, completion of the work will be financed by funds already in hand on that date.

#### Resolution #A—35.

*Resolved, the House of \_\_\_\_\_ concurring, That the sum of \$26,020.00 be appropriated for the work of the Standing Commission on Constitution and Canons during the next triennium.*

## The Board for Church Deployment

### A. MEMBERSHIP

Mr. Ernest N. Robinson, *Chairman*, Diocese of Chicago  
The Rev. Hays H. Rockwell, *Vice Chairman*, Diocese of New York  
The Rt. Rev. Scott Field Bailey, *Executive Committee*, Diocese of West Texas  
The Rev. Edward R. Sims, *Executive Committee*, Diocese of Southern Ohio  
Dr. Verna Dozier, *Executive Committee*, Diocese of Washington  
The Rt. Rev. Matthew P. Bigliardi, Diocese of Oregon  
The Rt. Rev. Joseph T. Heistand, Diocese of Arizona  
The Rt. Rev. Claude C. Vaché, Diocese of Southern Virginia  
The Very Rev. Gordon Charlton, Diocese of Texas  
The Rev. Robert N. Davis, Diocese of Central New York  
The Rev. James L. Lowery, Jr., Diocese of Massachusetts  
The Rev. Henry B. Mitchell, Diocese of Michigan  
Mrs. Margaret D. Fitter, Diocese of Rochester  
Mr. William G. Ikard II, Diocese of Rio Grande  
Mrs. Carole A. Pinkett, Diocese of Texas  
(replacing Mr. H. Neuwoehner, Jr., resigned)  
Mr. George H. Soule, Diocese of Pennsylvania  
The Rev. Barbara Schlachter, *Consultant*, Diocese of New York  
The Rev. Roddey Reid, *Executive Director*  
Mr. William A. Thompson, *Associate Director*

### B. SUMMARY OF THE BOARD'S WORK

The Board will have met six times by the end of the present triennium, i.e., twice each year. The Board has worked as a whole and through its committees: the Executive Committee, the Committee on Women and Minorities, the Committee on Performance Evaluation, and the Committee on Improving the Searching Process.

It is pleased to report that it has been able to accomplish its objectives as outlined on page sixteen of the Blue Book submitted to the General Convention of 1979:

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

The Board has ascertained that the CDO has continued to grow in acceptance and usefulness to the Church. When we last reported to the Convention, there were 8,538 persons registered as against 9,327 registered as of January 1982.

During 1981, CDO was requested to search its files to help the Church fill 652 vacancies. Each month 300 or more of these vacancies are listed in the widely distributed *Positions Open Bulletin*. In all, over 30,000 Clergy Profiles were sent to dioceses and parishes.

Clergy may now request searches of the Parish Data Bank to match their needs and are making good use of the Position/Institution Profiles now available. Over 9,000 copies of these Profiles were requested in 1981.

During the triennium, all manuals used by the clergy and the parishes were revised and reprinted. A new terminal and printer for the Parish Data Bank were purchased, and extensive computer program revisions were made to improve the service.

Each year CDO has conducted week-long training programs for diocesan deployment officers and has also offered one-day orientation sessions for bishops and others with interested persons. The diocesan deployment officers are encouraged to meet on a provincial basis at least once, and possibly twice, a year.

The CDO, which is financed through the General Church Program Budget, has been able to operate successfully within its allotted funds.

The Board is especially pleased to report that, after many years of hoping, the CDO has now found it possible to open its services to the lay professionals of the Church. This has been made possible by the ability of the CDO to charge for its materials and for some of its services, another measure of its importance in the eyes of the Church.

Because the Church is constantly changing and finding new ways to carry out its mission (e.g., in the important areas of evangelism, spirituality, and parish life development) the various manuals and forms offered by the CDO have all been revised to reflect these changes during the triennium. A comparison of CDO printed materials of ten years ago with those used in 1982 is a short course in the history of the Episcopal Church. We are especially pleased that our booklet *Caring for Clergy in the Calling Process* has had to be reprinted twice over. A new help for parishes, *Interviewing in the Calling Process*, will be off the press before the Convention opens.

#### *Objective #2—Openness to New Developments*

The Board has from the beginning been aware of the role its Church Deployment Office can play in promoting equal opportunity and affirmative action, to use secular terms, within the Church.

- a) It has a well-publicized policy of not permitting its data to be searched on the basis of sex, race, age, or marital status, except in cases of affirmative action.
- b) Its *Positions Open Bulletin* gives all clergy and lay professionals equal access to all openings known to CDO.
- c) Openings where applications from women and minorities are especially desired are so identified in the *Positions Open Bulletin*.

For many reasons the number of clergy being asked to resign their cures has alarmingly increased in the last decade. The Board has taken note of this unhappy turn of affairs and has helped finance a study of the problem by the Alban Institute and has sponsored seminars for bishops in all the provinces within the United States. These have been well received and appreciated.

Presently the Board is sponsoring an experimental program in six dioceses in parish and clergy performance evaluation. If successful, the results will be offered to the Church as a whole.

Finally, the Board again calls the attention of the Convention to the ever growing number of clergy and the ever shrinking number of full-time positions available.

#### C. FINANCIAL REPORT

	1980	1981	1982 (to 3/31)
<b>Income</b>			
Appropriated by the Convention	\$11,854	\$11,800	\$11,324
<b>Expenses</b>	10,876	9,476	-0-
	<u>\$ 978</u>	<u>\$ 2,324</u>	

## D. OBJECTIVES AND GOALS

### Overall Objective

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

- *Objective #1.* To continue to oversee the Church Deployment Office and to hold it to the same high standard of performance.
- *Objective #2.* To promote the use of the system by qualified lay professionals.
- *Objective #3.* To study and be acquainted with ever changing deployment issues in the Church, especially in the areas of women and minority clergy, performance evaluation, involuntary terminations, career planning, and retirement.

## E. REQUEST FOR APPROPRIATION

### Resolution #A—52.

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Expense Budget of the General Convention the sum of \$49,800 for the triennium of 1982-84 for the expenses of the Church Deployment Board.*

## F. SPECIAL RESOLUTIONS

The Board is aware of, and has unanimously endorsed, the proposed Canon which, if passed, would establish the Board by Canon. Should the Canon fail of passage however, the Board hereby submits the following resolution:

### Resolution #A—53.

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention hereby continue the Board for Church Deployment and reaffirm for it the same authority and responsibilities as in the action of the 66th General Convention.*

## G. HISTORY

### The Church Deployment Office\* and its Board (1967-1980)

Margaret Delano Fitter  
September, 1980

### Part I

“At Seattle, in September of 1967, the General Convention of the Episcopal Church called for a change in the 178-year-old method by which clergymen of our Church find jobs and asked that a modern system of deployment be proposed which might enhance the professional development of ministers and forward effectively the mission of the Church.”

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\*Formerly *Clergy* Deployment Office.

So begins the *Report of the Joint Commission on the Deployment of Clergy* to the Special General Convention at Notre Dame, September, 1969. The Report continues, "That the Episcopal Church must act *now* to improve its clergy deployment procedures becomes quickly evident to anyone who takes time to observe the tragic results of our present 'lack of system.' To cite for a few of these:

- "1. Parish and special ministries often remain vacant for many months to the detriment of the situation.
- "2. Clergymen 'don't know where to turn' and may waste many man-hours in futile job hunting.
- "3. Some areas are oversupplied with clergy, others have difficulty filling vacancies.
- "4. Some bishops receive hundreds of resumes yearly, others receive very few; all have difficulty in evaluating credentials and knowing whom to nominate and to what cure.
- "5. Vestries and calling committees have little to guide them; there are few sources of information about available candidates and, except for the most resourceful parishes, little rational basis for selection.
- "6. Clergymen's jobs are often ill-defined; ministers must operate on assumptions that are often not related to the goals and expectations of the parish or mission.
- "7. Priests rarely get the kind of evaluation and 'feedback' that can aid them in making career choices.
- "8. The lack of career opportunities and of clear avenues of advancement, combined with frustrations of ill-defined roles, are frequently cited as reasons for leaving the ministry."

The Joint Commission\*, chaired by the Rt. Rev. John H. Burt of Ohio, was instructed to "investigate and study (with a view to making recommendations thereon) such matters as current and future manpower needs, methods for the more efficient deploying of the Church's ordained ministry, means for facilitating the process of clergy placement, types of auxiliary ministries, tenure and continuing education."\*\*

At Notre Dame the Joint Commission submitted as part of its first report a "Model Deployment Plan" which they recommended be adopted in "a series of steps culminating five years from now in the General Convention at Jacksonville." The Joint Commission called for the immediate establishment of a national Clergy Deployment Office as the first step.

In essence the Model Deployment Plan was comprised of seven elements:

1. A written *position description* (or "role profile") for every job.
2. An annual *performance review* of every clergyman.
3. A central data resource and consultation service in a national *Clergy Deployment Office* (C.D.O.).
4. A new *partnership between bishop and vestry* in the filling of parochial vacancies.
5. A policy for regular *continuing education* for each clergyman.
6. *Review of tenure* for all clergy (including bishops) at appropriate intervals.
7. An *appellate procedure* to protect clergy against injustice in all deployment procedures.

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\* See Appendix 1 for list of members of Commission.

\*\* 1967 Journal, page 365.

The Clergy Deployment Office was to "consist of a small professional staff headed by a director responsible for its over-all administration and effective operation. He will report to a Board of 12 directors elected by the General Convention and consisting of three bishops, four clergy and five laity." (The balance was corrected at General Convention, 1973, by adding one bishop. A resolution also requested that the term of a Board member be reduced from nine to six years.) The Joint Commission was to serve as this Board and be replaced with a permanent Board by General Convention at Houston, 1970.

The proposed budget for the first year (which included implementation) was \$107,300. The second and subsequent years' budgets were to be \$90,365.\*

### Part II

In July of 1970, Bishop Burt reported to the House of Bishops on developments in clergy deployment since the special Convention at Notre Dame in 1969.

The Clergy Deployment Office (C.D.O.) had opened its doors on April 1, in the Episcopal Church Center. Funding for the first year was provided by the Special Assessment voted by Convention and a \$69,000 implementing grant from the Episcopal Church Foundation.

A key feature of the C.D.O. was the data bank. The Joint Commission joined forces with the Lutheran Church in America, the American Baptist Convention, and the Ministries Division of the National Council of Churches to create an ecumenical model. The cooperative effort was strengthened by a grant of \$136,000 from the Rockefeller Brothers Fund. Each denomination was to maintain separate clergy files, the Episcopal file to be stored in the Church Pension Fund computer.

An important goal in the opinion of the Joint Commission was the achievement of an open employment policy for the Episcopal Church. "Specifically we have in mind the provision of greater job opportunities for clergy of racial and ethnic minorities or for those men greatly limited by identification with a given geographic location."\*\*

A special responsibility given to the Joint Commission at Seattle was the preparation of a "manpower analysis of the Church." Bishop Burt reported that to accomplish this they had joined forces with the Board for Theological Education, the House of Bishops Committee on the Pastoral Care of the Clergy, the Executive Council's Section on Professional Leadership Development and the Joint Commission on the Structure of the Church. The report was to be circulated in a separate document to the bishops and deputies of the General Convention in Houston (1970) and was designed to "undergird all that is being said in this present report."

The Joint Commission traveled a somewhat bumpy road as criticism was leveled at it for the Model Deployment Plan and the concept of a National Clergy Personnel Inventory. In his report to the House of Bishops (July, 1970), Bishop Burt felt it necessary to remind the Church that the Joint Commission had not dreamed up the idea but that it was "the command of the 62nd General Convention."

To answer some of the questions often asked, Bishop Burt appended to his report to the House of Bishops (July, 1970) a question-and-answer section. Most of the answers to questions are familiar to us as they pretty well describe the present policy of the present C.D.O. and its Board. However, one question may be of special interest to the special committee appointed to study the history and role of the C.D.O. and its Board. Question number 5 asks: "Is the Deployment Office tied in with Executive Council?" The answer was: "No. While there is informal cooperation with Executive Council staff and while

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\* See Appendix 2 for annual budgets.

\*\*From Bishop Burt's report to the House of Bishops, July, 1970.

unofficial reports may be made from time to time by the Board (C.D.O.) at meetings of the elected Executive Council, the C.D.O. is independent and subject only to the direction of its Board of Directors and their parent, the General Convention."

### **Part III**

The Joint Commission on Deployment of Clergy reported to General Convention, 1970, that "a national Clergy Deployment Office has become a reality." On April 1, 1970, in offices leased at the Episcopal Church Center, 815 Second Avenue, New York, Mr. John E. Semmes, Jr. began his work as Executive Director.

To questions asking why the Executive Director was not a clergyman, Bishop Burt pointed to the unusual professional credentials brought to the job by Mr. Semmes as former Director of Corporate Recruiting and Placement for W. R. Grace and Son. Mr. Semmes set out to find a clergyman as his principal associate. While the Rev. Roddey Reid was being interviewed for the position of Associate Director, Mr. Semmes resigned. In March, 1971, Fr. Reid was asked to be Executive Director. Mr. William Thompson, a layman with extensive experience and excellent credentials, was appointed Associate Director in October, 1971.

As expressed in the Joint Commission's report to General Convention, 1970, there was fear that the establishment of the C.D.O. at national Church headquarters would concentrate undue power there. The report assured General Convention that "clergy placement will be done at the local level with full elective power in the hands of a local vestry. . . ."

The report continues: "... the national C.D.O. does not serve as a placement office. No power is given it to assign men to jobs. It does facilitate placement by providing accurate up-to-date data and consultation to help local people make local decisions, if and when such data and consultation are requested. Moreover, policies governing the C.D.O. will be fashionable by a new Board of Clergy Deployment appointed by, and responsible to, the General Convention. It will not be organically related to the general Church program under the authority of the Executive Council.

In Annex I (Section C, "Personnel Inventory," paragraph #5) of the Joint Commission's report to General Convention, 1970, another sentence appears regarding the accountability of the C.D.O. "In actual operation the data bank and conceivably other personnel activities should be administered by a 'Clergy Deployment Office' (C.D.O.) responsible to an independent Board containing lay and clerical members. To locate this function elsewhere might impair its necessarily confidential and impartial image. In this latter regard access to the data bank by interested parties, such as a vestry, would require approval of a bishop."

Section G, "Research and Planning" (report to General Convention, 1970) continues by outlining some possible objectives for the C.D.O. "... to be specific, the C.D.O. with its data bank could, and indeed should, explore ways and means of improving the present deployment of the clergy. The end result of such exploration should be a plan or strategy for future deployment.

"Using the clergy inventory which the data bank retains, the C.D.O. could assess such strategic issues as the qualitative and quantitative nature of the demand for clergy; the adequacy of the present and expected supply to that demand; the practicality of redeploying present clergy to relieve existing imbalances; the implications which current demands have for seminaries, seminarians and post-seminary training media; and the implications which compensation trends and practices have for clergy retention, utilization and deployment. Out of these and other inquiries should come recommended programs which better coordinate clergy talents with known or foreseeable needs and

which at the same time provide individual clergymen with more effective and rewarding careers.”

### Part IV

To *General Convention 1973*, the Board for the C.D.O. reported happily that “over 2/3 of the active Episcopal clergy is now enrolled and our facility is being used daily by vestries and bishops throughout the nation. . . . Well over 400 searches have been made thus far. . . .”

The C.D.O. was also providing an additional service to the Church — a Diocesan Talent Bank which furnished every bishop with a list containing the talents and special skills to be found among his own clergy. The C.D.O. also provided a list to bishops of their older clergy to help bishops plan retirement seminars. Seminary deans could also obtain lists of men with academic training in various subjects.

The C.D.O. had urged that bishops appoint “Deployment Representatives” (sometimes the bishop, himself). It was the C.D.O.’s and its Board’s belief that such diocesan systems and trained representatives were critical for a better deployment system and a safeguard against allowing the clergy-diocesan process to drift into becoming a national function.

During 1973, the Board of the C.D.O. voted to make Annual Performance Reviews a top priority. To that end, under the auspices of the Ministry Council, the C.D.O. held a nationwide seminar in Louisville, Kentucky. The C.D.O. also requested and received a feasibility study on Performance Evaluation by Dr. Felix Lopez. From this study guidelines emerged to assist dioceses and congregations in this delicate task of evaluation for their clergy.

The unemployed were (and still are) of particular concern to the C.D.O. Board. Brief resumes were requested from those clergy and distributed to all bishops. Profile printouts were then sent to those bishops who requested them. Each unemployed clergyman, in turn, received short descriptions of vacant positions.

The Board for C.D.O. in its 1973 General Convention report requested funds to add a limited number of qualified lay professionals to the Personnel Inventory. Indications were that Church Army officers and professed lay members of religious orders would be the first to be considered.

To *General Convention 1976*, the Board for C.D.O. reported that 7,500 clergy records were available and that over half of parishes and institutions seeking to fill vacancies were requesting and using information provided by the C.D.O.

The C.D.O. was now helping clergy think out their future ministries and was working closely with the Church Career Development Council. One director attended a two-week seminar in job hunting conducted by Richard Bolles and John Crystal. Clergy who needed extensive counseling were referred to career centers.

Clergy unemployment was growing and the C.D.O. and its Board’s concern over this problem resulted in the design of two new bulletins to be circulated monthly. The *Clergy Available Bulletin* allowed unemployed clergy to include in it a 50-word resume. The *Positions Open Bulletin* offered a coded list of openings with a brief description. This was sent to all unemployed clergy and dioceses.

The C.D.O. and its Board also tentatively contracted to work with Snelling and Snelling to assist Episcopal Clergy seeking secular positions. At the time of this report the working relationship was only beginning and results were difficult to gauge. (This relationship did not mature; Snelling and Snelling was not able to live up to promises it had made.)



The Board for C.D.O. was anxious to expand its *Positions Open Bulletin* and to make of it an "open system with clearly established procedures. . . ." To that end they asked General Convention for and received a special item of \$30,000.

The Board requested the C.D.O. to give special attention to the needs of ordained blacks and women. The Rev. Patricia Park was appointed as a consultant to the Board for guidance in the deployment of women.

Thirty-two dioceses participated in internship programs for Diocesan Deployment Officers conducted by the Executive and Associate Director at the C.D.O. office in New York City.

Executive Council has authorized approximately \$1,000 to add 200 lay professionals from the list of women church workers. Apparently this had not yet been accomplished, but plans were underway to do this with Barry Menuet and evaluate the results. (The results, in the end, were not encouraging. About 100 women registered, but there has been little call for their services.)

As reported to the 1973 General Convention, Dr. Felix Lopez developed a model for the evaluation of performance of clergy. The model was somewhat ambitious and further funds to test it out properly were unavailable. The Board reported, however, that the Episcopal Church Foundation sponsored a project which included performance evaluation as developed in several pilot dioceses and recommended that those who needed help in this area make use of these findings.

The C.D.O. published two reports on the distribution and deployment of clergy in the Church based on data in the diocesan annual reports. The report emphasized a picture of a shrinking Church and a growing body of clergy. Copies of the report were widely distributed.

To General Convention 1979, the Board for the C.D.O. reported that 8,000 clergy were now registered, and 30,000 copies of their profiles were being distributed to the Church each year. The C.D.O. office and its policies were now a regular part of the lives of most dioceses; most dioceses had trained Diocesan Deployment Officers and were using the Clergy Data Bank.

The Positions/Institution Data Bank was widely accepted. Hundreds of clergy had subscribed to the *Positions Open Bulletin* and many were requesting the more informative Positions/Institutions Profiles which are available at minimal cost.

The Board had defined goals and objectives for itself and the C.D.O. which, in essence, were "to provide the Church with the best of modern deployment policies and practices so that the God-given talents and experiences of individuals can be matched with the needs for mission and ministry in particular places. . . ." The report continues by listing eight ways in which this might be implemented. (See Section C in Board for C.D.O. report to 1979 General Convention.)

Concerning *general issues of deployment in the Church*, the Board had come to grips with equal opportunity, the frequent lack of courtesy and openness in the calling of clergy, the increase in the number of dissolutions of pastoral relationships, and the effects of the abundance of clergy.

In the area of equal opportunity, the Board had developed a stated policy that categories such as race, marital status, age, and sex not be used "per se" in the operation of the C.D.O. It urged all dioceses of the Church to adopt a similar policy.

The subcommittee of the Board, Women and Minorities, had explored many methods by which to persuade the Church to put aside prejudice and open the door to equal opportunities for all. Provincial Diocesan Deployment Officers for Women in Provinces II and III were appointed and a booklet entitled *Women in Ministry* was published; it is

a positive statement regarding the ministries of several very different and remarkable women.

To promote courtesy and openness in the calling of clergy, a pamphlet was prepared, printed and distributed to meet the need of parishes in considering clergy applicants to fill vacancies. The pamphlet is called *Caring for Clergy in the Calling Process*.

The increase in dissolution of pastoral relationships led the Board to become a co-sponsor (with the Alban Institute) of an ecumenical study of this problem.\*

The staff of the C.D.O. had participated in the publication of the study released by the Council for the Development of Ministry concerning the abundance of clergy. The Board for the C.D.O. also recommended its triennial publication, *Distribution and Deployment of Clergy*, in which the statistics lay out how difficult is the situation which faces the Church.

A resolution put before the House of Deputies and House of Bishops to change the name of the Clergy Deployment Board to Church Deployment Board was passed by both Houses.

### Part V

Plans for the future include the printing and circulation of a *Directory of Ordained Women* by January 1, 1981. Since news of this *Directory* has surfaced, more women have been motivated to register with the C.D.O. which is a prerequisite. However, a wide discrepancy still exists between the numbers of ordained women (as best we can keep track of them) and those registered. As of September 3, 1980, some 232 women have been ordained to the priesthood and 191 to the diaconate. These figures are approximate and, if anything, on the low side. As of August 31, 1980, 119 women priests and 51 deacons have registered with the C.D.O. Efforts are being made to close this gap.

The Board and the C.D.O. wrestle with the problem of the registration of Church lay professionals. According to a study issued April 16, 1980, by Barry Menuez, 4,005 potential candidates for registration are now identifiable. Of these, he says, "It is reasonable to assume that only 25-30% would be interested in participating in the C.D.O. service. Many are not Episcopalians and a great majority are not interested in moving."

The C.D.O. also works constantly to persuade all clergy to register, and, once registered, to update every two years.

All in all (except for registration of Church lay professionals) the C.D.O. and its Board appear to have achieved (and are still working to implement more perfectly) what the Joint Commission for the Deployment of Clergy hoped for it in 1967-1970. The decision to ordain women to the priesthood in 1976 added responsibilities which were, understandably, not laid out. Naturally this has increased the workload, but the C.D.O. and its Board have worked hard to discharge all their responsibilities and continue to look for new ways in which to be of service to the Church.\*\*

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\*This study is now available. It is called *A Study of Involuntary Terminations in Some Presbyterian, Episcopal and United Church of Christ Congregations*. It is compiled and written by the Rev. Speed Leas.

\*\*For personnel of Church Deployment Office and job descriptions, please see Appendix 3.

**APPENDIX #1****Original Members of the Joint Commission:**

The Rt. Rev. John H. Burt, *Chairman*, Ohio  
The Rev. Jones B. Shannon, *Secretary*, Massachusetts  
The Rt. Rev. Roger W. Blanchard, Southern Ohio  
The Rev. Quintin E. Primo, Jr., Delaware  
Mr. Daniel Carroll, Chicago  
Mrs. Robert Ledbetter, Washington  
Mr. Martin Ohlander, Colorado  
Mr. L. Dale Pederson, Oregon  
Mr. Donald Putnam, Connecticut  
Rear Admiral Edward K. Walker, USN retired, Newark

**APPENDIX #2**

At first, all funding for the C.D.O. and its Board came from General Convention. In 1976, the work and salaries of the C.D.O. became part of the General Church Program. The Board for C.D.O. is still funded by General Convention.

A schedule of fees which began somewhat modestly now develops about \$25,000 annually.

**Budget History of Board for Deployment****C.D.O. Budgets:**

1970	\$ 37,650	Board and Office
1971	87,615	Board and Office
1972	99,215	Board and Office
1973	120,665	Board and Office
1974	135,500	Board and Office
1975	137,000	Board and Office
1976	141,700	Board and Office
1977	182,500	Office only
1978	181,500	Office only
1979	178,400	Office only
1980	188,400	Office only

**C.D.O. Board Budgets:**

1977	\$ 7,333
1978	7,333
1979	7,333
1980	9,300

### APPENDIX #3

As the scope of the work of the C.D.O. and its Board have broadened, the number of personnel working at the C.D.O. has gradually increased in an effort to keep pace with the needs of the Church.

In the structure of committees of Executive Council of the Church, the C.D.O. falls under the category of Education for Ministry. Staff person for this committee was Bishop Richard Martin, who has since retired and been replaced by Bishop Elliott Sorge.

#### **Personnel of Church Deployment Office**

##### **An Executive Director**

1. Overall supervision and responsibility for C.D.O. operation and policies.
2. Relate C.D.O. to clergy, dioceses and parishes through correspondence, telephone, travel, etc.
3. Work with Associate Director in day-to-day operation of C.D.O.
4. Create and administer budget.
5. Cooperate and coordinate with Executive Council.
6. Report to and execute policies of Deployment Board, e.g., creation of reports.
7. Report to the Church through news stories, speeches, letters, etc.

##### **An Associate Director**

1. Supervise and train support staff.
2. Program computer search requests.
3. Assist in creation, oversight, maintenance of forms, manuals, and instructions.
4. Consult with Executive Director in formation of policies.
5. Assist with training programs, counseling, and correspondence.
6. Coordinate C.D.O. applications of computer technology with The Church Pension Fund.
7. Relate to Diocesan Deployment Officers on search matters.

##### **Support Staff**

1. *Secretary*  
Opening and distributing mail, mailing out of materials, correspondence, reports, inventory, check requisitions, files, conferences, editing *Clergy Available Bulletin*.
2. *Personnel Records and Process Clerk*  
Maintenance of file of 8,500 clergy records, and diocesan search records, assembling, copying and mailing out of profiles, supplies, etc., to dioceses.
3. *Clergy Coding Editor*  
Editing of all Clergy Profiles, maintenance of mailing lists: the unemployed, subscriptions, Board members, etc.
4. *Parish Profile Coding Editor*  
Editing and data entry of Parish Profiles, Parish Profile maintenance, and distribution to clergy. Distribution of *Positions Open Bulletin*.

# The Standing Commission on Ecumenical Relations

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### A. MEMBERSHIP

#### Bishops

The Rt. Rev. David B. Reed, *Chairman*, Louisville, Kentucky  
The Rt. Rev. Donald J. Parsons, Peoria, Illinois  
The Rt. Rev. Robert E. Terwilliger, Dallas, Texas  
The Rt. Rev. William G. Weinbauer, Black Mountain, North Carolina  
The Rt. Rev. Frank S. Cervený, Jacksonville, Florida  
The Rt. Rev. Edward W. Jones, *Treasurer*, Indianapolis, Indiana  
The Rt. Rev. Harold Robinson, Buffalo, New York  
The Rt. Rev. Claude Charles Vaché, Norfolk, Virginia

#### Presbyters

The Rev. James E. Carroll, *Vice-Chairman*, San Diego, California  
The Very Rev. Elton O. Smith, Buffalo, New York  
The Rev. William James Walker, St. Louis, Missouri  
The Rev. J. Robert Wright, New York, New York  
The Rev. John H. Backus, Everett, Washington  
The Rev. Janet K. Brown, Essex Junction, Vermont (Resigned January 1982)  
The Rev. John H. Bonner, Chattanooga, Tennessee  
The Rev. John E. Kitagawa, New Haven, Connecticut

#### Lay Persons

Dr. Harold J. Berman, Cambridge, Massachusetts  
Charles M. Crump, Esq., Memphis, Tennessee  
Dr. William Dornemann, *Secretary*, Holland, Michigan  
Mrs. Jean Jackson, Lake Oswego, Oregon  
Mrs. Phebe Hoff, Richmond, Virginia  
Dr. Lawrence Howard, Pittsburgh, Pennsylvania  
Miss Carol Ochoa, Cali, Colombia  
Mrs. Bette Winchester, Germantown, Tennessee

#### Ex Officio

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

#### Consultants

The Rev. William B. Lawson, President, EDEO  
The Rev. Charles H. Long, Jr.

#### Assisting Staff

The Rev. William A. Norgren

### B. INTRODUCTION

The duties of the Standing Commission on Ecumenical Relations are described in the following way in the Canons of the Church:

- To develop a comprehensive and coordinated policy and strategy on relations between this Church and other Churches,
- To make recommendations to General Convention concerning interchurch cooperation and unity,
- To carry out such instructions on ecumenical affairs as may be given it from time to time by the General Convention,
- To nominate persons to serve on governing bodies of ecumenical organizations. . . .

It is indeed the coordination of such diverse relationships in a manner that promotes this Church's declared commitment to Christian unity and is at the same time consistent with the doctrine, discipline, and worship of this Church that has made this triennium exciting and complex. On many fronts relations between Churches are maturing, developing deep theological roots, and are challenging the Episcopal Church to demonstrate its commitment to the lofty phrases set forth in the original Chicago Quadrilateral (*BCP*, pp. 876-7). This General Convention is being asked to make some significant decisions which will move forward the cause of unity in the Body of Christ.

Resolutions appropriate to each facet of this report will accompany that portion of the text in order that the explanatory material will be available with the resolution itself. But the first of the resolutions to be proposed reflects the absolute centrality of Christian unity in the life of this Church and the manner in which ecumenical dialogues have focused and clarified this Church's understanding of itself.

**Resolution #A—36.**

Amend Canon III.5.1.

*Whereas*, this Church historically has made numerous commitments to the cause of Christian unity; and

*Whereas*, the major dialogues in which our Church has been engaged have offered new insights to and understandings of the ministry and mission of this Church; and

*Whereas*, the standards for training the ordained ministry of this Church need to reflect basic concerns of the whole Church; therefore, be it

**Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 5, Section 1(a), Item 2 be amended to read as follows:**

**Church History, including the Ecumenical Movement;  
and be it further**

**Resolved, That Title III, Canon 5, Section 1(a), Item 3 be amended to read as follows:**

*Christian Theology, including those points of Doctrine, Discipline, Polity and Worship in which this Church agrees with and differs from those of other Communion;*

**C. OFFICIAL DIALOGUES AND CONVERSATIONS**

The heart of the Standing Commission's work is conducted by specially chosen teams from this Church that are engaged in discussion with representatives of other Christian bodies. While the vision of visible unity is always held out, these conversations are all at different levels of understanding and agreement and must be dealt with individually at the same time that there is an overall coordination.

### Lutheran—Episcopal Dialogue

After nine meetings spread over a period of five years, Lutheran-Episcopal Dialogue, Series Two, was concluded in late 1980, and *Lutheran-Episcopal Dialogue, Report and Recommendations* was published by Forward Movement Publications in 1981. Series Two took place against a background of recommendations from Lutheran-Episcopal Dialogue, Series One, of 1969-1972, and the *Report of the Anglican-Lutheran International Conversations of 1970-1972*. Participating in the Second Series were the American Lutheran Church, Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Episcopal Church (the Association of Evangelical Lutheran Churches joined in 1978).

The Episcopal Chairman submitted the *Report and Recommendations* to the 1981 meeting of the Standing Commission. Included were joint statements on Justification, the Gospel, Eucharistic Presence, Authority of Scripture, and Apostolicity. It was noted that both Lutheranism and Anglicanism are liturgical traditions, and that the similarities between the 1978 *Lutheran Book of Worship* and the 1979 *Book of Common Prayer* should be neither forgotten nor minimized.

The Standing Commission requested that the association of Episcopal Diocesan Ecumenical Officers (EDEO) conduct a survey of selected parishes and dioceses regarding the *Report and Recommendations* and report the results to the 1982 meeting of the Standing Commission. Then, early in 1982 representatives from the ecumenical commissions of the Episcopal Church, the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church, met to refine the LED II recommendations and to frame a common resolution to be submitted to their respective national legislative conventions meeting at approximately the same time, though in different parts of the country, in September of 1982. The Standing Commission at its February meeting considered this common resolution in the light of the report from the EDEO survey. After discussion and some minor modifications, it was unanimously voted to forward this common resolution, which markedly refines the original recommendations of LED II, to General Convention for action.

The Standing Commission is convinced this is a solid and responsible step forward that can and should now be made. These Lutheran Churches are markedly similar to our own in many respects, but with them we have had no major disagreements in the past. We believe that the following resolution will move us one stage closer to ecumenical reunion and full communion with the Lutherans while at the same time safeguarding the traditional catholic doctrine of the Episcopal Church. We are convinced that the doctrine of this proposal is faithful to and consonant with the Chicago-Lambeth Quadrilateral (BCP, pp. 868-9) and the statement of "The Visible Unity We Seek" adopted by the 1979 General Convention (*Journal C-46*), as well as being consistent with the position we have maintained in our bilateral dialogues, especially with the Roman Catholics.

The identical text (except for substitution of the particular clauses referring to the legislative action of each Church) is also being proposed by the three Lutheran ecumenical commissions for vote in their Churches' conventions, and in this way it is hoped to avoid the confusion that might come from unilateral resolutions saying different things. It is probable that at least two, if not all three, of the Lutheran conventions will have already voted upon the text of this same resolution before it comes to a vote in our own. The Standing Commission and the three corresponding Lutheran commissions have worked very hard to produce *one* agreed text that can be understood and discussed, and, hopefully, accepted by *all*. The Standing Commission therefore recommends the adoption of the following resolution:



Resolution #A—37.

Lutheran-Episcopal Relations.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church:

1) Welcome and rejoice in the substantial progress of the Lutheran-Episcopal Dialogues (LED) I and II and of the Anglican-Lutheran International Conversations, looking forward to the day when full communion is established between the Anglican and Lutheran Churches;

2) Recognize now the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church as Churches in which the Gospel is preached and taught;

3) Encourage the development of common Christian life throughout the respective Churches by such means as the following:

a) Mutual prayer and mutual support, including parochial/congregational and diocesan/synodical covenants or agreements,

b) Common study of the Holy Scriptures, the histories and theological traditions of each Church, and the materials of LED I and II,

c) Joint programs of religious education, theological discussion, mission, evangelism, and social action,

d) Joint use of physical facilities;

4) Affirm now on the basis of studies of LED I and LED II and of the Anglican-Lutheran International Conversations that the basic teaching of each redemptive Church is consonant with the Gospel and is sufficiently compatible with the teaching of this Church that a relationship of Interim Sharing of the Eucharist is hereby established between these Churches in the U.S.A. under the following guidelines:

a) The Episcopal Church extends a special welcome to members of these three Lutheran Churches to receive Holy Communion in it under the Standard for Occasional Eucharist Sharing of its 1979 General Convention. This welcome constitutes a mutual recognition of Eucharistic teaching sufficient for Interim Sharing of the Eucharist, although this does not intend to signify that final recognition of each other's Eucharists or ministries has yet been achieved.

b) Bishops of Dioceses of the Episcopal Church and Bishops/Presidents of the Lutheran Districts and Synods may by mutual agreement extend the regulations of Church discipline to permit common, joint celebration of the Eucharist within their jurisdictions. This is appropriate in particular situations where the said authorities deem that local conditions are appropriate for the sharing of worship jointly by congregations of the respective Churches. The presence of an ordained minister of each participating Church at the altar in this way reflects the presence of two or more Churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either Church's Eucharist or ministry. In such circumstances the eucharistic prayer will be one from the *Lutheran Book of Worship* or the *Book of Common Prayer* as authorized jointly by the Bishop of the Episcopal Diocese and the Bishops/Presidents of the corresponding Lutheran Districts/Synods.

c) This resolution and experience of Interim Sharing of the Eucharist will be communicated at regular intervals to the other Churches of the Lutheran and Anglican Communions throughout the world, as well as to the various ecumenical dialogues in which Anglicans and Lutherans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships of full communion respected;

**5) Authorize and establish now a third series of Lutheran-Episcopal Dialogues for the discussion of any other outstanding questions that must be resolved before full communion (*communio in sacris*/altar and pulpit fellowship) can be established between the respective Churches, e.g., implications of the Gospel, historic episcopate, and ordering of ministry (Bishops, Priests, and Deacons) in the total context of apostolicity.**

*Commentary*

In a general way we trust that the text for the foregoing resolution is self-explanatory and self-authenticating, but for the sake of subsidiary questions that might be raised we offer the following comments on paragraphs 2-5.

Para. 2. For the Lutherans, recognition as "a Church in which the Gospel is preached and taught" is of paramount importance. Episcopalians, although they would perhaps attach less weight than the Lutherans to such a description, have never before officially accorded such recognition to any other Church save for those already in full communion.

Para. 3. It has been well said that "Ecumenism is not real if it is not local," and we hope that both Episcopalians and Lutherans will concur and act accordingly.

Para. 4. This, we believe, is the major ecumenical advance proposed in the resolution. It is a proposal for "interim sharing of the Eucharist" (a new term used to describe a new relationship) based upon a mutual recognition of eucharistic teaching sufficient for this purpose, "although this does not intend to signify that final recognition of each other's Eucharists or ministries has yet been achieved." At first this wording may sound slightly negative, but the Episcopal and Lutheran ecumenical commissions think it best to be clear as to what the proposal is and is not. In effect, for Episcopalians this (Para. 4a) will mean an extension of our 1979 General Convention's Standard for Occasional Eucharistic Sharing (*Journal* C-49) (which was intended for individuals, "guests," who are baptized and previously admitted to communion in their own Churches, repentant of their sins, and approach the Holy Communion as an expression of the real presence of Jesus Christ) to one entire group, the members of these three Lutheran Churches, on the basis of a recognition of their eucharistic teaching as consonant with the Gospel and sufficiently compatible with our own eucharistic teaching. If approved by Lutherans, the proposal will mean a corresponding welcome to ourselves on the basis of their 1978 Statement on Communion Practices. For neither Episcopalians nor Lutherans is this necessarily a complete recognition of every point of the other's eucharistic teaching, but a recognition deemed to be sufficient for the purpose intended.

Because final recognition of each other's Eucharists or ministries has not yet been achieved, however, the proposed text does not constitute what otherwise might be called "reciprocal intercommunion." Individual members of each Church are left to make their own decisions about whether to accept the invitation from the other. Neither Episcopalians nor Lutherans as Churches declare here that they reciprocally *accept* on behalf of their members this invitation. It should also be noted that both the Anglican and the Lutheran traditions have consistently refused to legislate in such a way as to *exclude* their members categorically from the Eucharists of other Churches.

Many hope, of course, that further steps can be taken so that further stages of unity (such as reciprocal intercommunion itself, final recognition of each other's Eucharists and ministries, even full communion) will be reached in the not too distant future. For the present, however, we are convinced that mutual recognition of each other's *teaching* to the extent proposed can and now should be made, and if done it will constitute the first time that the Episcopal Church or these Lutheran Churches have mutually recognized the Eucharistic teaching of another Church in this way. This, we believe, will be a significant

and responsible step towards unity. It will also be unique, a new relationship described by a new term, and not the same as other previous arrangements such as with the Consultation on Church Union. We dare to hope (Para. 4c) that this may serve also as a model for other ecumenical relationships in the future.

The resolution also proposes that this new relationship, "interim sharing of the Eucharist," can be realized and actualized in another way, which is described in Para. 4b as "common, joint celebration of the Eucharist." When done in the way prescribed, subject to the bishop's regulation, with an ordained minister of each participating Church at the altar, with the use of a eucharistic prayer authorized jointly, many Episcopalians will recognize this as a "concelebration" in which ordained clergy of both churches appropriately join together "in the consecration of the gifts, in breaking the bread, and in distributing Communion" (BCP, pp. 322, 354). Such a "common, joint celebration of the Eucharist" should not be taken to imply either rejection or final recognition of either Church's Eucharist or ministry, however, since it simply does in fact "reflect the presence of two or more Churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome." Clearly, then, neither Church's ministry is here *rejected*, but neither is it yet finally *recognized*. Final recognition itself could only follow upon resolution of the subjects proposed for further discussion in Para. 5. Nonetheless, it may be said, if the proposed resolution is approved, that the Episcopal Church and these Lutheran Churches are now within these limits willing for their ordained clergy symbolically to *stand together* at the altar, although not yet *in place of each other* there. This too, we believe, will be a significant and responsible step on the way.

It should be added that the Standing Commission has asked the Theology Committee of the House of Bishops whether it can confirm the Standing Commission's own positive evaluation as to the suitability of the Lutheran eucharistic prayers of consecration for use in this way. Also, this provision for "common, joint celebration of the Eucharist," if approved, would come under the general regulations for priests and bishops participating as celebrants or concelebrants in all such ecumenical events with all other churches in the future being proposed in Resolution #A-44.

The provision of Para. 4c safeguards a concern expressed at the 1981 meeting of the Anglican Consultative Council, that before any one part of the Anglican Communion moves to its own full recognition of the Lutheran (and, by implication, of any other Church's) ministry, broad consultation should be taken.

Para. 5. Obviously, the questions here noted (as well as others suggested by the LED II participants) must be resolved before the stage of full communion can be reached, but the ecumenical commissions of the Episcopal and Lutheran Churches are convinced that by God's grace this is possible.

#### Anglican—Roman Catholic Consultation

The most significant achievement in Anglican-Roman Catholic relations during the last triennium was the release of the *Final Report*, after twelve years of work, by the Anglican-Roman Catholic International Commission, published by Forward Movement Publications. The consensus stated in the Report is the first of its kind produced in the last 400 years of western Church history and includes, besides the earlier Statements on Eucharistic Doctrine, Ministry and Ordination, and the first part of the Statement on Authority in the Church, an introduction to all of the Statements, Elucidations of the previous Statement on Authority, and a conclusion.

**Resolution #A—38.**  
ARCIC Final Report.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention

- 1) receive with appreciation the *Final Report* of the Anglican-Roman Catholic International Commission;
- 2) commend it for study in this Church, and where possible in shared meetings of cognate groups from the Roman Catholic Church; and
- 3) direct the Standing Commission on Ecumenical Relations to organize and conduct this study and to report to the next General Convention.

### *Commentary*

The Introduction discusses the concept of “communion,” or *koinonia*, the context and underlying theme of all of the Statements. The International Commission believes that the Statements show, if they are accepted by the Churches, sufficient agreement in Faith to allow the mutual recognition of the Anglican and Roman Catholic Churches as sister Churches in the Catholic communion, essentially one in belief, sacraments, and ministry, although sometimes bringing different theological vocabularies and spiritual heritage to the enrichment of the other. On the basis of the convergence found in the Statements, the Commission suggests that a new relationship between the Churches is called for as a next stage in the journey towards organic unity.

The national Anglican-Roman Catholic Consultation in the United States is nearing the conclusion of its work on Theological Anthropology, an investigation begun in 1978 upon the recommendation of the Twelve-Year Report of the Consultation. Investigations have been made into Jesus Christ as the image of the invisible God, how human beings image God, and how the human imaging of God is and should be found in the Church. The nature and role of human sexuality has been a special concern of the Consultation throughout these investigations, and the Consultation hopes that within a year it can issue a summary of its work to act as a context within which to approach many of the difficult questions facing the Churches today.

For a two-year period, beginning in 1979, a group of eight Episcopal bishops and eight Roman Catholic bishops held a series of four meetings called “Shared Reflections on the Episcopate.” A spirit of camaraderie and fraternity quickly developed among the participants; common experiences were discovered in the exercise of the apostolic office in the two communions, and a new awareness of the need for unity in the Church was shared by the participants. All hoped that the experience of the sixteen bishops might be duplicated many times over.

The 66th General Convention resolved that “the Standing Commission on Ecumenical Relations issue an invitation to the Bishops’ Commission on Ecumenical and Inter-Religious Affairs of the Roman Catholic Church to sponsor a conference of Episcopal and Roman Catholic leaders in the United States to consider the practical implications” of the first two ARCIC Statements and the Statement on the Purpose of the Church prepared by ARC-USA and adopted by the 66th General Convention. That Conference was held from June 9 to 12, 1981, at the College of Preachers in Washington, D.C. Thirteen Roman Catholics and thirteen Episcopalians met, and the number included national lay leadership, diocesan bishops, members of religious communities in both Churches, and high officials of ecumenical bodies within the two Churches.

The final recommendations of the Conference will be found as the Appendix A of this report. Both the Presiding Bishop of the Episcopal Church and the President of the National Conference of Catholic Bishops were present, and, among other significant suggestions, it was recommended that the *Final Report* of ARCIC be considered by shared meetings of cognate groups designated in each Church.

The national Consultation has also appointed a Preparatory Committee to draw up plans and an agenda for a Joint Task Force on Prayer and Spirituality. It is hoped that such a program to support the quest for visible unity between the two Churches will be operative long before the 1985 General Convention.

It is appropriate that this General Convention follow up on one of the specific recommendations made by the Anglican-Roman Catholic Leaders' Conference in June of 1981. This is in an area that has proved pastorally troublesome for many years. The opportunity to come to terms with it at a national level will certainly be of help to bishops and clergy and individual jurisdictions of this Church.

#### **Resolution #A—39.**

Commission on Episcopal-Roman Catholic Marriages.

*Whereas*, The Anglican-Roman Catholic Leaders' Conference meeting in June, 1981, recommended that a joint commission be established to develop a standard pattern for pastoral ministry to ecumenical marriages between Anglicans and Roman Catholics; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention endorse this proposal to establish a joint commission of Episcopalians and Roman Catholics to develop a standard pattern for pastoral ministry to ecumenical marriages between Episcopalians and Roman Catholics to include:

- a) Premarital preparation;
  - b) Further developments in the canonical and liturgical provision for such marriages;
  - c) Provision for ongoing ministry to the couple and their families, the approved pattern to be presented in joint Episcopal and Roman Catholic clergy workshops;
- and be it further

*Resolved*, The House of \_\_\_\_\_ concurring, That this 67th General Convention direct the Standing Commission on Ecumenical Relations to select the members of this Church to serve on this body, and report to the next General Convention.

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

The 1980 Plenary of the Consultation on Church Union sent to the participating Churches the document *In Quest of a Church of Christ Uniting*, asking that responses be made by December of 1981. This action was taken by the Plenary after the delegation had approved the new chapter VII, "On Ministry." The delegation of the Episcopal Church joined in the request for responses, although it expressed some reservations about chapter VII. With excellent cooperation from the Episcopal Diocesan Ecumenical Officers, responses to *In Quest* were gathered from thirty-four Episcopal dioceses; four Episcopal seminary faculties likewise provided their evaluations of the document. A special committee drew up the *Response*, which may be summarized as (1) being grateful for the genuine advances in understanding revealed by this "emerging theological consensus" and (2) pointing out a number of substantive issues which require careful and frank reexamination by the Consultation.

A Commission on Church Order has been dealing with matters of structure and operation in a uniting Church. The March 1982 meeting of the COCU Plenary responded to their report by authorizing the Commission to develop more fully a process by which the ten Churches involved might live their ways towards unity within a context of covenanting together in the unity search.

During the past triennium the Consultation received an analysis of the learnings by those groups of congregations which have been bound together as Generating

Communities or as Interim Eucharistic Fellowships. The insights are valuable, even though the number of such efforts was much smaller than had been anticipated. The Worship Committee sponsored a consultation on Language and Liturgy, and the Task Force of Persons with Disabilities presented to the member Churches their final report, a moving document which deserves attention. The Standing commission recommends the adoption of the following resolutions:

### Resolution #A—40.

Continued Participation in Consultation on Church Union.

*Whereas*, the 66th General Convention charged the Standing Commission on Ecumenical Relations to receive and collate reports from seminary and diocesan studies of the document *In Quest of a Church of Christ Uniting* and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union (*Journal*, C-51 and C-52); and

*Whereas*, a preliminary response to the Consultation discovered in the diocesan and seminary reports common concerns about the treatment of:

- The authority of the ecumenical creeds,
- The understanding of sacramental acts other than Baptism and Eucharist,
- The understanding of Confirmation,
- The collegial nature of the Presbyterate and the Episcopate,
- The divine action in ordination,
- The meaning of lay and diaconal sharing in ordination rites, and
- The theology of the Church,

while also discovering cause for rejoicing in the notable advances made in ecumenical agreement with the participating Churches; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church recognize that Consultation on Church Union as a principal place for dialogue with many Churches as well as a unique opportunity for dialogue with three predominantly Black Churches; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention express its gratitude for the "emerging theological consensus" reflected in the document *In Quest of a Church of Christ Uniting* and ask the Episcopal delegation to the Consultation to press for re-examination of those portions of the document noted as matters of concern in the *Response* of the Standing Commission on Ecumenical Relations.

### Resolution #A—41.

Use of COCU Liturgies.

*Whereas*, the 65th and 66th General Conventions authorized for use on ecumenical occasions that certain document entitled *An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper* published by the Forward Movement Publications and copyrighted 1968 by the Executive Committee of the Consultation on Church Union; and

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

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention authorize, subject to the approval of the diocesan Bishop, for trial use in special circumstances of ecumenical worship or for use in special study sessions, that certain document entitled *Word, Bread, Cup* published by the Forward Movement Publications and copyrighted 1978 by the Executive Committee of the Consultation on Church Union,

stating preference for Eucharist Prayers #1 and #2 and excluding #5, and that certain document *An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper*—provided that an ordained priest of this Church is the celebrant, or one of the celebrants, at a con-celebrated service; provided the elements used are those used by our Lord, himself, namely bread and wine; provided further that any of the blessed elements remaining at the end of the service be reverently consumed; and provided further that the guidelines for interim eucharistic sharing authorized by the 65th General Convention be observed (*Journal*, 1976; pp. C-89, C-90).

### Anglican-Orthodox Theological Consultation

The Anglican-Orthodox Theological Consultation resumed in 1980, after a hiatus of one year, with reconstituted membership and Greek Orthodox Bishop Maximos of Pittsburgh and Suffragan Bishop Robert Terwilliger of Dallas as co-chairmen. The principal topics were "The Orthodox Diaspora" and "Study of Omitting the *Filioque* from the Creed." The first focused on the distinct jurisdictions in the U.S.A. related to mother churches in Europe and the Middle East and on an autocephalous American Orthodox Church. The second explored procedures and subjects for serious study in the Episcopal Church of recommendations from the 1978 Lambeth Conference and the 1979 Anglican Consultative Council that the Churches of the Anglican Communion consider the omission of the *Filioque* clause from the Creed in accordance with the proposals and understanding of *The Moscow Statement* of 1976.

The 1981 meeting of the Consultation considered in tandem the theological questions of "History, Tradition and Experience" and their application in the liturgical life of the Churches through questions of "Contemporary Liturgical Reform: The Hermeneutical Aspect." This led to a plan for the meeting scheduled late in 1982 to prepare a statement on the teaching and practice of Christian initiation in the two Churches, and to probe Christian spirituality starting with studies of typical figures, Gregory Palamas and Launcelot Andrewes. The Consultation also framed a proposal for a regular conference of Orthodox and Episcopal bishops to meet in conjunction with it and develop pastoral connections of its work.

Internationally, the Anglican-Orthodox Joint Doctrinal Discussions resumed meetings in 1980 after a year's hiatus, with new co-chairmen Bishop Henry Hill of Ontario and Archbishop Methodius of Thyateira and Great Britain. Three sub-commissions were assigned the topics, The Church and the Churches, The Communion of Saints and the Departed, and the *Filioque*. The AOJDD met again in 1981 to work on three topics, The Mystery of the Church, The Holy Trinity, and Tradition. In 1982 these topics will be pursued with the hope that in 1983 the present series would conclude with agreed statements to add to *The Moscow Statement*.

### Baptist-Episcopal Dialogue

The Southern Baptists of North Carolina and the Episcopalians of the three dioceses in that state have held their fourth annual Dialogue in 1982. Each year the topic of the conversations has evolved from the previous year's meeting. In 1979 the topic was "The Gospel Imperative for Mission" and "Spiritual Formation for Discipleship—Our Common Heritage and our Historical Differences"; and in 1981, "The Problem of Authority in Church and State"; and in 1982, "Christian Initiation Rites."

This Dialogue brings together twelve clergy from each tradition who are active pastors or chaplains in congregations or institutions across the State. About eighty percent of the participants have been involved in all four meetings. The hope remains that other Baptist groups may be included in future years and that the model used in North Carolina

will spread to other states or dioceses through the encouragement of local diocesan bishops and their ecumenical officers.

### D. ECUMENISM IN THE LOCAL CHURCH

In 1978, the Standing Commission on Ecumenical Relations in conjunction with the Executive Council and the Episcopal Diocesan Ecumenical Officers network re-examined the nature of the unity which the Episcopal Church is seeking in its various efforts within the ecumenical movement. As a result, several significant pieces of legislation were presented and passed at the 1979 General Convention.

It is from this starting point that the need to take further steps was felt. If these actions did not become part of the very life of the Church at the local level, then nothing was accomplished. There is a saying commonly heard: "If it is not local, it is not real." The local Church is a most important place in and for ecumenism. The fullest expression of the Church locally is the diocese with its congregations. Out of this concern for the ecumenical life of the local Church, the same three bodies convened a second National Consultation on Ecumenism in the Local Church, November 8-11, 1981, to complete and carry through the work of the first. The purpose of this Consultation was to:

- Develop a clearer understanding of the local Church as it is involved in its ecumenical life;
- Help the leadership of the local Church (the diocese with its congregations) to focus realistically on its ecumenical mission;
- Stimulate imagination as to where local Churches would like to be in the coming five years as participants in a growing common witness to unity;
- Reflect specifically in the National Consultation on the statement (1979 General Convention) entitled "The Nature of the Unity We Seek" in terms of its significance for local ecumenism—present and future.

The results of the Consultation were threefold.

*First of all*, attention was given to the way in which ecumenical consensus is developed with particular reference to the local Church. Consensus takes place when faith, hope, and love are manifested through common mission and ministry in the local setting—a diocese with its congregations relating to other Christian churches in the same place.

As the Churches grow into one faith, they can proclaim together the saving deeds of their Lord, the gospel of justice and peace. Common proclamation, in turn, leads the Churches to discover new common ground in scripture, tradition, and ecclesial life.

As the Churches grow into one hope, they can gather together for worship, recognizing one Baptism on which hope is based. Common worship in turn raises new hopes which direct common mission, and press toward more frequent and complete eucharistic sharing in order together to identify our Lord's sacrifice until the end of time.

As the Churches grow in love, one to another, they can together serve the human race in the power and example of the incarnate Lord, pouring out life by challenging structures, systems, and persons who perpetuate injustice and oppression, and bringing healing to people and nations. Common service—which may lead into a fellowship of suffering—in turn leads the Churches together to discover, in common, new depths in the riches and power of the love of God in Christ for every human person.

*Secondly*, attention was given to guides in planning an ecumenically responsible Church. Through answers to a series of questions, one would be able to evaluate the ecumenical sensitivity and accountability of a diocese and/or its congregations.



*Finally*, the Consultation dealt with the matter of improving ecumenical communication. If we are to generate and expand ecumenical interest and commitment, then we must be able to break down some of the barriers within the Church which hinder and frustrate the flow of communication from the universal Church to the local Church and back again.

A very specific strategy is proposed whereby this communication from the universal to the local and from the local to the universal may be more responsive and complete. A series of consultations in the dioceses will be conducted through the network of Episcopal Diocesan Ecumenical Officers. We have improved communication tremendously in recent years from our national and international dialogues to the local Church. We need now to help the local Church articulate its unique ecumenical agenda so that it may impact the national and universal Church. Thus we may speak as a Church that has mutually developed its ecumenical life and priorities at all levels.

Theological statements and ecumenical structures do not of themselves create Christian unity. The foundation for manifest unity must be rooted in the local Church. We believe that an improved communication network within this Church and between Churches is essential. We are convinced that these steps, small in themselves, can be taken by dioceses and congregations that will contribute to the climate of Christian unity. We also know that the only statements agreed between Churches that will move Christians into greater harmony are those that are found reflected in the faith experience—mission and ministry—of local Churches.

Without doubt the work of diocesan ecumenical officers has been a significant factor in the growth of local ecumenism throughout this Church. Their national organization, the Episcopal Diocesan Ecumenical Officers (EDEO) has an active Executive Committee which works closely with the Standing Commission on Ecumenical Relations. Their annual meeting, which is held in conjunction with the National Workshop on Christian Unity, involves Ecumenical Officers from a large majority of the dioceses of this Church.

## **E. RECEPTION OF ECUMENICAL DOCUMENTS**

A major concern at the Consultation on Ecumenism in the Local Church was identified in terms of the responsible "reception" of significant theological studies resulting from national and international dialogues. It was recognized that these documents only have a dynamic reality within the life of the Church as a whole when they become known and are responded to in the local Church. Committees of theologians and even General Conventions do not make these fully a part of the living experience of the Church.

The Consultation prepared "Guidelines for Evaluation and Response to Bilateral and Multilateral Dialogues" (Appendix B) which have been adopted by the Standing Commission on Ecumenical Relations for use in the coordination of the various dialogues and as suggested methods whereby their actions may be accepted and implemented within the life of the Church.

One of the most significant ecumenical documents to be produced in this century may prove to be the recently completed agreed statement on Baptism, Eucharist and Ministry, prepared by the 1982 Lima meeting of the World Council of Churches' Commission on Faith and Order. It was 55 years in the making and involved significant contributions from Protestant, Orthodox, Roman Catholic, and Anglican theologians in Faith and Order and the bilateral dialogues. In recognition of its importance the Standing Commission offers the following resolution:

### Resolution #A—42.

Agreed Statement on Baptism, Eucharist, and Ministry.

*Resolved, the House of \_\_\_\_\_ concurring; That the 67th General Convention:*

- 1) receive with appreciation the text of the agreed statement on Baptism, Eucharist, and Ministry from the Faith and Order Commission of the World Council of Churches;**
- 2) commend it for study in the Church, where possible in conjunction with the *Final Report of the Anglican-Roman Catholic International Commission*; and**
- 3) direct the Standing Commission on Ecumenical Relations to organize and conduct this study and to report to the next General Convention.**

## F. PARTICIPATION ON THE NATIONAL AND WORLD COUNCILS OF CHURCHES

The Episcopal Church, along with 30 Protestant, Orthodox, and other member Churches of the National Council of the Churches of Christ in the U.S.A., participates through its 14 members of the Governing Board and other persons appointed to unit committees of divisions and commissions as well as selected sub-units and programs. Beyond the many NCCC programs, the Governing Board, divisions, and commissions make statements to (not for) the Churches on a wide variety of issues. Recently policy statements were issued on the criminal justice system; the Middle East; and immigration, refugees, and migrants. A Panel on the Nature of the Ecumenical Commitment and NCCC Purposes, with Episcopal participants the Rt. Rev. William H. Clark and Mrs. Jean Jackson, worked on what in future the NCCC might be, and successfully revised the preamble and purposes in its Constitution. Bishop James Armstrong of the Indiana area of the United Methodist Church was elected president, and Episcopalian the Very Rev. Elton O. Smith of Buffalo was elected recording secretary. An Episcopal delegation was appointed for the 1982-1984 triennium (Appendix D).

A dialogue with the NCCC was requested by the Executive Council of the Episcopal Church, to include participation from the Standing Commission. The first dialogue explored problems and opportunities regarding a wider and more inclusive ecumenical organization, greater emphasis on visible unity, wider use of the collaborative style involving national Church staff, and primary emphasis on ecumenism in the local Church. Clarification of these points and fuller formulation is expected in further dialogue.

The Commission on Faith and Order of NCCC was discussed and published reports on Conciliar Fellowship, Spirituality for Ecumenism, and Community of Women and Men in the Church.

Current work of the World Council of Churches is increasingly focused on the Sixth Assembly, July 24 to August 10, 1983, University of British Columbia, Vancouver, Canada. Ecumenical visits to member Churches are being carried out as part of the preparation, to identify concerns and issues for the agenda and to test WCC work since the 1975 Assembly in Nairobi. Bible studies titled *Images of Life*, issued by Friendship Press in the U.S.A., are available based on the Assembly theme: "Jesus Christ—the Life of the World." The Episcopal delegation to the 1983 Assembly was appointed (Appendix D).

The Presiding Bishop, accompanied by Suffragan Bishop John M. Krumm, Ecumenical Officer William A. Norgren, and Washington Officer William Weiler, attended meetings of the Central Committee of the World Council, as has Episcopalian Cynthia Wedel, one of six WCC Presidents. The flood of meetings, programs, resolutions,

and publications continues, reflecting myriad concerns of its more than 300 member Churches in First, Second, and Third Worlds. It is well known that a very few of these are controversial to some Christians in U.S. member Churches, but, taken as a whole, the work is necessary for the mission of the Church, if bewilderingly complex and inadequately communicated. American Christians need to make their full contribution through the WCC to the ecumenical movement for the health of the world.

Major WCC meetings have been held on Faith, Science, and the Future; World Mission and Evangelism; Combating Racism in the 1980s; Community of Women and Men in the Church; and the Commission on Faith and Order, which issued the agreed statement on Baptism, Eucharist and Ministry.

It is with appreciation for the varied contributions of the World Council of Churches and the importance of the forthcoming Assembly that the following resolution is offered:

#### **Resolution #A—43.**

World Council of Churches Sixth Assembly.

*Whereas*, the Episcopal Church has been an active and vital force in the formation, support, and leadership of the World Council of Churches since its inception in 1948, and

*Whereas*, the Sixth Assembly of the World Council of Churches will be held from July 24 to August 10, 1983, in Vancouver, B.C., Canada, under the theme "Jesus Christ—the Life of the World," therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the 67th General Convention:

1. ~~Endorse and~~ Commend the extensive work of the World Council of Churches in such vital areas as: mission and evangelism, aid to refugees, economic development, Faith and Order, special studies such as the Community of Women and Men in the Church, the struggle for racial justice and the defense of human rights, the development of public health services and efforts to make the unity we seek visible in every nation;
2. Express gratitude to Dr. Cynthia Wedel for her loving, wise, and tireless international service as a President of the World Council since 1975;
3. Encourage the dioceses and congregations of this Church to seize the rare opportunity of a major World Council meeting on the North American continent, to participate actively in preparation for the Assembly through:
  - a. Use of the pre-assembly Bible study materials, *Images of Life*, designed for local use and now available from Friendship Press, New York;
  - b. Participation in events to be arranged in 1982 and 1983 in many parts of the country, with the help of teams of ecumenical visitors, to reflect on the themes of the Assembly and on both the present and future work of the World Council;
  - c. Hospitality to delegates and visitors from every continent, many of whom are fellow Anglicans, as they travel to and from Vancouver in the summer of 1983;
4. Welcome with deep appreciation the visit to this Convention of the Rev. Philip Potter, General Secretary of the World Council, as an ecumenical ambassador and our brother in Christ.

*Adopted*

#### **G. FULL COMMUNION RELATIONSHIPS**

In addition to the role of the Standing Commission on Ecumenical Relations in working towards organic unity within the Body of Christ with separated Churches, the Commission seeks to strengthen those relations established with the Churches with whom

this Church already has a relation of full communion. The year 1981 saw the celebration of fifty years of the Bonn Agreement with the Old Catholic Churches of Europe which has provided the basis for further concordats between Anglican and non-Anglican Churches. The Mar Thoma Syrian Church of Malabar continues to work closely with the Presiding Bishop, and the bishops of those several dioceses where a sufficient concentration of Malabar Christians has made it possible to form Mar Thoma congregations in this country. Efforts are currently underway similarly to strengthen the ties between dioceses of this Church and growing communities of members of the Philippine Independent Church in the United States. A significant step was the integration of both the Spanish Reformed Episcopal Church and the Lusitanian Church of Portugal into the Anglican Communion, so that they are no longer churches with whom a concordat is required. A member of the Standing Commission participated in a conference in England sponsored by the Anglican Consultative Council to find new ways to give substance to the various relationships of full communion lest they become paper agreements only without the dynamic of Churches who actually share in each other's life and mission. The Standing Commission has expressed readiness to meet together with the Standing Commission on World Mission in the next triennium to explore possibilities.

### H. SHARED EUCHARISTS IN SPECIAL CASES

It is apparent that the road to greater unity within the Body of Christ will lead to more and more possibilities for Eucharistic sharing between this Church and other Churches. As such proposals receive approval from the General Convention, consistent guidelines for such celebrations will be needed. The following resolution is offered with the intent that it be applicable in all such cases unless amended or revoked by a future General Convention.

#### **Resolution #A—44.**

Guidelines for Shared Eucharistic Celebrations.

*Whereas*, ecumenical progress raises the increasing possibility of authorization by General Convention of various levels of eucharistic sharing between this Church and other Churches; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention require that whenever a Priest or Bishop of this Church shall be a celebrant or one of the concelebrants at any ecumenical service of the Eucharist, the elements used are those used by our Lord himself, namely bread and wine, that our Lord's Words of Institution be used, that the said Priest or Bishop join in the consecration of the gifts in a joint celebration, that any of the blessed elements remaining at the end of the service be reverently consumed, and that the service be authorized by the diocesan Bishop; and be it further

*Resolved*, That these regulations shall govern participation of the clergy of this Church in all ecumenical services of the Eucharist involving Churches with which this Church is not yet in full communion, including Interim Eucharistic Fellowship with the Churches of the Consultation on Church Union and common, joint celebrations of the Eucharist with the Lutheran Churches.

## I. REFERRALS FROM THE 66TH GENERAL CONVENTION

A number of pending matters from the 66th General Convention were referred and need to be reported to the 67th General Convention. In some cases appropriate action is recommended.

### **The *Filioque* Clause in the Nicene Creed**

Of long standing concern in ecumenical dialogue between the Orthodox Churches of the East and all the western Churches is the addition to the original text of the Nicene Creed of the Greek word *filioque* ("and the Son"), when referring to the Holy Spirit's relationship with the Godhead. The matter is considered important both for the theological implication in saying that the Holy Spirit proceeds *from both the Father and the Son* and also because the altered creed thereby loses its ecumenical significance for the unity of Christians. The Standing Commission has begun the basic study called for by the 66th General Convention (Appendix C) and is trying to proceed in concert with other Churches of the Anglican Communion as it explores further the appropriate steps to be taken. The concern is important for relations both with the Orthodox Churches and with the Roman Catholic and Protestant Churches.

#### **Resolution #A—45.**

The *Filioque* Clause in the Nicene Creed.

*Whereas*, the 66th General Convention directed the Standing Commission on Ecumenical Relations to make information available on the *filioque* clause in the Nicene Creed in preparation for this General Convention; and

*Whereas*, the study called for is now underway but has not been completed; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention ask the Standing Commission on Ecumenical Relations to arrange for the study of the question of the *filioque* clause ("and the son"), by dioceses through the association of Episcopal Diocesan Ecumenical Officers and seminary faculties, with student participation where possible, and that in each case efforts be made to involve as consultants cognate Orthodox dioceses and/or seminaries (in keeping with the Guidelines recommended by the National Consultation on Ecumenism in the Local Church); and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission on Ecumenical Relations coordinate responses and prepare a resolution for the next General Convention so that it may express this Church's position.

### **Islamic Relations**

The following resolution tells its own story. The Standing Commission explored the possibility of fulfilling the request from the 66th General Convention. It discovered that the Episcopal Church is already involved in Christian-Muslim relations through an ecumenical agency and realized that to take on the full scope of this assignment without more staff, funding, and membership would interfere with the work entrusted to the Commission by the Canons of the Church.

#### **Resolution #A—46.**

Islamic Relations.

*Whereas*, the 66th General Convention instructed the Standing Commission on Ecumenical Relations to:

Identify existing conversations between the Christian community and Islam; devise and formulate a means of initiating such conversations on a formal level involving the Episcopal Church; and commend and encourage the present dialogues of the National and World Councils of Churches with the Islamic communities; and

*Whereas*, the energies and resources of the Standing Commission on Ecumenical Relations are totally absorbed in ecumenical relations with other Christian bodies looking toward visible unity in the Body of Christ; and

*Whereas*, the Episcopal Church is already participating in the National Council of Churches' Task Force on Christian-Muslim relations; therefore be it

**Resolved, the House of \_\_\_\_\_ concurring, That this 67th General Convention encourage continued Episcopal involvement in the National Council of Churches' Task Force on Christian-Muslim Relations; and be it further**

**Resolved, That the Standing Commission on Ecumenical Relations be discharged from further responsibility for the development of additional programs or agencies, other than those through which it currently operates in dealing with Islamic relations.**

### Principles of Unity

Recognizing that the Chicago-Lambeth Quadrilateral has guided this Church through a century of ecumenical leadership and growth, the Standing Commission on Ecumenical Relations presented a carefully prepared statement based on the Quadrilateral and entitled "Principles of Unity" to the 66th General Convention. This statement arose out of developments in both Catholic and Protestant Churches over the past two decades, reflected a similar reformulation by the 1968 Lambeth Conference, and was called for by the Episcopal Church's National Ecumenical Consultation, November 5-9, 1978. In light of the importance of the Quadrilateral itself in our ecumenical work and knowing that an Inter-Anglican Theological and Doctrinal Commission of the Anglican Consultative Council was being established as a result of action at the 1978 Lambeth Conference, the House of Bishops at the 1979 General Convention referred this matter to the Doctrinal Commission. Since that time the Doctrinal Commission has set its agenda without inclusion of this query from the House of Bishops and has indicated that it would be unable to add such additional topics in the near future. However, the Anglican Consultative Council has initiated a study of the Lambeth Quadrilateral including theologians from several Churches of the Anglican Communion.

Since this Church does need a further explication of the several points of the Chicago-Lambeth Quadrilateral to guide it in its ecumenical dialogues, the Standing Commission once again recommends that the General Convention affirm the following principles of unity, and also recommends that the General Convention request the advice and counsel of the Anglican Consultative Council.

#### **Resolution #A-47.**

Principles of Unity.

**Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention of the Episcopal Church affirm as principles on which our own unity is established, and as principles for unity with other Churches, and as a more complete explication of the Chicago-Lambeth Quadrilateral as found on pages 976-978 in the *Book of Common Prayer*, without denying anything in said declaration, that:**

**(1) A mutual recognition that the Holy Scriptures of the Old and New Testament are the**

word of God as they witness to God's action in Jesus Christ and the continuing presence of His Holy Spirit in the Church, that they are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal and moral tradition of the Gospel, and that they contain all things necessary for salvation.

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

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

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

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention ask the Anglican Consultative Council for advice and counsel concerning these Principles of Unity as a more complete explication of the Chicago-Lambeth Quadrilateral to guide this Church in its ecumenical dialogues.

### Members Moving Within the Christian Community

A troublesome ecumenical issue, particularly since the 65th General Convention approved the Mutual Recognition of Members statement of the Consultation on Church Union, has been our inability to deal graciously with the movement of baptized Christians into and out of the Episcopal Church. There is offence taken when we refuse to give a letter of transfer to one moving to another denomination. There is a tremendous inconsistency of practice in the manner by which people enter into our congregations—as though their Baptism is not sufficient for membership in an Episcopal Church. (Most congregations do not consider a person a "member" until after the bishop has laid hands on his or her head.)

A resolution introduced in the 66th General Convention to deal with this problem was referred to the Standing Commission which now presents the following proposed canonical amendment. The changes in Title I, Canon 16 are far more extensive than the

ecumenical issue itself requires. But it is apparent that the present Canon itself is now inconsistent with the practice of the Church and the *Book of Common Prayer* since so much is based on the rather imprecise word “communicant.” This proposal makes it possible to define “Baptized Member” and “Confirmed Member” quite clearly for the purposes of record keeping and then makes provision for the movement of Church members within, into, and out of this part of the Body of Christ on the basis of their Baptism. When confirmed members transfer between Episcopal Churches, that is provided for as well. (It should be noted that this change would not go into effect until January 1986, since so many other Canons—20 in fact—are based upon “communicants in good standing” which probably should be changed to “confirmed members in good standing” if this Canon is approved at this Convention.)

### **Resolution #A—48.**

Amend Title I, Canon 16.

*Whereas*, the 1979 General Convention referred to the Standing Commission on Ecumenical Relations (SCER) for study and report to the 1982 General Convention, Resolution D-14 involving changes in Title 1, Canon 16, to implement the adoption by the 1976 General Convention of the document entitled “Toward a Mutual Recognition of Members”; and

*Whereas*, the SCER is aware that baptized persons who have not been confirmed may now receive Communion and recognizes the opportunity this offers for eucharistic hospitality to members of other Churches; and

*Whereas*, Baptism and Confirmation are events that are recorded permanently on parish registers; and

*Whereas*, there is a need to clarify the movement of members between congregations of this Church and congregations of other Churches; be it

*Resolved*, the House of \_\_\_\_\_ concurring, That Title 1, Canon 16 be amended to read as follows:

### **TITLE I**

#### **CANON 16**

Sec. 1. All persons who have received the sacrament of Holy Baptism with water in the Name of the Father and of the Son and of the Holy ~~Ghost~~ Spirit, and whose baptisms are duly recorded in this Church, are members thereof.

Sec. 2. All ~~Baptized persons members of this Church~~ who for one year next preceding the previous year shall have fulfilled the requirements of the Canon “of the Due Celebration of Sundays” *been faithful participants in the life and worship of this Church* unless for good cause prevented, are ~~members of this Church~~ to be considered in good standing.

Sec. 3. All members who have been confirmed by a Bishop of this Church or a Bishop of a Church in communion with this Church, or, who have been received into the communion of this Church by a Bishop of this Church, ~~who shall unless for good cause prevented have received Holy Communion at least three during the next preceding year~~, whose confirmation or reception has been duly recorded in this Church, are to be considered as ~~communicants in good standing~~ confirmed members of this Church.

Sec. 4. All members of this Church who have received Holy Communion at least thrice during the next preceding year are communicants of this Church.

Sec. 5(a). A ~~communicant or baptized member of this Church in good standing~~,



~~removing from one Parish or the Congregation in which his or her membership is recorded, to another, shall be entitled to receive and shall procure from the Rector or Minister of the Parish or Congregation of his or her last enrollment or, if there be no Rector or Minister, from one of the Wardens, a certificate addressed to the Rector or Minister of the Parish or Congregation to which removal is desired, stating that he or she is duly registered or enrolled as a communicant or baptized member in the Parish or Congregation from which he or she desires to be transferred, and recorded as a "baptized member" or "confirmed member" of this Church the Rector or Minister or Warden of the Parish or Congregation to which such communicant or baptized member may remove shall enroll him or her as a communicant or baptized member when such certificate is presented, or, on failure to produce such certificate through no fault of such communicant or baptized members, upon other evidence of his or her being such communicant or baptized member, sufficient in the judgment of said Rector or Minister. Notice of such enrollment in such Parish or Congregation to which such communicant or baptized member shall have removed shall be sent by the Rector or Minister thereof to the Rector of the Parish from which the communicant or baptized member is removed, and whether or not in good standing. Upon acknowledgement that the membership of a member who has received such certificate has been recorded in another Congregation of this or another Church, the Minister will remove his or her name from the rolls of the Congregation.~~

[As corrected Subsection 5(a) would now read as follows:

Sec. 5(a). A member of this Church, removing from the Congregation in which his or her membership is recorded, shall be entitled to receive a certificate stating that he or she is recorded as a "baptized member" or "confirmed member" of this Church, and whether or not in good standing. Upon acknowledgement that the membership of a member who has received such certificate has been recorded in another Congregation of this or another Church, the Minister will remove his or her name from the rolls of the Congregation.]

(b). The Minister or Warden of the Parish or Congregation to which a member moves shall record that person as a "baptized member" when the evidence of his or her Baptism with water in the Name of the Trinity has been received from another Congregation of this or another Church and as a "confirmed member" when the appropriate certificate has been received from another Congregation of this Church or a Church in communion with this Church.

(c). It shall be the duty of the Rector or Minister of every Parish or Congregation, learning of the removal of any member of his Parish or Congregation to another Cure without having secured a ~~letter of transfer certificate~~, as herein provided, to transmit to the Minister of such Cure a letter of advice informing him or her thereof.

(The former Subsection (b) will be designated as Subsection (d) )

(d). Any communicant of any Church in communion with this Church shall be entitled to the benefit of this Section so far as the same can be made applicable.

(The former Sec. 4. becomes Section 6.)

Sec. 6. ~~Every communicant or baptized member of this Church shall be entitled to equal rights and status in any Parish or Mission thereof. He or she shall not. No member of this Church shall be denied rights or status or be excluded from the~~

worship or sacraments of the Church, nor from parochial membership because of race, color, or ethnic origin.

*Sec. 7. See 6.* When a person to whom the sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the rubrics, or who desires a judgment as to his *or her* status in the Church, shall lodge a complaint or application with the Bishop, or Ecclesiastical Authority, it shall be the duty of the Bishop or Ecclesiastical Authority, ~~unless he or it~~ *the Bishop or Ecclesiastical Authority* sees fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese, and should no such Canon exist, the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as will insure an impartial decision; but no Minister of this Church shall be required to admit to the sacraments a person so refused or repelled without the written direction of the Bishop or Ecclesiastical Authority.

**And be it further**

*Resolved, That the foregoing amendment shall take effect on the first day of January, 1986.*

**J. SHARED PASTORAL RESPONSIBILITIES IN SPECIAL CASES**

Special pastoral needs are occurring with increasing frequency which suggest the desirability of ministers of different Churches serving isolated Episcopal congregations, where no priest is available. This is a matter of concern to the Standing Commission on the Church in Small Communities as well as the Standing Commission on Ecumenical Relations. This Commission recognizes the ecumenical sensitivity in this issue but also its pastoral importance and has committed itself to make this a priority concern in the next triennium, hopefully working together with the Standing Commission on the Church in Small Communities.

**K. FINANCIAL REPORT**

	Authorized Budget	Actual Expenditures
Appropriated by the 1979 General Convention for the 1980-1982 triennium.	<u>\$79,750</u>	
Budget as revised by the Joint Standing Committee on Program, Budget, and Finance, on recommen- dations of its General Convention Expense Section.		
1980	\$24,208	\$24,208
1981	30,055	30,055
1982	26,517	9,169
		(to 3/31/82)
<b>TOTAL</b>	<u>\$80,780</u>	<u>\$63,432</u>
		(to 3/31/82)

## L. OBJECTIVES AND GOALS

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

1. Affirm the vision of Church unity as set forth in *A Communion of Communion: One Eucharistic Fellowship*, edited by J. Robert Wright (The Detroit Report and Papers of the Triennial Ecumenical Study of the Episcopal Church, 1976-1979).
2. Intensify and coordinate the several dialogues and consultations with Roman Catholic, Orthodox, Lutheran, Consultation on Church Union, and Baptist Churches.
3. Organize and conduct study of the Anglican-Roman Catholic International Commission Final Report and the Statement on Baptism, Eucharist, and Ministry from the Faith and Order Commission of the World Council of Churches; and study the proposed omission of the *Filioque* from the Creed.
4. Begin the joint commission on Episcopal-Roman Catholic Marriages and monitor the other recommendations of the Anglican-Roman Catholic Leaders' Conference.
5. Develop relations with Churches in full communion with the Episcopal Church.
6. Study sharing of pastoral ministries in special cases.
7. Prepare for World Council of Churches Sixth Assembly.
8. Follow up National Consultation on Ecumenism in the Local Church in cooperation with Episcopal Diocesan Ecumenical Officers.

## M. REQUEST FOR BUDGET APPROPRIATION

As relationships and conversations intensify, the Standing Commission will need funding based upon experience of the past triennium, and toward this end, we propose the following for 1983 through 1985:

Plenary meetings of SCER (five to be held)	\$39,637
Theology committee	4,492
Anglican-Orthodox Consultation (three to be held)	9,645
Anglican-Roman Catholic Consultation and Relations (four to be held, and joint commission on marriages)	17,141
Consultation on Church Union Plenary	4,290
Consultation on Church Union Executive Committee	4,822
Lutheran-Episcopal Dialogue (three to be held)	9,645
Linkage with Churches in full communion	2,000
Linkage with Councils of Churches	1,139
Linkage with Episcopal Diocesan Ecumenical Officers (EDEO)	3,215
Consultation with Anglican Church of Canada	803
Unanticipated contingencies	1,800
<b>Total for triennium</b>	<b>\$98,629</b>

### Resolution #A—49.

Request for Budget Appropriation.

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention appropriate for the work of the Standing Commission on Ecumenical Relations the sum of \$98,629 to cover the expenses of its work during the 1983-1985 triennium.*

APPENDIX A

**Recommendations from the  
Anglican-Roman Catholic Leaders' Conference**

United as sister Churches in the one authentic communion of the family of Christ, we rejoice in the gifts bestowed on us during our days of prayer, reflection and study together. From this experience we renew our full commitment to strengthening the existing bonds of Christian unity. In the spirit of love we present the fruits of our working together to the divine shepherd of unity and to our brothers and sisters in our two Churches.

1. We recommend that a Joint Commission be established to develop a standard pattern for pastoral ministry to ecumenical marriages between Anglicans and Roman Catholics to include:
  - a. Premarital preparation.
  - b. Further developments in the canonical and liturgical provisions for such marriages.
  - c. Provision for ongoing ministry to the couples and their families. Once this pattern is approved, it is to be presented in joint clergy workshops.
2. In the event of the referral of the *Final Report* of ARCIC to U.S. Church bodies we recommend to the Presiding Bishop and the President of the NCCB that groups designated to consider this Report share in meetings with cognate groups of the other Church.
3. Since both Churches have a major concern for strengthening family life, and since the Roman Catholic community has designated the 1980s as the Decade of the Family, we recommend that our Churches explore ways in which family resources and programs can be shared, with a special focus on couples in ARC marriages.
4. In the light of the successful completion of the Shared Reflection on the Episcopate by certain bishops of our two Churches, we recommend further meetings between bishops of our Churches for the purpose of:
  - a. Spiritual sharing.
  - b. Fraternal growth in the exercise of the episcopal ministry in the Church today.
5. We recommend that the two national organizations of diocesan ecumenical officers be asked to use their respective networks to gather information concerning communicating at the Holy Eucharist by members of one Church in the other Church to determine the occasions, circumstances and motivation for this practice. The report would be submitted to both the BCEIA and the SCER.
6. We recommend a national conference for shared responsibility in the Church between the Committee for the Laity of the NCCB and the Education for Ministry unit of the Episcopal Church, to share experiences of lay life and participation in decision making in the Church today.
7. We recommend improved communication between our sister Churches at all levels, specifically through:
  - a. Requesting a formal liaison between the Presiding Bishop, or his designate, and the President of NCCB/USCC, or his designate.
  - b. Sharing specified minutes and reports of national and diocesan organizations with corresponding bodies in the other Church where common concerns are dealt with.
  - c. Preparing from the other Church official observers for the General Convention

- (and interim meetings of the House of Bishops) and the NCCB at meetings of both our Churches wherever possible, particularly at diocesan levels.
- d. Developing a jointly sponsored popular pamphlet for parish distribution dealing with the emerging agreements between our Churches and helping readers to understand better the other Church as we grow in unity.
  8. So that we may give witness as sister Churches to our common mission in social justice, we recommend that a joint task force be established to study the ways by which together we can make a significant contribution in some specific area of social need, such as reform of the criminal justice system.
  9. We recommend that opportunities systematically be sought to share the resources developed in our Churches to support those in ministry in our local parishes. Examples are:
    - Studies of the conditions affecting the exercise of ministry today.
    - Programs for the continuing education of the clergy.
    - Laity training programs.
    - Joint lectionary study groups.

## APPENDIX B

### Guidelines for Evaluation and Response to Bilateral and Multilateral Dialogues

These guidelines are proposed to aid ecumenical consensus building and to help the local church to see its part in the process.

#### A. Dialogue

1. Ecumenical dialogues and relationships are furthered when the entire Church becomes involved: local, national, and universal. The influence of such dialogues among laity and clergy, both within this Church and upon other Churches, should be borne in mind. Dialogues may originate locally, nationally, or internationally.
2. Dialogue should go hand in hand with practical collaboration and common prayer to further the community relationships between Churches which dialogue is meant to promote. Similarly, activities in common may inspire theological dialogue.
3. Fruitful dialogue will require recognition and consideration of specific obstacles to understanding on both sides, as well as a genuine attempt to appreciate the positive contributions which the other tradition has made to Christendom as a whole.
4. Bishops, and collectively the House of Bishops, should be involved at all stages of ecumenical dialogue. The bishops as chief pastors and teachers are responsible for the faith and unity of the whole Church as well as in the local diocesan Church (*The Book of Common Prayer*, p. 855).
5. The task of the Standing Commission on Ecumenical Relations to coordinate ecumenical dialogues and relationships is aided when the work of one dialogue is shared with the others and, where appropriate, there is consultation with the Anglican Consultative Council, meetings of the primates, and the Lambeth Conference. Regular Consultation between the dialogues and the Standing Commission at intermediate steps is necessary to avoid confusion and misunderstanding. Coordination is also sometimes aided when dialogues are broadened, for example, from bilateral to trilateral.

6. Persons selected to represent the Episcopal Church on dialogues should be prepared for their task. This should include a knowledge of positions taken in other dialogues and the historic statements of the Episcopal Church, most recently the declaration of the 1979 General Convention on "The Nature of the Unity We Seek." The General Convention of 1961 stipulated that such persons:

*be reminded of the various historic statements defining this Church's stand in the field of Christian reunion beginning with the Chicago version of the Quadrilateral in 1886 and including several statements by successive Lambeth Conferences, particularly the Faith and Order Statement prepared by the Commission itself for the Lambeth Conference of 1948 and the General Convention of 1949; and . . . be . . . instructed to make the historic position of this Church as defined in these several statements the framework for all Church unity conversations in which it shall be engaged.*

### **B. Evaluation and Response**

1. Agreed statements and other documents have only the authority of their own contents and the group or process which produced them until acceptance or implementation is recommended by the Standing Commission on Ecumenical Relations and acted upon by the General Convention. Such decisions of General Convention possess authority as defined by the General Convention of 1964:

*The Protestant Episcopal Church accepts as its authority the Holy Scriptures, the Nicene and Apostles' Creeds, and speaks through the Book of Common Prayer and the Constitution and Canons of the Church. The Protestant Episcopal Church speaks also through the Resolutions, Statements, and actions of the General Convention. In these ways the Church speaks at the highest level of responsibility for the Church, to the Church and to the world. (Journal, p. 313)*

2. Even during evaluation and before formal acceptance of agreed statements, the Church should be free to take initiatives locally, nationally, and internationally, or to modify relationships, when this is consistent with and authorized by Anglican formularies. If some proposed action appears to be inconsistent with the tradition and teaching of the Anglican Communion, however, initiatives should only be taken after consultation with the rest of the Anglican Communion.
3. The process of reception of agreed statements is aided when implications, goals, and intermediate steps are clearly articulated.
4. The participation of local dioceses with their congregations through study and response is necessary for genuine reception of agreed statements by the people of God. This should include a response from lay men and women whose judgment has an authenticity of its own.
5. As part of a total reception process, groups designated to consider agreed statements should share their opinions in meetings with cognate groups of the other Church.
6. The participation of seminary faculties in the study and analysis of agreed statements enhances the whole Church's evaluation and should be a regular part of every such process. Student participation should also be encouraged.

### **C. Acceptance**

1. It is desirable that Churches in a given dialogue affirm agreed statements by the same verbal formula in both Churches so that the resulting positions are consistent with one another. Explanations or qualifications may sometime be added.
2. It is important that the formula of acceptance state clearly the nature of the particular

acceptance that is being proposed. The following formulae have been used by General Convention so far, listed here in increasing degrees of authority.

- a. Receive with gratitude the statement, welcoming the substantial agreement it expresses (1976, Ministry and Ordination, ARCIC)
- b. Endorse. . . as consonant with Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion (1969, Report of Bucharest Conference, Anglican-Orthodox)
- c. Welcoming the agreement as representing the traditional Anglican teaching that. . . We, the Episcopal Church in the United States of America, confess. . . as an expression of the historic position of this Church (1976, Recognition of Members, COCU)
- d. Affirm that the documents. . . provide a statement of the faith of this Church in the matters concerned and form a basis upon which to proceed (1979, Eucharistic Doctrine, Ministry and Ordination, ARCIC)
- e. The terms of intercommunion. . . we hereby accept and ratify (1934, Bonn Agreement, Old Catholic)

#### **D. Implementation**

1. After formal acceptance of agreed statements by General Convention, implementation in the local church is advanced by appropriately worded resolutions in provincial synods and diocesan Conventions, continued dialogue, covenants, and other means of interaction. This continuing process also builds real consensus and acceptance in the local church.
2. The Standing Commission on Ecumenical Relations reports and makes recommendations to the General Convention regarding procedures for implementation of accepted agreed statements in the life of this Church. Such implementation may be recommended to the Executive Council, the Standing Commission itself, Episcopal Diocesan Ecumenical Officers, the local dioceses and regional groupings, and other appropriate places.
3. Necessary funding and administrative accountability should be assured for implementation and application of agreed statements which have been accepted.
4. Agreed statements that have been accepted may be used to overcome condemnations and prejudices of the past, to create a climate of mutual trust, to inform catechetical instruction and adult education, to serve as resources for future theological questions, and to provide statements of the faith of this Church in the matters concerned, but they are not themselves creed or formal confessions of faith.

### *APPENDIX C*

#### **Guidelines of Bishops Theology Committee Recommendations on the *Filioque* to the Standing Commission**

After giving preliminary consideration to the question of the *filioque*, the Standing Commission requested that the Theology Committee of the House of Bishops coopt some teaching theologians, consider documents provided by the Anglican-Orthodox Joint Doctrinal Discussions, and advise the Standing Commission on the matter of whether the *filioque* should be omitted or retained in the text of the Niceno-Constantinopolitan Creed. At San Diego the committee on theology made four recommendations to the Standing

Committee for its consideration:

1. There is no dispute that the *filioque* clause was not found in the Niceno-Constantinopolitan Creed as it was received through the Council of Chalcedon in 451; thus for that reason alone there is sufficient cause to drop the phrase from the creed as presently used. Even now, on significant ecumenical occasions with the Orthodox, the creed should be recited without the *filioque*.

2. We recognize both western and eastern traditions of trinitarian theology as complementary aspects of the truth; neither one contradicts the other when properly understood. However, since the *filioque* phrase was introduced into the creed without the authority of an ecumenical council and without due regard for catholic consent, the text of the creed should be restored to the original form of 451 A.D.

3. Whatever steps the Episcopal Church in the U.S. takes to restore the text of the Niceno-Constantinopolitan Creed to its original form, they should not be undertaken unilaterally, but in concert with the rest of the Anglican communion and hopefully with the collaboration of other western Christian Churches.

4. We are committed to the continued study of the theological and canonical questions regarding the wording of the Niceno-Constantinopolitan Creed and would hope that as we Anglicans and the Orthodox become more understanding of and sensitive to one another through common prayer and action, we might come to a deeper appreciation of each other's spirituality.

### APPENDIX D

#### List of Episcopal Representatives in Dialogues and Councils

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

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

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

The Presiding Bishop  
The Rt. Rev. Gerald McAllister  
The Rt. Rev. David B. Reed  
The Very Rev. Elton O. Smith  
The Rev. William B. Lawson  
The Rev. William A. Norgren  
The Rev. William James Walker  
Mr. John L. Carson III  
Dr. Willard Day  
Mrs. Alice Emery  
Mrs. Barbara James  
Mrs. Constance Lyle  
Miss Barbara M. Quinn  
Mr. Eric Scharf



## **The Consultation on Church Union**

### **1. Cincinnati Plenary, 1980**

The Rt. Rev. John M. Krumm, *Chairman*  
The Rt. Rev. Robert M. Anderson  
The Rt. Rev. John H. Burt  
The Rt. Rev. Donald J. Parsons  
The Rt. Rev. David B. Reed  
The Rev. John Bonner  
The Rev. Professor Richard Norris  
The Rev. William James Walker  
Mrs. Phebe Hoff  
Dr. Cynthia Wedel

### **2. Louisville Plenary, 1982**

The Rt. Rev. Donald J. Parsons, *Chairman*  
The Rt. Rev. John H. Burt  
The Rt. Rev. David B. Reed  
The Very Rev. Allen L. Bartlett  
The Rev. Columba Gillis  
The Rev. Joseph A. Harmon  
The Rev. William A. Norgren  
The Rev. William Petersen  
Mrs. Phebe Hoff  
Dr. Cynthia Wedel

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

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

## **The Anglican-Orthodox Theological Consultation**

The Rt. Rev. Robert E. Terwilliger, *Chairman*  
The Rt. Rev. Frank S. Cervený  
The Rt. Rev. Harold Robinson  
The Rev. Canon John H. Backus  
The Rev. William B. Green  
The Rev. James E. Griffiss  
The Rev. Lloyd G. Patterson, Jr.  
Mother Mary Basil

## **The Lutheran-Episcopal Dialogue**

The Rt. Rev. William G. Weinbauer, *Chairman*  
The Very Rev. John H. Rodgers, Jr.  
The Rev. Reginald H. Fuller  
The Rev. J. Ogden Hoffman, Jr.  
The Rev. William Petersen  
The Rev. J. Howard Rhys  
The Rev. Louis Weil

## The Episcopalian, Inc.

*It will widen your horizons and enable you to understand that we are part of a Church that is much larger than our own parish and diocese.*

This comment by the Rt. Rev. W. Moultrie Moore, Jr., Bishop of Easton, captures the essence of what *The Episcopalian* is all about and has been ever since it began publication in April 1960, with a mailing list of 36,500.

Bishop Moore made the remark in his April 1982 column for the first Combination Edition of *The Eastern Shore Churchman* and *The Episcopalian*. The Diocese of Easton is the latest so far to use a combination plan, joining the Diocese of Dallas which began its plan in November of 1981 and the Diocese of Idaho which started in September 1980 (See details of plan in Addendum #1).

1. During the past triennium, *The Episcopalian* celebrated its 20th year of service to the Episcopal Church with a special issue in April 1980; observed the 10th anniversary of its first Combination Plan edition with the Diocese of Central Pennsylvania in October 1980, and completed its eighth year with tabloid format in May 1982.

The Church's national monthly, including its predecessors, *The Spirit of Missions* and *Forth*, has now been in continuous publication for 147 years. *The Episcopalian* is printed in 24 different editions, with 266,036 circulation as of the April 1982 issue. In April 1980 the paper was redesigned and in September 1981 the front page was restructured to include diocesan news highlights.

2. With its emphasis on general church news and information, *The Episcopalian* has covered subjects ranging from art to xenophobia in the last three years.

Much of the editorial material has related to events in world and nation, with emphasis on the crises and persecution of Christians in Iran and Uganda; energy concerns; refugee problems and resettlement news from Africa, the Caribbean, Southeast Asia and the United States; unrest in England and Northern Ireland; and the nuclear arms race.

Domestic issues receiving major coverage included alcoholism, ministries to the aging, Christian education, confirmation, evangelism, interchurch negotiations, lay ministries, music, prayer, urban ministries, and Venture in Mission.

In cooperation with Executive Council's Communication and Public Issues offices, *The Episcopalian* ran special 4-page Episcopal Church issues reports on Capital Punishment (June 1980); Family Life (June 1980); Human Migration (October 1980); and The Nuclear Arms Race (January 1981), plus a Peace and the Parish resource guide (October 1981). These sections, written and coordinated by Christopher Walters-Bugbee of North Carolina, Lee Hickling of Virginia, Ruth Nicastro of Los Angeles, and Joseph Vitale and William Dearnaley of New York, were used in several dioceses and reprinted for parish and diocesan study throughout the Church.

The Archbishop of Canterbury's visit to the United States in the spring of 1981 received thorough coverage in our June 1981 issue, which went to press the week the Most Rev. Robert Runcie finished his tour. This edition followed the Archbishop from coast to coast, with fine on-the-spot reporting from a team including our news editor Jan Pierce; contributing editors Richard Anderson, Sal Breck, and Bob Libby; diocesan partner editors Mary Halstead of Iowa and Jan Maas of New York; and special correspondents Wesley Hinton, Roy Larson, Ruth Nicastro, and James Simpson. We congratulate our managing editor, Judy Mathe Foley, for putting together this excellent and timely report.

Although our news and features are usually short, we do print longer articles on occasion. Dr. John Booty's six-part series on "What Makes Us Episcopalians?" (September 1981-February 1982) focussed on Anglican theology and history. We received many requests for reprints and are pleased to note that the Morehouse-Barlow Co. of Wilton, Conn., is publishing the Booty series in book form.

Other authors have included Robert F. Capon, Verna Dozier, Mark Gibbs, Madeleine L'Engle, Martin Marty, Mary Morrison, and John Westerhoff. And we have carried profiles on actor Ned Beatty and his wife, Dorothy; journalist Hodding Carter; evangelist Bryan Green; diplomats Bruce and Penne Laingen, and Moorhead Kennedy; novelist Eugenia Price; and African leader Bishop Desmond Tutu.

Our reprint service continues to supply copies of *Don't You Just Adore Gothic?* to Episcopocatt fanciers throughout the U.S. and Canada. We published *Halo Again*, our second Episcopocatt book, in 1980 and are working on a third to be published this summer. More than 30,000 of these books are in circulation at present.

3. For the second straight triennium—and seventh straight year—we have been able to publish *The Episcopalian* without subsidy from the General Convention (See Addendum #2). As we noted in our report to the Denver Convention in 1979, this objective becomes increasingly more difficult each year because of proliferating costs in the production and mailing of the paper.

For example, the newsprint we used in 1974, the year of our changeover to tabloid format, cost \$220 per metric ton. As of March 1, 1982, the same newsprint cost \$525 per metric ton—a 137% increase. Essential ingredients like printing ink and negatives have more than tripled in price since 1974. In 1977 we spent \$57,626 to mail *The Episcopalian* for an entire year; in 1981 we spent \$114,700—or double the amount—in four months. And those increases occurred before the present postal emergency which began January 10 of 1982 (See Section 4).

We have been able to continue this service to the Church because of our readers; steady diocesan support for the system; increased use by parishes through Parish and Small Group Plans; increased use by advertisers; seed money grants from Venture in Mission; and valued and strong support from the Presiding Bishop, the Executive Council and its Communication Committee and Communication Office.

We thank one and all for sharing with us in the vision of a diverse and wide-ranging Church constituency linked together by an inexpensive, regular carrier of news and information reflecting that diversity through faith in the same Lord and Savior.

4. In our 1979 General Convention report we mentioned the potential crisis for the nation's religious press because of the Postal Reorganization Act of 1970. The rate increases phased in for second-class non-profit publications "will bring the cost of mailing a church periodical to one dollar or more per year per subscription by or before 1987."

None of us in denomination, jurisdiction, or congregation was quite prepared, however, when 1987 turned out to be January 10, 1982. That's when the U.S. Postal Service, without prior notice, raised second-class non-profit rates by from 33½% to 500%. The net result was a doubling of rates for almost all religious periodicals. *The Episcopalian's* postage bill, for example, was \$8,274 in December 1981; \$18,098 in January 1982.

Anticipating a regular July 1982 "phase-in" postal increase of one-half cent a copy, *The Episcopalian's* Board approved an advertising rate increase effective March 1, 1982. We had also entered into a new computerized circulation system in July 1981 to take advantage of new presorting discounts for second-class non-profit mail after rate increases in March and July of 1981. But the abrupt abandonment of gradual "phase-in" rate

increases January 10 left *The Episcopalian* with a large unbudgeted postal shortfall for the year.

After notice and consultation with diocesan combination plan partners, we asked them to help pay for part of the increases. On January 21, we approved raising prices immediately for individual, small group, and parish every-family-plan subscriptions. We raised prices on related services supplied by *The Episcopalian* immediately, and asked our readers for postal emergency dollars.

The reaction was swift and heartwarming. Our diocesan partners responded with additional postal emergency payments. Our advertising picked up. And more than a thousand subscribers sent in postal emergency dollars—and more—within weeks of our first appeal. We weathered the initial crisis and we are deeply grateful to the twenty-one partner dioceses and to the readers from every part of the Church who pitched in on such short notice.

The problem, however, will not go away. Even if Congress gives second-class non-profit publications some relief this year, this may only last until just after General Convention. And all classes of mail will probably increase again in cost in the fall of 1983.

We believe these postal rate matters threaten the health of this nation's non-profit communication system, and we believe the purpose and direction of the U.S. Postal Service should be reexamined by the Congress and by its users before October of 1983. Otherwise the very backbone of this country—the religious, cultural, educational, medical, and scientific institutions and the people who form them and support them—may gradually be paralyzed.

5. With the rest of the Church, we were shocked and saddened by the loss of our past President, Hiram W. Neuwoehner, Jr., of St. Louis, in May of 1981. We had just met with Hi and Mary in April of that year and welcomed his usual solid and incisive contributions to our work. One of the Church's most active laymen, Hi Neuwoehner, as President of The Episcopalian, Inc. from 1974 to 1977, guided us through a major transition period to one of tremendous growth.

We also lost another stalwart in 1981—Samuel W. Meek of Greenwich, Connecticut, treasurer of the Board, pacesetter publisher and international advertising executive. Sam Meek's buoyant spirit and active mind kept us thinking and stretching during his service to The Episcopalian, Inc. In October 1981 we elected Frederick L. Redpath of Montclair, New Jersey, to replace Mr. Meek as treasurer.

Editor and author Samuel Welles of Charlotte, North Carolina, retired from the Board in 1981. Mr. Welles, distinguished journalist member of a renowned Episcopal family of clerics, died recently at his home in North Carolina.

Advertising executive Kennett W. Hinks of Cockeysville, Maryland, a keen and active participant in the operations of this company, retired from the Board earlier this year.

Pursuant to a resolution from the 66th General Convention, we have requested information about candidates for nomination when we elect new members of the Board.

During this triennium, five members of the staff recorded their twentieth anniversaries with *The Episcopalian*—editor Henry McCorkle; production editor Emmaretta Wiegart; circulation manager Marcia Petzold; business manager Vera Shemiatovets, and assistant circulation manager Anita Spence. Our former bookkeeper and business manager, Helen Kingan, retired in 1981—after nineteen years with *The Episcopalian*.

We thank our former colleagues and those who help produce the paper each month for their tremendous contributions.

We thank the Lord for sharing Hiram Neuwoehner, Samuel Meek, and Samuel Welles with us during their creative ministry to so many in the Episcopal family and beyond.

## Resolutions

As permitted by General Convention, we submit herewith two resolutions: 1) To commend use of this communication system to dioceses, parishes, vestries and individual Church members; 2) To approve the directors and receive the actions of the Board as summarized in this report.

### Resolution #A—50.

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

### Resolution #A—51.

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

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

Robert E. Kenyon, Jr.  
William S. Lea  
Elizabeth B. Mason  
James Milholland, Jr.  
Eugene A. Niednagel  
Frederick L. Redpath  
John W. Reinhardt  
Robert A. Robinson  
Dean T. Stevenson  
Donald R. Woodward

John M. Allin, *ex officio*

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

Respectfully submitted,

James Milholland, Jr., *President*  
The Episcopalian, Inc.

## ADDENDUM #1

### Proposal for a Diocesan Edition

As the Church moves toward the 1982 General Convention and its 200th birthday you may wish to offer your families additional news and resources. *The Episcopalian's* tabloid format offers the opportunity to reach each home every month with a periodical which combines the best of local, diocesan, national and worldwide coverage at a modest

price. If you've checked recently on the costs of printing, paper, postage, labeling, and list maintenance for your own diocesan communications, you will know this is a real value.

*The Episcopalian* publishes monthly 16- to 28-pagers with provision for diocesan editions. We offer this cooperative service because we know from ten years' experience that this combination does bring better readership and response plus savings in time, effort and even in money spent for communications and lay education. Some twenty-five dioceses in different parts of the country are now partners in this service.

The basic diocesan service includes 12 copies per year: ten monthly Diocesan editions with 4 page of your own material in each specially marked edition, plus regular copies of *The Episcopalian* the two months you don't have pages. The diocesan pages are prepared entirely within the diocese: material is collected, edited and laid out locally, but printed together with national edition pages from negatives, mechanical, or other camera-ready copy your editor sends. Our new format highlights diocesan news and features on the front page of each edition.

The price for this Combination Plan is \$2.50 per family per year which *includes* your costs for *paper, printing, list-keeping, address changes, second-class postage and distribution*. The cost is usually billed monthly at 20.83¢ for each copy delivered. All we need from you to start is a letter and the lists of those families you wish to receive the combined edition.

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

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

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

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

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

2. *What kind of paper are you using?* Standard newsprint, using an 85 screen for photos. Printing is web offset and mailing, by Cheshire label, 4-up.

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

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

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 by the U.S. Postal Service to homes, but we have made changes since 1975 to cut time for printing and distribution in half. Our new distribution system now moves copies more quickly into local post offices.

6. *We can't afford to send our own paper to every home every month, 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 as the Dioceses of Pennsylvania and Florida have done. The minimum order for the Combination Plan service is only 1,500. You may wish to start around there and expand the plan later on.

ADDENDUM #2

THE EPISCOPALIAN, INC.

Summary of Financial Results—Years Ended  
Dec. 31, 1979, Dec. 31, 1980, and Dec. 31, 1981

	1979	1980	1981
<b>INCOME</b>			
Advertising - Net of Agency commissions and cash discounts .....	\$120,541	\$141,662	\$158,553
Subscriptions - Regular .....	48,267	48,509	49,915
- Church plans.....	63,636	77,800	83,588
- Diocesan plans .....	351,685	349,796	351,007
- Seed Money grants.....	---	---	1,925
- Clergy.....	28,000	35,000	35,000
Service and other income.....	104,014	93,125	84,006
Total	\$716,143	\$745,892	\$763,994
<b>EXPENSES</b>			
Mechanical and distribution.....	\$307,697	\$330,747	\$337,455
Advertising.....	25,359	22,752	26,421
Editorial .....	100,708	105,524	112,905
Circulation .....	136,474	132,292	136,311
General and administrative.....	137,692	156,790	147,302
Total	\$707,930	\$748,105	\$760,394
Publishing results .....	\$ 8,213	\$ (2,213)	\$ 3,600
Appropriations from General Convention....	---	---	---
Net from operations .....	\$ 8,213	\$ (2,213)	\$ 3,600

## The General Board of Examining Chaplains

### A. MEMBERSHIP

#### Bishops

The Rt. Rev. Wm. B. Spofford, *Chairman*, Washington, DC (1982)  
The Rt. Rev. Wm. E. Sanders, Knoxville, TN (1985: resigned as of 1982)  
The Rt. Rev. Bennett J. Sims, Atlanta, GA (1988)

#### Clergy with Pastoral Responsibilities

The Rev. Sandra Ragan-Kelley, Palo Alto, CA (1982)\*  
The Rev. Jerre Feagin, Buffalo, NY (1982)\*\*  
The Rev. William H. Baar, LaGrange, IL (1985)  
The Rev. Donald Bitsberger, Chestnut Hill, MA (1985)  
The Rev. J. Mark Dyer, S. Hamilton, MA (1988)  
The Rev. Herman Page, Topeka, KS (1988)

#### Members of Faculties

The Very Rev. O. C. Edwards, Evanston, IL (1982)  
The Rev. H. Boone Porter, Milwaukee, WI (1982)  
The Rev. Boyce Bennett, New York, NY (1985)  
The Rev. Robert Cooper, Austin, TX (1985)  
The Rev. Holt Graham, New Brighton, MN (1988)  
The Rev. Wm. B. Green, Austin, TX (1988)

#### Lay Persons

Dr. Marylu Fowler, Chicago, IL (1982)  
Dr. Cecil Patterson, Durham, NC (1982)  
Dr. William Gaines, Evanston, IL (1985)  
Mrs. Evelyn Shipman, Freeland, WA (1985)  
Dr. Thomas A. Bartlett, Washington, DC (1988)  
Dr. Thomas Matthews, Tulsa, OK (1988)

### B. SUMMARY OF THE BOARD'S WORK

During the triennium, the General Board of Examining Chaplains:

1. Convened in each of the three years to prepare an annual general ordination examination; and arranged for these examinations to be administered to an average of about 300 candidates each year.
2. Participated, annually, in overseeing the work of about 150 persons convened in eight centers to read and write evaluations of the exams.
3. Reported examination results and recommendations to all candidates, their bishops, and commissions on ministry, and made the required canonical report to seminary deans.

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\*Ms. Ragan-Kelley replaced the Rt. Rev. C. FitzSimons Allison when the latter was elected coadjutor of South Carolina.

\*\*Mr. Feagin replaced the Rev. Dr. Charles Eldon Davis of Benicia, CA, when Dr. Davis died.



4. Many members visited seminaries, dioceses and parishes to interpret the work of the General Board of Examining Chaplains.
5. All members worked on various subcommittees, both during the year and in the annual meetings, to accomplish the canonical work of preparing and evaluating the examinations, and evaluating the processes of administering the exams.
6. Collaborated with other agencies which are accountable for the education and development of the ordained ministry in and for the Church—such as the Council for the Development of Ministry, the Board for Theological Education, the Program and Budget Committee, and the General Convention and national Church staff through Canon James Gundrum.
7. Reported through the chairman to the interim meetings of the House of Bishops in Chattanooga and San Diego, as required by the Canons.

In its annual meeting in 1981, the Board reached several conclusions about its work which are outlined in the Appendix and concerning which it proposes a resolution, as well as the necessary financial resolutions.

(NOTE: Much of the administration of the Board's work was in the portfolio of the Rev. Dr. Emmet Gribbin of Tuscaloosa, AL, who with grace, pastoral sensitivity, and thoroughness managed the complicated procedures which the examinations and their evaluations require.)

*TABLE I*

**General Ordination Examinations  
Administered 1972-1982**

	1972-79	1980	1981	1982	Triennium Totals 80-82	Totals 1972-82
Candidates examined:						
Essay examination	2025	286	279	308	871	2896
Multiple choice test <sup>1</sup>	1420	279	271	310	850	2270
Dioceses represented	90	79	79	80	92 <sup>2</sup>	92
Readers participating		144	140	154		

<sup>1</sup> A multiple choice test became part of the GOE in 1975.

<sup>2</sup> All but two or three dioceses in the United States generally have their candidates take the GOEs, but small dioceses do not have candidates every year.

## C. FINANCIAL REPORT

	Statistics—1980-82			Estimates—1983-85		
	1980 Actual	1981 Actual	1982 Budgeted	1983	1984	1985 Total
<b>Expenses</b>						
Board expense	\$20,642.	\$21,407.	\$23,703.	\$23,968	\$25,400.	\$26,900.
Meetings			\$ 65,752.			\$ 76,268.
Administration						
Secretarial						
assistance						
Reading expense	31,059.	34,347.	42,536.	43,000.	44,500.	46,000.
Conferences						133,500.
Honoraria						
Other expense	7,027.	6,575.	7,141. <sup>2</sup>	7,250.	7,550.	7,900.
Office						22,700.
Printing						
Copying						
Postage						
<b>Total expense</b>	<u>\$58,728.</u>	<u>\$62,329.</u>	<u>\$73,380.</u>	<u>\$74,218.</u>	<u>\$77,450.</u>	<u>\$80,800.</u>
						<u>\$232,468.</u>
<b>Funding</b>						
Examination fees	\$22,960.	\$24,200.	\$30,800.	\$30,000.	\$30,000.	\$33,000.
	(@\$80)	(@\$90)	(@\$100)	(@\$100)	(@\$100)	(@\$110)
Convention budget	41,000.	40,500.	39,000.	44,000.	47,000.	47,500.
		650. <sup>1</sup>	3,600. <sup>3</sup>			
<b>Total funding</b>	<u>\$63,960.</u>	<u>\$65,350.</u>	<u>\$73,400.</u>	<u>\$74,000.</u>	<u>\$77,000.</u>	<u>\$80,500.</u>
						<u>\$231,500.</u>

<sup>1</sup> Contribution.<sup>2</sup> Includes purchase of typewriter.<sup>3</sup> Deposited in wrong account.

**D. OBJECTIVES AND GOALS**

In Title III, Canon 7 the responsibilities of the General Board of Examining Chaplains are clearly stated: to develop annually a general ordination examination; to administer said examination to registered candidates; to evaluate the results of the examination and to report the results to the candidates and their bishops, commissions on ministry and the deans of their seminary or education agency. The objectives during the 1983-1985 triennium will be to develop, administer, and communicate the results of examinations which are balanced, responsible, and of benefit to the candidates and their bishops, as well as to the Church at large.

**E. REQUEST FOR BUDGET APPROPRIATIONS**

**Resolution #A—54.**

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

\$ 44,000 for 1983
47,000 for 1984
47,500 for 1985
<hr/>
\$138,500 for the triennium

**Resolution #A—55.**

*Resolved, the House of \_\_\_\_\_ concurring, That the authorization for the General Board of Examining Chaplains to charge a fee, not exceeding \$125 per Candidate for the General Ordination Examination, be continued for the next triennium, with the provision that Candidates for whom the fee is not paid, but who are otherwise qualified, shall also be examined.*

**F. REQUEST FOR CANONICAL CHANGE**

The General Board of Examining Chaplains was canonically created at the General Convention of 1970. On October 15, 1971, the members of the Board stated:

"The Board believes the examination-evaluation process we have outlined will assist:

1. Bishops and diocesan commissions on ministry in their pastoral work of selecting, guiding and evaluating candidates for Holy Orders.
2. Bishops and others responsible for the placement and supervision of ordinands.
3. Ordinands, themselves, in developing a realistic analysis of their readiness for the work of the ordained ministry, with a view toward their future professional growth and development.
4. The House of Bishops, the seminaries, and other agencies of the Church, in gaining a clearer view of the pre-ordination standards of competence and readiness currently in effect throughout the Church."

In presenting this statement to an interim House of Bishops meeting at Pocono Manor, Pennsylvania, Bishop Stephen Bayne, then chairman of the Board, stated:

*We felt . . . that we needed to emphasize to the candidates, in the introduction to the examination itself, that it is designed to test the ordinand's awareness of the resources which they should be able to bring to the resolution of the questions or problems posed. . . we have tried to make it clear that we expect a candidate to show, in appropriate depth, an adequate grasp of the core elements necessary to a priest's ministry.*

Although two kinds of questions have been added to the open book essay questions of the General Ordination Examinations in recent years, the Board believes that, fundamentally, the above statements are still valid. The two new additions are (a) the multiple choice closed-book examination on five of the canonical subject matters and (b) some short-answer, closed-book questions which seek to elicit spontaneous but valid answers from the candidates which would reveal the 'deposit' of knowledge the candidate may have in the required canonical areas, and which the candidate can express without having to turn to resources. In the jargon of the Board, these have become known as "coffee-hour questions" or "questions at the Church door"—and are of such a nature that any person seeking orders should be able to produce a concise and correct response.

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

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

Eleven examinations, 1972-82, are now a matter of record. Table 1 gives pertinent statistics about the participation of candidates, dioceses, and readers in all years and in the past triennium.

The objective part of the examination, instituted in 1975, is the area of some confusion and criticism. A multiple-choice test entitled "The History, Literature and Vocabulary of the Christian Tradition" was prepared in consultation with the Educational Testing Service, revised several times, and, this past year, was completely re-designed with the aid of testing experts. The test indicates whether candidates are knowledgeable in some detail about the content of subjects studied in theological education. The results of this part of the examination are not known to the readers who are evaluating performances on the essay and closed-book 'coffee-hour' questions. The chaplains at the several area evaluation meetings do have the raw scores and percentile rankings for reference, to assist them in the decisions about a candidate's proficiency in the canonical subjects. These scores and percentiles are used for the benefit of the candidate, to provide additional information if there does not seem to be sufficient evidence in the written work on which to base an evaluation in the particular canonical subject.

The Board is now in the process of assessing the best manner in which to

communicate these scores to the bishops, seminaries and others. Although the authorizing canon indicates that the Board may do research, the members believe that their fundamental role is to develop an examination system. The accumulated knowledge from the eleven examinations should perhaps be made available to an appropriate agency, such as the Board for Theological Education or the Council for the Development of Ministry, which could undertake research concerning theological education in the Church.

The Board has continuing problems with evaluating a candidate's proficiency in the most recent addition to the required canonical subjects, "Studies in Contemporary Society, including Racial and Minority Groups." This subject was added to the more traditional ones by the General Convention of 1970. The Board believes that this subject matter is the 'environment' in which all questions are asked. A candidate's response to any GOE question is evaluated as less than satisfactory unless the answer is illumined by some aspect of Contemporary Society. The subject matter of Contemporary Society tends to become confused with some of what has traditionally been included in the canonical subject, "Christian Ethics and Moral Theology," with the result that there is some redundancy in the questions or an unbalanced exam design. The academic content of Contemporary Society is more difficult to assess than is the content of such subjects as Church History or Holy Scriptures.

With over a decade of experience, the members of the Board now believe the time has come to shorten the terms of the members of the General Board of Examining Chaplains. Because it was a new venture to have national exams instead of diocesan ones, the Church obviously felt that it was important to have a long enough period of service so that members of the Board could get the process organized and functioning well. At the same time, our history shows that, save for the Rev. Dr. Boone Porter, none of the original members is still with the Board. Due to changes in personal circumstances and vocations, death, or elections to the episcopate, few members are able to sustain a nine-year term. Therefore, the Board presents a resolution asking the General Convention of 1982 to limit the terms of the Examining Chaplains to two General Convention periods—i.e., six years.

Finally, besides thanking Dr. Emmet Gribbin for his work, we wish to express our gratitude for the work and time of the hundreds of readers who, through this triennium, helped the Board and the candidates with their skills and energies; and also to thank the seminaries and other agencies which have helped to administer the examinations and have hosted the annual Conferences of Readers. The Board continues to be grateful to the rector, vestry and people of Christ Church, Tuscaloosa, Alabama, for the office space which this parish has provided the GBEC and Dr. Gribbin since 1975.

## **F. SPECIAL RESOLUTION**

### **Resolution #A—56.**

To change terms of GBEC members.

*Resolved, That Title III, Canon 7, Sec. 1 be amended as follows:*

#### **CANON 7**

Sec. 1. There shall be a General Board of Examining Chaplains, consisting of three Bishops, six Presbyters with pastoral cures, six members of Theological Seminary faculties or of other educational institutions, and six Lay Persons. The members of the board shall be elected by the House of Bishops and confirmed by the House of Deputies, ~~one-third~~ *one-half* of such members in each of the foregoing

categories being so elected and confirmed at each regular meeting of the General Convention for a term of ~~three~~ *two* Convention periods. They shall take office at the close of the said meeting, and shall serve until their successors are elected and qualified. The House of Bishops, at any special meeting that may be held prior to the next General Convention, shall fill for the unexpired portion of the term any vacancy that may have arisen in the interim. The Board shall elect its own Chairman and Secretary, and shall have the power to constitute committees necessary for the carrying on of its work.

## The Executive Council

### LONG-RANGE PLANNING RESOLUTION

The General Convention of 1979 adopted a resolution directing the Presiding Bishop and the President of the House of Deputies to appoint a committee or commission, which might be the Executive Council, to report on matters having to do with "long-range policy" for the Church. Subsequently, the Executive Council was appointed by the two presiding officers to fulfill this task and report to the General Convention of 1982.

The Executive Council was chosen for this task because it is already charged canonically, among other tasks, with the responsibility of "the unification, development, and prosecution of the missionary, educational, and social work of the Church."

The Executive Council has within its structure various planning committees and commissions (for example, its Hispanic Commission, its Committee on World Mission, etc.) charged with specific planning in assigned areas of the Church's work at the national level. The General Convention, likewise, has committees, commissions, boards and agencies which it has charged with specific planning in certain assigned areas of the Church's work at the national level (for example, the Board for Theological Education, the Standing Commission on World Mission, etc.). Coordination of all these groups is no easy matter.

At the other levels of the Church's organization, there are planning groups: provinces and regional groups (for example, Coalition 14, APSO, etc.), dioceses and congregations in each local community. All of these need both support and helpful coordination from the national level, but not a national body which hands down long-range plans to be adopted. All of these groups, including the national level, have ecumenical responsibilities in their planning which may differ from place to place.

The two presiding officers of the General Convention and the Executive Council, after much study came to the conclusion, as the Convention resolution so wisely stated, that first a "long-range *policy*" is needed to bring all the diverse groups to a point of coordination and cooperation in their already existing areas of responsibility. Included in this concern and opportunity at all levels would be the ecumenical dimension with its increasing importance.

At the November, 1981, meeting of the Executive Council, a policy statement was adopted, titled "A Framework for Planning by and for the Episcopal Church."

With this brief background the following resolution is presented by the Executive Council of the General Convention as the first and most basic policy which the Church must adopt for any future long-range plans by the many groups now in existence or to be created in the future. From this basic policy could then spring a new day for long-range plans throughout the Episcopal Church.

#### Resolution #A—151.

*Resolved, the House of \_\_\_\_\_ concurring, That this 67th General Convention adopt as the basic policy for long-range planning throughout the Episcopal Church the following:*

#### *A FRAMEWORK FOR PLANNING BY AND FOR THE EPISCOPAL CHURCH*

The mission of the Church is to restore all people to unity with God and each other

in Christ. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love. The Church carries out its mission through the ministry of all its members. (Catechism)

The mission and work of the Church are done wherever two or three are gathered together (a congregation) through: service, evangelism, education, pastoral care and worship.

Planning is done cooperatively, in a local community, by a congregation with other congregations and ecumenical groups in the community.

Planning is done cooperatively, by a diocese, with its congregations and with ecumenical units through the bishop and council as coordinating agencies with the diocesan Convention.

Planning is done cooperatively, by province or region, with its dioceses and with ecumenical bodies through the President and Board with the synod or other coalition body.

Planning is done cooperatively, in the national Church, by the Executive Council, with the Presiding Bishop (Church Center staff) and General Convention interim bodies, and through our official representatives to the Anglican Partners-in-Mission Consultation, the Anglican Consultative Council, the World Council of Churches and other international ecumenical groups of which we are members—in anticipation that independent organizations of the Church will do the same.

## REPORT OF THE AFFIRMATIVE ACTION COMMITTEE

The Executive Council Ad Hoc Committee on Affirmative Action presents its report to the General Convention in response to Resolutions D-83 and B-93A of the 66th General Convention.

### I. Membership.

Harry C. Griffith, *Chairman*, the Rt. Rev. Christoph Keller, the Rev. Frs. Junius Carter and Joseph Green; Mesdames Helen Eisenhart and Mary Flagg; Drs. Paul Neuhauser and Arthur Raymond; and Messrs. William Baker and Matthew Chew. Staff members working with the Committee were: Mrs. Alice Emery, the Rt. Rev. Elliott Sorge, the Rev. Earl Neil and Mrs. Barbara Quinn.

### II. Summary of the Committee's Work.

The Committee was appointed by the Presiding Bishop to respond to General Convention resolutions (see Appendix) calling upon the Executive Council to design and implement an Affirmative Action program for nondiscriminatory employment within the Episcopal Church and to initiate programs of public education on Affirmative Action at all levels of the Church.

Pursuant to the above authority, the Committee accomplished the following:

1. An Equal Employment policy and Affirmative Action program for the Episcopal Church Center was adopted and is in effect (See Appendix).
2. In order that commissions and committees of Executive Council, committees appointed by the Presiding Bishop, and Church-related institutions using the services of the Personnel Office at the Episcopal Church Center also be bound by the above policy program, it was amended on February 18, 1982 (See Appendix) to add sections VI and VII.



3. An Affirmative Action statement for the Episcopal Church was adopted (See Appendix).
4. An initial way of proceeding toward implementation of an Affirmative Action program for the Church at large was also adopted, as follows:
  - a. **Action.** A letter should be prepared to go to each diocese and institution of the Episcopal Church which encourages each diocese and institution to adopt its own Affirmative Action plan. Enclosed should be the Equal Employment policy and Affirmative Action program for the Episcopal Church Center and the Affirmative Action statement for the Episcopal Church.
  - b. **Education.** Prepare a Diocesan Press Service release, articles for Episcopal papers and magazines, and "success stories"; and attend meetings (such as the upcoming conference on racial issues), to raise the consciousness of the Church at large.
  - c. **Follow-up.** Regularly (semi-annually?) review progress, re-evaluate position, and develop new ideas and strategies to encourage effective affirmative action throughout the Church.
  - d. **Oversight.** Appoint a committee of Executive Council and others (similar to SRI) to monitor progress and to do ongoing education and follow-up.
5. A resolution was proposed asking General Convention to adopt an Affirmative Action plan for its committees, employees, and purchases similar to what Executive Council has done.

### III. Special Resolutions.

As noted in paragraph II,5 above, the following resolution is presented to General Convention by the Executive Council:

#### Resolution #A—152.

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention adopt the Affirmative Action plan as adopted by the Executive Council for its employees, committees and purchases, said plan to cover the employees, the interim bodies thereof being the committees, commissions, boards and agencies of the General Convention, and the purchasing of goods and services by General Convention.*

*COMMENT:* It is the hope of the Executive Council that the General Convention will adopt its own policy or one similar to it.

### IV. Conclusions.

The Executive Council's Ad Hoc Committee on Affirmative Action has worked hard to develop plans and programs that can be effective in remedying past wrongs in a reasonable and effective way. We have tried to be responsive to the General Convention's conviction that Affirmative Action is needed throughout the Episcopal Church. We now look to General Convention to take the next step in making Affirmative Action a reality.

### V. Appendices.

- A. General Convention Resolutions D-83 and B-93A.
- B. Equal Employment Policy and Affirmative Action Program for the Domestic and

Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, adopted by the Executive Council at its November 18-20, 1981 meeting. Sections VI and VII added to the above, adopted at the February 17-19, 1982 meeting of The Executive Council.

C. The Affirmative Action Statement for the Episcopal Church adopted at the November 18-20, 1981 meeting of the Executive Council.

### APPENDIX A

#### General Convention Resolution D-83

*Whereas*, according to the Bureau of Labor Statistics, minorities are more than twice as likely to be in lower paid service industries as the White majority; five times as likely to be private household workers; twice as likely to be farm laborers; while Whites are twice as likely to be higher paid skilled craft workers and three-and-a-half times more likely to be managers and administrators; and

*Whereas*, according to the United States Commerce Department, Black family median income is 57% of White family income; and White high school dropouts have a 22.3% unemployment rate as against a 27.2% unemployment rate for Black youth with a college education; and

*Whereas*, according to Statistical Abstracts of the United States, Blacks are under-represented in the less hazardous and are over-represented in the more hazardous occupations, e.g., in the steel industry of those working at the coke ovens, where lung and respiratory cancers are the highest, 90% are Black; and

*Whereas*, according to the United States Commission on Civil Rights, "... overt racism and institutional subordination provide definite benefits to a significant number of Whites. . .", e.g., "... exploitation of members of the subordinated groups through lower wages, higher prices, higher rents, less desirable credit terms, or poorer working or living conditions than those received by Whites. . ."; and

*Whereas*, according to the United States Commission on Civil Rights, many federal agencies have ignored or subverted Affirmative Action requirements, thereby impeding minorities from moving into higher paid professional, managerial and skilled trade jobs; and

*Whereas*, the 64th General Convention passed a resolution supporting "project equality," which endorses the idea of Affirmative Action; and

*Whereas*, resolutions opposing racial discrimination within the Church and in society have been passed by several General Conventions (e.g., 57th, 60th, 61st, 62nd, 64th); therefore be it

*Resolved*, the House of Bishops concurring, That the 66th General Convention supports the principle of Affirmative Action; especially, special admissions programs for minorities in universities and professional schools and programs to upgrade unskilled workers to the skilled level; and be it further

*Resolved*, That this 66th General Convention instruct the Executive Council, within the 1980-82 triennium, to initiate programs of public education on affirmative action at all levels of the Church; and be it further

*Resolved*, That this 66th General Convention instruct the Executive Council to communicate our support of Affirmative Action to the major religious bodies of the United States and urge them to endorse, support, and implement Affirmative Action.

**General Convention Resolution B-93A**

*Whereas*, Federal law makes it unlawful for an employer to discriminate as to hiring, firing, compensation, terms, conditions or privileges of employment on the basis of race, color, religion, sex, age, national origin or handicap; and

*Whereas*, the Episcopal Church, although not legally bound by the relevant Federal laws, does have a compelling moral imperative to demonstrate nondiscriminatory employment practices as a Christian example; therefore be it

*Resolved*, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church direct the Executive Council to design and implement an affirmative action program for nondiscriminatory employment within the Episcopal Church affecting both clerical and lay persons, such design to be completed and implementation begun by January 1, 1981; and that the Executive Council be directed to present this design and report on its achievements at the General Convention, 1982.

*APPENDIX B*

**Equal Employment Policy  
and  
Affirmative Action Program  
for the  
Domestic and Foreign Missionary Society  
of the  
Protestant Episcopal Church  
in the  
United States of America**

**I. INTRODUCTION**

**A. It is the policy of the Episcopal Church** to provide equal employment opportunity to all persons without regard to race, color, sex, age, non-limiting physical or mental handicap, or national origin. This policy of equal opportunity shall also be applied without regard to the religious beliefs of a person except where the position could affect or relate to the religious principles or doctrines of the Episcopal Church. In furtherance of that policy every effort and all practical steps will be taken to promote its full realization through a positive, continuing program of affirmative action in recruitment and hiring, training, transfers, terminations and retirement policies.

**B. To carry out this policy and program:**

- 1) The church will not discriminate against any employee or applicant for employment because of race, color, age, sex, non-limiting physical or mental handicap or national origin or religious beliefs. However, program positions that affect the principles, practices or doctrines of the Episcopal Church require active membership in the Church.
- 2) Such non-discrimination means equal treatment with respect to recruitment (including advertising), and during employment (including upgrading, lay-offs, or terminations, rates of pay or other forms of compensation, and selection for training opportunities).

**C. Implementation of this policy and program requires:**

- 1) Competent, objective ongoing analyses of the official employment policy as it relates to Affirmative Action for both support and professional staff.

- 2) The setting of specific goals to meet the general goal of a staff that is representative of the constituencies from which it is drawn.
- 3) Procedures for attaining these goals and objectives (including a purchasing policy).
- 4) Effective communication (internally and externally) of the policy and programs.
- 5) Regular evaluation and monitoring of the Affirmative Action Program.

### **D. Definition.**

As used in this document, "protected classes" refers to persons believed to be victims of discrimination, such as American Indians, Alaska Natives, Asians, Blacks, Hispanics, women, aged, handicapped, Vietnam veterans.

## **II. ESTABLISHMENT OF GOALS**

### **A. General Goal**

The general goal shall be to make the employees of the Executive Council as representative as possible of the constituencies from which they are drawn. Thus the non-exempt (support) staff should, in general, reflect the sexual and racial make-up of the qualified general work force of the geographic area in which the Church headquarters is located. Exempt (professional) staff should, in addition to fulfilling the requirements of the position, reflect the racial and sexual make-up of the Church as a whole or of the specific group being represented.

### **B. Specific Goals**

1) **Work Force Analysis.** The Personnel Officer shall annually prepare a work force analysis of all personnel employed by the Executive Council. This analysis shall identify the number of persons employed in each job group or other category and identify the number in each protected class. The analysis shall identify those job groups or other job categories in which a protected class may be underrepresented and for which there are qualified members of a protected class available for employment.

2) **Establishment of Specific Goals.** Upon completion of the work force analysis, specific goals shall be established for the ensuing year in order that special efforts may be undertaken to improve representation for those job groups and categories in which there are qualified members of a protected group available for employment. The Personnel Officer shall establish such goals for the non-exempt staff; each member of the Administrative Group shall establish such goals for his or her unit; and the Presiding Bishop shall establish such goals for all other appointments.

The determination of the specific goals should be based upon attrition or other anticipated changes in personnel to determine the number of projected openings. If no changes in personnel are anticipated in some job groups or other categories, no specific goals need be established. However, a notation of protected class availability for the job group or other category shall be made and specific affirmative action efforts shall be taken if an unanticipated opening occurs.

### **3) Review and Approval of Goals.**

(i) The Administrative Group shall review annually the goals established by the Personnel Officer and by each member of the Administrative Group.

(ii) The Affirmative Action Monitoring Committee, a committee of Executive Council, shall review annually the specific goals established under paragraph II B(2) above and, if they find them satisfactory, shall approve them. The Committee shall report its actions to the Executive Council.

### III. AFFIRMATIVE ACTION PROCEDURES

#### A. Communication of Policy: Internal

- 1) A written policy statement shall be posted on all employee bulletin boards.
- 2) A copy of the policy statement shall be provided to all present employees and to all new employees, and interpretation of the policy in terms of its intent will be discussed in orientation programs and management meetings.
- 3) A copy of the Affirmative Action Program shall be provided to all supervisory personnel.
- 4) When employees are featured in any publications, efforts will be made to include minority and non-minority, male and female employees.

#### B. Communication of Policy: External

- 1) A copy of the written policy statement shall be provided to all recruitment sources with the stipulation that such sources will actively recruit and refer in a manner consistent with the policy. Any new recruitment source shall receive a letter emphasizing the recruitment policy and providing a copy of the policy statement.
- 2) All advertisements shall carry the phrase: "An Affirmative Action Employer."
- 3) The Purchasing Department shall advise appropriate suppliers and vendors that EEO\* validation is a purchasing requirement. A copy of the policy statement may be enclosed or the section relative to purchasing may be added to purchase orders.

#### C. Recruitment

The primary responsibility for recruitment of non-exempt staff rests with the Personnel Officer. The primary responsibility for recruitment of exempt staff rests with the executive for each administrative unit or with the Presiding Bishop. However, all personnel should be alert to the identification of additional qualified recruitment sources.

- 1) The Personnel Officer shall assist in identifying recruitment sources.
- 2) The ethnic desks and all formal and informal minority and women's caucuses within the Church shall be included as recruitment sources.
- 3) Job openings shall be posted on the bulletin boards according to procedures developed by the Personnel Officer.
- 4) A review of present staff who may be qualified for promotion will be carried out by the Personnel Officer.
- 5) Before vacancies are circulated and posted, and before applications are reviewed or interviews are conducted, the job description and the minimum requirements for employment shall be reviewed by the Personnel Officer and/or the Administrative Group to verify that the job is accurately described and that the minimum requirements are relevant and necessary for performance of the job.
- 6) Each job specification shall include:
  - a. those qualities or credentials that are necessary for effective performance, and
  - b. those desirable qualities or experiences which some applicants may have from previous education or experience but which may also be effectively developed by other applicants through work experience on the job without loss of efficiency or unfair burden on other employees.

#### D. Selection

- 1) Persons being considered for a position should be interviewed and their experience evaluated on the basis of whether they have the minimum qualifications required, and

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\*See Section V. A.

demonstrate the ability to acquire additional requisite skills, knowledge, credentials, etc., on the job without loss of efficiency or unfair burden on other employees.

2) If a goal has been set for a specific job group or other category, and a position is to be filled in that group or category, a summary report shall be provided to the Affirmative Action Monitoring Committee, prior to the filling of the position. This report will include the number of applicants by membership in a protected class, and the names of all persons interviewed with membership in the protected class indicated, and also cite the reasons for the proposed hire.

### **E. Complaint Procedure**

Any employee having a complaint concerning discriminatory treatment is encouraged to utilize the normal channels as stated in the Personnel Manual to identify the nature of the problem and to attempt to resolve the problem. If the use of these channels does not resolve the problem, the employee may place the matter before the Affirmative Action Monitoring Committee, whose names and addresses will be posted on the bulletin board. This Committee may make such investigation of the complaint, attempt to conciliate and make sure confidential recommendations with respect thereto, as it deems appropriate. It shall report the fact of the complaint, its confidential recommendations and such other information as it deems appropriate to the Presiding Bishop and/or the Executive Council.

### **F. Separation**

The reasons for all separations shall be on file in the Personnel Office and readily available to the Affirmative Action Monitoring Committee.

### **G. Training**

The Personnel Officer may develop such programs for additional training as he/she deems appropriate and economically justifiable for non-exempt staff, and, in conjunction with appropriate persons, for exempt staff, the purpose of which shall be to increase the job skills of the participant, either to enhance performance in the person's current position or to qualify the person for possible promotion to anticipated job vacancies with greater responsibility. The Personnel Officer shall review these plans annually with the Affirmative Action Monitoring Committee.

## **IV. ASSIGNMENT OF RESPONSIBILITIES**

In addition to responsibilities elsewhere assigned, the following persons shall have the following responsibilities:

**A.** The Presiding Bishop, as the highest administrative officer of the Church, shall have ultimate responsibility for the implementation of this Affirmative Action Program insofar as it applies to employees of the Executive Council. He shall ensure that the evaluation of the performance of all executives will include emphasis on their affirmative actions and results. The Presiding Bishop shall guide and support the efforts of the Personnel Officer to achieve a viable Affirmative Action Program. The Presiding Bishop may delegate supervision and oversight of the affirmative action program to the Administrative Group, which consists of Executives for each unit. Prior to the filling of any vacancy in the Administrative Group, the Presiding Bishop shall report his affirmative action efforts to the Affirmative Action Monitoring Committee.

**B.** The Administrative Group shall have, under the direction of the Presiding Bishop, to the extent delegated by the Presiding Bishop, responsibility for the supervision and oversight of the Affirmative Action Program.

**C.** The Board of Directors of the Domestic and Foreign Missionary Society of the

Protestant Episcopal Church in the United States of America hereafter referred to as "The Executive Council" shall provide sufficient resources to enable the Presiding Bishop to carry out the program. An Affirmative Action Monitoring Committee will be appointed wholly or partially from the Executive Council (which may be identical to the Executive Council members of the Personnel Committee).

D. The Personnel Officer shall have direct responsibility for implementing the Affirmative Action Program with respect to non-exempt staff. In all other cases, the Personnel Officer will serve as a consultant on recruitment, and provide assistance to the members of the Administrative Group with respect to exempt staff in their unit. The Personnel Officer shall maintain records adequate to review the implementation of the Affirmative Action Program and shall report annually to the Affirmative Action Monitoring Committee on its implementation.

E. Each Member of the Administrative Group shall have direct responsibility for implementing the Affirmative Action Program within his or her unit. Each shall provide the Personnel Officer with a report concerning his or her affirmative actions with respect to each exempt staff position which they intend to fill. Prior to the filling of such positions, if at all possible, he or she shall report their affirmative action efforts to the Affirmative Action Monitoring Committee.

F. The Affirmative Action Monitoring Committee shall:

(i) Upon receipt from the Presiding Bishop of a report of his affirmative action efforts to fill any vacancy in the Administrative Group, advise him whether or not a sufficiently wide search has been conducted to achieve specific goals as established in the Affirmative Action Program. The Committee may make suggestions for additional search areas.

(ii) Upon receipt from a member of the Administrative Group of a report of his or her affirmative action efforts to fill any exempt staff vacancy in his or her unit, advise him or her whether or not a sufficiently wide search has been conducted to achieve the goals established in the Affirmative Action Program. The Committee may make suggestions as to additional search areas.

(iii) Review annually the report of the Personnel Officer on the implementation of the Affirmative Action Program with respect to employees of the Executive Council.

(iv) Review annually the adequacy of the scope of searches being made, in connection with the filling of vacancies, by the Presiding Bishop, the members of the Administrative Group and the Personnel Officer.

(v) Review annually the utilization of present employees in filling vacancies which entail greater responsibility.

(vi) Report annually to the Executive Council on the implementation of the Affirmative Action Program with respect to employees of the Executive Council.

(vii) Review when necessary the salaries for positions requiring equal skill, effort, and responsibility.

## V. PURCHASING PRACTICES

To the maximum degree possible, business should be done only with those who are subscribers to equal employment opportunity standards.

A. Unless there is no choice as to the provider of the goods or services, equal employment opportunity shall be a purchasing specification with all suppliers and vendors of goods or services in excess of \$5,000 in any year. Smaller contractors, for whom such specifications

are not appropriate, should not be utilized if there is reason to believe that their hiring practices are discriminatory. A vendor should be deemed to be in compliance with this EEO requirement if it is included in Project Equality's Buyer's Guide.

B. The Affirmative Action Monitoring Committee may request validation reviews of suppliers of goods and services including hotels and motels providing lodging and meeting services.

## VI. COMMITTEES AND COMMISSIONS

A. The general goal with respect to committees and commissions which are appointed solely by, or with the concurrence of, the Executive Council or the Presiding Bishop (hereinafter referred to as Church committees), shall be to make such Church committees as representative as practical of the racial and sexual make-up of the Church as a whole or of the specific constituency being represented by the Church Committee. This paragraph does not apply to any committees or commissions of the General Convention.

B. The Presiding Bishop shall cause to be prepared annually an analysis of each Church committee, identifying membership by race and sex. The analysis shall identify those races or sexes which appear to be under-represented.

C. The Affirmative Action Monitoring Committee shall review annually the aforesaid analysis, and, if it finds that one or more races or sexes are under-represented, it shall recommend specific goals to improve representation of such under-represented groups on such Church committees. Such recommendations may be made during the ensuing year and shall be reported to the Executive Council and/or the Presiding Bishop, whichever has the power of appointment or consent to appointment. The Executive Council or the Presiding Bishop, as the case may be, shall then establish specific goals for Church committees and shall inform the monitoring committee of these goals. The committee shall make an annual report to the Executive Council concerning the implementation of this Affirmative Action plan with respect to Church committees.

D. Minority and women's groups within the Church shall be periodically solicited for their recommendations for possible candidates for Church committees.

## VIII. OTHER CHURCH-RELATED INSTITUTIONS

If any Church-related institution uses the services of the Personnel Office of the Society, either in connection with hiring or during employment, this Affirmative Action plan shall become applicable to such Church-related institution and such institution shall comply with it. If the services of the Society are used by any Church-related institution in the purchasing of goods or services by such institution, Paragraph V of this Affirmative Action plan shall apply to the purchase of goods and services by such institution.

## APPENDIX C

### Affirmative Action Statement

In response to God's call to justice through recognition of the dignity and worth of



all his children, we affirm our willingness and desire to set a policy for the best use of all the resources given us. In light of our rich diversity of cultures and races, we will make special efforts to make use of these talents at every place in Church life.

The need for an affirmative action policy in the Church grows out of a recognition of past prejudices and discrimination and their effect on groups and individuals within the Church, denying them full participation in leadership roles.

The goal of affirmative action is to cast a wider net whenever the Church needs to fill any position, paid or volunteer, appointed or elected, within the Church structure. This goal is to apply to all positions including those involving decision- and policy-making. An Affirmative Action Program should develop and incorporate procedures which will discover a diversity of persons who have the talent and leadership potential needed by the Church to carry out its mission faithfully. When that richness of background is reflected in leadership roles, the task of making the Gospel known to all persons will be immeasurably aided.

The Episcopal Church includes a rich variety of people and races and cultures: Native Americans, Anglo-Saxons, Blacks, Hispanics, Asian Americans. To make more effective use of the leadership talents of women and men who represent this richness and to make the sharing in the life of the Church more visible to all, we want to do more than seek to remove some of the barriers of the past. We want to act affirmatively and boldly to open new paths for the future.

An effective Affirmative Action Program will require both good will and discipline. Neither alone will be sufficient. The development of procedures, regulations and structure, without understanding and good will, will merely be time wasted. On the other hand, good will alone will never overcome the attitudes, patterns, and practices which are endemic in our society as a result of racism and sexism. The traditional ways of filling positions of responsibility in the Church cannot be relied upon if new faces and new talents are to be discovered. *Both* good will *and* the discipline of carefully drawn procedures are needed.

## Forward Movement Publications

### A. MEMBERSHIP

Forward Movement Publications is an agency of the General Convention, under the direction of the Presiding Bishop. Its mandate has been renewed by each Convention since 1934. The governing body is an Executive Committee composed of the Rt. Rev. John M. Krumm, *Chairman*, the Rt. Rev. Edward B. Jones, *Vice-Chairman*, the Rev. Charles H. Long, *Secretary*, Mr. Glenn A. Biggs, *Treasurer*, Mr. Paul D. Myers, Mr. Charles Powers and Mr. N. Beverley Tucker.

On July 1, 1982 Mr. Tucker will succeed Mr. Biggs in the office of Treasurer. Mr. Biggs first 'set up the books' of the Forward Movement in 1936 and has served as Assistant Treasurer and Treasurer ever since—a record probably unmatched by any other layman in voluntary service to a national agency of this Church. During much of this time he also carried with equal faithfulness major responsibilities in his home parish and diocese.

### B. STAFF

The Executive Committee has met three or four times a year to review business affairs and general policy. In 1981 it organized an informal consultation of twenty Episcopal communicators to help plan for the future. Day-to-day operations are the responsibility of the Rev. Charles H. Long, Director and Editor, Mrs. Jean Scott, Business Manager, and ten other full-time employees in the business and shipping departments. Office space is generously provided by the Diocese of Southern Ohio.

The Forward Movement staff has been strengthened in the past triennium by several part-time assistants and consultants. For the first time we have our own warehouse and shipping facilities and are not dependent on the services of a single printer. Mr. Scott Zoller has made possible considerable economies in these areas by his service as printing broker and manager of distribution services. Mr. John Dalzell has been a great help as an editorial assistant, Ms. Colleen Dowling as advertising and business manager of *The Review of Books and Religion*, and Mrs. Marge Bowden as assistant to Dr. Long with special responsibility for *Partners in Prayer*. Dr. Kendig Brubaker Cully is the part-time editor of *The Review* and Mr. Barron Krody is the artist who designs the cover of *Forward Day by Day* and other FM publications. Most of these people have other employment responsibilities but give priority to the work of the Forward Movement and make together an excellent and cooperative team.

### C. THE PAST TRIENNium

The enlarged staff has made possible an enlarged program of publication — ninety-seven new titles in three years, plus the quarterly *Day by Day* and now the monthly *Review of Books and Religion*. We have been kept very busy and are grateful for the continual flow of good though unsolicited manuscripts and suggestions for new booklets to meet the ever changing needs of the Church.

Despite increasing costs of production and the pressure on parish budgets, the volume of sales has continued at a high level, increasing 18% in the last year alone. We estimate that *Forward Day by Day* reaches half-a-million persons. A recent readership survey indicates that 30% of our subscribers are outside the Episcopal Church, many of them in institutions, the armed forces, or in isolated places beyond the normal ministrations of any church. While the average age of subscribers is on the high side, an encouraging note is that 20% have become new readers of *Day by Day* in the last five years. Subscribers to the large print edition have doubled during the triennium, a cassette edition has begun with the help of Christ Church, Red Hook, N.Y., and a Braille edition continues to be sent free of charge to any blind person requesting it.

With the help of special donations from many individuals and parishes, the Forward Movement was able to produce in 1981 a complete Braille edition of the new *Prayer Book*—in thirteen volumes! A start has also been made in the translation and printing of Forward Movement literature in Spanish, for the Church's expanding ministry to Hispanic people in the U.S.A.

It has been our policy to collaborate wherever possible with agencies of the General Convention and the staff of the Executive Council in the distribution of information and study materials throughout the Church at the lowest possible cost. Many new titles in the last triennium reflect that cooperation, including the official reports of the ecumenical dialogues with the Roman Catholic Church and the Lutheran Churches; *CLUES*, a new series of papers on renewal and evangelism; the report of the Standing Commission on World Mission, *Mission in Global Perspective*; a widely used study of ethical issues in the nuclear arms race, *Countdown to Disaster*; and other booklets in support of theological seminaries, stewardship, ministry to refugees, etc.

Such topical materials have a short life but often a significant impact. Other Forward Movement publications have a longer usefulness, especially those which provide resources for lay ministry, the development of devotional life, and help in times of personal crisis. Our all-time best seller, *Prayers New and Old*, first published in 1937, has now passed the 1,400,000 mark.

## **D. FINANCES**

The Forward Movement has not in the past received any subsidy from the General Convention or Program Budget and does not request one now. The support of the Church is in the form of the purchase and use of the resources we have been directed to prepare. That support has enabled the Forward Movement to end each year of the last triennium in the black. Audited annual reports are submitted to the Presiding Bishop and Treasurer of the Executive Council.

## **E. GOALS**

In May, 1980 the founder of the Forward Movement, Henry Wise Hobson, retired Bishop of Southern Ohio, celebrated the fiftieth anniversary of his consecration, and in 1982 we published a memoir of his remarkable life. Those of us who work at 412 Sycamore Street in Cincinnati are grateful for the heritage and traditions in which we stand. The support and encouragement of so many persons throughout the world is a humbling experience, but we are also aware of how much still needs to be done, the

familiar booklets that need revision, new pastoral and educational resources that somehow have to be provided, to strengthen the unity, faith, and witness of the people of God.

**Resolution #A—57.**

***Resolved, the House of \_\_\_\_\_ concurring, That the Presiding Bishop be authorized to continue Forward Movement Publications under his supervision, and to appoint such staff members and committees as may be required to maintain its work.***

The Rev. Dr. Charles H. Long  
*Director and Editor*

## The General Theological Seminary

During the past triennium our major effort at the General Theological Seminary has been to strengthen our curriculum and build a more solid financial base for confronting an unknown future. I am pleased to say that the deficits in our operating budget, reported in 1979, have been overcome, and we have ended our past fiscal year in balance. This has been accomplished by cutbacks in our operating costs, including both faculty and staff retrenchment, coupled with a major increase in annual revenues.

The past decade has been characterized by large deficits which, as recently as 1978-79, amounted to \$316,000. Hard work and stringent budgetary control lowered this figure to \$165,000 in 1979-80; and for the fiscal year ending August 31, 1981 there was an actual excess of revenues over expenses and mandatory transfers of some \$91,000. Another balanced budget is projected for 1981-82. This budgetary stability has been reached well before the date projected by the Long-Range Planning Committee—because of considerably increased enrollment, higher levels of annual voluntary support, and a significant increase in the influx of capital funds, together with the economy measures that have been established. The long-range outlook is for continued financial equilibrium. The major problem to be faced in the years immediately ahead is some \$7 million of deferred maintenance.

Renovation of our married student housing was a high priority on our agenda and I am pleased to say that this has been accomplished. The majority of our married students are now accommodated in modern, comfortable apartments ranging in size from studios to three bedrooms. I feel that this has been a major factor in attracting an increased population of married students to the Seminary in recent years.

Another significant happening since last General Convention was the Trustee decision to begin a capital fund-raising effort for the sum of \$12 million—to provide instructional endowment and to begin the rehabilitation of the Seminary's physical plant, which has suffered badly through the years from deferred maintenance. As this is being written we have realized almost \$8.4 million of this amount in just about two year's time. This Convention will see the kick-off of what we anticipate to be the final phase of the Campaign for General among our graduates, former students, and friends. We are running two years ahead of our original schedule, and, hopefully, we will see the Campaign completed by May 1983.

The General Seminary has made great strides in its annual support programs in the last triennium. Restricted and unrestricted gifts, grants, and bequests have risen from \$418,184.15 in 1978-79 to \$548,770.76 in 1979-80; and last year reached a total of \$713,177.79. The most important component of this growth has been the annual support the Seminary has received from its alumni/ae, from its friends, and from parishes through the Theological Education Offering. In 1978-79 annual giving accounted for \$169,207 of the figure reported above; in 1979-80 this grew to \$187,754; and last year to \$256,153. Our budgetary stability is based in no small measure on this significant growth in support and must continue in the years ahead to insure that what we have worked so hard to achieve is not lost. Volunteers from among our graduates and friends are at work in all phases of our development program to sustain the level of support that is required.

We are hopeful that the bill coming before this General Convention to insure Church-wide support of theological education will not only pass, but will begin a new era of mutual accountability between the seminaries and the Church-at-large. Without a much broader base of support than now exists, the future of our seminaries is precarious indeed.

For the academic year just past, enrollment at General reached capacity, with 181 full-time students enrolled. This represents a student/faculty ratio of 10-1 and a diverse student body coming from 57 dioceses, 35 states, and eight foreign countries. Approximately one-half of the student body is married, a third are women, and a tenth minority students or students from outside the United States.

The focus of the General Seminary curriculum is on providing a dialogue between the classical disciplines and the practice of ministry, with increasing attention being given to the importance of the urban environment in which the Seminary is located. In addition to the M.Div. program, General Seminary offers an M.A. program, and a Th.D. program aimed at preparing future teachers for the Church. The summer S.T.M. program in spiritual direction initiated last June brought twenty-three persons together from the United States, Canada, Australia and Great Britain.

Throughout the past three years considerable attention has been given to a process of long-range planning which has touched every aspect of Seminary life. As part of this plan the Board of Trustees and the faculty of the Seminary adopted the following statement as an expression of who it is that we understand ourselves called to be:

*As members of the Body of Christ, we seek to be and to become a community for whom an ongoing and deepening conversion to new life in Christ is a constant goal. We seek to be those who can invite and call others to that life of conversion by our own understanding of the Christian faith—biblical, historical, and theological—and our ability to reflect on that faith; by the forming of a liturgical and spiritual life which is integrated into the whole of our being, by the development of educational and hermeneutical skills, by developing the sensitivity and the skills needed to minister pastorally in both routine and crisis situations, and by an understanding of the involvement in an urban and global world where uncertainty and ambiguity will be context for our mission.*

As we move into the next triennium, we will be placing major emphasis on the raising of capital funds and the renovation of our campus. We see this task, however, not as something isolated from our ongoing life, but as a task necessary for providing the resources and the space to implement what we say we are and believe we are called to do.

Respectfully submitted,  
James C. Fenhagen, Dean

# The Church Historical Society

The archives and library of the Church Historical Society serve the Episcopal Church by preserving all official documents and papers of the General Convention and its commissions, committees, agencies and boards, and of the Executive Council. In addition, they contain valuable materials in the form of the unpublished papers of bishops, other clergy, lay persons and voluntary associations which have given leadership and direction to the Church throughout its history.

The collection is an indispensable resource of knowledge of the life and mission of the Church. Dr. Nelle Bellamy is the Archivist.

The Board of the Church Historical Society, at the request of the General Convention, has assumed responsibility for the care and management of the archives and its library.

The Society also publishes a quarterly *Historical Magazine* which makes available studies of the history of the Church and its achievements as well as inventories of the archives. The editor is the Rev. Dr. John F. Woolverton.

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

## A. MEMBERSHIP

The Rt. Rev. Scott Field Bailey, Bishop of West Texas, serves as President of the Board of the Society. Board members are the Rt. Rev. John M. Krumm, the Rev. Canon Thomas E. Jessett, the Rev. N. W. Rightmyer, the Rev. Roland Foster, the Rt. Rev. Gerald M. McAllister, the Rev. John F. Woolverton, the Rev. J. Carleton Hayden, Dr. Charles R. Lawrence, Mr. Paul Ward, the Rt. Rev. John M. Allin, the Rev. James P. Gundrum, Dr. Nelson R. Burr, the Very Rev. C. Preston Wiles, Dr. Fredrica Thompsett, the Rev. J. Robert Wright, Dr. David Gracy, Dr. Stanford Lehmberg, the Rev. Charles F. Rehkopf, the Very Rev. Gordon Charlton, the Rev. Frank Sugeno, and Dr. Nelle Bellamy.

## B. REPORT OF THE ARCHIVIST

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

### TITLE I.

#### CANON 1.

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

Sec. 6(a). The House of Deputies, upon the nomination of the House of Bishops,

shall elect a Presbyter, to be known as the Registrar of the General Convention, whose duty it shall be to receive all journals, files, papers, reports, and other documents or articles that are, or shall become, the property of either House of the General Convention, and to transmit the same to the Archives of the Church as prescribed by the Archivist.

**Resolution:**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Historical Society of the Episcopal Church shall be the custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

The Joint Committee on Program, Budget and Finance allotted the following monies for 1980-82:

Archives Operating Expenses	\$233,150.00
Feasibility Study (1980)	12,000.00

The administrative budget of the Executive Council provided the following amount to assist in the arranging of Executive Council records:

\$45,000.00 for 1980-82

The 1980-82 budget expanded the overall task of the Archives:

- I. The operating budget reflected this in provision for:
  - A. Additional staff.
  - B. The possibility of keeping current on records arrangement and decreasing the backlog of archives.
  - C. A microfilming program for all of the records of the Church.
  - D. A records management program for the General Convention and Executive Council offices.
- II. A one-year grant for 1980 funded a feasibility study for an Archives building.

This report will examine the work of the Archives in 1979-81 according to the provisions in the present triennial budget.

### BUDGET PROVISIONS (I ABOVE)

#### A. Additional Staff

The present staff consists of:

V. Nelle Bellamy, B.S., M.A., Ph.D., D.D.—Archivist/Historian  
Elinor S. Hearn, B.A., M.A., M.L.S.—Assistant Archivist  
Steven Perry, B.A., M.A., M.Div., M.L.S.—Librarian  
May Lofgreen, Associate Degree in Secretarial Sciences—Administrative Secretary and Bookkeeper

The Rev. Mr. Perry is a new staff member and Mrs. Lofgreen became full-time in June 1980 (the Historical Society purchases 10 hours a week of her time from the Archives).

Mrs. Hearn arranges archives, is in charge of the search room, and assists researchers. She also replies to research requests through the mail. The Rev. Mr. Perry is a librarian, but will spend the largest amount of his time with archival arrangement. Mrs. Lofgreen, in addition to secretarial and bookkeeping tasks, also works with archival materials.



### Staff Services

The regular staff has answered 532 mail research requests and made 294 referrals to other depositories. 99 researchers have used the records. 65 were engaged in small research projects, including 33 Seminary of the Southwest students. 34 researchers were involved in substantial projects. These latter were:

- Prof. Gary C. Anderson*, University of Arkansas. Project: Indian missions and missionaries to the Indians.
- Prof. Randall K. Burkett*, College of the Holy Cross, Worcester, MA. Project: Black Episcopal Churchmen in the 20th Century.
- Elizabeth Carrell*, Doctoral candidate at the University of Texas. Project: Women in social reform influenced by Father Huntington.
- Dr. Lucy M. Cohen*, Catholic University, Washington, D.C. Project: Chinese Experiments in the Lower South during Reconstruction.
- Dr. David M. Dean*, Frostburg State College, Frostburg, MD. Project: Biographical study of the Rev. Hudson Stuck, missionary and explorer of Alaska.
- Mary S. Donovan*, Ph.D. Candidate, Columbia University, New York City. Project: Women Workers in the Episcopal Church, 1850-1920.
- Linda Fischer*, Ph.D. Candidate, University of Texas. Project: The Geographic History of 19th century Episcopalian Missionary Influence in Brazil.
- The Rev. Dr. Roland Foster*, General Theological Seminary, New York City. Project: The Role of the Presiding Bishop.
- Prof. Donald Gerardi*, Brooklyn College, City University of New York. Projects: A Study of the Anglican Clergy in America from the Great Awakening to the Revolution, and A History of St. Luke's Church in Greenwich Village, New York City.
- Deborah M. Gough*, Ph.D. Candidate at the University of Pennsylvania. Project: The Church of England in Philadelphia 1695-1795.
- The Rev. Charles R. Henery*, St. George's Church, Schenectady, N.Y. Project: The Influence of Bishop Hobart on Missionary Policy and Development in the Diocese of New York.
- J. Parker Jameson*, Senior at ETSSW. Project: The History and Development of Religious Education Materials in the Episcopal Church.
- Dr. Clara Childs Mackenzie*, Independent Researcher and Writer. Project: A Biography of John Fredson (protégé of Hudson Stuck) of Alaska.
- The Rev. J. Patrick Maitrejean*, Th.D. Candidate at the Graduate Theological Union, Berkeley, CA. Project: A History of the Missions of the Episcopal Church in Latin America.
- Lisa R. Malone*, Undergraduate student at Austin Community College. Project: The History of the Protestant Episcopal Church in the Confederate States of America.
- Prof. Kenneth Margo*, The American School, Cochabamba, Bolivia. Project: Research on the Rt. Rev. Samuel J. I. Schereschewsky.
- James D. McBride*, Ph.D. Candidate at Arizona State University. Project: A Biographical Study on Henry S. McCluskey who was active in Arizona in the areas of labor, industrial relations and politics from 1912 to 1967.
- Wendy Merola*, University of Texas Honors Senior. Project: Medical Missionary Work in China.
- Robert Bruce Mullin*, Graduate Student in the Department of Religious Studies, Yale University. Project: Theological and Social Trends in the Episcopal Church in Ante-bellum New York.
- Richard Neubert*, Graduate Student in the Department of History, University of Texas. Project: The Indians and Eskimos of Alaska (1886-1920) from the Point of View of Episcopal Church Missionaries.
- Mark D. Norbeck*, M.A. Candidate, University of Texas at El Paso, TX. Project: M.A. Thesis on The Protestant Episcopal Church in the Philippine Islands 1898-1917.
- John R. Oldfield*, Ph.D. Candidate at Cambridge University, England. Project: Black Leaders in 19th century Urban Communities of the Northern States, especially the Rev. Alexander Crummell.
- Mrs. Lucie C. Price*, Independent Researcher, Austin, TX. Project: Research on Dr. J. C. McCracken, Missionary to China.
- Prof. Ronald L. Ramsey*, North Dakota State University. Project: Episcopal Church Architecture in North Dakota, South Dakota, Minnesota and Montana.
- The Rev. Jorge Rivera*, Historiographer for La Iglesia Episcopal Puertorriquena. Project: The History of Mission Work of the Episcopal Church in Puerto Rico.
- Terese Romero*, M.A. Candidate at the University of Texas. Project: The Role of Religion in Women's Lives in the Southern States 1800-1850.
- Prof. Thaddeus A. Schnitker*, University of Muenster, West Germany. Project: The Liturgical Reforms of the Episcopal Church and the Lutheran Churches in the United States with special consideration of those of 1978 and 1979 respectively.
- Brother Dennis Sennett*, S.A., Friars of the Atonement Archives, Graymoor, Garrison, N.Y. Project: The Order of the Holy Cross from Father Huntington to Father Sargent.

*John R. Sillito*, Archivist, Weber State College, Ogden, Utah. Project: Research on the Rt. Rev. Franklin S. Spalding and the Rt. Rev. Paul Jones for a Study on Christian Socialism in Utah, 1900-1920.

*William E. Simeone*, Independent Researcher, Anchorage, Alaska. Project: The Location and Listing of Photographic Records of the Athapaskans in Alaska.

*Alan Teller*, Photography researcher at the Field Museum of Natural History, Chicago. Project: A Photographic Study of Eskimo and Northwest Indian Hunters and Fishermen.

*The Rev. John F. Tulk*, Archivist for the Episcopal Diocese of Idaho. Project: A History of the Diocese of Idaho.

*Nell Wing*, Archivist for Alcoholics Anonymous. Project: A History of Alcoholics Anonymous.

*Prof. John H. Winkelman*, State University of College of Arts and Science, Geneseo, N.Y. Project: The Introduction of American Library Practices into Modern China, largely through the work of Mary Elizabeth Wood of the Episcopal Church Mission.

In addition to the above we had two diocesan historians using the Archives for research for histories of their dioceses. They were: Dorothy Jacoby, Diocese of Dallas and Dorothy Ryan, Diocese of West Texas.

Two extensive research projects were done by the Archives for:

*The Smithsonian Institution*, Washington, D.C.—locating material for use in their new 20 volume *Handbook of North American Indians*.

*The United Thank Offering Office* at the Episcopal Church Center in New York—locating material for use in *Thankfulness Unites, The History of the United Thank Offering* by Frances M. Young, 1979.

The Archivist has met with diocesan archivists in the New York City area, has prepared guidelines for retention and destruction of current records in diocesan offices (see I.D.—Records Management), is serving as a Consultant for the Order of St. Helena to assist in establishing an archival program for the Order, is a Consultant and on the Advisory Board for the Women's History Project, has presented two papers at annual meetings of the Society of American Archivists, and has served as chairperson for the Awards Committee of the Society of American Archivists in 1981.

### B. Records Arrangement

The rationale for a larger budget was to provide adequate staff to keep reasonably current in arranging records that come from the General Convention and the Executive Council, and if possible decrease the backlog.

#### 1. Records Received: 1979-1981

Two shipments from New York have been received during this triennium, October 1979 and February 1981, containing archival records of the General Convention and the Executive Council.

They included:

Records of the Joint Commission on Church Architecture and the Allied Arts, 1941-1968, 1 carton; *The Book of Canticles, Church Hymnal Series II*, 1979; *Hymns III, the Church Hymnal Series III*, 1979; Records of Committees and Commissions in re preparation for General Convention 1973; Minutes of the Meetings of the House of Bishops, China 1912-1943, 1 reel, positive, 16 mm microfilm; additions to the Roanridge Records, 2 folders; Windham House Records, 2 file drawers and 1 carton; Administration Records, 4 file drawers; Ecumenical Office Records, 1 file drawer; Christian Social Relations Records, 1 file drawer; Presiding Bishop's Records, 4 file drawers; Communications Office Records, 1 file drawer; Communications Office Records: Tapes, 9 cartons; St. Augustine's College, Canterbury Records, 1 file drawer; Women's Records, B.L. Stevens, ½ file drawer; Research and Field Study Records, ½ file drawer; Long Range Planning/Staff Program Group Records, 3 file drawers; National and World Mission Records, 12 file drawers; additions to Forward Movement Records; General Convention Records, 3 file drawers and 8 cartons; Communications Office: Broadcasting Representative Records, 16 mm films (15 films on 16 reels), 3 cartons; Standing Liturgical Commission Records, 17 file drawers; Board for Theological Education Records, 5 file drawers; Overseas Exchange Visitors

Records, 6 file drawers; Bicentennial Records, 2 file drawers; U.T.O. Records, 7 file drawers; G.D.W.W./Task Force on Women Records, 4 file drawers; Lay Ministries Records, 1 file drawer; Joint Educational Development and United Ministries in Public Education Records, 1 file drawer; G.C.S.P. Records, 4 file drawers; Finance Department Records, 1 file drawer; A.C.I.N. Records, 5 file drawers; Overseas Department Records, 2 file drawers; Overseas Jurisdiction Records, 1 file drawer; Minutes of the Interim Bodies of the General Convention: State of the Church, Theological Education, Ecumenical Relations, Metropolitan Areas, Structure of the Church, Stewardship and Development, Church Music, Church in Small Communities, 1980, from Office of the Presiding Bishop, 1 carton; World Mission in Church and Society Records, 1 carton; *Journal of the General Convention 1979 and the Constitution and Canons, 1979.*

#### Archival records from other sources:

Joint Commission on Church Music Records from the Rev. F. A. Williams, 1 carton; Bishop William White's List of Consecrations and Ordinations, leather bound, manuscript, presented to the House of Bishops by his son, Thomas White on October 2, 1844, from the library of Episcopal Divinity School; Index to the House of Bishops Minutes, October 1877, manuscript, Index to the Manuscript Journal of the House of Bishops, 1868, manuscript, Report of the Presiding Bishop, Thomas March Clark, September 25, 1901, manuscript, all from the library of Episcopal Divinity School; The Rt. Rev. Norman L. Foote's files on the Joint Commission on Women's Work 1961-1970, 1 carton; 36 documents, mostly letters, in re the Boone Library School, China, 1939-50 from Prof. John H. Winkelman.

#### Diocesan records:

12 issues of *The Church Record/The Church Record and Minnesota Missionary*, 1901-1917, from the Minnesota Historical Society; Scrapbook of the 56th General Convention, September 26-October 7, 1949, San Francisco, from the Diocese of California; *Journals of the dioceses*, periodicals of the dioceses, parish histories.

#### Private papers of individuals and organizations:

The Rev. John Torok, 6 cartons; Records of the Official Acts of the Rt. Rev. John B. Bentley, 1922-1980; Marian Gardiner Craighill, originals located Yale University Divinity School, copyrights assigned to both institutions, 9 rolls of microfilm; Alice H. Gregg, missionary in China 1916-1950, 3 cartons; Records of the Association of Episcopal Colleges in re Trinity College, Quezon City, Philippines, 1964-1976, 1 carton; the Rev. Sister Rachel Hosmer, OSH, 3 cartons; Records of the Episcopal Society of Cultural and Racial Unity (ESCRU), 2 cartons; Bound manuscript sermon by the Rev. Alexander Garden, Jr., nephew of Commissary Garden of North and South Carolina, dated 1775, from the library of Episcopal Divinity School; manuscript monograph by the Rev. Henry Penn Krusen, *The Recording, The Record and the Recorders of Ordinations in the Episcopal Church, 1979*; Speeches of the Rt. Rev. Henry P. Abbot, Diocese of Lexington, 3 phonograph records; the Rt. Rev. Goodrich R. Fenner, related to his work in the national Church, 2 cartons; Typescript of "A Summer Trip on Plain and Mountain in 1860" by the Rev. Dudley Chase, from library of Episcopal Divinity School; true copies of sessions of the Standing Committee of the Church in Mexico at which the liturgy is considered, 1880's, bound manuscript in Spanish, from library of Episcopal Divinity School; The Rev. Norman B. Godfrey from his years as a missionary in Okinawa, 3 cartons; Anne Louise Goldthorpe, Superintendent of Nurses at Brent Hospital, Zamboanga, P.I., 2 envelopes; the Rt. Rev. Alexander C. Garrett, Journals, 7 volumes 1875-1924; The Brotherhood of St. Andrew Records, including back issues of *St. Andrew's Cross*, 3 cartons; the transcriptions of a series of oral interviews with Maurice E. Votaw (to be placed with his private papers) from the Western Historical Manuscript Collection, University of Missouri; additions to the Private Papers of Samuel Moor Shoemaker, 1 carton; additions to the records of the National Association of Episcopal Schools; additions to the William J. Boone Family Papers; additions to the Emery Family Papers; additions to the Claude L. Pickens, Jr. Papers.

#### Selected Miscellaneous Accessions\*:

Annual Reports of the Dakota League of Massachusetts, 1873-1877; *The Ascent of Denali* by Hudson Stuck, reprint of original publication of 1914; *Maryland Diocesan Archives of the Protestant Episcopal Church. A Guide to the Archives* by F. Garner Ranney, typescript; *Anglicanism in South Carolina 1660-1976*, 1976; *The Anglican Church in Japan, An Historical Sketch* by Helen Boyle, 1938; *The Episcopal Church in Nebraska, A Centennial History* by William J. Barnds, 1969; *Defender of the Race, James Theodore Holly, Black Nationalist Bishop* by David M. Dean, 1979; "A Sermon Delivered in Trinity Church, Boston, at the first meeting of the Convention of the Eastern Diocese, 19th September 1810, by Alexander Viets Griswold, Rector

\*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.

of St. Michael's Church, Bristol, [R.I.], Bishop Elect."; microfilm of The Archives of Old Christ Church, Philadelphia, 51 rolls and 3 printed guides; audio-visual records from the Diocese of Olympia: 2 audio-tapes, 8 phonograph records, 5 16 mm films, 18 filmstrips, 2 sets slides; 28 books and pamphlets from the library of the Rev. John H. Townsend; Episcopal Church *Annals* and *Clerical Directories* and other reference books; books and periodicals; Forward Movement publications; Episcopal Book Club publications.

### 2. Record Groups Completed: 1979-1981

- RG 102 — National Council, Home Department, Division of College Work. 2 records boxes.
- RG 103 — General Convention, Joint Commission on Church Architecture and Allied Arts 1941-1968. 1 records box.
- RG 104 — Private Papers of the Rt. Rev. John B. Bentley, Records of Official Acts 1922-1980. 1 document box.
- RG 105 — Private Papers of Marian Gardiner Craighill. 9 rolls microfilm.
- RG 106 — Domestic and Foreign Missionary Society Photograph Collection. 22 records boxes.
- RG 107 — Private Papers of William Scarlett. 49 document boxes.
- RG 108 — Private Papers of William Chauncey Emhardt. 5 document boxes.
- RG 109 — Executive Council, Communications Office. 105 reels of videotape and 43 reels of audiotape.
- RG 110 — Manuscript Collection of William Ives Rutter, Jr. 37 document boxes.
- RG 111 — Executive Council, Windham House Records. 2 records boxes and 5 document boxes.
- RG 112 — Presiding Bishop's Records, Convocation of the American Churches in Europe 1959-1971. 2 records boxes.
- RG 113 — Presiding Bishops' Records. 6 records boxes.
- RG 114 — Executive Council, Communications Office, Diocesan Press Service, May 1, 1970-June 29, 1978. 3 records boxes.
- RG 115 — General Convention, Registrar. Bishops' Trials and Tribulations. (Restricted records placed in bank vault.)
- RG 116 — Manuscript Collection of Edgar Legare Pennington (Pennington-Jarvis). 6 document boxes.
- RG 117 — General Convention, The Francis L. Hawks and General Convention Collection of Early Episcopal Church Manuscripts. Microfilmed. 53 document boxes.
- RG 118 — Executive Council, Communications Office Records: Broadcast Representative—film. 21 reels.
- RG 119 — Executive Council, Ecumenical Office Records 1962-1977, including ARC Records. 4 records boxes.
- RG 120 — Presiding Bishop's Records, American committee on St. Augustine's, Canterbury, England. 1 records box.
- RG 121 — General Convention, Coordinator of General Convention 1973 (John F. Stevens) Records. 1 records box.
- RG 122 — General Convention, Standing Liturgical Commission, Office of the Coordinator for Prayer Book Revision, Prayer Book Revision Records for the Book of Common Prayer 1979. 17 records boxes.
- RG 123 — General Convention, Joint Commission on Theological Education/Joint Commission on Education for Holy Orders Records (1944-1948) (1950-1968. 1 records box.
- RG 124 — General Convention, Records of the Special Committee on Theological Education in the Episcopal Church, 1964-1968. 2 records boxes.
- RG 125 — General Convention, Board of Theological Education Records 1968-1976. 3 records boxes and 1 document box.
- RG 126 — National/Executive Council, Overseas Department/Overseas Relations/Program Functions, Division of Overseas Exchange Visitors Records 1951-1973. 7 records boxes.

It should be noted that the Archives is now doing rigorous appraisal of all records, which reduces the volume of records received by  $\frac{1}{2}$  to  $\frac{2}{3}$  in records arranged.

### C. Microfilming

We began the long-range project to microfilm all of the records of the General Convention and the Domestic and Foreign Missionary Society/National Council/Executive Council in October 1980. We have finished "The Francis L. Hawks and General Convention Collection of Early Episcopal Church Manuscripts" which contains the oldest manuscripts in the Archives belonging to the General Convention.

Francis L. Hawks and General Convention Collection of Early Episcopal Church Manuscripts. (Collection formerly held by the New-York Historical Society and now in the Archives of the Episcopal Church, Austin, Texas.) The Rt. Rev. William White—3 volumes, 1707-1886, plus one volume of miscellaneous items; a small number of printed items are found in these volumes. The Rt. Rev. John Stark Ravenscroft—2 volumes, 1818-1830 plus his Journal, 1823-1828. The Rev. William Smith—3 volumes, 1707-1799. The Rev. Samuel Peters—8 volumes, 1773-1822. The Rt. Rev. John Henry Hobart—40 volumes, 1757-1922. 299 unbound items include various transcripts and original manuscripts apparently collected by the Rev. Dr. Francis L. Hawks as Conservator of the Records and Documents of Protestant Episcopal Church in the United States of America and also in the course of his own research. (25 rolls of microfilm)

In 1981 we began microfilming the missionary correspondence of the Episcopal Church. 15 rolls of the Alaska Records have been completed and the project is in process at this time. Obviously this microfilming will require a number of years since there is only a limited amount budgeted each year. There is no adequate fire insurance for records that are "one of a kind," therefore it is important that all of the official Archives of the Episcopal Church be filmed and the film stored in another repository.

#### **D. Records Management**

Records management establishes guidelines in the offices where records are created in order to insure the retention of valuable ones and permit the destruction of unimportant ones. There are various criteria for appraising records but the one that the Expense Section of the Joint Committee on Program, Budget, and Finance may find interesting is that one which is applied to determine whether or not the records in question are worth the money required to preserve them.

The Archivist made three trips to the Church Center in 1980 in order to work primarily with records in the World Mission in Church and Society Office, the Office for the Board for Theological Education and in the Presiding Bishop's Office. In 1981 she made two trips to the Church Center to inventory current records and provide guidelines for retention and destruction of them in the Offices of National Mission in Church and Society and Education for Mission and Ministry. The inventorying of records and the preparation of guidelines are the first steps an Archivist must take to obtain control over the arrival of records in the Archives. Hopefully, hereby, decisions are made which preserve valuable records and the Archives is not flooded with nonhistorical ones.

The money which is spent on records management is, therefore, a wise investment for the future and it is necessary for a responsible archival program.

In 1981 the Archivist inventoried current records in the Offices of the Diocese of West Texas. The inventory with suggestions for retention and destruction plus two legal statements concerning access to personnel records and clergy files is available as a model for all dioceses and may be obtained through the Office of the Archivist.

#### **FEASIBILITY STUDY (II ABOVE)**

The feasibility study for an archives building has been completed and the architect's report is available. These plans should be seen as an indication of the space and the facilities which the Archives desires in a new building. The Long-Range Planning Committee of the Board of the Seminary of the Southwest is reviewing the present plant of the Seminary and proposals for expansion. The location of an archives building on the grounds of the Seminary is a part of the projections for expansion.

It therefore appears that there is a strong possibility that the Board of the Seminary

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## THE BLUE BOOK

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of the Southwest may well provide a building for the Archives of the Episcopal Church. Under such circumstances it will undoubtedly be necessary to ask the General Convention to furnish it and to take responsibility for the utilities which the Seminary has provided since June, 1959. At the present time the space occupied by the Archives is worth over \$50,000 a year if we were renting it and paying utilities.

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

### C. FINANCIAL REPORT

January 1, 1979 through December 31, 1981

Income	1/79-12/79	1/80-12/80	1/81-12/81	Total
General Convention	\$54,000.00	\$74,600.00	\$74,600.00	\$203,200.00
Executive Council		15,000.00	15,000.00	30,000.00
Historical Society		2,626.80	4,566.00	7,192.80
Gifts and grants	85.00	20.00	13.30	118.30
Interest income	180.00	347.00	270.00	797.00
Miscellaneous reimbursements	1,308.53	1,215.25	1,177.44	3,701.22
Feasibility study		12,000.00		12,000.00
	<u>\$55,573.53</u>	<u>\$105,809.05</u>	<u>\$95,626.74</u>	<u>\$256,829.32</u>

#### Expenses

Salaries, FICA, annuity, insurance	\$41,173.20	\$65,586.39	\$77,265.56	\$184,025.15
Contribution (ETSSW)	2,300.00	2,400.00	2,400.00	7,100.00
Phone	967.65	1,552.31	1,888.85	4,408.81
Photo reproduction	451.30	549.30	588.98	1,589.58
Supplies	912.34	2,173.59	953.00	4,038.93
Acquisitions	537.99	644.97	565.50	1,748.46
Ins/Ins. maint	318.60	2,223.26	865.00	3,406.86
Equipment	188.77	1,727.23	428.12	2,344.12
Postage	337.45	565.08	570.95	1,473.08
Travel/prof. expenses	2,868.05	3,190.43	2,739.77	8,798.25
Audit	1,014.57	579.95	690.00	2,284.52
Legal		481.00	294.50	775.50
Annual meeting			828.98	828.98
Miscellaneous	368.36	907.29	394.52	1,670.17
Reimbursed expenses	322.75	88.70	505.35	916.80
Publicity piece			130.48	130.48
Records management		3,011.72	2,477.52	5,489.24
Microfilming	530.50	3,295.90	940.30	4,766.70
Feasibility study		888.00	8,112.00	9,000.00
Historical Society	6,000.00			6,000.00
	<u>\$58,291.53</u>	<u>\$89,995.60</u>	<u>\$102,508.90</u>	<u>\$250,796.03</u>

**D. FRIENDS OF THE ARCHIVES—FINANCIAL REPORT**

January 1, 1979 through December 31, 1981

<b>Income</b>	<b>1/79-12/79</b>	<b>1/80-12/80</b>	<b>1/81-12/81</b>	<b>Total</b>
Books	\$17.50	\$ 382.00	\$	\$ 399.50
Gifts		1,000.00	1,097.40	2,097.40
Interest Income	28.23	82.08	104.93	215.24
	<u>\$45.73</u>	<u>\$1,464.08</u>	<u>\$1,202.33</u>	<u>\$2,712.14</u>
<b>Expenses</b>				
Books	\$80.00	\$	\$	\$ 80.00
Freight		185.03		185.03
Photographs			90.00	90.00
	<u>\$80.00</u>	<u>\$185.03</u>	<u>\$90.00</u>	<u>\$355.03</u>

**E. BALANCE SHEET (ARCHIVES)**

Fund balance as of January 1, 1979 (from the division of accounting records from the Historical Society)			\$ 5,263
Income, 1/1/79-12/31/79	\$ 55,574		
Expense, 1/1/79-12/31/79	<u>(58,292)</u>		
			<u>(2,718)</u>
Fund balance, January 1, 1980			\$ 2,545
Income, 1/1/80-12/31/80	\$ 93,809		
Feasibility study	<u>12,000</u>		
		<u>\$105,809</u>	
Expenses, 1/1/80-12/31/80	\$(89,108)		
Feasibility study	<u>( 888)</u>		
		<u>(\$89,996)</u>	<u>15,813</u>
Fund balance, January 1, 1981			\$18,358
Income, 1/1/81-12/31/81	\$ 95,627		
Feasibility study income	<u>538</u>		
		<u>\$96,165</u>	
Expenses, 1/1/81-12/31/81	\$(94,397)		
Feasibility study	<u>( 8,112)</u>		
		<u>(\$102,509)</u>	<u>( 6,344)</u>
Fund balance, January 1, 1982			<u>\$12,014</u>

The fund balance of the Archives includes:

1. Checking accounts.
2. Feasibility study—\$3,692 in restricted funds provided by General Convention to be completed early 1982.
3. General Convention travel—\$750 in restricted funds for the Archivist travel to General Convention.
4. Microfilming—\$2,000 in restricted funds for microfilming now in progress.
5. Small emergency fund—\$2,350 opened with funds from dividing the budget of the Archives and the Historical Society in January 1980.

## THE BLUE BOOK

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### Resolution #A—121.

*Resolved, the House of \_\_\_\_\_ concurring, That the sum of \$318,000 be appropriated by the General Convention for the Archives of the Episcopal Church for the triennium, 1983-85.*

### F. PROPOSED BUDGET, 1983-1985

	1/83-12/83	1/84-12/84	1/85-12/85	Total
Salaries				
Archivist	\$ 22,664	\$ 24,240	\$ 25,920	
Staff (3)	46,980	50,280	53,796	
Retirement—Archivist	5,545	5,930	6,344	
Staff benefits (retirement, FICA, insurance)	17,281	17,830	18,480	
	<u>\$ 92,470</u>	<u>\$ 98,280</u>	<u>\$104,540</u>	<u>\$295,290</u>
Operating expenses				
Contribution	\$ 4,800	\$ 4,800	\$ 4,800	
Phone	2,050	2,200	2,300	
Photo reproduction	300	300	300	
Supplies	1,300	1,400	1,400	
Acquisitions	550	550	585	
Equipment	610	500	500	
Insurance	1,200	1,200	1,250	
Postage	750	800	800	
Travel and prof. expenses	4,000	4,240	4,500	
Audit	850	900	925	
Legal	535	555	600	
Miscellaneous	180	200	200	
Security bank vault	405	425		
Annual meeting	500	500	\$ 500	
	<u>\$ 18,030</u>	<u>\$ 18,570</u>	<u>\$ 19,110</u>	<u>\$ 55,710</u>
Microfilming	\$ 5,000	\$ 5,000	\$ 5,000	
Records management	4,000	4,000	4,000	
	<u>\$ 9,000</u>	<u>\$ 9,000</u>	<u>\$ 9,000</u>	<u>\$ 27,000</u>
Totals	<u>\$119,500</u>	<u>\$125,850</u>	<u>\$132,650</u>	<u>\$378,000</u>
Requested from Executive Council	\$ 20,000	\$ 20,000	\$ 20,000	\$ 60,000
Requested from General Convention				\$318,000
<b>Total</b>				<u>\$378,000</u>

Respectfully submitted,

Scott Field Bailey,  
Bishop of West Texas,  
*President, Church Historical Society*



*APPENDIX A*

**Letter and Proposal for Archives Building**

25 February 1982

Dr. Nelle V. Bellamy, Archivist  
Archives of the Episcopal Church  
606 Rathervue Place  
Austin, Texas 78705

Dear Dr. Bellamy,

The attached report and drawings are a summation of our joint efforts to develop a program and schematic design solution for an archives building to house the Archives of the Episcopal Church. It has been an interesting and exciting undertaking to this point and I am hopeful that funding can be found to make the building a reality in the foreseeable future. I want to thank you in particular, as well as the other members of the archives staff, Dean Carleton and all the other persons who contributed their time and effort, for assisting our firm on this project. The input of each person involved has been invaluable. I hope that each individual will recognize at least some of their ideas in the schematic design solution.

If you have any additional comments or questions, please do not hesitate to call.

Cordially,

Kilian Fehr  
KF/tc

Attachment

**Feasibility Study Summation**

This feasibility study was authorized in 1980 and involved a number of individuals vitally interested in the Archives of the Episcopal Church. Those participating included Dr. Nelle V. Bellamy, Archivist, her staff members, the members of the Board of the Archives, the Very Reverend Gordon Charleton, Dean of the Episcopal Theological Seminary of the Southwest and a number of other clergy and laity of the Church.

The concerns examined included:

**Programming:**

- determination of the major goals of the Archives
- activities to be housed
- functional requirements
- pedestrian and vehicular access and flow
- space requirements
- building codes
- expansion requirements

- site location alternatives
- costs involved
- time schedules

### Schematic Design:

- building size and configuration
- relationship to the site and surroundings
- interior layout
- pedestrian and vehicular access
- preliminary materials selection
- cost estimates
- time schedule

After several preliminary interviews with Dr. Bellamy, a questionnaire was prepared and distributed to approximately twenty-five individuals. The data from the completed questionnaires, coupled with additional discussions with Dr. Bellamy and Dean Charleton, resulted in the following initial decisions:

- The design solution must accommodate the needs of the Archives for the next twenty-five years.
- The building should be located on the northwest corner of the Seminary campus.
- Dean Charleton requested that the study be expanded to determine a location for a large meeting space, capable of seating approximately 300 persons, as well as space for several additional faculty offices and a faculty lounge.
- Cost parameters and time schedules for the project will be deferred until a later date.

Listed below are the major concerns that were gathered during the programming phase. The square footages for each required space and the affinities between these various spaces are not included in this summation for the sake of brevity. The square footages and affinities between the spaces as shown in the schematic design drawings are essentially the same as those developed during the programming phase.

### Purpose:

The purpose of the Archives facility is to receive, process, house, preserve and make accessible the historical documents of the Episcopal Church.

### Most important considerations:

#### The building must have:

- a first class heating and air conditioning system with an excellent climate control system.
- excellent security and fire resistive qualities.
- a pleasant, comfortable research and working environment for researchers and staff.

### Researcher's environment:

The research area should be housed in a moderate amount of space, having attractive wall, flooring and ceiling finishes, good acoustics, a comfortable HVAC system (72 deg.F plus or minus 3 deg.F), excellent lighting and a normal amount of electrical service. The research area should provide space for at least ten researchers' tables, a microfilm reading and oral history listening area, workspace for the assistant archivist and receptionist, an

area for card catalogues and other finding aids, shelving for reference materials, an area for exhibits, access to lockers for researchers' belongings, access to public restrooms and one point of public entry and exit.

**Staff environment:**

The Archives staff should be housed in a moderate amount of space, having attractive wall, flooring and ceiling finishes, good acoustics, a comfortable HVAC system (72 deg.F plus or minus 3 deg.F), excellent lighting and a normal amount of electrical service. The staff area should have space for various offices, including one for the Archives of the Diocese of Texas, a conference room, a processing area, areas for microfilming, photocopying, and short-term document storage, a kitchen/lounge facility and direct access to the research area and the stacks area.

**Stack area environment:**

The archives should be housed in a generous amount of space, having minimal wall, flooring and ceiling finishes, an excellent HVAC system (68 deg.F plus or minus 3 deg.F; 50% relative humidity; dust filtration system; entire system to be operated 24 hours/day), minimal lighting (documents are to be in total darkness as much as possible), smoke detection system, no windows and a minimal number of access points. Stack area is to include space for temporary storage, fumigation and is to be directly accessible to processing area. Approximately 95% or more of the documents in the stack area are to be housed in a mobile shelving system to conserve space and maximize document storage capacity.

**Other major considerations:**

The research area/staff area relationship is to be designed to allow the Archives to be served by as small a staff as possible. The staff must be able to oversee and assist researchers and, at the same time, be able to work on processing, arranging, typing, etc. Access to the stacks by the staff must be arranged so as to minimize retrieval and shelving time. Both researchers and staff must have good access to the reference aids. Direct or strong indirect sunlight in the reference area should be avoided.

Security must have a high priority. Stack areas in particular must be of fire-resistive construction, windowless, have a smoke detection system and as few points of access as possible. Researchers must pass by a staff member when entering or leaving and must not have access to the stack areas.

Parking will be required for 5-8 staff members, 8-10 researchers and should be readily accessible.

**Overall building image:**

The design solution must be compatible architecturally with the existing buildings on the Seminary campus. The building should have a simple form with high quality, low maintenance exterior materials.

**Major considerations regarding the Seminary Conference Center:**

The Conference Center should be on the northwest corner of the Seminary campus and have good accessibility to Christ Chapel and Rather House. It will require an assembly space seating approximately 300 persons in a variety of seating arrangements. It will also need limited kitchen facilities to serve buffet style meals prepared by a caterer at an off-site location. The building should have a simple form, use low maintenance, high quality exterior materials and be compatible architecturally with the existing buildings on

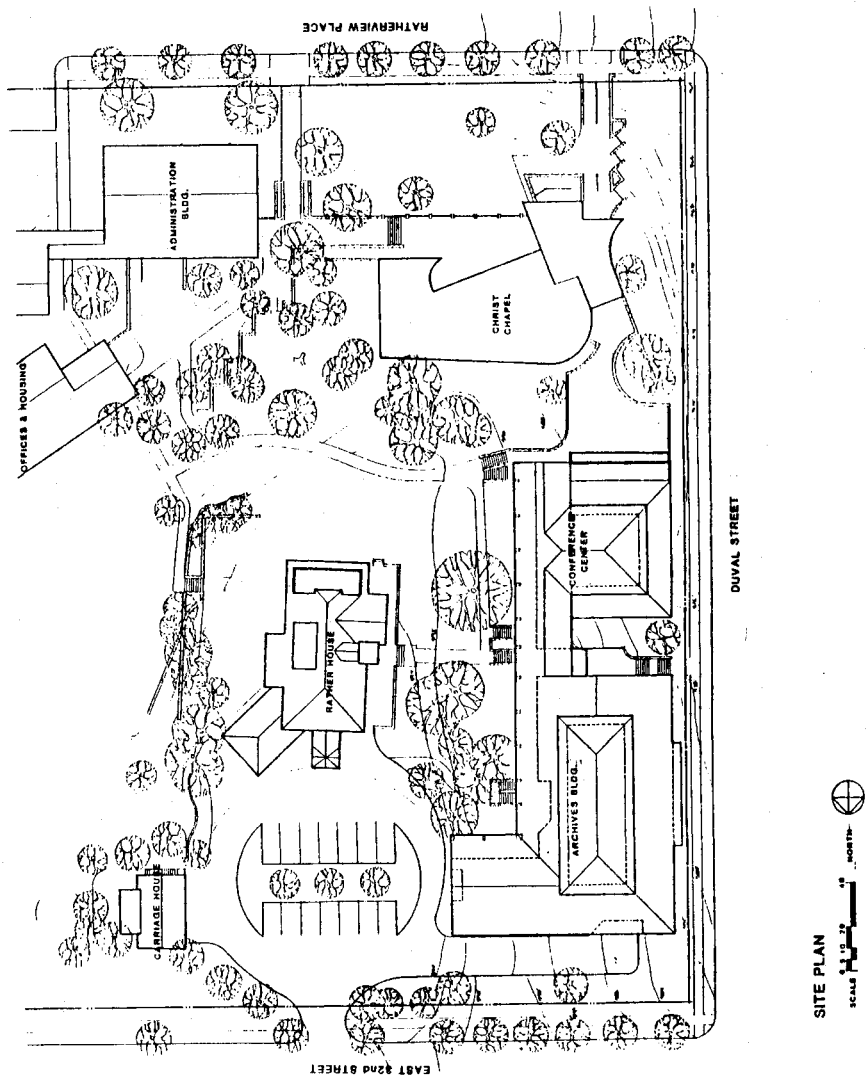
the Seminary campus. It will require a HVAC system that is functionally separate from the Archives HVAC system. The Conference Center needs to be fairly accessible to some on-site parking.

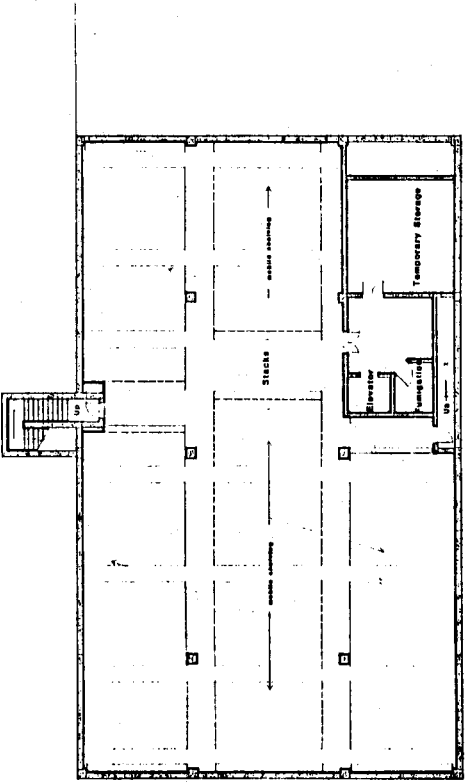
Schematic Design solution: (see attached drawings; drawings giving additional information are available at the office of the Archivist.)

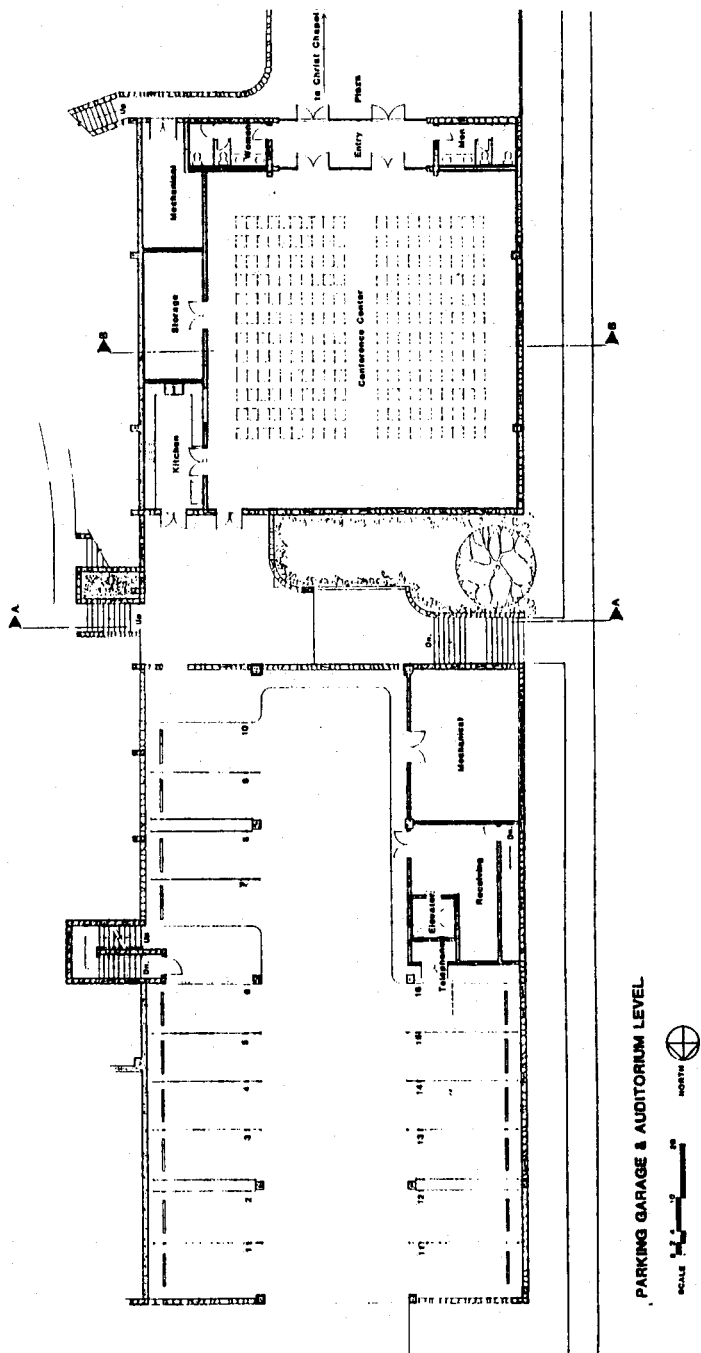
The schematic design solution treats the Archives building and the Conference Center building as two separate structures connected by a covered walkway in a manner similar to that used on other buildings presently on the Seminary campus. Both buildings are designed to be constructed of the same materials that have been used on the other Seminary buildings.

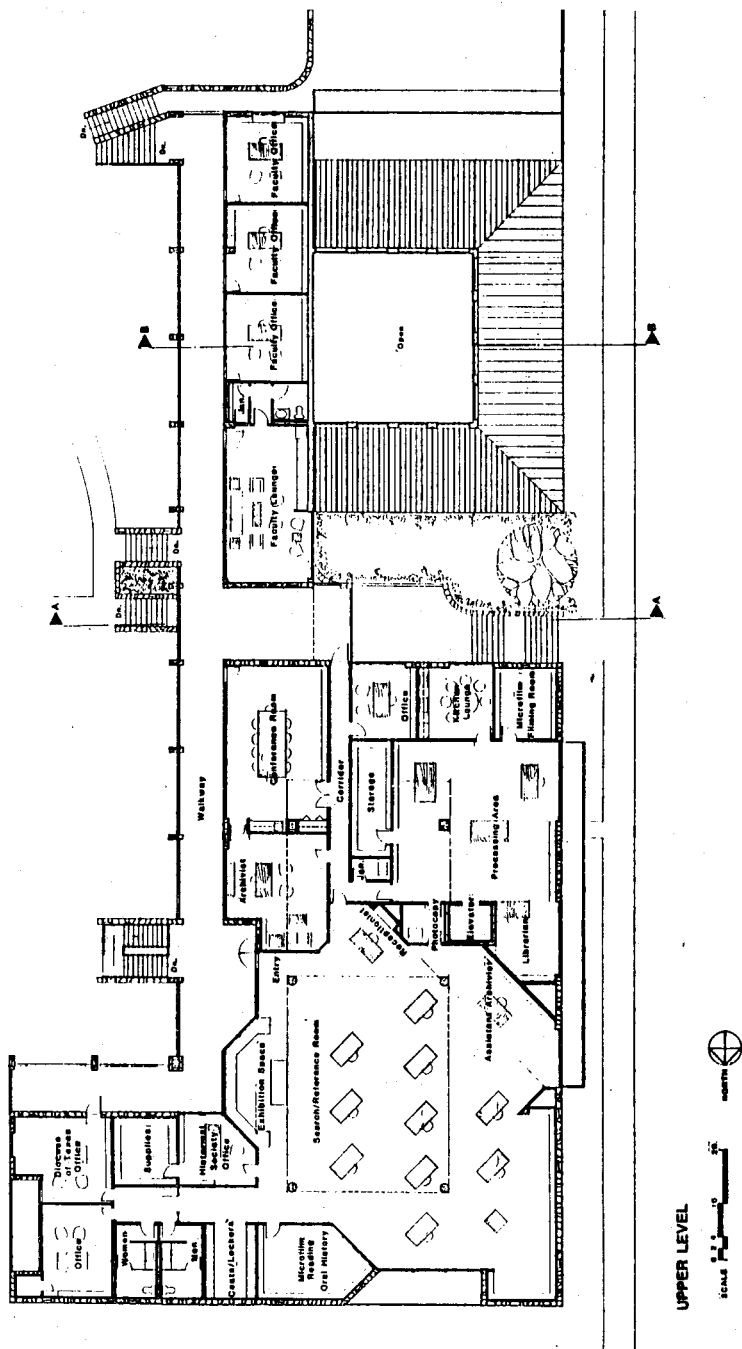
The Archives building has approximately 18,745 gross square feet on three levels. The lower level, which is below the existing grade, has provision for approximately 23,000 linear feet of documents shelving in the stack area, the majority of which is housed in a mobile shelving system. The middle level has areas for receiving documents, a mechanical equipment room and parking for 16 cars. The upper level is located adjacent to the covered walkway and has space for the search room, offices, processing areas, a conference room and other miscellaneous support spaces. The three levels are connected by an elevator which is accessible only to the archives staff.

The Conference Center has approximately 6,735 gross square feet on two levels. The lower level is at the same level as the middle level of the Archives building and is a few steps below the main level of Christ Chapel, which is located immediately to the south. The main assembly room has seating for approximately 300 persons, in a variety of configurations, as well as limited kitchen space, chair and table storage space and a mechanical room. The upper level, located next to the covered walkway connecting the two buildings, has space for three faculty offices and a faculty lounge. Both buildings are connected with sidewalks to Rather House and the remainder of the campus of the Seminary.











# The Standing Commission on Human Affairs and Health

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### A. MEMBERSHIP

The Rt. Rev. Willis R. Henton, *Chairman*, Alexandria, Louisiana  
 The Rt. Rev. John H. Burt, Cleveland, Ohio  
 The Rt. Rev. Calvin O. Schofield, Jr., Miami, Florida  
 The Rev. William A. Spurrier III, Cataumet, Massachusetts  
 The Very Rev. Joel W. Pugh, Little Rock, Arkansas  
 The Rev. Barbara H. Schlachter, White Plains, New York  
 Mrs. Richard Hawkins, Lafayette Hill, Pennsylvania  
 Dr. Anna H. Grant, Atlanta, Georgia  
 Dr. Edward L. Alpen, Berkeley, California  
 Dr. John T. Maltzberger, Belmont, Massachusetts  
 Dr. Elizabeth S. Russell, Mount Desert, Maine  
 Dr. Mari Duncombe, Fairbanks, Alaska

### B. SUMMARY OF THE COMMISSION'S WORK

The Commission met five times during the triennium—three times in Atlanta, Georgia, and twice in Alexandria, Virginia. One subcommittee met once in Austin, Texas. Some work was carried out by correspondence.

The resolutions contained in the two sections of the Commission's report—Human Affairs, and Health—had the unanimous support of the members of the Commission.

### C. FINANCIAL REPORT

Income	1980	1981	1982 (to 2/28)
Appropriated by the Convention	\$8,873.00	\$16,700.00	\$1,200.00

The Very Rev. Joel Pugh replaced the Rev. Thomas F. Pike, who resigned.

The Rev. Barbara Schlachter replaced the Very Rev. Urban T. Holmes, who died in 1981. Dean Holmes made a distinguished contribution to the Committee's work and his death is a great loss to the Church. May his soul rest in peace and may light perpetual shine upon him.

## THE BLUE BOOK

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### Expenses

Meetings and related expenses	\$8,873.00	\$ 9,176.59	\$5,657.69
Balance in account, 2/28/82:			\$3,065.72.

### D. REPORT ON HUMAN AFFAIRS

*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*

—Luke 4:18-19

The central responsibility of the Standing Commission on Human Affairs and Health each triennium is to report, identify, and recommend appropriate responses for action to the General Convention of the Episcopal Church with respect to the current state of human affairs and health in this world for which Christ died.

It is with sadness that we must report that, during the past three years, the overall condition of the human race within this nation and throughout the world has deteriorated seriously. In many areas "crisis" is too mild a term to describe what we face at this hour of history.

Two potentially devastating possibilities now loom on the horizon of the global situation. One is the very real threat of world economic collapse, now the subject of increasing anxiety within the financial community. The other, the threat of thermonuclear war, is made more believable by the deepening struggle for economic advantage and the tensions rising over the likelihood of economic disaster. In fact, one feeds upon the other.

As the peculiarly 20th century problems of the prevailing transnational economy have developed, the chasm between rich and poor countries also has widened. With this has grown the tempo of legitimate rising aspirations among the world's huge underclass of poor and oppressed people. The failure of the institutions of government and society (including the Church) to create new designs for distributive justice and peace has left these aspirations unsatisfied.

On the world scene it is distressing to point out:

- That the United States of America and the Soviet Union are feverishly preparing for nuclear wars, even as a dozen other nations move toward completion of their own atomic weapons. Driven by a sense of "manifest destiny" to be first, to be most influential, to have its own way in all important matters, to assert universal validity for its own social and economic credos, the two super-powers, each gathering such allies as it can, are on a collision course with each other, a collision in which there will only be losers.
- That what we had hoped would be "the century of the common man" has turned into the century of homeless persons. Today, more than 16 million men, women and children are displaced persons or refugees who have fled or been uprooted from their homelands. Some of these "uprooted peoples" have been persons displaced by wars in which the United States played a major role; others have fled from tyrannical regimes or have been identified as "surplus population," folk who cannot be supported by the economies of their respective countries or otherwise considered "undesirable." The traditional American hospitality towards refugees and

immigrants has cooled as this country again becomes a "country of first refuge."

- That food shortages, malnutrition, pollution, inadequate energy supplies, low standards of education, escalating crime and inadequate health services plague people on every continent. One condition contributes to *all* of these predicaments: the maldistribution of resources, resulting in a growing gap between rich and poor everywhere. While it is easy to blame "over-population", the data seems strongly to suggest that economic stability generally produces population stability. Thus, the distributive justice question becomes a first issue for Christians.

Within these United States, the state of "human affairs" reflects the world picture, made more tolerable only by our relative affluence. We see:

- That massive craters of unemployment have opened up all across the nation, especially in the Midwest and Eastern seaboard, once the industrial heartland of America. A large part of the decline, economists agree, can be attributed to lagging American industry and competitive position. Firms in this nation can no longer compete with foreign rivals. Our productivity growth has slowed to the lowest rate in the industrialized world. One principal cause of our decline has been the diversion of capital and significant research and development away from vital civilian industries. The productive resources necessary to modernize or otherwise maintain economic strength have either been exported abroad by multinational corporations, or siphoned off into wasteful arms production.
- That, for Black people especially, unemployment has become unequivocally the number one problem. Three times as many Blacks (34%) feel that joblessness rather than inflation (11%) is their most serious problem. Contrary to the popular belief that the Black unemployment crisis is primarily among Black youth (though 49% of Black teenagers seeking jobs are unemployed), joblessness among Black household heads is 27% — three times the U.S. Labor Department jobless rate of 9.5%.
- That the scourge of "racism" persists — affecting Hispanic, Native American and other ethnic groups, as well as Black people. In many school systems, racially separate attendance patterns and exclusionary practices still exist. The new leadership of the U.S. Department of Justice announces it will no longer support court-ordered racial desegregation of schools if that requires housing. In most metropolitan areas, there is still a firm division of the races within cities and suburbs with respect to housing. Law enforcement methods commonly bear down more heavily on people of minority races.
- That civil liberties are being eroded on a broad front. The Ku Klux Klan is gaining new strength in a number of states. Jewish houses of worship are fire-bombed and Jewish cemeteries desecrated. In schools across the country, censorship has reached epidemic proportions. Arsonists attack abortion clinics. A new breed of angry, militant "right wing" groups, often with the Bible in hand, emerge better organized, better financed, and far more sophisticated than any of their predecessors.
- That, for the first time in American history, the federal government has cut billions of dollars in benefits for the poor. Thirty-two billion dollars have been slashed from food stamps, nutrition programs, rent subsidies, and employment opportunities. And, as a result, the poor have become poorer. The figures are staggering. There are 25 percent fewer benefits for 900,000 low-income, disabled, and elderly persons. One-and-a-quarter million handicapped persons have had their opportunities lessened. The 1982 federal budget constitutes a massive transfer of resources from the poor to the wealthy.

- That a double standard has emerged in which we Americans find our country deploring oppression and death in Eastern bloc countries of Europe such as Poland, while shipping arms and financial assistance to countries such as El Salvador, Guatemala, and Argentina where tens of thousands have perished or disappeared at the hands of oppression. This selective righteousness is another indicator of the moral torpor and corruption into which national leadership has sunk.
- That an inevitable accompaniment to these economic and social trends cited above is a tragic destabilization in personal, family, and community life. In human terms, where large scale structural unemployment accelerates, the loss measured by divorce, alcoholism, wife and child abuse often reaches calamitous levels. During a five-year period in one industrial area, the number of broken homes increased from 15% to 30% — a development which coincided roughly with the deterioration of work opportunities in that community. Today in the U.S.A., forty percent of all marriages end in divorce. And the number of unstable and unhappy homes — and homes in which there is no peace, understanding, and love — force one to conclude that most families today are in dire need of help. Values that once seemed to assure stability and happiness are now seriously questioned. Some people say the family is in trouble so deep and so pervasive as to threaten the future of the nation. Others say this is a time of difficult transition to new forms of more healthy family constellations.
- That women especially find themselves compromised by the economic milieu. A third of the women who work in this country are the sole supporters of their families, yet for every dollar working men earn, working women earn only 59¢. Indeed, the average working woman earns under \$12,000, barely enough to pay for her increased rent and the skyrocketing prices of food and clothing. And when old age comes, 90% of women in private industry retire with no pension (those with a pension get an average of \$80 per month). The grim outlook for younger women still at work is that one in four can look forward to living in poverty in her older years.

These realities, and others by the dozen which can be cited, remind us that at home and abroad we find ourselves in a period of major social disintegration. An underlying reason for the crisis is that the resources of this small planet are being stretched to their limits. Until now, we have built our society on the assumption that these resources were generally inexhaustible. Coupled with this has been a curious “cut back” in emphasis on and funding for research, as well as a selfish resistance to measures which might distribute more equitably such resources as we have. The “exploitive philosophy” which heretofore has undergirded the way we have developed our American economic style of life simply cannot now deal with the new reality of limitation. As a result and out of fear, we drive ourselves to spend more than half our allocable public monies to increase the military arsenal in a vain hope that through our armed might we can somehow hang on to what we already have and guarantee for ourselves continuing access to other parts of the world for those things we believe we need.

Paradoxically, by constructing the most sophisticated and expensive weapons of war the world has ever known, we are only further undermining our faltering economy and escalating the prospects for human annihilation on an unbelievable scale. Competent studies demonstrate that a dollar spent on arms production creates an essentially useless item which, in turn, does not thereby stimulate further economic development the way a dollar spent on civilian goods does. Thus, our missile, or our neutron bomb, serves to stifle our domestic economy even as it multiplies the danger of a way that could very well end all human life on the planet.

Within our own country, a wave of plant shutdowns and the retraction of major sectors of American industry are sweeping the nation, thereby constituting the worst threat to the economic welfare of this country in a hundred years. At stake are the gains won by labor through hard and often bloody struggle during that hundred years period. Also at stake is a growing, marginalized population of poor and minority people, who often have no work, or must work in a non-union atmosphere at inadequate wage levels. The threat is not only economic but moral as well. Decisions made by corporations to close down or suddenly relocate can destroy a community's productive life and bring tragedy to families. They are, thus, ethically unacceptable without some prior attention to community impact. Often their justification on grounds of necessity, reason, and logic is a false ground serving only the narrow self-interest of those who preserve power and wealth through their disregard of the common good. Through business mergers and acquisitions, a growing centralization and concentration of power in the corporate and financial community make democratic processes virtually irrelevant in many places. In this context, the public interest becomes increasingly vulnerable to the symbols of authoritarianism, whether of the left or the right.

Many American towns now show the tragic results of these developments. Public schools cut quality programs and still run out of funds; city governments teeter on bankruptcy; public transportation falters; juvenile delinquency rises at an alarming rate; stores on main street become vacant; the potholes in our streets multiply. The problems are so great that even community leaders, formerly effective, feel powerless to act. Beyond that, people lose hope in the major institutions of government, business, labor, education. Leadership everywhere becomes suspect, even in church! Self-interest and apathy have become the two poles of public life.

Viewing the scene theologically, we are in a time of spiritual decay, despite the popularity of cults and much of the religious "born again" talk. Material wealth and military superiority have become the "gods" that really motivate us, for they speak more loudly to our basic insecurities than the good news of the gospel. Even our professed high value for human life often appears more like rhetoric than reality when we exhibit our contentment with urban wastelands, our passion for more nuclear weaponry, our willingness to let our schools decay, and our insensitivity to hungry people in underdeveloped lands.

Are we only to assume that it is simply "hardness of heart" that allows us to accept a global economic system which starves little children and consigns one billion people to grinding poverty?

### **Where is our hope?**

*Therefore, if anyone be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given us to the ministry of reconciliation.*

—II Corinthians 5:17-18

At this moment in history, we who are Christ's church, gathered in local congregations all across the nation, cannot avoid entering into a struggle with the principalities and powers and rulers of darkness which dominate the human condition. Beset on every side, from both within and without, the church remains a place of freedom both to struggle and to celebrate the struggle. The space to struggle is created by the action of God in history and by the faithfulness of our response, as faltering as it may appear to ourselves and to others.

Though our moment in history is not a peaceful one, we are being called to account for those actions, conscious or unconscious, in which we have not been faithful to our

stewardship of the created world — which has been entrusted to our care. We are called to confess that we are in many ways slaves to economic systems which we trusted would create a heaven on earth. We have forgotten that our help is in the Lord; yet in our fearfulness we have polluted, destroyed, and allowed to be corrupted by our sin the glories of God's handiwork.

Nevertheless, in all our uncertainty, unfaithfulness, and confusion, out of our struggle to realize God's purpose, good things can come, have come. Out of our struggle has come, hesitantly, imperfectly, but in fact, a revised liturgy that speaks to us afresh in contemporary language of the continuation of the acts of God. Again, haltingly, but honestly and in fact, the equality of women before God has been lifted up in a new understanding of lay ministry and in new provisions within our ordination canon. Age-old themes of domination and superiority are being challenged. Beyond that and in the midst of our struggles, we have seized opportunities to reach across boundaries and to speak with and experience the life and witness of our brothers and sisters of other nations and other faiths. Our Anglican and ecumenical ties are stronger now than at any other time in recent history, and we are living more closely with all the inhabitants of this global village. So we observe, not proudly but gratefully, that in our best moments, with God's grace, we have on occasion borne remarkable witness to the cause of justice and human dignity in this beleaguered world.

By way of illustration we recall:

- That in 1963, itinerant farm workers, for many years recipients of a fine social service ministry by the churches, suddenly challenged the major denominations to help them acquire the skills that would enable them to win justice and human dignity for themselves. In response to their request, the National Farm Worker Ministry, sponsored ecumenically by the major communions, including the Episcopal Church, assisted Cesar Chavez and his Hispanic colleagues to master the techniques of labor organization. The United Farm Workers of America is a direct result of that training. Higher wages and a part in the decision-making process which affects their lives are now available to most grape workers and lettuce farm hands in California.
- That in 1980 the churches of America resettled more refugees than in any other year in history (with Episcopal churchpeople handling the largest number among the major communions comprising Church World Service).
- That in the 1960s, when it became apparent that American corporate investment in South Africa was bolstering the apartheid policy of that government, several major national denominations, including the Episcopal Church and despite criticism from many in our own constituency, joined together to raise a common voice of protest in stockholder meetings of selected American industries and banks. Later on, corporate policies in other social issues came to be scrutinized — fair employment policies, war/peace issues, infant formula, and sexism, to name four. Today the Interfaith Center for Corporate Responsibility, a direct result of those early efforts, not only advises churches but counsels universities, pension plans, and other investors willing to listen, on responsible stewardship.
- That in 1977 when the Lykes Corporation, owner of the Youngstown Sheet and Tube steel company, closed down with scant advance notice their largest mill, thereby ending employment for 4200 workers, an Ecumenical Coalition of the Mahoning Valley was convened to help the Youngstown community find an appropriate response to its impending disaster. While the Coalition plan was never finally embraced by the federal government, the concept of a worker-owned and operated plant, producing at a profit, was offered as a way a community can regain

some measure of control from industrial conglomerates over the economic future of their city. And today there are over one thousand worker-community owned businesses operating at a profit across America.

Yes, the churches can make a difference.

### The vision

In such a time as this, then, there is a renewed need for Christians to take the lead in holding up before society a great new social vision. When confusions and uncertainty abound, the future surely belongs to those who can see and embrace such a vision.

By a "new social vision," we mean a new understanding of how men and women can live and relate to one another through community in love, in justice, and in joy.

Our vision must encompass our social, economic, political, sexual, and family relations. It must have the capacity both to change personal lives and to generate new social and institutional patterns. And where else can these successfully grow than from religious roots?

The changes we need, both in our personal lives and in the social order, have to do with our most basic value assumptions, with questions of ultimate reality and authority in our lives — questions like: Whose world is this anyhow? What does God really expect us to do with our lives? What is more important, people or things? Questions like these have to do with our spiritual and religious assumptions.

Visions rooted merely in secular ideology — national patriotism, economic theories, and the like — will not be enough, though we find it fruitful to cooperate with secular allies willing to work with us. In history, major social transformation has for the most part grown out of religious revival and spiritual awakening — the Mayflower Compact, the abolition movement, the civil rights struggle of the 60s, the drive to end our involvement in the Vietnam war. Every one of these began as a prophetic vision of what God intends. The renewal of faith more than the spread of ideology has been the catalyst for change.

There is, we believe, the mandate in Christian faith for providing such a vision through our life together in the Church. Here and there we can already see Christians trying to live out biblical economics, as a system based on competition is transformed by them into a system based on sharing. Indeed, some Christians have found that living at a fraction of the average American lifestyle can become a natural way of life, as compassion takes root in community life. Christians can become (as indeed some among us already are) clear and credible voices advocating for the poor and challenging the arrangements of wealth and power which oppress the poor and diminish us all.

Can we not envision congregations individually and in ecumenical clusters which can respond by witnessing to the urgency of peace in the face of the danger of nuclear war? Only those who are able to find their security elsewhere (as Christians find it in their God) can help the fearful learn less destructive ways of resolving conflict. In communities of faith, where the war system has been renounced as spiritually idolatrous and politically suicidal, concrete initiations are emerging to "beat swords into plowshares."

Social disintegration should not simply be viewed with despair. It can be, in fact, a sign of hope, when people lose their idolatrous belief in the current values being honored in the marketplace. It is only when disintegration leads to despair that our society is in danger.

Biblical hope, as we understand it, comes from having a vision of the future which enables us to live even now in its promise. It is hope not simply limited to a better life in the next world, but it is born of the possibility of living differently in this one. And the living demonstration of this hope was, of course, Jesus of Nazareth, bone of our bone, flesh

of our flesh, yet God's chosen instrument through the cross and resurrection to demonstrate the validity of that hope.

### Some things we can do

We now make several specific suggestions that can be done in dioceses and in congregations to enable young people and adults of the Church to make real this vision:

1. *We can challenge people to dig beneath the symptoms of poverty, racism, and other forms of injustice to expose and to understand the causes of dehumanization in the social systems of our time.* This should be not only an important educational experience but should also issue in concrete action "in the town where you live." The inner cities and rural poverty pockets of our nation are populated by victims of our economic systems. They are the unemployed, the under-employed, the powerless, and the exploited. Many of these people suffer from cultural and linguistic alienation. They feel devalued. The image of God which we as Christians believe is in them is violated. An Episcopal Church which will not unmask and challenge the forces which devalue human life is not an institution that will be taken seriously in the future of American society. Here is a task for every adult forum, for every parochial organization, Bible study group, work party, ecumenical conversation.

2. *The theological principle of Incarnation (God present in the flesh) must be the "modus operandi" for any diocesan or parish response in human affairs.* The Church must belong to the people it seeks to serve. Even the people who never come inside the church building to worship must feel that the Church is their sanctuary, ally, friend, co-worker in the struggle for human justice. A servant Church must be unashamedly *for the poor*. It must listen to and must be directed by the voice of the Lord as expressed by the poor. This means quite literally that the Church in the persons of both its clergy and laity should be present in a new way by visiting those in prison, meeting with civic reform groups, spending time in unemployment offices, experiencing what it means to live on a welfare subsistence budget, so that the taste, touch, feel, and resulting pain of poverty and oppression can take on reality.

3. *The Church should identify with the movement for community organization in cities, towns, and countryside, initiating where no movement exists. Available funds for a serving ministry should be channeled to appropriate indigenous community organization movements, in addition to being used in private and church-run social service agencies.* However important social service may be, it is not effective enough for making today's major Christian witness. Social service can often simply involve something done for the recipient, ministering to effects rather than to causes, and demeaning persons in the process. It may even make the one served dependent. The Christian task is to enable men and women to take charge of their own destiny, to fight their own battles, with the church standing by their side as the enabler, ally, and advocate.

4. *We should press for the creation at local, diocesan, and national Church levels of a process through which clergy and laity can address:*

- The social effects of Church investment policy.
- The escalating curtailment by government of human service programs in order to indulge in the arms race.
- The crippling effect on cities of massive capital withdrawal and the departure of industrial production to areas where wages are sub-standard and working conditions are more susceptible to exploitation.

5. *Through the weekly liturgy, in all our preaching, in our prophetic and pastoral ministry to people in power, and, most of all, in our life together in local parishes, the*



*gospel proclamation of the sacredness and essential unity of all human life on earth must be a constant theme.* No better has this been said than by the world assembly of Anglican Bishops at Lambeth in 1968:

“The Church meets men and women in their need on the biblical basis of solidarity of the human race, both in sin and in hope. We find our true identity in Jesus Christ and with one another in Him. It is in this faith that we approach such problems as race, want, and conflict.”

### **Actions recommended to the General Convention**

As a way of mobilizing the concern of our people for the need of moral criteria in the reindustrialization decisions by government, private corporations, and unions, we recommend:

#### **Resolution #A—58.**

A resolution on moral criteria in reindustrialization decisions.

*Whereas*, the earth is the Lord's creation and we are called to be stewards of that creation; and

*Whereas*, Christ's great commandments call us to love our neighbor as ourselves; and

*Whereas*, major industrial shifts in these United States are causing widespread unemployment and the visitation of economic crisis in many communities; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church recommends to government, private corporations, and unions the following criteria for economic decisions and laws involving reindustrialization plans:

1. That such decisions take into consideration the common good of the community measured by whether the decisions:

- a. Serve the goal of optimal employment for people;
- b. Maintain wage and salary standards for all employees;
- c. Support practices of collective bargaining;
- d. Contribute to the stability of affected communities; and

2. That such decisions take into consideration long-range as well as short-range consequences, including whether the decisions:

- a. Strengthen the existing industrial base or replace it with a substantial and equivalent alternative;
- b. Contribute to the rational use of the industrial potential of workers in the affected community;
- c. Make efficient use of increasingly scarce resources such as air, water, land, ores, minerals — particularly the non-renewable resources; and

3. That such decisions avoid increasing the concentration of power and wealth as is consistent with both biblical teachings about justice and American democratic traditions; and be it further

*Resolved*,

1. That each congregation of this Church be encouraged to undertake serious discussion of economic decisions by government, private corporations, and unions with respect to the above criteria, drawing upon the theological resources of Christian faith and the integrity of biblical teaching about justice; and

2. That the Secretary of this Convention is instructed to send copies of this Resolution

to the President of the United States and to appropriate members of the Administration, including the Secretaries of Commerce and Labor; to the president of the AFL-CIO and other appropriate labor officials; and to the presidents of the United States Chamber of Commerce and the National Association of Manufacturers; and

3. That the Bishops of the several dioceses be requested to send copies of this Resolution to selected company presidents and labor leaders residing in their jurisdictions; and

4. That the Standing Commission on Human Affairs and Health, working in cooperation with the Church Center staff, make a fact-finding inquiry among dioceses and their congregations concerning the issues and perceptions which arise from discussion about the reindustrialization process, with the aim of presenting the results to the next Convention of this Church.

As a way of mobilizing the concern of our people for the need to turn away from the insanity of the present arms race, not only for the sake of human survival on the planet but, also, in order to relieve destructive economic burdens being presently placed upon our people, we suggest:

**Resolution #A—59.**

A resolution opposing the arms race.

*Whereas*, the unprecedented horror of a nuclear holocaust is universally acknowledged; and

*Whereas*, the current emphasis on military production is seriously eroding our national economic, technological, and human resources from the pressing needs of our society, while adding to inflation and unemployment, by creating fewer jobs than would be created by the same amount of money invested in the civilian sector; and

*Whereas*, it is manifestly the poor, among whom our Lord chose to be born and to whom he chooses to send us, who suffer most grievously from this diversion of national resources; and

*Whereas*, the fallacy of the idea that more arms means more security leads us to place our reliance, not upon our God and the gifts of life and creation, but upon the gods of technology and destruction; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church calls upon the United States of America and the Union of Soviet Socialist Republics, and all other nuclear powers, to adopt an immediate mutual freeze on all further testing, production, and deployment of nuclear weapons and of aircraft and missiles designed primarily to deliver nuclear weapons; and be it further

*Resolved*, That the Secretary of this Convention be directed to send copies of this Resolution to the President of the United States and to the President of the Union of Soviet Socialist Republics.

In addition to proposing the resolution above, we feel it imperative to address also the climate in our society which continues to undergird the appetite for the arms race. Policy-makers attempt to frighten the public with such phrases as “window of vulnerability.” In addition, we find ourselves victims of patriotic slogans which minimize the destructive character of modern war. Bloodshed gets depersonalized when the Pentagon estimates the number of people killed as “collateral damage” — which, in turn, may be “fairly extensive” or “limited” or even “tolerable.” From this it becomes an easy step to think of warfare in antiseptic language. For these and other reasons, we believe the leadership of our Church should take steps to organize the vast unorganized human protest against the steady build-up of the “war mentality” by proposing:

**Resolution #A—60.**

A resolution calling a joint action conference on the arms race.

*Whereas*, we applaud the Presiding Bishop's sermon of last Advent in the National Cathedral, when he warned against the danger of nuclear war, and applaud the House of Bishops for issuing their October 1981 Pastoral Letter, "Apocalypse and Hope," which also warns against the arms race; and

*Whereas*, we also applaud the efforts of many Episcopalians, individuals and groups, to restrain the arms race through seeking cooperation and alliances with other religious and secular movements; and

*Whereas*, several other large groups and important persons have recently made strong statements against the nuclear arms race, warning of its catastrophic dangers; and

*Whereas*, in spite of all these laudable efforts, there continues to be an urgent need for a more coordinated and efficient effort if our society is to make any significant restraint on the arms race; therefore, be it

***Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church authorizes and requests the Presiding Bishop, aided by representative lay and clergy aides of his choice, to call for and seek out a Joint Action Conference with Protestant, Orthodox, Roman Catholic, and Jewish leaders, together with groups of scientists, physicians, labor leaders, educators, and other like-concerned groups, in order that from such a Conference may come more cooperative and effective action towards changing nuclear and other arms policies, both here and abroad.**

It is often necessary to remind ourselves that we, as Christians, should be "agents of change" in a world like ours which is dominated by huge social forces. The powerful persons who direct these social forces are not necessarily more evil than the rest of us. But the structures, systems, and institutions they govern often manifest sin in a special, corporate way. Moreover, this sin is usually and plausibly dressed in socially acceptable clothes — "Higher standard of living", "Don't blame me, I don't make policy; I only follow orders", "It's good for the stockholders . . . for national defense . . . for the workers . . . for freedom's sake," etc. In order to challenge this kind of structured injustice and sin, we recommend:

**Resolution #A—61.**

A resolution on empowerment.

*Whereas*, many of the forces making for social disintegration today, both at home and abroad, are the result of large systems — economic, political, cultural and racial — which are usually beyond the personal control of individuals, however altruistic, to alter very significantly; and

*Whereas*, leaders within those systems, even those with deep personal piety, are often so wedded to those systems that they are either blinded to the injustice they unwittingly wreak or feel powerless to correct the injustice when they do perceive it; and

*Whereas*, pious resolutions, forceful sermons, and even protest demonstrations by church people, though they may illumine the dread aspects of those systems, do not usually of themselves persuade the decision-makers in the systems to alter the disintegrative effect of that which they do; therefore be it

***Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church encourages the formation by its clergy and laity of Coalitions which, acting always in consonance with the spirit of Jesus and under obedience to the**

teachings of the New Testament, will have the purpose of effecting change in those power structures of society which dehumanize life for God's people; and be it further

*Resolved*, that such Coalitions be committed to a non-violent style and be encouraged to risk dramatic ways, including political and economic action where appropriate, to raise a biblically aroused social conscience; and be it further

*Resolved*, that such Coalitions, whenever possible, be ecumenical and open to alliances with secular coalitions.

Because there are many signs that the battle against "racism" at home and abroad shows evidence of faltering, we recommend that high priority be given to the following:

**Resolution #A—62.**

A resolution on racism.

*Whereas*, Racism, the most corrosive scourge of modern civilization, gives every sign of resurgence at this period of history, both at home and overseas; and

*Whereas*, the "colored" minorities, and other economically oppressed groups around the world, are expressing impatience with inequality, disadvantage, and denial; and

*Whereas*, Holy Scripture reminds us that "God . . . hath made of one blood all nations of people to dwell on the face of the earth" (*Acts 17:26*) and that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus" (*Galatians 4:28*); and

*Whereas*, previous sessions of the General Convention have on frequent occasions called the clergy and lay people of this Church to eradicate the divisions of race both in our ecclesial fellowship and in society at large; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church request every diocese and local congregation to create a Special Committee on Racism, with assisting material to be provided by the staff of the Episcopal Church Center, in order to demonstrate to the world that the promise of America is no longer a nightmare for some, but a viable dream for all. The initial agenda for each Committee might include:

1. To study, identify, and confront the root cause of racism in all people, systems, and institutions; to produce educational programs and to advocate economic and political reforms;

2. To lend support for truly desegregated communities, schools, and houses of worship;

3. To apply a collective imagination for the creation of new jobs, including training programs in job skills and work discipline that are characterized by equality of opportunity — from the base to the zenith of the employment ladder;

4. To encourage, recruit, and deploy minority people in all professions on a non-discriminatory basis.

In light of the appalling tragedy which continues to unfold on nearly every continent as refugees clog highways seeking relief from "man's inhumanity to man," we recommend passage of the following:

**Resolution #A—63.**

A resolution on relief for refugees.

*Whereas*, the earth is the Lord's, created by Him and entrusted to all his people to be enjoyed equally; and

*Whereas*, Christians understand that they have a special responsibility to work for a world in which God's plenty is shared by all; and

*Whereas*, there are today sixteen million refugees, many of them displaced by wars in which the United States has played a major role; and

*Whereas*, present American policy politicizes the plight of refugees, welcoming some and rejecting others — as in the case of Southeast Asians who are welcomed to these shores and Haitians who are not; and

*Whereas*, all mankind lives in an interdependent global neighborhood, and achievement of decent lives for people in many regions of the world will require extensive developmental aid from more fortunate areas, particularly the United States; and

*Whereas*, during the last triennium, congregations of the Episcopal Church throughout America have resettled a record number of refugees, aided in this process by the excellent staff of the Presiding Bishop's Fund for World Relief and the ecumenical offices of Church World Service; therefore, be it

***Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church commends the Presiding Bishop's Fund and Church World Service for their leadership in facilitating the resettlement of refugees and for promoting a United States refugee and immigration policy which in principle and implementation opposes any discrimination on the basis of race, religion, geography, nationality or language; and be it further**

***Resolved*, that this Convention calls upon the Clergy and Laypersons in our dioceses and local congregations to encourage in their several communities a freer acceptance of refugees, especially in areas of high employment potential or other feasible places; and be it further**

***Resolved*, that this Convention urges the President of the United States and the Congress to welcome by a uniform federal code to our shores refugees and immigrants in proportion as our nation is able to provide shelter and sustenance, without discrimination as to race, geographic origin, or nationality; and be it further**

***Resolved*, that this Convention recognize that future refugee problems cannot disappear without active work for the improvement of the quality of life in developing countries, and, therefore, urge enlarged support for long-term developmental programs within Third World countries; and be it further**

***Resolved*, that this Convention urges the President and the Congress to adopt policies that will grant permanent resident status to overstayed/undocumented persons who have resided in the United States for a definite and reasonable period of time and have come here because of political and economic stress.**

## **E. REPORT ON HEALTH**

### **Advancing Medical Technology and Reproduction**

The last two to three decades have encompassed the beginnings of a true revolution in the control and regulation of human reproduction. Part of this revolution finds its roots in social change: the Supreme Court rulings on abortion, the awakening spirit of independence of the womens' movement, and the dramatically changing sexual mores of our times. But, for the moment, setting aside the social issues, medical technology and biomedical research advances have provided us with enormously powerful new tools to modulate, terminate, promote, and prevent the processes of conception and intrauterine

development. Furthermore, we have new tools to inform us of the "state" of the fetus; its developmental health and welfare; its gender; its likelihood to grow to adulthood without the development of genetically determined disease. These developments are only the heralds of more to come. This century will most likely see the development of means for the complete extracorporeal maintenance of the developing fetus. Manipulation of the genetic content of the germ cell is also not far beyond our present day grasp.

All of these developments carry with them the need for concurrent healthy development of theological, moral, and sociological insights and positions that permit us to apply this knowledge freely given by God in such a way that we fully protect those who cannot protect themselves and assure that the long-range effects on the future of mankind are fully understood, and, in particular, that we do not offend or destroy individual dignity and values.

Of the many new method procedures, the Commission chooses to address those that are already in widespread use in medicine. We list the following as needing immediate consideration from our point of view:

1. Birth control.
2. Abortion.
3. Prenatal diagnosis.
4. Artificial insemination.
5. "In vitro" fertilization.

Before discussing each of these issues separately, it's worthwhile to address some general considerations about all such techniques which can modify the reproduction process.

The priceless gift of God to man, the capacity to begin anew the life process, and to protect and nurture the child to beginning newness of life, is such an overwhelmingly awe-inspiring gift that a decision to interfere or alter the process cannot be entered into lightly. We suggest that careful and prayerful examination of motives and intentions are necessary to assure that man's intentions can and do submit to those of God. Repeatedly in recent writings, there is reference to the present environment of narcissistic individualism and "self love" as a replacement for altruistic Christian love.

In each of our individual decisions affecting the process of conception, development, and birth, one should prayerfully and thoughtfully consider one's intentions, one's motives, and one's values. The guidance of trusted counselors is essential to assure oneself that the chosen course can be tested against God's commandments and man's ethical values.

### **1. Birth control**

The Lambeth Conference in 1958, dealing with the family in contemporary society, reaffirmed the acceptability of usual methods for prevention of conception, ruling out only one-sided (unilateral) denial of intercourse and coitus interruptus as acceptable methods. These positions were reaffirmed in the 1968 report of the Lambeth Conference.

The methods of control of conception are now far advanced, and we will see even further developments in future years. Chemical control of male fertility is already a near reality. This Commission finds little cause for moral or theological concern in the utilization of contraception methods that are used under the general rubrics laid out above. That is to say, have the decisions to undertake contraception been lightly and selfishly made, or have the decisions been the result of prayerful, thoughtful consideration centered upon the needs of all concerned? Are the use of these devices and drugs for manipulative or exploitative purposes?

## 2. Abortion

The issue of termination of the intrauterine existence of the embryo or the fetus has been the subject of enormous emotional and political controversy over the last decade. One sees the argument from the anti-abortion side as the struggle of those who would save life against those who would take life. From the other side, one sees the argument as the struggle for the right of self-determination against those who would oppress and dictate the reproductive life of the prospective mother. It seems to us that neither extreme is defensible or rational. The Church has stated its position, at the 1976 General Convention, on termination of fetal existence. It is an enormously weighty action, not to be centered upon lightly. The decision to proceed should again be the result of prayerful request for the guidance and support of God in the examination of his intentions for us. Assuming such effective examination of the issues, one can hope for a decision that one must, perforce, live with for a lifetime, while at the same time minimizing one's sense of guilt and loss. But of equally forceful weight is the consideration that *not* to proceed with abortion in the face of incontrovertible evidence of severe fetal abnormality is to deny reality and to bring upon the parents and child an enormous price in pain and emotional suffering.

## 3. Prenatal diagnosis

The techniques of prenatal diagnosis are in a stage of almost explosive development. The Commission originally thought about this issue only in terms of amniocentesis, the procedure which permits collection of small amounts of amniotic fluid for diagnostic information about the fetus. However, it is clear that a wide battery of new tests facilitate the collection of fetal diagnostic data. These tests range from examination of fetal blood and skin, amniotic fluid culture, direct visual examination of the fetus, and external procedures such as ultrasound. Other advanced experimental procedures are merely "waiting in the wings" for further development.

It is estimated by many qualified experts that we can now diagnose over 70 conditions of fetal abnormality, ranging from the trivial to the extreme. Not the least of these determinations that can now be done with facility is prenatal determination of the gender of the prospective offspring.

What ethical and moral questions face us, given the enormous armamentarium of newly acquired skills and techniques? Only time and trial will allow an explicit answer to this question; but certainly the boundaries of the problem, however blurred, are starting to emerge.

The first, and clearly most troubling, problem to present itself is the use of information derived from such techniques for the termination of fetal life, based on what might be called trivial or self-serving needs. The extreme example might be the determination of fetal gender with the purpose of parent selection of outcome. More bluntly put, should these methods in combination with abortion be used in "family gender planning"? Some might say this will never happen; but we suggest that, if a market exists, the need will be filled. There is more than adequate evidence that such gender selection procedures are already in use, as documented in recent writings. The point is made that prenatal diagnosis information will range from detection of trivial abnormalities, or suspected abnormalities, to the most extreme of physical abnormalities and life-threatening diseases. One class of diagnoses which will provide truly troubling bases for decision-making are those diagnoses which indicate, by chromosomal or biochemical markers, the *possibility* that a trait or a disease may develop later in life. What decision path should prospective parents choose if, for example, there is a test which indicates the likelihood of diabetes in later life? Furthermore, often unsubstantiated claims are made that certain chromosomal irregularities may produce faulty offspring. A present example

of such a claim is that the existence of the so-called "supermale" chromosomal abnormality may be associated with latent criminality or aggressiveness. Many of these claims later prove to be totally without basis, and yet may continue to be the grounds for an abortion.

The medical scientists responsible for the advances we are discussing are to be lauded, not condemned, for developing these procedures of great value. The impact on reduction of human suffering, both emotional and physical, will be enormous. It is for us, the recipients of the gift, to use this newly found power in ways respectful of life, dignity, and, may we also say, a *little diversity*.

If there is an ethical or moral position to be taken on this issue, and we believe there is, then certainly much that was said relative to abortion in the preceding paragraphs is immediately applicable. Only after careful and thoughtful consideration, accompanied by professional medical and ethical counseling, should the decision for abortion be made.

To use such information to plan treatment and support of the new-born should be a paramount goal. Beyond this, one enters the uncertain domain of what defects dictate termination of fetal life. Certainly gender determination must fall outside the domain of acceptable reasons. (Exceptions would be those few cases of sex-linked diseases of serious outcome.)

Only thoughtful, prayerful consideration of the alternatives, with professional guidance and counseling, can help one penetrate this problem with appropriate insight.

One cannot help but remark that an alternative course remains for the prospective parent. Since some, but not all, defects can be predicted in advance by competent genetic counseling, it is possible to avoid at least some after-conception decision-making.

One must finally raise a voice for a quality mentioned only by allusion earlier. Diversity among us is to be cherished. Let us speak out against the old goals of perfect humankind that were central to the human eugenics movement of the turn of the century. That idea was rejected then and must not now be allowed to enter our world in a new and covert way.

#### **4. Artificial insemination or "surrogate parenthood"**

Let us consider the question of artificial insemination under a broader ranging rubric. We have used the term "surrogate parenthood" in the section heading to indicate the possibility that the ethical, moral, theological, and even the legal, aspects of all forms of shared parenthood have common foundations. Firstly, to identify the issues we will discuss, artificial insemination signifies the use of donor sperm for fertilization of the ovum within the body of the female by artificial placement of the sperm in the female. Surrogate female parenthood is defined as the use of a volunteer female, usually unrelated to the couple desiring a child. Insemination of the female in this latter case is usually accomplished by artificial means, with the male of the receiving couple as the donor.

Clearly, artificial insemination of the female by donor sperm from an anonymous source, is, practically, a much simpler matter. The prospective mother should not be able to ascertain the identity of the donor under usual circumstances, and few would deny that the donor male has little or no emotional attachment to the prospective fetus or infant through the medium of the ejaculate provided anonymously by him. The surrogate mother, on the other hand, must, under usual circumstances, have forged important parenting bonds to the new-born by the time of completion of pregnancy and successful delivery. Tacit admission of the great difference between the involvement of male and female surrogate is to be seen in the marketplace value of the two services. Sperm donations will return, at most, several hundred dollars to the male, while the female surrogate service presently will return tens of thousands of dollars.

One must certainly affirm that many positive values are associated with the providing



of a child to an otherwise childless marital union. The negatives of these circumstances would mostly arise as the result of either misadventure (such as undiscovered hereditary traits or transmitted disease) or deliberate manipulative behavior on the part of one or several of the participants.

A serious consideration associated with any form of surrogate parenthood is the very real possibility that one partner, the natural parent, has a very powerful lever which can be used against the other, adoptive, parent in times of emotional crisis or stress. Equally forceful is the weapon of natural parenthood when wielded by the child against an adoptive parent.

We believe it is necessary to affirm the value of surrogate parenting through the means of the anonymous male donor, since, in spite of the hazard mentioned just previously, the wholeness of the marital union brought about through wanted children must be valued above the risk. An essential element for positive and successful outcomes from surrogate parenting is the need for careful genetic screening of the anonymous male donor, a procedure often overlooked in the present.

Are we subverting God's will through such intervention in the reproductive process? If the childless couple comes to the act of artificial impregnation after thoughtful and prayerful consideration, then only a broadened base of love and understanding can grow from the presence of the child. Let us hope that those couples who perceive that the presence of the new child will yield therapeutic benefits to a wounded or faltering marriage will see the falseness of such a hope.

On the face of it, the surrogate mother artificially impregnated by the male of a childless marriage can provide the same benefits as the opposite pattern. Indeed that is possible, and one could not, we believe, judge one to be acceptable and not the other — on moral or ethical grounds. However desirable the outcome, though, there are fundamentally different emotional impacts that fill one with trepidation at the potential harm to all participants. Certainly the natural mother must experience all the emotional, psychological, and physical changes associated with child-bearing that will force strong ties to the newborn, while, at the same time, she is being treated as a mindless child-bearing animal by the prospective recipient parents. Can the adoptive parents be comfortable in the knowledge that their happiness is tempered by the sense of loss and separation experienced by the natural mother? Can the natural mother restrain her compulsions to reenter the world of her child? It seems to us that in the balance the gain of the couple with their new child cannot outweigh the emotional distress and even grief experienced by the natural mother.

Finally, one is compelled to speak out on the issue of surrogate performance of either gender, the goal of which is the providing a child to a single adoptive parent. On the whole, this action appears to us to be in the mainstream of American narcissism and self-indulgence. The child is brought to a single person household for reasons of personal self-satisfaction and achievement rather than for the completion of God's holy union, and is to be condemned.

##### **5. "In vitro" fertilization.**

In this process the first step of conception is carried out in the test tube. The fertilization process is carried out by collecting ova from the prospective mother and sperm from the prospective father. These elements are brought together in the test tube to permit the union of the two. The process so easily described is indeed complex in all of its steps. After fertilization the ovum undergoes several divisions and then is implanted in the uterus of the female from whom the ovum originally was taken. The process has, so far, had only limited success, but it seems assured that in the future it will be possible to carry out the procedure with great facility.

The purpose of this process is to overcome physical difficulties preventing the uterine implantation of the fertilized ovum through normal processes. There have been voices raised already in objection to this procedure — on the basis that one is grossly interfering in the reproduction process, a process or physiological function which some presume to have special protection. Is such concern warranted? We believe not, insofar as the normal or expected applications of the process are concerned. The normal parents, defeated in their efforts to achieve pregnancy by normal routes are using physical means to assist in a normal life process. This does not, on the face of it, appear to be subject to objections on moral, theological, or ethical grounds any more than the use of other prosthetic devices used to assist in life processes, such as artificial organs, limbs, or implants.

Of course, there are serious possibilities of abuse, but it would appear these abuses arise mostly when one or the other donor is not a member of the marital pair. We perceive the possibility, as mentioned earlier, of the reemergence of the quackery of nineteenth century eugenics again. So far in the development of the procedures, the fertilized ovum can be implanted only in the donor female. But visionaries see the day when a preselected bank of male and female gametes could provide stock children to order. It is not beyond the realm of possibility that before the turn of the century the Orwellian concept of a fully artificially maintained embryo can be achieved. By this we mean that we can expect to see, probably in this century, development of means for maintaining the fertilized ovum, from the time of fertilization to the full-term infant, in an artificial environment. If for no other reason, the development of commercial meat animals provides financial incentive for development of artificial uterus and artificial placenta. Such technological success will provide a new frontier for explanation of Christian theology and ethics. Fortunately, for now, we can struggle with our simpler problems associated with modulating and/or managing the awesome processes of new life.

### Marriage

For the last fifty years there has been a quiet, yet persistent, struggle on the part of the church to maintain a clear view of Christian marriages against the background of increasing divorce rates, alternatives to monogamous marriage, and the growing sexual permissiveness. Frequently the struggle, it would appear, has taken the form of either a truculent refusal by the church to entertain, on the one hand, the possibility that its traditional teaching on marriage has been historically conditioned or, on the other hand, a virtual concession to the moral solipsisms of the times and the view that marriage exists solely to give us pleasure or for convenience.

Everything in the church, like everything in life, proceeds from a gift. People are given to each other in order that they may redeem each human being — “the hope of glory.” Everyone of us is a Christ to our neighbor.

Redemption means that God is at work saving us from ourselves and re-creating us. Essentially, this is an action of enabling us to overcome selfishness and our habitual centering of our interests upon our individual selves. The principal sacraments of the Church, eucharist and baptism, show us that, while we are always related to God, we are necessarily related to each other. While God is saving us from ourselves, this action is accomplished by our being given to each other anew.

Persons in marriage and in friendship bring to their relationships everything that they have been and everything that each can hope to be. The environment of a marriage, therefore, is one in which the reality of each of the spouses is submitted to the other critically and lovingly — in order that each may learn anew, and again and again, that each is now in marriage what each has always been: God’s own. The married man and woman who are friends to each other, who may be parents of children, are, with them, also a small community of memory and hope, living in the realization of redemption.

Marriage and friendship are two of many arenas of redemption. It is our task here especially to consider marriage as an arena of redemption. God gives us all to each other for our common redemption. Marriage, then, is a special relationship in which a man and a woman—whatever else they may claim or acknowledge to be at stake in their marriage—are given to each other, give themselves to each other, for their mutual redemption.

It is essential, if any sense is to be made of holy matrimony for Christians, that this be understood from the outset. It would then be the foundation of all instruction pertinent to marriage. The specific pertinence of this for marriage can be demonstrated in designated premarital counseling sessions. One would want to assume that the more general claim, namely, that God gives us to each other for our mutual redemption, will have been constantly a part of all of our teaching and preaching in the Church.

Specifically, the persons who are to marry each other—and obviously those who are already married, for however long—will be helped to understand that they in particular have a vocation to and for their mutual redemption.

We do not understand this in any sense as displacing their erotic or passionate attraction for each other. The redemption of which we speak works through their erotic and passionate attraction for each other—and, indeed, through every aspect or facet of their lives together.

Every human being has a desire for union with some other, a desire for intimacy which is most immediately identifiable in sexual desire. The fulfillment of this desire in intercourse is not always an act of love and it certainly does not inevitably end in marriage. Casual sexual intercourse is frequently a destructive expression of Eros, of humanity's longing for union with the other. We may consider it destructive because, when the implications of physical union are realized, it has become increasingly common through human evolution to create a bond of some endurance, perhaps lifelong, for which sexual intercourse is the concrete expression. This is to say that marriage is not *merely* a social institution, existing for the purposes of rearing children as is sometimes implied. In fact, a case can be made for saying that, from the beginning, in the human understanding, the socialization of children was secondary to the quest for an appropriate institution which could "contain" the feelings and institutions aroused in primitive humanity by sexual intercourse and its expression of Eros. In fact, a case can be made for saying that both sexual desire and its symbolic meaning are utterly integral to humanity, dating back tens of thousands of years.

Eros is one of the psychic energies within each person that strives for oneness with the other. One must be careful not to romanticize it. Eros is in itself neither good or bad, but functions within the flawed human creature. Consequently, without the redeeming love of God, it inevitably turns on itself. Its best aspirations are never realized, short of God's gift of wholeness. But it is a force that is always present and takes a specific form, albeit imperfect, in the tangible marriage covenant.

Whether Eros can always function toward wholeness within the relationship between one man and one woman only—i.e., in a monogamous marriage—is certainly open to debate. At a time when "alternatives to monogamous marriage" are being suggested in western culture, and when missiology is questioning the disruptive force of making monogamy a condition for baptism in polygamous societies, it is important to consider to what extent the Judaeo-Christian commitment to monogamous marriage is an historical expression of the inner meaning of marriage and to what extent it is intrinsic to that meaning. There are, however, other hindrances to marriage than those that are social and cultural, or what were termed "flaws."

Here we are able most appropriately to introduce the concept of sin. In that regard we make the simple and important claim that sin—whatever else it may be said to

be—works against redemption; sin is in operation contrary to redemption. Moreover, it is necessary to claim that both redemption and sin are at work in every person, and, specifically for us, we claim that sin and redemption are at work in both parties to a marriage, as Christians are compelled to understand marriage. It is necessary too that such a truth be part of our general Christian instruction, and especially that it be part of premarital instruction, and marriage counseling.

We, in fact, want to make such claims as these as strongly as we can. We want to claim that these are truths for *all* persons, without regard to whether they are conscious of it or not; and if they are conscious of it and claim not to care or repudiate the view as false or nonsensical or whatever, we, nonetheless, have our claim to make.

We have to insist upon such a claim as this because behind it are several truths indispensable to Christian being. They are these: The first thing that is at stake in these claims is the relationship of God to the world. The second thing is the relationship of man/woman wholeness to and in the image of God (*imago Dei*). The third thing is the relationship of Christ to the church as groom is related to bride. We will come shortly to consider each of these three in more detail.

The church blesses some marriages. Why does the church do this? We bless some marriages because we have convinced ourselves that the ones that we bless will strongly signify “the mystical union that is betwixt Christ and his church.” The expectation is that the union will be lifelong. That is, we understand that, once Christ is related to the church, he always remains related to the church; it is a union—however it may vary over the ages—that fundamentally remains the same. This is a love that cannot be worn out or outlived.

We understand that these loves are not equal, that is, that the church is not capable of the same kind or degree of love as Christ is, and that Christ is not capable of the same kind of love that the church is capable of. There is a complementarity and a completion of love when we view the two in union.

The married couple will show forth to themselves and to others the relation of Christ to the church. In short, the couple are an image of a relation of Christ to the church. That is one major reason why we want to bless some marriages. Christ and the church are the principal instruments of God’s redemption that is being worked in the world.

Marriage is the joining, the sharing, of a woman and a man, in which each gives herself or himself in trust, respect, and openness (from the *Book of Common Prayer*, cf. “With all that I am and with all that I have, I honor you”) to the other in order to create a human space where together by God’s grace they can grow to wholeness. This goes on in the face of the sinfulness of each. It is the nature of human beings to grow and to decline (to die). We change as time passes. This is inevitable. All growth or change is not necessarily for the better. Because marriage is constituted by two human beings, it will change and grow—for the better or for the worse.

Our expectation is not so much that marriage make us happy as that it make us whole; these are two related, but different, things. A marriage that is victimized by our feelings, even when they are largely positive, does not hold much promise of wholeness. Such a marriage is more likely to be a source of avoidance (i.e., a place of escape) than it is likely to be a place for resolution of those crises that arise within life, those crises that can be used for the making whole of the man’s and the woman’s common life. It is always our conviction that redemption works in us, works in the overcoming of our sin by glory.

There is another relation at stake in human marriage—another, that is, than that of Christ to the church. The other principal relation that is reflected or imaged in the marriage of a man and woman is that of the enduring relation of God to the world.

The church blesses a marriage in order to declare that it is a sign of God's love and fidelity to baptized Christians. In so doing it implies that the finality of marriage is God.

The church has traditionally seen marriage as the clearest analogue of the relationship between God and humanity. The Priestly writer(s) in Genesis speak of the image of God in humanity as related to our being male and female. Israel is the bride of Yahweh and the church is the bride of Christ. The Song of Songs, an explicit Hebrew love poem filled with delightful *double entendres*, has provided Christian spiritual masters through the ages with a literary foil for their speculations upon the relation of God to his church or to individual Christians. The marital bond opens out to a mystery, as does the relation between the loving God and his beloved people.

God is the shaper and the maker of the world. That in the world which most clearly and directly reflects or images the nature of God is men and women who are made according to the image and likeness of God.

Thus we move to yet a more primitive way of understanding man and woman. Thus far we have proceeded from (1) human marriage (which is universal in some form—"common as dirt," we might say) to (2) the relation we understand to obtain between Christ and the church, to (3) the relation of God to the world, to (4) the very nature of God to the internal relations of God's own self.

All of this must surely seem quite fraught at the outset, but it need not be so. We are not claiming that a given married couple is conscious of this often, or even that they ought to be conscious of it. Consciousness of what or who we are is not always the most important thing about us. (We come shortly to a further discussion of intentionality.) We are more than we are conscious of; we are more than we know ourselves to be. This is crucial, and it affords us a great opportunity for instruction—just as it does with respect, for example, to baptism. We are asserting both in the case of the baptism of a child, and in that of an adult—that the first and the last claim and all intermediate claims upon that child or adult are God's. That is, we assert that we are God's, whatever claims the world may lay on us; so we are more than, and other than, we know. In the case of marriage, being more than we know leads us readily to the discussion of intention in marriage—that is, of intending, for example, "a lifelong union." Whatever else we may want to say about intention, it is crucial to bear in mind that intention is always a project of consciousness, that is, intention is largely a rational expression of *purposiveness*.

Everyone already knows that what we propose—are purposive about—does not always turn out, "work," for us. Clearly, we are more than, or other than, our purposes. Everybody already knows, for example, that "the heart has reasons." That is, we may say, our bodies, our psyches, have "purposes" that cannot be decided by our rational minds. And anyone who is or has been "in love" knows these things. Or—as one Christian writer has put it in writing about the Eucharist—we "experience more than we understand." We mean by this that experience is a larger category than understanding.

Intention is, then, we may say, important, but it is a fragile thing. If we are going to speak, as persons now do, of "the death of a marriage," we need something other than, something stronger than, intention as grounds for either a death certificate or a certificate of viability with respect to a given marriage. What could such a more secure ground be? We submit that one such ground is in fact the vows which are made public before God in the marriage rite itself.

Although we will return to the matter in more detail later, it is well to discuss briefly the matter of divorce inasmuch as divorce always represents at least the acknowledgment that vows made earlier have now been broken. All successes or failures in a marriage are to be judged relatively. That is, all judgments of success or failure are (premature) human

judgments. They are premature *because* they are human. All success or failure in marriage is within the arena where sin *and* grace, damnation *and* redemption are at work.

If a marriage “dies,” it, of course, may never have been alive, at least from our human point of view. And if a marriage fails, or, ends in divorce, the blame—the sin—cannot all properly be laid at the door of the man and the woman, but must also surely be laid at the door of the church. The failure may, in part, be that of those who vowed that they would do all within their power to sustain the man and the woman in their marriage. It may also properly be laid at the door of the clergy whose instruction and counseling may have been non-existent, poor, or perfunctory.

Suggesting congregational or clerical failure in the breakdown of a marriage has at least the virtue of showing that the church understands that marriage is a matter of concern for the community of the faithful. That is our primary reason for emphasis upon the idea of the *social* importance of marriage. Only secondarily, then, do we acknowledge that marriage is a “social institution” and as such to be of concern to the civil authorities.

This ought to be evident already, namely, that marriage and its well-being in general—but especially in the case of particular men and women—is of import to—that is, is the business of—the community of the faithful, the church. A marriage of a man and a woman is not and cannot be a strictly private affair.\*

That no marriage is private is seen in a more fundamental sense by the church. Every marriage is open to God, that is, we might say, every marriage is public to God. The individual lives of the man and of the woman continue in marriage to be what they were before marriage, namely, open to God. This kind of openness continues, of course, in marriage, and God continues to know them individually as they were known to God before marriage. If there is any sense for Christians in the idea of so-called “open marriage,” it is that marriages are partially open to the community of the faithful, and totally open to God.

That every marriage is public to, or open to, God affords us a way now to speak more clearly and more directly of vows, of vows as being of stronger grounds for marriage than the intention of the man and the woman in contracting the marriage.

Let us say that a vow publicly taken—that is, taken before the people gathered for the wedding and before God—is a spoken promise and hence is the grounding of the man’s and the woman’s intention in God. Vows constitute, then, a public way of saying that God is greater than our intentions, just as *we* are more than our intentions. It is, further, a way of saying that God is to be trusted to continue to direct our lives together in love, strength, and faithfulness.

If the vows publicly made anchor the intentions of the man and the woman among and in the community of the faithful and in and before God, then we can say that children produced by their marriage are *like* vows. Children who are adopted by the couple are obviously also capable of being understood to be *like* vows. Children, in these instances, are to be seen as more powerful than intentions, perhaps in the same sense that we say that actions are more powerful than words. In children the creativity of a marriage finds its supreme expression in the generation of other people, in the generation of other incarnate consciousness. But aside from that issue, the bonding of man and woman finds a completion of their love and fidelity in their participation in the socialization of a child, be they the biological parents or not. The gift of children requires a spirit of sacrifice and

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\*Perhaps this would argue for having marriage services at scheduled public services of worship.

an ordering of values which becomes an instrument of grace in the finality of marriage.\*

Children, thus, embody intentions. They always stand more strongly than intentions because, for good and for ill, children are living signs that we are more than and other than our intentions.

Children are who and what they are. We get the children we get, not the ones we want. However welcome or unwelcome that fact may be, it faces us with the truth that any man and any woman who marry each other marry more than and other than either could possibly know. Mystery marries mystery when person marries person.

Children, who are mysteries each in each's own right, are the living signs to the parents that each parent is larger than either's intentions. Mysteries bring forth mysteries when the married couple begets children. Children are always also signs both of "the mystery of iniquity" as Paul calls it (*II Thess. 2:7*), and they are signs of the hiddenness of redemption, the measure of the leaven in the meal (*Matt. 13:33*).

We need to take care in our instruction for marriage about saying, as some of us do, that since the couple are the only ones who really know what the nature of their relationship is, what their love really is, that thus only they alone will know when the relationship is dying, when love is gone, or that the marriage is "dead." It is important, as we have claimed earlier, to say that the living marriage ought not be identified with the happy marriage, meaning one that gives only or almost only pleasure. There is often more fulness in marriage that lives most of the time at the foot of the cross than one in which the pursuit of good times never requires that a wife or husband suffer pain or draw on their deepest faith in God and themselves. The convenient euphemisms of "total incompatibility" and "irreconcilable differences" often refer only to discomforts that are matters of indifference to a Christian commitment.

The question of when a marriage is dead is one of discernment, and such a decision requires the church's gifts of discernment in the classical or spiritual sense of that word. Therefore, it is important that the church take an active role in counseling not only with marriages in distress, but in the spiritual maturation of all such bonds. In this way the church has a perspective from which to make judgments as to the relative health of any relationship.

Evil is often experienced as fragmentation or dissolution of the person. The word "diabolic" means to pull apart. Some clue to the death of a marriage lies in the destructiveness of the relationship at the level of our *fundamental* identity (as contrasted with a relationship that creates some inconveniences, unhappiness, or embarrassment), which involves our basic commitments to values and our personal place within a Christian view of reality that gives birth to those values.

When the church believes a marriage to have died, it should provide an opportunity for the participants to mourn its death and repent for the sins of the old marriage. In no sense is this an act of punishment, but rather it makes available an opportunity to be purged of the diabolic marriage. Failure needs to be recognized, and, once recognized, it can become the ground for a new life. We have to insist then, in view of much that has been said hitherto, that God knows better than either of the partners to the marriage concerning such a matter.

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\*We may say, that while responsible planned parenthood is desirable in a marriage, we must also strongly put it forth that a wife and a husband are expected to be responsible about all aspects of marriage, including children. It is the task of the church to provide the resources necessary for understanding what such responsibility requires. This is essentially the position taken by the bishops of the Anglican Communion in both the 1958 and 1968 Lambeth Conferences.

Any talk of God knowing better can only be realistic if we are able to assume that the marriage, begun with the blessing of God, is continued as the couple seeks the blessings and graces of worship, prayer, and the sacraments, afforded them in the community of faith.

Such an expectation can only be taken seriously if it is made clear at the beginning of premarital instruction that marriage is—as we have claimed here from the outset—a principal arena in which God is working our salvation even in the face of our sins.

Everything that we have tried to claim here goes in the face of our culture's view of marriage as a sentimental romance of the like-minded, or of those with compatible "life-styles" or coinciding or complementary professional objectives. Marriage is one more surprising, apparently improbable, place where we discover anew that each of us is Christ to our neighbor. In marriage there is that great opportunity, namely the opportunity to discover Christ in that other, who is also co-parent of one's offspring, lover, combatant, friend, enemy, brother, or sister.

Marriage is the place—the institution—where it is constantly possible to discover daily that, in having thought that we chose each other in marriage, we learn that we chose more than we knew, that we chose other than we would reasonably have bargained for, that we are to be with one another till death, as Jesus has promised to be with the church to the end of the age, as God has been with the world since the beginning. Is there anything more common than this? Is there anything more splendid? When what is already good is made better than good, we call it not "best," we call it "glorious." What is already good—as we affirm that God has made us to be from the beginning—when what is already good is made better, it is glory. What we want to hold out then in these remarks about marriage is that, while marriage is one of the special ways in which God works his redemption among us, it is also one of the primary ways in which God glorifies human beings; and in the glorification of human beings we understand, first of all, that glory is given to God properly.

### **Actions recommended to the General Convention**

In response to the changing world and the new technologies science is making available having impact on marriage, sexuality, and child-bearing, we recommend:

#### **Resolution #A—64:**

Concerning the need for expanded counseling support.

*Whereas*, there are increasing numbers of topics of great personal concern, in which people are looking to their clergy for assistance in interpretation, guidance, and counseling, and these areas include the application of new scientific advances, as well as personal understanding of self needs and spousal relationships; and

*Whereas*, no one person can reasonably be expected to have comprehensive knowledge of all the pertinent topics, it is unreasonable to suggest that expert counseling could be provided on this scale by individual clergy; and

*Whereas*, an important function of the parish family is involvement in meeting the spiritual and social needs of its individual members; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the 67th General Convention of the Episcopal Church urges

1. That the clergy coordinate an effort to identify responsible persons in their community who can provide information in the relevant areas concerning marriage and reproduction in the modern world, serve the educational needs of clergy and laity, and be resource persons for information sources and educational opportunities; and
2. That consideration by diocesan and seminary Commissions on Ministries organize



**continuing education opportunities for clergy and laity in topics of specialized counseling needs, including such areas as genetics, changing biotechnology, communication skills, parenting, marriage, death, and other areas as appropriate.**

**Resolution #A—65.**

Concerning prenatal gender selection and identification, *in utero*, of fetal abnormalities.

*Whereas*, new biomedical diagnostic techniques now allow the detection of a wide range of medical abnormalities in the unborn child; and

*Whereas*, the gender of the prospective newborn can also be determined by the same techniques; and

*Whereas*, such information gives use to the need for serious and difficult decisions as to the advisability of continuing a pregnancy; therefore, be it

**Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention of the Episcopal Church strongly condemns the act of abortion when the sole purpose of such action is the selection of the gender of the child; and be it further**

**Resolved, That this new ability to diagnose serious abnormalities in the fetus before birth is a welcome gift to reduce pain and sorrow in the parents and suffering in the newborn, but that abortion after the diagnosis of non-serious or trivial abnormalities, or abortion in a case where purely cosmetic abnormalities are discovered, is viewed by the Church as a matter of very grave concern.**

**Resolution #A—66.**

Concerning surrogate maternal parenthood.

*Whereas*, a new and controversial practice has come into use for providing children to an otherwise childless marriage, in which the male partner's sperm is used to impregnate a willing female who undertakes contractually to deliver her child at birth to the childless couple; and,

*Whereas*, such a practice is exploitative of the natural mother and attaches undue and even self-worshiping importance to the sperm of the donor male; therefore be it

**Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention of the Episcopal Church strongly condemns the practice of so-called female surrogate parenting.**

**Resolution #A—67.**

Concerning "in vitro" fertilization.

*Whereas*, "in vitro" fertilization is a new medical technique whereby the male parent's sperm is allowed to impregnate the ovum collected artificially from the female, and this process takes place "in the disk" followed by implantation in the donor female; and

*Whereas*, this technique enables parenthood for those who are otherwise prevented from pregnancy by a physical defect in the reproductive tract of the female; and

*Whereas*, such a procedure provides a child to an otherwise childless marriage and both members of the couple are party to the conception, be it

**Resolved, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church gives approval to usage of so-called "in vitro" fertilization for the purpose of providing children in a marriage.**

**Resolution #A—68.**

Concerning the sale of human semen.

*Whereas*, human semen is now widely available in the United States through a variety of commercial arrangements; and

*Whereas*, pregnancy using such genetic material is now procurable inside and outside of marriage without ethical scruple and with minimal supervision—medical, governmental or otherwise; and

*Whereas*, the exploitation of reproductive material for financial gain tends to diminish the sense of sanctity of human life; therefore be it

**Resolved**, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church holds that human semen should not be bought and sold for reproductive use.

**Resolution #A—69.**

Concerning diocesan commissions to review policies on marriage.

*Whereas*, marriage in the United States as a secular and a religious institution is in a time of dramatic change and re-evaluation, it is a time for the Church to undertake a careful reexamination of both the sacramental nature of Holy Matrimony and the institutional nature of the secular relationship of marriage; therefore, be it

**Resolved**, the House of \_\_\_\_\_ concurring, That the 67th General Convention of the Episcopal Church encourages each diocese to establish a special Commission on Marriage, the responsibility of which will be to review and report on current diocesan policies and practices respecting Holy Matrimony; and be it further

**Resolved**, That the central theme of such reexamination shall be the redemptive and sacramental nature of Holy Matrimony; and as a point of departure for the considerations of the diocesan Commissions, the working paper attached, prepared by the Standing Commission on Human Affairs and Health, is offered for earnest consideration; and be it further

**Resolved**, That the charge to the diocesan Commissions shall include, but not be limited to, consideration of: means of revitalization of the sacramental and redemptive qualities of marriage; existing Canons on marriage; counseling, advice and spiritual support for prospective partners in the sacrament; continuing education procedures and practices for clergy and laity, including children and young adults; the role of the clergy and the marriage partners in the failed marriage; prenuptial guidance and instruction; continuing parish support for the married pair; guidance in childbearing and rearing; and other appropriate matters; and be it further

**Resolved**, That the findings of the diocesan Commissions shall be forwarded to the Standing Commission on Human Affairs and Health in time to permit that Commission to study and review the findings during the triennium preceding the 69th General Convention and to make legislative proposals to that Convention.

**Resolution #A—70.**

Concerning advisors to assist in remarriage of divorced persons.

*Whereas*, applications for remarriage of divorced persons within the Church have greatly increased; and

*Whereas*, expert advice can from time to time be useful to the Bishops and Priests who may be in need of assistance or of independent and informal opinion; therefore, be it

**Resolved**, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church encourages each diocesan Bishop to appoint a panel of suitable persons to assist in weighing applications for remarriage by divorced persons when the Bishop or diocesan Clergy wish to seek advice.

**Resolution #A—71.**

Concerning preparations for marriage when one party is unbaptized.

*Whereas*, Holy Matrimony is a sacrament of the Church, in contrast to other forms of wedding, civil or religious; and

*Whereas*, marriages between Christians and non-Christians are subject to extraordinary stresses and difficulties; be it

**Resolved**, the House of \_\_\_\_\_ concurring, That the 67th Convention of the Episcopal Church proposes that when Holy Matrimony is contemplated, and one of the parties is unbaptized, extraordinary care be exercised to explain the sacramental nature of Christian marriage, to provide instruction in the Christian faith, to discuss the couples intention for expression of their faith in the marriage, and to invite the non-Christian party to consider baptism.

**F. OBJECTIVES AND GOALS, 1983-85**

**Overall Objective**

To assist the bishops and deputies of the General Convention by performing the functions assigned to the Commission—to concern ourselves, as a Commission, with theological, ethical, and pastoral aspects regarding health, sexuality, and bioethical problems.

**Process for Completing the Overall Objective**

1. At its first meeting the Commission will consider: (1) resolutions sent to it by the General Convention, (2) suggestions from the Commission of the triennium 1980-82, and (3) “brain-storming” of its own on the purposes of the Commission as outlined in Canon I.1.2(n)(4). Areas to be addressed and goals for dealing with the same would be set by the Commission.

2. From past experience it is estimated that about five meetings during the triennium would be needed to complete the goals set, with considerable correspondence and research being done privately by members between meetings. Some subcommittee work probably would be necessary.

3. The Commission would come to the Convention of 1985 with a report, which might include resolutions for action or study, position papers, and/or suggested subject matter to be dealt with by the Episcopal Church Center staff.

**G. BUDGET APPROPRIATION FOR THE TRIENNIUM**

The experience of the 1980-82 Commission would indicate the need for a budget of \$42,500, which includes an estimate for inflation over 1980-82 expenses. About 90% of this would be for expenses of meeting and travel for five meetings of the Commission, plus Subcommittee and Executive Committee meetings as required. The balance would be for office expense, resource materials or persons, and some special travel for the Chairman, such as travel for consulting with Episcopal Church Center staff.

**Resolution #A—72.**

Budget request.

**Resolved**, the House of \_\_\_\_\_ concurring, That there be appropriated from the assessment Budget of General Convention for the expense of the Standing Commission on Human Affairs and Health the sum of \$42,000 for the triennium of 1983-85.

## The Standing Liturgical Commission

### MEMBERSHIP AND ORGANIZATION

With the adoption of the Proposed *Book of Common Prayer* by the General Convention of 1979 as the official liturgy of this Church, the provisions of the Joint Resolution of 1967, whereby the membership of the Commission was expanded for the period of Prayer Book revision, expired, and the Commission reverted to its canonical size, i.e., nine appointed members, plus the Custodian of the Standard *Book of Common Prayer*, *ex officio*.

The membership of the Commission during the past triennium was as follows:

#### Bishops

The Rt. Rev. E. Otis Charles (1982)  
The Rt. Rev. Anselmo Carral (1985)  
The Rt. Rev. William A. Dimmick (1982)

#### Presbyters

The Rev. Canon Lloyd S. Casson (1982)\*  
The Rev. Marion J. Hatchett (1982)  
The Rev. Charles P. Price (1985)  
The Rev. Canon Charles M. Guilbert, *ex officio*

#### Lay Persons

Mrs. Donald Kingsley (1982)  
Dr. Anne LeCroy (1982)  
Harrison Tillman (liaison with Executive Council)

The Commission organized in February, 1980, with the election of Bishop Charles as Chairman, Canon Guilbert as Vice-Chairman, and Dr. LeCroy as Secretary. In addition, Canon Guilbert was designated fiscal officer and correspondent of the Commission.

### MEETINGS

The Commission has met semi-annually during the triennium, as follows:

February 4-8, 1980, in Dallas, TX.  
October 16-20, 1980, in Chicago, IL.  
March 31-April 4, 1981, in Chicago, IL.  
November 12-16, 1981, in San Francisco, CA.  
March 1-4, 1982, in Chattanooga, TN.

A final meeting is scheduled for July 13-16, 1982, at a place yet to be determined.

### COMMITTEES AND EXTERNS

The Commission at present has four working Committees, as follows:

1. An *Editorial Committee*, a carry-over from the preceding triennium,

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\*Canon Casson resigned in 1981, and the Rev. Robert A. Bennett was appointed to fill the unexpired term.

composed of the Rev. Canon Guilbert as Chairman, the Rev. Leo Malania, and Howard E. Galley, Jr. The task of this Committee was to complete editorial work on *Lesser Feasts and Fasts* (which had been authorized by the Convention of 1979 on the basis of a sampler) and to prepare it for publication. The work was completed late in 1980, and the book was published in January of 1981.

2. A *Permanent Committee on the Calendar*, charged with recommending criteria for the calendar of optional commemorations ("lesser feasts"), doing research on persons nominated for inclusion in the calendar, and, ultimately, proposing persons to be included in or dropped from the calendar. Canon Guilbert is chairman of the Committee, and the other members are the Rev. Donald L. Garfield, the Rev. Professor Thomas J. Talley, and Howard E. Galley, Jr. The report of the Committee appears later in this Report.

3. The *Committee on Musical Tones*, reconstituted in October, 1980, and charged with completing work, left unfinished in 1979, on music for those portions of the *Book of Common Prayer* not included in the Musical Supplement to the *Altar Book*. This includes music for the Offices of Noonday and Compline, for the Order for Worship in the Evening, and for the several Litanies in the *Prayer Book*. The Rev. Leo Malania was named Chairman of the Committee, and the other members are Howard E. Galley, Jr. and Mason Martens, with James H. Litton as liaison with the Standing Commission on Church Music. This Committee has now completed the major portion of its work, and publication is anticipated before the meeting of the General Convention.

4. A *Committee on Language in Worship*, which was constituted in April, 1981, with the Rev. Robert A. Bennett as Chairman, with authorization to assemble a Committee whose members would be generally in the Boston area. A preliminary report of this Committee appears later in this Report.

In addition, the Commission has co-opted three persons, not members of the Commission, to perform certain functions on its behalf, as follows:

1. The Ven. Canon Paul E. Langpaap of Seattle, WA, a former member of the Commission, to study, evaluate, and make recommendations to the Commission regarding the proposals of the North American Committee on Calendar and Lectionary for the revision of the three-year Lectionary, as they are released.

2. The Rev. Professor Reginald H. Fuller of the Virginia Theological Seminary, to represent the Commission on the NACCL itself.

3. Dr. James Waring McCrady of the University of the South, to represent personally this Commission, and the Custodian of the *Standard Book of Common Prayer*, on the Committee engaged in the translation of the *Prayer Book* into French.

## FINANCIAL REPORT

Budgetary appropriation for the Commission in the Expense Budget, 1980-1982		\$29,600.00
	1980	
Appropriation		\$10,200.00
Expenses		
For meetings of the Commission and Committees — travel and subsistence of members — and administrative expenses		5,941.12
Unexpended balance		\$ 4,258.88

## THE BLUE BOOK

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	1981	
Appropriation		\$10,200.00
Transfer from A/C 41151		60.00
		<u>\$10,260.00</u>
Expenses		
For meetings of Commission, Committees, and administrative expense		8,776.61
Unexpended balance		<u>\$ 1,483.39</u>
	1982	
Appropriation		\$10,200.00
Unexplained credit during January		942.26
		<u>\$11,142.26</u>
Expenses		
For one Commission meeting, plus Committee expenses, and administrative expense as of 3/31/82		\$ 2,630.61
Anticipated additional expense for March meeting		900.00
Estimated expense of July meeting		4,000.00
Anticipated expense of Committee meetings		800.00
Total to date		<u>8,330.61</u>
Estimated unexpended balance		<u>\$ 2,811.65</u>

### PERMANENT COMMITTEE ON THE CALENDAR

In a previous report to the General Convention, 1976, the Standing Liturgical Commission pointed out that its work on the Calendar of Lesser Feasts and Fasts had not been completed. Under pressure to complete the revision of the *Book of Common Prayer* on schedule, the Commission did not have the time to give adequate consideration to the many thoughtful proposals and criticisms it had received, with the result that the Calendar in the 1979 *Prayer Book* is, with only two additional commemorations, identical with the Calendar set forth in *Prayer Book Studies 19* in 1970. The Commission did, however, create "a permanent Committee on the Calendar," to which it referred its file of correspondence on the subject.

This Committee met regularly during the past triennium, and now reports its work in the following areas:

1. It has thoroughly reviewed the criteria which governed the selection of persons commemorated in the present Calendar.

2. It has prepared a paper for the Standing Liturgical Commission on the basis of which the present calendar might be both theologically and realistically evaluated and re-assessed. (*See Appendix A.*)

3. It has carefully reviewed the file of correspondence about the Calendar itself, and about individual commemorations therein, together with proposed additions. Interestingly enough, the Committee has received no suggestions about possible deletions.

4. In light of the foregoing, the Committee makes the following observations:

- a. It is essential that the prime criterion for inclusion in the Calendar continue to be (as is traditional) the witness of the person commemorated to the power of the Risen Christ, rather than a pedagogical desire to set certain persons forward as "examples" for the faithful to follow.

- b. The witness which the present Calendar makes to Christ's power may fairly be said to be lacking in balance. There is, especially in the post-Reformation period, an excessive concentration on the witness of bishops (perhaps understandable in an episcopal Church) and far too little emphasis on the witness of lay persons, whether men or women.

- c. The witness of women is seriously unrepresented throughout.
- d. It is questionable whether, in an ecumenical age, the Calendar of this Church should continue to exclude all except Anglicans in the post-Reformation period. Consideration might properly be given to the inclusion of some few Protestants and Roman Catholics who have significantly influenced Anglican thought in the areas of spirituality and missionary enterprise.

The Committee is aware that to many Episcopalians the whole subject of the so-called "black-letter saints" is new and unfamiliar. Although the optional observance of lesser feasts has been authorized in the Church since 1964, it is only since the publication of the present *Prayer Book* that most Church people have had in their hands a book whose Calendar listed them. The Committee is also aware that interest in some, at least, of the persons commemorated is growing: devotional books, articles in the Church press, and the titles of many new congregations, all bear witness to this interest. It is also a fact that the *Prayer Book Studies* that underlie the present Calendar have long been out of print, and are therefore unavailable precisely at a time when they are most wanted.

The Committee has, for these reasons, begun, with the encouragement of the Standing Liturgical Commission, the preparation of a new *Prayer Book Study*, incorporating some material from former *Studies*, setting forth criteria, and placing before the Church its recommendations on the subject. It is anticipated that the Study will be available well in advance of the General Convention of 1985. In this connection, the Committee respectfully calls attention to the fact that under the present provisions of the Constitution, the Convention of 1985 could not authorize any alterations or additions in the Calendar, even if the Standing Liturgical Commission were to recommend such action and the Convention were to desire to adopt it.

There is, however, a way to make changes in 1985 possible—the amendment of Article X. of the Constitution. As it now reads, any one Convention may amend the Tables of Psalms and Lessons, and this permission has been found useful in the past. An amendment of the Article to include the listing of optional observances among the items which might be amended by a single Convention, if proposed by the General Convention of 1982, could be adopted by the Convention of 1985, and, if accompanied by an appropriate resolution, could take effect immediately upon such adoption, thus obviating the necessity of waiting for the first of January succeeding the adopting Convention for the amendment to take effect—which, of course, would postpone for three years any change.

In conclusion, the Committee wishes to place on record its appreciation of its thoughtful correspondents, and to assure them that their proposals, and those of others, will be taken seriously in the course of preparing the new *Prayer Book Studies* on the lesser feasts and fasts.

The Standing Liturgical Commission recommends the adoption of the following resolution:

**Resolution #A—73.**

Constitutional amendment concerning lesser feasts.

*Resolved*, the House of \_\_\_\_\_ concurring, That the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses of the Church, pursuant to Article XI., to wit:

That sub-paragraph (a) of the second paragraph of Article X. be amended, that a new sub-paragraph (b) be enacted, and that sub-paragraph (b) be designated sub-paragraph (c), so that the said portion of the second paragraph of Article X. shall read as follows:

- (a) Amend the Tables of Lessons, and all Tables and Rubrics relating to the Psalms;
- (b) *Amend, either by deletion or addition, the schedule of optional commemorations listed in the Calendar of the Church Year;*
- (c) Authorize for trial use. . . (rest of sub-paragraph unchanged).

**and be it further**

**Resolved, the House of \_\_\_\_\_ concurring, That the foregoing amendments take effect immediately upon their adoption.**

## COMMITTEE ON LANGUAGE IN WORSHIP

As a result of the report on inclusive language given to the Standing Liturgical Commission at its meeting of November, 1981, a Committee on Language in Worship was constituted, with the Rev. Robert A. Bennett as Chairman. The Committee held its first meeting in February, 1982, at the Episcopal Divinity School, Cambridge, MA. Committee members are:

The Rev. Sandra Boyd, Librarian, E.D.S.  
Ms. Marcelline Donaldson, Seminarian, E.D.S.  
The Rev. Dr. Carter Heyward, Asst. Prof. of Theology, E.D.S.  
The Rev. Ellen Wondra, Chaplain, Hobart College  
The Rev. Dr. Robert A. Bennett, E.D.S., *Chairman*

The Committee discussed the major issues involved in the present usage of exclusionary language in this Church's liturgy. It recognized the problem of the breakdown of the once-accepted generic use of masculine terms, in view of the more self-consciously active roles of women in the Church. Materials from other Churches dealing with sexism in worship, and opportunities for more inclusive language in worship, were distributed and discussed. The Committee sought ways to help the Episcopal Church to produce its own materials and guidelines for the use of more inclusive language in liturgy, hymnody, preaching, and all forms of worship.

Five key tasks were identified as Committee objectives to help the Liturgical Commission to bring this matter before the Church, as follows:

1. The publication of an occasional paper on the rationale and guidelines for the use of inclusive language in worship;
2. The development of a calendar of female saints, with biographies, collects and lections;
3. Development of a lectionary for preaching about women and God, and for expanding awareness about non-sexist interpretations of God;
4. An audit of inclusive-language issues in the seminary training of clerics;
5. An audit of both exclusive and inclusive terms in the present *Book of Common Prayer*.

Assignments for the production of these materials were made, with the hope that the Commission may be able to bring the issue of language in worship before the forthcoming General Convention.

## THREE-YEAR LECTIONARY STUDY

The consideration of proposals for a revision of the three-year lectionary occupied a major part of the time of most meetings of the Commission during the past triennium. As



each installment of the proposals of the North American Committee on Calendar and Lectionary was released, a commentary with recommendations was prepared for the Commission by the Ven. Paul Langpaap. It was studied in detail by the Commission, and tentative decisions were made with regard to each of the proposed changes. The Commission's review has covered the period from the First Sunday of Advent to the Feast of Pentecost.

The North American Committee on Calendar and Lectionary was constituted in March of 1978 by the Consultation on Common Texts, an ecumenical body of which the Episcopal Church was a founding member. The Committee was formed in response to the situation created by the totally unexpected ecumenical use, with some adaptations, of the Roman three-year lectionary by a number of North American Churches: Episcopal, Lutheran, Methodist, Presbyterian, Disciples, United Church of Christ, and the Consultation on Church Union. It is now being considered for adoption by the United Church of Canada and the Anglican Church of Canada as well. In many places now, clergy meet regularly to study the lessons and plan their homilies, and the faithful are becoming increasingly aware that, Sunday by Sunday, separated brothers and sisters are being fed from the same table of the Word. This common use of the Roman lectionary is rapidly becoming the most visible sign of the unity which the Spirit is increasingly producing among our Churches.

In order to encourage this ecumenical experience, and to bring the various denominational adaptations into even closer harmony one with another, the Consultation on Common Texts charged the NACCL with producing a revision of the lectionary which would not only reduce the number of discrepancies but would also take into consideration the most widespread criticism of the Roman scheme, namely, that its typological use of the Old Testament lections does not permit "course" or semi-continuous reading of the Hebrew scriptures.

The principles which have guided the Committee's deliberations and decisions are the following:

1. The basic calendar and structure of three readings, presupposed by the Roman scheme, are assumed.
2. The Gospel pericopes are assumed, with only minor textual re-arrangement to accommodate Churches which have a lectern Bible for liturgical use rather than a volume of lectionary texts—for whom discontinuous selections are difficult.
3. The New Testament passages are largely accepted, with some lengthening; also minor textual re-arrangement to include contextual material, such as apostolic and personal greetings and local ecclesial issues.
4. The typological choice of most Old Testament selections has been minutely studied. In response to widespread criticism of this feature by biblical scholars and pastors, both Roman Catholics and others, the Committee is proposing a revision of the present table for a number of Sundays in each of the three years. The proposed lections would still be related to the Gospel pericopes, but in a broader way than Sunday by Sunday, so as to make possible semi-continuous readings of some significant Old Testament narratives.

Specifically,

- a. In Year A, Propers 9 to 23 provide a semi-continuous reading of patriarchal and Mosaic narratives, as complementary to the Gospel according to St. Matthew.
- b. In Year B, Propers 4 to 17 provide a semi-continuous reading of the Davidic narrative, as complementary to the Gospel according to St. Mark.
- c. In Year C, Propers 4 to 13 provide a semi-continuous reading of the Elijah-Elisha cycle of narratives, and also several successive readings of Wisdom literature, as complementary to the Gospel according to St. Luke.

The Committee has sought to find other places in the lectionary for important passages displaced by the proposed revision.

The Committee completed its work in February of this year and submitted its recommendation to its parent organization, the Consultation on Common Texts, which adopted the following resolution:

The Consultation on Common Texts accepts and commends to the Churches the work of the North American Committee on Calendar and Lectionary for a period of trial use and study ending 1 December 1986, at which time the CCT will subject it to further review before final submission to the Churches.

The Standing Liturgical Commission proposes to continue its detailed study of the NACCL proposals, but is strongly of the opinion that a more extensive study and actual experimentation is not only desirable but essential for an intelligent and informed decision about revising the principal service lectionary in the *Book of Common Prayer*. It has been decided therefore to take two steps in the matter, as follows:

1. To publish a *Prayer Book Study* containing a rationale, not only of the proposed changes but of the basic lectionary itself, together with a table of the proposed revised lectionary; and
2. To request the 1982 General Convention to authorize a limited trial use of the proposed revision over the course of the next triennium.

The Commission recommends the adoption of the following resolution:

### **Resolution #A—74.**

Trial use of a revised three-year lectionary.

*Resolved, the House of \_\_\_\_\_ concurring, That the General Convention authorize for trial use, in selected parishes, for a period of three years beginning the First Sunday of Advent in 1982, a proposed revision of the three-year Lectionary for Sundays and Holy Days that is being developed by the Standing Liturgical Commission in concert with the other North American Churches that are members of the Consultation on Common Texts.*

## THE BOOK OF COMMON PRAYER IN SPANISH

The Rev. Herbert Arrunátegui, Staff Officer for Hispanic Ministries and co-ordinator of the translation of the *Prayer Book* into Spanish, in 1980 appointed an Editorial Committee consisting of the Rt. Rev. Anselmo Carral, the Rev. Canon Charles M. Guilbert, the Rev. Sergio Carranza, the Rev. D. Rex Bateman, and Mrs. Gwynne de Barillas. The task of the Committee was to collate and edit the texts that had been produced during the previous triennium by the several translation subcommittees. In November of 1980, the Editorial Committee completed its work, producing a final manuscript of the *Libro de Oración Comun, Según el Uso de la Iglesia Episcopal*, which was submitted to the Church Hymnal Corporation for setting into type. The Rev. Mr Arrunátegui thereupon appointed a Publication Committee, composed of Bishop Carral, Canon Guilbert, and Mrs. de Barillas, with himself, to oversee the correction of galley proofs as they came from the typographers. This task was completed in February of 1982, and publication of the *Prayer Book* in Spanish was scheduled for Holy Week.

All the members of the translation Committee deserve praise for the dedication and the scholarly knowledge they demonstrated during the four years it took to produce a *Book of Common Prayer* of which the Spanish-speaking world may feel proud.

The following persons, in addition to those members of the Editorial and Publication Committees named above, were involved in the translation project: the Rev. Juan María Acosta, the Rt. Rev. Hugo L. Pina, the Rt. Rev. Telésforo Isaac, the Rev. Canon Max I. Salvador, the Rev. Leopoldo Frade, the Rev. Dr. Luis Quiroga, the Rev. Edwin T. Chase, and the Rev. Dr. Carlos Plazas.

A final note of appreciation goes to the Bible and Common Prayer Book Society of the Episcopal Church, whose grant of funds made the project possible.

## OFFICES FOR SPECIAL OCCASIONS

The Standing Liturgical Commission is charged, in Canon II.4, with preparing “Offices for Special Occasions” when directed to do so by the General Convention or the House of Bishops. The General Convention of 1979 authorized a day of commemoration for the late Martin Luther King, Jr., and also called upon the Standing Liturgical Commission to prepare liturgies “to assist the Church in understanding and planning for our engagement of the issues of world hunger, human rights, and racial oppression. In response to these actions, the Commission, in October of 1980, adopted propers for the aforesaid occasions, and released them for dissemination by way of the Diocesan Press Service. Subsequently, in May of 1981, the Commission distributed the propers to the clergy of the Church by way of a general news letter. As a matter of permanent record, the Commission includes the texts as Appendix B of this Report.

Although the request did not come from the General Convention or the House of Bishops, the Commission has responded to a request from the Alban Institute of Washington, DC for a service giving liturgical expression to the ending of a pastoral relationship—to complement the *Prayer Book* service entitled “Celebration of a New Ministry.” Under the chairmanship of the Rev. Charles P. Price, a Committee was assembled that produced such a service. Reviewed and amended by the Standing Liturgical Commission, the service was refined and adopted by the Commission at its meeting of March, 1982. It is included with this Report as Appendix C, and the Commission recommends the adoption of the following enabling resolution:

### Resolution #A—75.

***Resolved, the House of \_\_\_\_\_ concurring, That the General Convention of 1982 authorize for optional use throughout the Church “A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation” as set forth in Appendix C of the triennial Report of the Standing Liturgical Commission to the said General Convention.***

## AUTHORIZATION OF PRAYER BOOK EDITIONS

The authorization, by the General Convention of 1979, of two books of liturgical texts, complementary to the *Book of Common Prayer*—the *Book of Occasional Services* and *The Proper for the Lesser Feasts and Fasts*—makes it desirable and appropriate to expand the provisions of Canon II.3 with regard to what may be properly bound up with the *Book of Common Prayer*. Such an expansion would make it possible, for example, to include the texts of optional fraction anthems, as provided by rubric on pages 337 and 364 of the *Prayer Book*, and of the collects for the optional commemorations in the official *Altar Book*.

The Commission recommends the adoption of the following resolution:

### Resolution #A—76.

*Resolved, the House of \_\_\_\_\_ concurring, That Canon 3 of Title II be, and the same is hereby, amended, by adding, at the end of Section 5 thereof, the following clause:*

*or with material set forth in the Book of Occasional Services and ~~the book entitled~~ The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.*

**so that the last sentence of the said Section 5 shall read as follows:**

And no copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church, *or with material set forth in the Book of Occasional Services and ~~that book entitled~~ The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.*

## LIAISON RELATIONSHIPS

The Standing Liturgical Commission, during the past triennium, has continued its close relationship with the Standing Commission on Church Music, in the process of Hymnal revision. Two members of the SLC, the Rev. Marion J. Hatchett and Dr. Anne LeCroy, are members of the Hymn-text Committee of the SCCM (Dr. Hatchett is chairman of the Committee) and the Rev. Charles P. Price is chairman of a Joint Theological Committee which evaluated the theological soundness of existing and proposed hymn texts. As a result of this overlap of membership, the SLC has been privileged to examine and comment upon proposed eliminations from and additions to the corpus of hymns, as, from time to time, the Hymnal-revision Committee has reported to its consultants.

The SLC has also maintained its close relationship with the Conference of Liturgical and Music Commissions. "The Annual Conference of Diocesan Liturgical and Music Commissions" is the corporate title of a movement which began in 1969 as an *ad hoc* gathering of diocesan chairmen of liturgical committees or commissions. It has now become a permanent feature of the liturgical life of the Episcopal Church. The Conference provides an educational forum for the exchange of ideas and the sharing of resources. It presents speakers with expertise in the fields of liturgy and music from this and other Churches.

The SLC plans to stay in communication with this group of consultants with periodical papers and to keep the members of the group informed about available resources in worship.

Various dioceses host the Annual Conference, with the assistance of the previous two chairmen of host committees and the Conference president. Most dioceses are represented in the Conference and find the Conference stimulating and helpful in understanding and using the *Book of Common Prayer* and its supplementary volumes and the proposed revised Hymnal.

The SLC hopes that it will be possible to have at least two of its members present at each of the annual meetings in the forthcoming triennium, and to keep the group informed about the on-going work of the Commission.

## RECOMMENDED CANONICAL CHANGES

With the adoption of the *Book of Common Prayer* of 1979 as the official liturgy of this Church, it became obvious that certain of the Canons of the Church, specifically those dealing with the laity in general and with lay ministries were not consonant with the liturgical texts and rubrics of the *Prayer Book*.

The Standing Liturgical Commission, after mature consideration, and after consultation with persons having wide knowledge and extensive experience in the field, recommends the amendment of Canon III.26 (to be re-named "Of Licensed Lay Ministries") to clarify the various ministries of lectors, lay readers, lay readers with pastoral or administrative responsibility, lay ministers of communion, catechists, and lay preachers.

The Commission also recommends the amendment of Canon I.16, "Of Regulations Respecting the Laity," to bring the Canon into conformity with the concept of Christian initiation and Church membership implied by the sections entitled "Holy Baptism" and "Confirmation, with forms for Reception and for the Reaffirmation of Baptismal Vows," pages 298-314 and 412-419 of the *Book of Common Prayer*.

The texts of the recommended amendments follow:

## Resolution #A—77.

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 26 be repealed and the following be substituted therefore:*

## CANON 26.

## Of Licensed Lay Ministries

*Sec. 1. Lay Persons desirous of serving the Church in one or more licensed ministries must be regular in participating in the worship of the Church and in receiving the Holy Communion. They must also be active in the support of, and contributors of record to, the Parish, Congregation, or Mission to which they belong. They shall submit to the Bishop or Ecclesiastical Authority a written application stating the reason for seeking the office; evidence of communicant status as defined in Canon I.16. Sections 2 and 3; and a statement from their immediate Pastor, or, if there be no Pastor, from the vestry of the Parish or committee of the Mission in which they are canonically resident, declaring their fitness for the office. The Bishop may designate a representative or person or board with authority to act in the initial approval of applicants for licensing, and also in their training, examination, and certification, for licensing by the Bishop.*

*Sec. 2. A competent person, ready and desirous to serve in the conduct of public worship regularly and statedly as a Lay Reader, as provided for in the rubrics of the Book of Common Prayer, shall procure a written license from the Bishop or Ecclesiastical Authority of the Diocese. Where a Presbyter is in charge, the request and recommendation of said Presbyter must have been previously signified to the Bishop or Ecclesiastical Authority. Permission shall not be granted a Lay Reader to conduct the service in a congregation without an ordained Minister, which, in the judgment of the Bishop or Ecclesiastical Authority, is able and has had reasonable opportunity to secure one.*

*Sec. 3. The license of a Lay Reader shall be granted for a definite period not to exceed three years, and may be renewed or revoked at any time, at the discretion of the Bishop. Such renewal shall be determined on the basis of the Lay Reader's*

*Referred to the Council for the Development of Ministries* 153  
*Barry Menezes*

*continuing interest and qualifications as evidenced in an annual written report to the Bishop. Such report shall include the comment and endorsement of the local ecclesiastical superior of the Lay Reader.*

*Sec. 4. In all matters relating to the conduct of the service, to the sermons or homilies to be read, and to proper dress or attire, the Lay Reader shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission, in which the Lay Reader is serving, and, in all cases, to the direction of the Bishop. The Lay Reader shall in every respect conform to the requirements and limitations set forth in the rubrics and other directions of the Book of Common Prayer. The Lay Reader shall not deliver sermons or addresses of his or her own composition unless licensed to do so under the provisions of Section 6 below.*

*Sec. 5. A Lay Reader, who is also assigned pastoral or administrative responsibility in a Congregation without an ordained Minister, shall be trained and examined and found competent in the following subjects:*

- (a) The Holy Scriptures, contents and background.*
- (b) The Book of Common Prayer and The Hymnal.*
- (c) The conduct of public worship.*
- (d) Use of the voice.*
- (e) Church History.*
- (f) The Church's Doctrine as set forth in the Creeds and in "An Outline of the Faith, or Catechism."*
- (g) Parish administration.*
- (h) Appropriate Canons.*
- (i) Pastoral care.*

*Sec. 6. Lay Persons deemed competent, whether or not they are also licensed as Lay Readers, may, after instruction and examination, be licensed by the Bishop to preach. Such a license may be granted under the same provisions as are set forth in Section 3 above. Persons so licensed shall not preach in Congregations having a cleric in charge, except at the invitation of such Minister.*

*Sec. 7. Competent Lay Persons may be licensed by the Bishop to assist in the administration of Holy Communion. Such a license shall be given only upon the recommendation of the Minister in charge of the Parish, Congregation, or Mission in which the Person licensed is to serve. Such a license may be granted under the same provisions as are set forth in Section 3 above.*

*Sec. 8. Lay Persons may also be licensed by the Bishop to serve as Catechists. Such persons shall be trained, examined, and found competent in the following subjects:*

- (a) The Holy Scriptures, contents and background.*
- (b) The Book of Common Prayer and The Hymnal.*
- (c) Church History.*
- (d) The Church's Doctrine as set forth in the Creeds and in "An Outline of the Faith, or Catechism."*
- (e) Methods of Catechesis.*

*Such a license may be granted under the same provisions as are set forth in Section 3 above.*

*Sec. 9.(a). A Lay Minister licensed in any Diocese may serve in a Congregation of another jurisdiction at the invitation of the Minister in charge, and with the consent of the Bishop thereof.*

- (b). A licensed Lay Minister may serve as such in a unit of the Armed Forces*

*with the permission of the Presiding Bishop or the Suffragan Bishop for the Armed Forces.*

*(c). The Presiding Bishop or the said Suffragan Bishop for the Armed Forces may grant a Lay Minister's license to a member of the Armed Forces for use therein, in accordance with the provisions of this Canon so far as they are applicable.*

*(d). A commissioned Officer of the Church Army, by virtue of that commission, is considered as having the authority of a licensed Lay Minister.*

*(e). Postulants and Candidates for Holy Orders, and those enrolled as regular students in recognized seminaries, are considered as having the authority of Lay Ministers as defined in this Canon.*

*Sec. 10. Nothing in this Canon shall be construed as denying the right of Lay Members of this Church to recite the Daily Office privately, or to officiate at the same, without license, to read lessons and to lead other parts of public services, assigned to Lay Persons by the rubrics of the Book of Common Prayer, when requested to do so by the celebrant or officiant; or, subject to any guidelines set forth by the Bishop, to prevent Pastors of churches from appointing, in cases of need, and in the absence of those licensed to do so, Persons to act as Lay Readers, or to assist in the administration of Communion, on specific occasions.*

**Resolution #A—78.**

***Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 16 be repealed, and the following be substituted therefore:***

**CANON 16.**

**Of Regulations Respecting the Laity**

*Sec. 1(a). All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father and of the Son and of the Holy Spirit, and whose baptisms have been duly recorded in this Church, are members thereof.*

*(b). All baptized persons, having been duly instructed, who have been received into the communion of this Church by a Bishop thereof, and whose receptions have been duly recorded in this Church, are also members thereof.*

*(c). All members sixteen years of age and older are to be considered adult members.*

*Sec. 2(a). All members of this Church who have received Holy Communion at least three times in the preceding year are to be considered communicants of this Church.*

*(b). All communicants of this Church sixteen years of age and older are to be considered adult communicants.*

*Sec. 3. All communicants of this Church who, for the previous year, have been faithful in corporate worship (unless for good cause prevented) and in working, praying, and giving for the spread of the Kingdom of God, are to be considered communicants in good standing.*

*Sec. 4(a). A member of this Church removing from the Congregation in which his or her membership is recorded shall procure from the Minister or Clerk of said Congregation a certificate of status indicating that he or she is recorded as a "member" or as a "communicant" of this Church, and whether or not such a person is recorded as being in good standing. Upon acknowledgement that such person has been enrolled in another Congregation of this or another Church, the*

*Minister who has issued the certificate shall remove the name of that person from the rolls of the Congregation.*

*(b). The Minister or Warden of the Parish or Congregation to whom such certificate is surrendered shall record the presenter as a member or communicant of that Congregation. The said Minister or Warden shall notify the Minister or Warden of the issuing Congregation that the person has been duly recorded as a member or communicant of that Congregation, whereupon the person's transfer shall be recorded.*

*(c). If a member of this Church, not having a certificate of status, desires to become a member of a Congregation in the place to which he or she has removed, that person shall be instructed by the Minister or Warden of said Congregation to procure such a certificate from his or her former Congregation.*

*(d). Any member or communicant of any Church in communion with this Church shall be entitled to the benefit of this Section, so far as the same can be made available.*

*Sec. 5. Every member of this Church shall be entitled to equal rights and status as participants in the worship and sacraments of the Church. None shall be excluded from parochial membership on the basis of race, color, or ethnic origin.*

*Sec. 6. A person to whom the Sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the rubrics, or who desires a judgment as to his or her status in the Church, shall lodge a complaint or application with the Bishop or Ecclesiastical Authority.*

*No Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop or Ecclesiastical Authority.*

*It shall be the duty of the Bishop or Ecclesiastical Authority, unless the Bishop or Ecclesiastical Authority sees fit to require the person to be admitted or restored, because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese; and should no such Canon exist, the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as will insure an impartial decision.*

*Sec. 7. No person who has not received the Sacrament of Holy Baptism with water in the Name of the Father and the Son and the Holy Spirit shall be eligible to receive Holy Communion in this Church.*

## TRIENNium, 1983-85

The work of the Standing Liturgical Commission during triennium 1983-85 will encompass the responsibilities set forth under the provisions of Title II, Canon 4, including the collection and collation of materials relating to future revision of the *Book of Common Prayer* together with the creation of a permanent filing system for such materials at the Church Center; completion of work on the Sunday Lectionary and Psalter, undertaken in consultation with the interdenominational Consultation on Common Texts of which the Episcopal Church is a founding member, and limited trial use thereof in selected congregations; development of standards for additions to the calendar of saints in response to requests from dioceses and groups within the Church; preparation of *Offices for Special Occasions* as requested; research relating to comprehensive language in worship;



## LITURGICAL COMMISSION

maintenance of correspondence directed to the Commission; liaison with the Music Commission and the Committee on Religious Art and Architecture; and ecumenical cooperation in matters liturgical.

In support of bishops, diocesan commissions, and all those directly responsible for worship in local congregations, it is the larger purpose of the Commission to create means for the Church to appropriate the *Book of Common Prayer*, *The Hymnal*, *The Book of Occasional Services*, and *Lesser Feasts and Fasts*, through greater understanding of their contents and increasing competency in their use; as well as the on-going exchange and sharing of ideas which enhance their value so that the authorized liturgical books become effective vehicles for the renewal and mission of the Church.

To sustain this purpose the Commission intends two regular meetings per year during the triennium and four subcommittees: language, calendar, lectionary, and editorial.

In cooperation with Church Center staff, the Commission will develop four special projects in support of its broad general goal:

- Commissioning, publishing, and circulating of occasional papers related to the understanding and use of the authorized liturgical books;
- Preparation of teaching slide and/or video production presenting the *Book of Common Prayer*, together with the other liturgical books, as vehicles for the renewal and mission of the Church;
- Design and execution of a replicable workshop, focused on the training of lectors and lay readers, as a pilot for an expanding series of liturgy-related workshops during the 1986-88 triennium;
- Encouraging the development of a homily service specifically related to the three-year Sunday lectionary and appropriate for use by individuals who have not had the opportunity for seminary education.

### Appropriations for the triennium, 1983-85

To accomplish the work of the Commission during the 1983-85 triennium will require a budget of \$39,250, allocated as follows:

	Triennium			
	Budget, 1983-85	Budget, 1983	Budget, 1984	Budget, 1985
<del>Pre-meeting</del> Administrative cost: including mailing, duplication, telephone, and postage.	\$ 750 17.00	\$ 200 10.50	\$ 250 3.00	\$ 300 3.00
Meetings of Standing Liturgical Commission (2 per year)	23,040 236.45	7,000 7.500	7,660 7.875	8,380 8.270
Special consultants	1,200	400	400	400
Committees of Standing Liturgical Commission:	2,250	750	750	750
Language	2,800 27.00	600	600	600
Calendar	5,700	1,900	1,900	1,900
Editorial	2,250	750	750	750
Lectionary	1,200	400	400	400
Participation in meetings of the Association of Diocesan Liturgy Commissions	4,098 3,310	1,300 1,000	1,300 1,100	1,210 1,210
<b>Total</b>	<b>\$39,250</b> 43,993	<b>\$12,250</b>	<b>\$13,060</b>	<b>\$13,940</b>

The Commission recognized the validity of repeated requests from the Association of Diocesan Liturgy Commissions, represented at the national conference held annually

since 1970, calling for a liturgical resource person as an integral part of the Church Center staff. The Commission shares the conviction that such a person would nurture the potentially synergistic network of individual bishops, parish clergy and diocesan commissions, and support the network in order to realize the maximum benefit from the Church's investment in liturgical renewal expressed in revision of the *Book of Common Prayer*, *The Hymnal*, *Lesser Feasts and Fasts* and the *Book of Occasional Services*.

During the 1983-85 triennium our work is intended to demonstrate the contribution of liturgical sophistication to the renewal and mission of the Church. We will undertake limited projects which we believe can make a difference in the Church's experience of worship. Supposing our assumption is correct, and the various dioceses feel the Commission's activities, during the triennium, have enhanced the Church's awareness of liturgy as an agent of renewal and mission, our 1986-88 budget will include the cost for a Church Center staff person whose job description will include supporting and expanding the network of liturgically related enterprises and creating ways to make these resources available to the entire Church.

The Commission recommends the adoption of the following resolution:

### **Resolution #A—79**

Appropriations for the Standing Liturgical Commission

***Resolved, the House of \_\_\_\_\_ concurring, That this Sixty-Seventh General Convention appropriate in the Budget of the Convention for the Triennium 83-85 the sum of \$39,250 for the expenses of the Standing Liturgical Commission.***

## APPENDIX A

**The Passion of Witness: Prolegomena to  
The Revision of the Sanctoral Calendar**

The Paschal Mystery, in which Christ the Lord passes through death upon the Cross and the sabbath of burial to rise in glory and ascend in triumph to the Father, constitutes the central idea, what Victor Turner calls the "root metaphor," of Christianity. In that passage, that process, that procession of symbols, all Christ's teaching achieves an historical realization which the Church bears forward in the sacraments and in all her liturgical life. It is that Paschal Mystery which is at the heart of St. Paul's theology, both of baptism and eucharist, and which early begins to shape as well the Christian ordering of time, of the week and of the year.

The annual celebration of Pascha presents historical questions regarding its origins which are still disputed, but the tendency of studies over the past two decades has been to reverse an earlier tendency which saw that celebration as focussed primarily on the resurrection of the Lord and to include his passion as hardly more than inherent in the resurrection story. More recently, it has appeared that the Christian year, as distinct from the Christian week, had its beginnings in more direct continuity with the Passover of the Law, being celebrated with a fast, vigil, and eucharist stretching from the Preparation of the Passover, the 14th Nisan, through the night following and ending around cockcrow on the day of Passover itself. According to the chronology of the passion in the fourth Gospel, this one day fast would coincide with the known date of the crucifixion, a factor which would deeply color the character of the Christian Pascha. <sup>the An Pascha</sup> While that celebration was, like the Passover of the Law, a unitive celebration of our redemption in all its dimensions, writers of the Ante-Nicene period regularly (albeit inaccurately) spoke of the term *pascha* as derived from the Greek verb *paschein*, to suffer, and so described the Pascha as celebration of the Lord's passion. In contrast to the weekly celebrations of the Eighth Day, the first day of the new age inaugurated by the resurrection, the primitive Pascha marked the anniversary of the passion which occasioned our redemption. This would remain true even after the conclusion of the fast was adjusted to the structure of the week so as to fall always on Sunday. So, e.g., Origen could write in one of his homilies on Isaiah: "There is now a multitude of people on account of the Preparation day, and especially on the Sunday which commemorates Christ's passion. For the resurrection of the Lord is not celebrated once in the year, but also always every eighth day."

While other factors would in time lead to many other sorts of festivals, among the very earliest liturgical commemorations were those of the days on which the martyrs perfected their witness to become sacraments of the Lord's passion. Like sacramental baptism through which all Christians passed with the Lord through death and burial to new life in his kingdom, the kingdom of which the Church is sacrament, so "baptism of blood" was recognized as participation in the Lord's Paschal Mystery, such a sharing of his passion as would surely bring participation in his resurrection glory. This was the final act of perfect witness to Christ, the act by which the martyr testified to the Lordship of Christ over all history and the powers of history which occasioned his martyrdom. <sup>7</sup> While such a likening of martyrdom to the passion of the Lord can be seen already in the martyrdom of Stephen, it is from the passion of Polycarp that we can first see the establishment of annual commemorative celebrations connected with the place of the martyr's burial. The very early account of his martyrdom demonstrates perfectly that the Church of Smyrna understood the "political" event of their Bishop's execution as a liturgical event which so perfectly exemplified the Pascha that it must become a day on

which, each year, the Church would gather to remember and to make eucharist at his tomb. "There," the account says, "the Lord will permit us, so far as possible, to gather together in joy and gladness to celebrate the day of his martyrdom as a birthday, in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter."

From such a secondary century tradition would develop this custom of observing the death dates of martyrs throughout the Church as the occasion of their heavenly birthdays (*natales*). While such commemoration would slowly be extended to include bishops and others whose lives gave exemplary witness to the Gospel of Christ, what is celebrated in every case is not the lives or accomplishments of the saints, but the historical completion of their baptism as they pass finally into the grave and gate of death and through that into the kingdom of the Lord, as that participation in his paschal progress which has opened the gate of heaven to all believers and made the death of his saints to be the ultimate witness to the power of the resurrection.

The New Testament speaks of all the baptized as saints, and nothing in the tradition of the Church would disavow that understanding. What is involved in sanctoral commemoration is not some "election" or "promotion" to sanctity, but the simple human fact that, while all the baptized are saints, some saints prove in time to be more memorable for some local churches than are others. For that reason, it is not surprising to observe that such commemoration is at first quite local, since the memory of local leaders lives in the memory of the local community. The earliest calendar of martyrs at Rome, however, lists two days devoted to North African martyrs in addition to the local Roman commemorations. This is usually understood to indicate the presence in Rome of a substantial community of North Africans, but it represents the beginning of an exchange of sanctoral commemorations between local churches as communication led to closer ecclesial community. The growth of such calendars of saints' days would lead eventually to synodical control and eventually to the notion of a "universal calendar," although not all those admitted to such a calendar have been celebrated in each place. The original principle of local veneration has lived on to produce variations in the sanctoral calendar from nation to nation, from religious order to religious order, and even from diocese to diocese. Indeed, those Holy Days observed most generally, those of biblical figures, are often among the later feasts introduced into the calendar. While some such observances are very ancient, the notion that each of the apostles and other figures prominent in the New Testament should be celebrated on an appropriate day represents a somewhat artificial development in the medieval period, valuable as it surely is for teaching.

Recent development in the custom of sanctoral commemoration has tended to reinforce the primitive element of local interest, and consequently more flexibility is encouraged. In the Roman Calendar, e.g., not all commemorations listed are expected to be observed everywhere. Rather, as "optional memorials" their observance and the manner of it is left to local custom and authority. This leads as well, in our own tradition, to the liturgical commemoration of those who do in fact live in our historical memory as signs of God's grace at work. Our concern in the formation of a sanctoral calendar, indeed, is just that acknowledgment of the grace of God working in history, shaping it to his purpose through the lives which he has touched. While it would be strange to such a purpose to suppose that such a calendar could or should attempt to be exhaustive, yet such a calendar has great value as a concrete expression of our memory. We are faced, therefore, with the question of the criteria governing inclusion within such a calendar. The following criteria are proposed:

1. **Historicity.** Saints' days are not celebrations of ideas which have been given mythical expression. Christianity is a radically historical religion and sees history as the locus of God's action. We should not, therefore, celebrate the lives of saints who are, in fact, only

mythical figures. This does not, of course, preclude the liturgical celebration of theological or spiritual realities which are not presented as human lives within history.

2. **Christianity.** While the patriarchs and prophets of the Old Testament are a vital part of Christian history who have been celebrated in various traditions, those included in a liturgical calendar should be identified with that Christian history. For those who have lived within the Christian era, this will normally mean that they were baptized or suffered martyrdom while catechumens.

3. **Significance.** While no soul is insignificant, first attention should be given to those who seem particularly important for the contemporary life of the Episcopal Church, taking care that this contemporary life is understood as but one moment in the total history of the catholic church and the whole history of salvation.

4. **Historical Perspective.** From what historical viewpoint should such significance be assessed? Saving the possibility of more immediate local commemorations according to the Common of Saints, we propose that none be listed in the calendar before the passage of two generations from their death.

5. **Memorability.** Given such perspective, concern should be given both to holding the more memorable witnesses before the memory of the Church and, on the other hand, recalling to the attention of the Church those whose memory may have faded in the shifting fashions of public concern but whose witness is deemed important to the life and mission of the Church.

While other criteria may be appropriate or needed, and while suggestions toward them are invited, these have been set forth as consistent with the theology of sanctoral commemoration which we have articulated and which we take to be fundamental to further development of our celebration of the victory of Christ, "in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter."

Respectfully submitted,  
Thomas J. Talley

## APPENDIX B

### Martin Luther King

#### Collect

I. Almighty God, who by the hand of Moses thy servant didst lead thy people out of slavery, and didst make them free at last: Grant that thy Church, following the example of thy prophet Martin Luther King, may resist oppression in the name of thy love, and may strive to win for all thy children the blessed liberty of the Gospel of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to win for all your children the blessed liberty of the Gospel of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Psalm*  
77:11-20

*Lessons*  
Exodus 3:7-12  
Revelation 21:1-7 (22; 22:3-5)  
Luke 6:27-36

*Pracem*  
Collect Post ~~Praees~~

A suggested prayer for use after the Prayers of the People:

"For Heroic Service," *BCP*, page 839; or "In Time of Conflict," *BCP*, page 824.

**World Hunger**

**Collect**

I. O Loving God, who openest thy hand to fill all things living with plenteousness: Break down, we beseech thee, the barriers of ignorance, indifference, and greed, that the multitudes that hunger may share thy bounty; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen*.

II. Loving God, whose hand is open to satisfy the needs of every living creature: Break down the barriers of ignorance, indifference, and greed, we pray, that the multitudes that hunger may share your bounty; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*.

*Psalm*  
146:4-9

*Lessons*  
Isaiah 58:6-11  
James 2:14-17  
Matthew 25:31-46

*Pracem*  
Collect Post ~~Praees~~

Creator God, giver of all good gifts: Teach us and all the peoples of the world to live wisely and responsibly on this fair earth. Prosper all efforts to restore a healthful environment: — to make the air clean, the waters pure, and the soil rich. Let food abound from land and sea, and grant that it may be so distributed that all may have enough, and that hunger and famine may no longer threaten any child of earth; through Jesus Christ the loving Shepherd of the flock. *Amen*.

**Human Rights**

**Collect**

I. O holy God, who lovest righteousness and hatest iniquity: Strengthen, we beseech thee, the hands of all who strive for justice throughout the world, and seeing that all human beings are thine offspring, move us to share the pain of those who are oppressed, and to promote the dignity and freedom of every person; through Jesus Christ the Liberator, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen*.

II. O holy God, you love righteousness and hate iniquity: Strengthen, we pray, the hands of all who strive for justice throughout the world, and, seeing that all human beings are your offspring, move us to share the pain of those who are oppressed, and to promote the dignity and freedom of every person; through Jesus Christ the Liberator, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*.

*Psalm*  
85:7-13

*Lessons*  
Isaiah 63:11b-13a, 15-16  
I John 4:16b-21  
Matthew 22:35-40

*Præem*  
Collect Post ~~Præes~~

"For the Human Family," *BCP*, page 815.

**Oppression**

**Collect**

I. O righteous God, who didst send thy Christ to establish the reign of justice, on earth as it is in heaven: Prosper every effort, we beseech thee, to root out arrogance, intolerance, and prejudice, and to eliminate all forms of discrimination, degradation, and oppression; through him who died at the oppressor's hands, Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen*.

II. O righteous God, you sent your Christ to establish the reign of justice, on earth as in heaven: Prosper every effort to root out arrogance, intolerance, and prejudice, and to eliminate all forms of discrimination, degradation, and oppression; through him who died at the oppressors' hands, Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen*.

*Psalm*  
23

*Lessons*  
Micah 2:1-4, 12  
Philippians 2:1-5 (6-11)  
Luke 1:49-53

*Præem*  
Collect Post ~~Præes~~

"For Social Justice," *BCP*, page 260.

APPENDIX C

**A Service for the Ending of a Pastoral Relationship  
And Leave-taking from a Congregation**

**Concerning the service**

This order is provided for use when a priest in charge of a congregation terminates a pastoral relationship. In other circumstances, appropriate actions of this rite may be used, and necessary alterations may be made.

It is the prerogative of the bishop to be present and to act as chief minister, or to appoint a deputy. However, the congregation and the departing minister may take leave of each other without the presence of the bishop or the bishop's representative.

It is suggested that this service take place within a Eucharist, which begins in the usual way.

AT THE SERVICE OF THE WORD

*A hymn, psalm, or anthem may be sung.*

*The people standing, the Celebrant says*

Blessed be God: Father, Son, and Holy Spirit.  
*People* And blessed be his kingdom, now and for ever. Amen.

## THE BLUE BOOK

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*In place of the above, for Easter Day through the Day of Pentecost*

*Celebrant* Alleluia. Christ is risen.  
*People* The Lord is risen indeed. Alleluia.

*In Lent and on other penitential occasions*

*Celebrant* Bless the Lord who forgives all our sins;  
*People* His mercy endures for ever.

*The Celebrant then continues*

*People* There is one Body and one Spirit;  
*Celebrant* There is one hope in God's call to us;  
*People* One Lord, one Faith, one Baptism;  
*Celebrant* One God and Father of all.  
*People* The Lord be with you.  
*Celebrant* And also with you.  
*People* Let us pray.

### **The Collect of the Day**

*At the principal service on a Sunday or other feast, the collect and lessons are properly those of the day. At other times, one of the following collects may be used.*

For all Christians in their Vocation (Ember Day III, p. 256)  
or,  
The Collect at Ordinations (O God of unchangeable power, p. 515)  
or,  
A Collect for Guidance (No. 57, p. 832)  
or,  
For the Church (No. 7, p. 816)  
or,  
For the Unity of the Church (No. 14, p. 255)

or, *this Collect*

Lord, you have apportioned to your people the manifold gifts of the Spirit: Grant amid the changes of the world that your Church may abide, and be strengthened in ministry through continuous outpouring of your gifts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### **The Ministry of the Word**

#### *Old Testament*

Gen. 31:44-46, 48-49, 50b (The Lord watch between you and me when we are absent one from another.)  
Gen. 12:1-9 (Abraham's departure from Haran and God's promise to bless him.)  
Dt. 18:15-18 (God will raise up a prophet like Moses.)  
Dt. 32:1-9 (The farewell of Moses.)  
Josh. 24.1, 14-25 (Joshua's farewell to his people.)  
Eccl. 3.1-7; 7:8, 10, 13-14. (A time for everything; better the end than the beginning.)  
Sirach 50:1, 11-24 (The service of the faithful priest.)

*Psalm* 119:89-96, or *Nunc Dimittis*



*Epistle*

I Cor. 3:4-11 (Paul planted, Apollos watered, God gave the growth.)  
Acts 16:9-10 (Paul's call from Macedonia.)  
Acts 20:17-22, 25-28, 32, 36-38a (Paul's apologia for his ministry at Ephesus.)  
II Thess. 2:13-3:5 (Paul gives thanks for the success of the gospel.)  
I Thess. 5:12-25 (Paul encourages the ministry among the Thessalonians.)  
Phil. 4:1-10, 23 (Rejoice in the Lord always.)

*Alleluia verse:* Alleluia. "I will instruct you in the way that you should go; I will guide you with my eye, says the Lord." Alleluia. (Ps. 32:9 or Ps. 25:9)

Tract; Ps. 18:33-37; Ps. 43:3-6; Ps. 133; Ps. 78:1-8.

*Gospel*

Mt. 9:35-38 (The harvest is plentiful, but the laborers are few.)  
Mt. 25:31-40 (As you did it to the least of these, you did it to me.)  
Lk. 12:35-38 (The faithful servant.)  
Lk. 17:7-10 (We are unworthy servants; we have only done our duty.)  
Jn. 10:14-18 (The ministry of the good shepherd.)  
Jn. 21:15-19 (Feed my sheep.)

*Sermon*

*It may be appropriate for the Bishop or the Bishop's Deputy to preach the sermon, in the course of which a charge should be given to the congregation regarding the nature of ministry.*

*The service continues with the Nicene Creed.*

## THE ENDING OF THE PASTORAL RELATIONSHIP

*Just before the Peace, the Minister addresses the bishop (or the bishop's deputy) and the congregation with these or similar words*

On the \_\_\_\_ day of \_\_\_\_, 19\_\_\_\_, I was inducted by Bishop N. as rector of \_\_\_\_\_. I have, with God's help and to the best of my abilities, exercised this trust, accepting its privileges and responsibilities.

After prayer and careful consideration, it now seems to me that I should leave this charge, and I publicly state that my tenure as rector of \_\_\_\_\_ ends this day.

*(The minister may, if desired, briefly state his plans for the future.)*

*The Bishop or the Deputy says*

Do you, the people of \_\_\_\_\_, recognize and accept  
the conclusion of this pastoral relationship?

People      We do.

*If bishop or bishop's deputy is not present, the Minister may address a similar question to the congregation.*

*Then the Minister may express thanksgiving for the time of the tenure, with its joys and sorrows, and state hopes for the future of the congregation.*

*The Minister may present to the warden(s) a letter of resignation, the keys of the parish, the parish altar service book, the parish register, or other symbols fitting to the occasion.*

*The Minister may also express his thanks to the representatives of parish organizations and offices, and indicate that those organizations will continue to function.*

*The Minister may then be joined by Members of his family, who may express what life with the congregation has meant to them. One or more Representatives of the congregation may briefly respond to the minister and family, and bid them godspeed. If it is appropriate, Representatives of diocesan and community organizations in which the minister or members of his family have been active may also speak.*

*The Bishop or the Bishop's Deputy may then indicate what provision has been made for the continuation of the ministries of the parish. He may declare the name of the locum tenens, senior warden, or other person who is to have ecclesiastical responsibility, and may request, if it seems appropriate, other leaders in the parish to continue their leadership until a new incumbent is installed. He may express his feelings about the ministry now coming to its end.*

*The departing Minister and the Congregation then say together the following prayer*

O God, you have bound us together for a time as *priest* and people to work for the advancement of your kingdom in this place: We give you humble and hearty thanks for the ministry which we have shared in these years now past.

*Silence*

We thank you for your patience with us despite our blindness and slowness of heart. We thank you for your forgiveness and mercy in the face of our many failures.

*Silence.*

Especially we thank you for your never-failing presence with us through these years, and for the deeper knowledge of you and of each other which we have attained.

*Silence*

We thank you for those who have been joined to this part of Christ's family through baptism. We thank you for opening our hearts and minds again and again to your Word, and for feeding us abundantly with the sacrament of the Body and Blood of your Son.

*Silence*

Now, we pray, be with those who leave and with us who stay; and grant that all of us, by drawing ever nearer to you, may always be close to each other in the communion of your saints. All this we ask for the sake of Jesus Christ, your Son, our Lord. *Amen.*

*The departing Minister, or the Bishop or the Bishop's Deputy, then says*

The peace of the Lord be with you.

*People*

And also with you.

*If the Eucharist is to follow, the service continues with the offertory.*

*Except on major feasts, the Preface may be that for Apostles and Ordinations.*

### AFTER THE COMMUNION

Almighty God, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your holy Spirit. We thank you for raising up among us faithful servants of your Word and Sacraments. We thank

you especially for the work of N. among us, *and the presence of his family here*. Grant that both *he* and we may serve you in the days ahead, and always rejoice in your glory, and come at length into your heavenly kingdom; through Jesus Christ our Lord. *Amen.*

*This blessing may be pronounced either by the Minister, or by the Bishop or the Bishop's Deputy.*

May God, who has led us in the paths of justice and truth, lead us still, and keep us in his ways. *Amen.*

May God, whose Son has loved us and given himself for us, love us still, and establish us in peace. *Amen.*

May God, whose Spirit unites us and fills our hearts with joy, illumine us still, and strengthen us for the years to come. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

*If the departing Minister is the Celebrant, one of the postcommunion prayers from the Holy Eucharist, Rite Two, pages 365-366, will be more appropriate.*

# The Standing Commission on The Church in Metropolitan Areas

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## MEMBERSHIP

	Vote
The Rt. Rev. James W. Montgomery (1982)	concurring
The Rt. Rev. Joseph T. Heistand (1985)	concurring
The Rt. Rev. John T. Walker (1985)	concurring
The Rev. Leopoldo J. Alard (1985, resigned, <i>replaced by</i> The Rev. Lyle Noiseyhawk	concurring
The Rev. Michael S. Kendall (1982), <i>Chairman</i>	concurring
The Rev. G. H. Jack Woodard (1985)	concurring
Mrs. Marjorie L. Christie (1985)	concurring
Mr. Marcus A. Cummings (1982)	concurring
Romualdo Gonzales (1985), resigned, <i>replaced by</i> Willie R. Davila	concurring
Samuel Im (1982)	concurring
Nancy B. McGarrigle (1985), <i>Secretary</i>	concurring
The Hon. Clay Myers (1982)	concurring

## INTRODUCTION

The Standing Commission on the Church in Metropolitan Areas was originally organized as a Joint Commission following the General Convention of 1973. It was renewed following the General Convention of 1976, and was created a Standing Commission by the General Convention of 1979.

The Rev. Richard Gary, National Missions Officer on the staff of the Episcopal Church Center served as a consultant and liaison.

The Commission thanks the Rt. Rev. John M. Allin, D.D., the Presiding Bishop; Dr. Charles R. Lawrence, President, House of Deputies; and Dr. James R. Gundrum, Executive Officer of the General Convention—for their invaluable advice and assistance.

We are grateful to the Episcopal Theological Seminary of the Southwest for providing a visiting fellowship which enabled a Commission member, the Rev. G. H. Jack Woodard, to research and write the first draft of this report.

The Rev. John Kater served as editor and theological advisor.

We appreciate the support of Dr. Robert R. Parks, Rector of Trinity Parish, New York City, and his staff, for their aid in printing and distributing drafts of this report.

The Commission commends the Rev. Canon Lloyd Casson and the Board of the Episcopal Urban Caucus for their advice to the Commission and valuable contribution to the ministry of the Church in our nation and cities.

We support the work of the Rev. Earle Neal and the Coalition for Human Needs and urge the continued support of the whole Church for that body's budget, ministry, and vision.

The long-range goal that the General Convention of 1979 established for the Commission was to "develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas, in shaping new patterns of mission and ministry."

The immediate goal the General Convention charged the Commission with was to "devise an action strategy for consideration by the 1982 General Convention in regard to the role of the General Convention and the Executive Council in the implementation of a program of urban mission and evangelism in urban and other deprived areas, with primary focus on the local congregations."

To that end we met seven times during the triennium, held one consultation with representatives of several dioceses, participated in the 1980, 1981, and 1982 assemblies of the Episcopal Urban Caucus, and maintained on-going dialogue with other groups committed to similar concerns, including the Church and City Conference, and the Episcopal Urban Caucus. We also reviewed the Episcopal Church Center's program and resources for metropolitan mission and ministry.

## **A REVIEW OF RECENT HISTORY**

In undertaking its work, the Standing Commission has been conscious of the complex history of the Episcopal Church's participation in metropolitan ministry.

### **The Fifties**

The urban migration which was accelerated during the Second World War continued in the post-War period. Black Americans in large numbers sought a better life in the industrial centers which had been opened to them by the economic needs of the War and its aftermath. They moved from South to North, and from country to city, where they were joined by whites from the small town and rural heartland and by Mexicans, Puerto Ricans, and others, awaked by new hopes. As they settled in the city, affluent and middle-class white neighborhoods passed rapidly through a transitional period, many of the original residents moving to the suburbs. In most cases, their parishes followed them. The well-known "religious boom" of the fifties, largely a middle-class phenomenon, had little effect on Episcopal churches in the inner city. Some survived as white enclaves, dependent for their continued identity on endowments and nostalgia; many others were closed and the properties were sold. Some became strong, predominantly black and/or Hispanic congregations. A very few succeeded in becoming stabilized multi-racial parishes.

The rapid social change through which the Episcopal Church was passing went largely unnoticed. Its successes in the suburbs, and its predominantly white middle-class membership, determined its priorities. Its educational materials and its financial program betrayed little awareness of the needs of the urban or rural poor.

Nevertheless, a few pioneers were undertaking mission and ministry in poor communities. Innovative clergy with supportive bishops were beginning to reshape desperate inner-city parishes: in Harlem, Jersey City, East Harlem, and on New York's

Lower East Side; in North Philadelphia, Roxbury, Cleveland, St. Louis; and San Francisco's Mission District, East Los Angeles, Watts, Washington, D.C., Houston and elsewhere among migrant workers and in other places at home and "overseas," these pioneers were developing a new style of ministry to and with poor and oppressed people. Their efforts were largely uncoordinated and unsupported by any commitment on the part of the national Church. But a very few national staff persons, including Tollie L. Cauton and G. Paul Musselman, worked to lift these ministries up to view and to recruit talent and vocations for them.

These enterprises were the successors of earlier institutions, such as "city mission societies" and "settlement houses," which sought to minister remedially to poor people—often from a benevolent paternalism that almost never inquired into the root causes of poverty and injustice.

For the Episcopal Church, the decade of the Fifties was also a time of people on the move; a time when the Church as a whole had only begun to hear the biblical imperative to become involved in the battle for justice and against racism.

### The Sixties

The movement from idealism to chaos which marks the Sixties for Americans is reflected in our own Church's history. President Kennedy's passionate call for service ("Ask not what your country can do for you; ask what you can do for your country") found its response in an outpouring of public support for ventures such as the Peace Corps, and in the burgeoning civil rights movement. New organizations such as the Episcopal Society for Cultural and Racial Unity urged the Church to take its stand boldly for racial justice as an integral part of its mission. At the 1961 General Convention, a new group of rectors of large city congregations and deans of urban cathedrals — known as the Church and City Conference — won approval for a major focus on "urban mission," a joint program undertaken by all departments of the Executive Council organization. It included such figures as John Heuss of Trinity Parish, New York; Julian Bartlett of Grace Cathedral, San Francisco; Kurt Junker of Trinity Church, Tulsa; Paul Moore of Christ Church Cathedral, Indianapolis; Kilmer Myers of Intercession Chapel, New York; and others. The Conference then became more inclusive and its first black members were St. Julian Simpkins, Nathan Wright, and Joseph Robinson. From 1961 through 1964, the Joint Urban Program, first directed by James Morton, focused on three objectives: raising the consciousness of Episcopalians with regard to urban realities through major conferences called "Metabagdad"; designation of twelve dioceses as "pilots" for the rest of the Church; and the development of training programs for urban ministry (including the Ecumenical Training Center for Urban Mission in Chicago).

The 1964 General Convention elected John Hines to succeed Presiding Bishop Arthur Lichtenberger, and approved the plea by the Church and City Conference and others to continue the Joint Urban Program as a top priority. The Episcopal Churchwomen voted to participate in funding the urban program and allocated significant United Thank Offering monies to it. Funding by General Convention and the UTO was designated for supporting and analyzing experimental urban ministries; publication of a quarterly — *Church in Metropolis*; and training. Thirteen denominations and several foundations joined in developing the Urban Training Center in Chicago. James Morton succeeded Kilmer Myers as its head; Jack Woodard replaced Morton as head of the Episcopal Church's Joint Urban Program. "Pilot" dioceses developed skills in areas such as community organization, Christian Education in the urban context, drug ministries, advocacy on public-policy issues which affect the poor, team ministry, high-rise apartment ministry, yoking of inner-city and suburban parishes, use of non-stipendiary clergy, liturgy authentic to the inner city, and many others.

The national leadership of the Episcopal Church took an early stand in support of the civil rights movement. Through efforts coordinated by Arthur Walmsley, Executive Secretary of the Executive Council's Division of Christian Citizenship, it became a dependable ally of organizations struggling against segregation and institutional racism. Early hopes awakened by the movement, which came to their fruition on Congress' approval of the Civil Rights Act in 1964 and the Voting Rights Act a year later, were, however, frustrated by the racism which proved deeper than good will and cosmetic legislation could erase. Despair and rage swept the cities, exploding into riots in 1966 and later. Urban violence was mirrored on the personal level as the catalogue of assassinations mounted throughout the decade: President John F. Kennedy; Malcolm X; Martin Luther King, Jr.; Robert Kennedy — their personal tragedies symptomatic of the turmoil and despair which were sweeping America.

At the height of the crisis, against the background of burning cities in the summer of 1967, Presiding Bishop John Hines convened a special task force to design a suitable response for the Episcopal Church to what had obviously become an urban crisis. It was introduced at General Convention in Seattle, and provided what Hines called the means "by which this Church can take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed people of this country for the healing of our national life." That venture was the General Convention Special Program (GCSP), directed by Leon Modeste. Its aims were, in Hines' words,

*the bringing of peoples in ghettos into areas of decision-making by which their destiny is influenced. It will encourage the use of political and economic power to support justice and self-determination for all. . . . It will make available skilled personnel assistance, and request the appropriation of substantial sums of money to community organizations involved in the betterment of depressed urban areas, and under the control of those who are largely both black and poor, that their power for self-determination may be increased and their dignity restored.<sup>1</sup>*

The Triennial Meeting of Episcopal Churchwomen again responded with significant funding, reordering its UTO policy to allocate \$3 million to GCSP.

GCSP was again a significant order of business at the Special General Convention held at Notre Dame in 1969; once more, the Church voted to place its support behind the program of empowerment which GCSP represented. However, the strains and tensions between supporters and opponents were heightened.

Some of those who participated in the design of the GCSP now believe that the program would have been strengthened by attention to two aspects of its design.

- (1) The learnings from the Joint Urban Program, on which funds had been expended and through which new patterns of ministry and mission had been developed, could have been shared with the whole Church.
- (2) Moreover, the GCSP was structured to function apart from the parish and diocesan structures, so that it was primarily a program of the Executive Council, with little or no relationship to the Church on the local level. One Roman Catholic observer present at the 1969 Convention warned that the conversion experienced by the delegates would be impossible to communicate to their constituencies and that a severe backlash would result. He was right.

### **The Seventies and Beyond**

The Sixties ended with a Church divided, reflecting in its own life the deep schisms between black and white Americans, and between those who opposed American involvement in Vietnam and those who continued to support the war effort. Many in the

Church had begun to see the relationships between racial, economic, social, and sexual justice, and the challenges to our institutional life which those demands must make. Others, however, perceiving the cost of change or unconvinced of its necessity, resisted those implications. Responding to curtailed resources and widespread opposition, the 1970 General Convention in Houston drastically limited the GCSP and mandated a cutback of more than 50% in Executive Council staff. The 1973 General Convention in Louisville brought the GCSP to an end.

The Church's engagement with racism, led by Presiding Bishop Hines, was ultimately overshadowed by other concerns: questions of global justice, focussing on the Vietnam War; sexual justice, and especially as it applied to the ordination of women to the presbyterate and episcopate; and the peculiarly internal issue of Prayer Book revision. For several years the Church seemed immobilized by its internal strife. Matters of private and ecclesiastical spirituality seemed more pressing than the unfinished business of achieving justice for all. Exhausted by various struggles which seemed to be endless, despairing and shocked at the scandal which led to the nation's first Presidential resignation and the first pardon required to keep a President out of prison, the Church and the nation seemed to have reached the end of an era.

Nevertheless, the hopes which so stirred the Church a few years earlier survived on the national Church level in the Coalition for Human Needs. Desks with responsibility for ethnic ministry — Black, Asian, Hispanic and Native American — came into being. In spite of the Church's failure to fund them at a level indicative of the urgency of their work, they continue to manifest a commitment to those whose experience of oppression calls for special forms of ministry.

Under the new Presiding Bishop, John Allin, the massive campaign for capital funds known as Venture in Mission began to take shape. The General Convention of 1976 approved the ordination of women and a first reading of the *Book of Common Prayer*. Three years later, the 1979 Convention in Denver formally ratified the new *Prayer Book* and also turned back attempts to curtail resources for the Coalition for Human Needs.

Towards the end of the Seventies, a group of bishops whose dioceses include large metropolitan areas became convinced that the Church must not ignore the continuing misery of the poor, whose situation had not only worsened but was in danger of being evaluated as hopeless by both Church and society. The Urban Bishops Coalition joined with the Church and City Conference in sponsoring a series of hearings in a number of cities to call the Church's attention to the realities of contemporary urban life. Their efforts bore fruit in a new grassroots coalition known as the Episcopal Urban Caucus. Using an annual Assembly as its base, the Caucus undertook to pressure the Episcopal Church towards increasing its attention to poor and oppressed people, and to a wide range of other issues related to our urbanized society: energy, ecology, gentrification, re-industrialization, economic justice, nuclear-related dangers, and the revitalization of urban parishes.

By the end of 1981, the Episcopal Urban Caucus had developed a national network of some 800 persons, held two national Assemblies, developed a structure and been incorporated, and taken its place as a significant force in the Church. Its role placed it in a lengthy tradition of unofficial Church groups which both challenge the Church and also undertake their own programs. Anglicanism in the United States owes its origins to such an unofficial organization, the Society for the Propagation of the Gospel (SPG), which not only urged the Church of England to remember its mission to the American colonies but sent its own missionaries as well. In more recent times, the Episcopal Society for Cultural and Racial Unity (ESCRU) undertook its own strong and effective witness for racial justice during the 1960's, but also lent its support and urgings to the Church's participation in that movement. In the same way, the Episcopal Urban Caucus is



responsible not only for its own program but is also the source of many of the creative ideas and enterprises now being proposed by the Episcopal Church. This creative ferment is a sign that the Church recognizes that it is time to move ahead with the concerns which call the Church to be a people of justice.

The Joint Commission on the Church in Metropolitan Areas, created after the 1973 General Convention, did not function, and the Commission was reconstituted in 1976. The 1979 Convention made it a Standing Commission, and this is our first report. We believe that the issues which most recently informed the General Convention Special Program still press the Church to action. We believe that it is time to move again to build on the promise of the GCSP and its work on behalf of the poor, even as we sharpen our mission by new insights. In particular, we call the Church to new methods of mission and ministry which will:

- (1) Share its learnings from such patterns with the whole Church, making it possible for effective styles of mission to serve as resources far beyond the original bounds of the enterprise itself; and
- (2) Affirm and be solidly based in the diocesan and especially the parish structure of the Episcopal Church, recognizing that it is the local parish which ought to be the chief vehicle for the Episcopal Church's strategy for mission and ministry.

We offer the proposal which follows as a means to accomplish those goals, mindful of our Lord's insistent command to preach good news to the poor and aware that, unless we do so, we have not fully shared in the ministry to which we are called.

## THEOLOGICAL AND BIBLICAL REFLECTIONS

This Commission unanimously believes that the Episcopal Church is called now to turn its attention beyond itself to those who suffer most — the poor and oppressed. We are mindful that it was such people with whom our Lord Jesus Christ chose to walk and with whom he lived and died. It is important to understand that we are guided by biblical and theological principles, and not by philosophies which hold that such concerns belong *only* either to the voluntary, or to the public, sectors of society. We reject all such reasoning because we know that the needs of the poor can never be met by the Churches and other voluntary agencies acting alone, and because it does violence to the theory of government on which our country is based — which affirms that government is not only *of* and *by* the people but also *for* the people. No government which fails to meet the needs of its poorest can be said to be acting justly.

### The Incarnation

Christians, however, undertake their mission in response to the words of Jesus. *When the Son of Man comes in his glory and all the angels with him, he will sit in state on his throne with all the nations gathered before him. He will separate the people into two groups, as a shepherd separates the sheep from the goats. And he will place the sheep on his right hand and the goats on his left. . . . Then he will say to those on his left hand, "The curse is upon you; go from my sight to the eternal fire that is ready for the devil and his angels. For when I was hungry you gave me nothing to eat, when thirsty nothing to drink; when I was a stranger you gave me no home, when naked you did not clothe me; when I was ill and in prison you did not come to my help." And they too will reply, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or ill or in prison, and did nothing for you?" And he will answer, "I tell you this: Anything you did not do for one of these, however humble, you did not do for me."*

—Matthew 25:31-33,41-45 NEB

We know who such people are in our time. They are those who are no strangers to hunger, for whom discrimination on account of race, age, gender, place of birth, or lack of credentials is an everyday experience, who suffer perennial unemployment, whose loved ones turn to one drug or another to obscure their despair, who are forced from their homes, who go to prison for want of a good lawyer, whose menial work never lifts them out of poverty, whose children spend twelve years at schools which often leave them without the rudiments of an education.

We believe that in the Church's doctrine of the Incarnation we come face to face with our mission. Christ dwells among the least of our brothers and sisters; Christ dwells *in* the least of our brothers and sisters. Our response to their need is our action to God. Every act of hate directed towards a person of another race is delivered to Christ. Christ suffers the hunger of every starving child, the imprisonment of every victim of unjust punishment. Every weapon of destruction is aimed at Christ himself, the Christ who willingly takes up residence among these people bearing the image of God.

Failing to take seriously the doctrine of the Incarnation distorts our faith. Ignoring the implications for the earth since it has become God's own dwelling place, we mistreat its resources and its fragile balance of life. Forgetting the image of God borne by each member of the human family, we denigrate and overlook them. Misunderstanding the importance which God places on the *human*, and on the human family as the People of God, we view salvation as a private affair. The sacraments, which celebrate God's presence in and through this world, lose their meaning.<sup>2</sup>

### The Biblical View of Poverty

A society may tell us that poverty is a symptom of personal sloth, or "underdevelopment," or even God's will. Similarly, we may be told that wealth is an indication of God's favor, or a reward for righteousness or hard work. These commonly-held prejudices fly in the face of the biblical perspective on wealth and poverty.

Even a casual reading of the scriptures indicates how seriously the biblical writers take poverty. More than 300 references in the Bible refer to oppression; nearly half of those clearly identify poverty as related to oppression. Indeed, in some of the Hebrew texts the meaning overlaps so that the best translation would be "oppressed-poor."<sup>3</sup> Consider, for example, the preaching of the prophet Amos.

*Thus says the Lord: For the three crimes, the four crimes of Israel I have made my decree and will not relent; because they have sold the virtuous for silver and the poor for a pair of shoes, because they trample on the heads of ordinary people and push the poor out of their path. . . .*

—Amos 2:6-7a Jer.

In particular, Amos was offended by those who failed to see the connections between their relationship with a God of justice and the life of their nation.

*Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say, "When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat? Then, by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweeping of the wheat.*

—Amos 8:4-5 Jer.

*Let me have no more of the din of your chanting, no more of your strumming on harps. But let justice flow like water, and integrity like an unfailing stream.*

—Amos 5:23-24 Jer.

That vision of justice which makes the well-being of the poor the ultimate criterion for fulfilling God's demands informs the vision of the prophets and is a recurring theme in the Psalms, the hymns of Israel. They insisted that God's will is not done until the whole community enjoys the well-being which is God's intention: the condition of *shalom*, which is usually translated *peace* but is in fact not only the absence of war and violence but the state which prevails when God's will is done. There is food, drink, and feasting for all; no one's plenty is at the expense of another's need, no life unnaturally cut short; the desert blooms and nature is in harmony (the lion and the lamb lie down together); and all enjoy the dignity of well-being which are theirs by right because they bear the image of God.

It was that vision of *shalom* which Jesus took as his own and which he claimed had come to fruition in him.

*He came to Nazareth, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:*

*"The Spirit of the Lord is upon me, for He has anointed me. He has sent me to bring good news to the poor, to proclaim liberty to captives, new sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor."*

*He rolled up the scroll, gave it back to the assistant and sat down. All eyes in the synagogue were fixed on him. Then he began to speak to them: "Today this text has been fulfilled in your hearing."*

—Luke 4:16-21 Jer.

Isaiah's text summarized Jesus' own mission, and described what he cared most about. But more than setting his priorities, Isaiah's text *came true* in Jesus. In claiming that its promise was fulfilled in him, Jesus was proclaiming "the year of the Lord's favor" — the ancient custom described in the Book of Leviticus that decreed every seventh year as a year of rest and every fiftieth year a year of jubilee. The year of jubilee meant that servants must be set free and property returned to those from whom it had been bought or taken. The year of jubilee is the year of the Lord's favor, a holy time when oppression and degradation are ended in accordance with God's will. It is a time of starting over, when relationships of power and slavery come to an end and people are restored to equality and freedom.

We believe that this proclamation of *shalom* and jubilee — of peace with justice for poor and forgotten people — calls the Episcopal Church to be agents of that *shalom*. Certainly we are called to minister to the immediate suffering which afflicts the victims of society whom we see all around us: distribution of food, medical care, shelter, and other immediate and primary needs.

But we also know that such ministries are not enough, because they do not address the *injustice* which causes the pain in the first place. The People of God share a mission to *change whatever causes the oppression*. We do so because we know that God cares not only about the suffering but about that which causes the suffering. Of course we take on the role of the Good Samaritan, because we cannot ignore human need. But to stop at that point leaves untouched the institutions and values and structures which cause the misery, and places us in the positions of leaving them in control, unless our gestures of generosity are accompanied by actions to end the oppression. To do so will, of course, place the Church in conflict with the principalities and powers of our time, and with many of our own members who do not share our understanding of God's demand for justice. But such conflict can be creative, if it helps us all to understand more deeply the mission to which God is calling us.

Former Presiding Bishop Arthur Lichtenberger reminded his last General Convention in 1964, "The most distant places in the consciousness of most of us are the slums and ghettos in our own cities. We must consider them as mission frontiers every bit as compelling as the most remote place geographically on the face of the earth. There is no longer a distinction between foreign and domestic mission. It is all one."<sup>4</sup> Our own Presiding Bishop John Allin reminded us that the same call still challenges us: "Since the beginning of our communal life together as followers of Christ, Christians have been willing to trust one another and to work together for the support of Christian mission in distant places and for the proclamation of the Gospel, particularly to those with special needs."<sup>5</sup>

### THE JUBILEE MINISTRY

This Commission believes that each Christian is called to a life of faith in which our relationship with God shapes, and is shaped by, our life in the world. The tension between spirituality and social action, which so occupied the last two decades of our Church's life, need not and should not exist. Piety divorced from the implications of the Incarnation lends itself to an other-worldly and ultimately non-Christian detachment from the arena in which God was pleased to dwell. Action which claims to be based on God's will, but which does not seek the deepening of reflection, communion, and discernment by which our bond with God is nurtured, can become erratic and shallow. What is needed is a Christian community in which the drama of the streets and the inner silence in which God speaks are bound together. The urban parish can be such a community of faith and action, providing the resources by which Christian people are empowered and emboldened to struggle with the world for the world.

In such a context, Paul's image of the Body of Christ with many limbs and organs takes on new meaning. Each parish is called to be such a part of Christ's Body, each with its own "personality" and gifts, manifesting God's presence for some useful purpose in the building of *shalom*.

Each parish or congregation in metropolis is called to such a vocation. It might well seek out its own unique gifts which it brings to ministry in the setting in which it is rooted, as well as the special needs of God's people who surround it. If each metropolitan parish undertook such reflection, in communication with other similarly-based congregations, a wholistic urban ministry would emerge: a diocesan "urban strategy" which takes seriously God-given gifts and opportunities, and is rooted in the local congregation as its focus and base. The same process among the metropolitan dioceses of the Church would create a new and dynamic national mission strategy. What we propose for the Episcopal Church is based on this kind of mission.

The promise of *shalom* was the theme of the prophets and the vision for which Jesus suffered and died. St. Paul tells us that in Christ, a new creation of *shalom* is breaking in, challenging the violence, injustice, and death which prevail throughout the world. The Christian community is called to live not by the values and powers of the old order but in the *new* creation, in which the former structures of oppression and inequality no longer count. In other words, every gathering of Christians is meant to mirror in its own life the peace and justice of the City of God, and to take on the responsibility of building the foretaste of that City all around it. Parishes have the vocation, and the joyous opportunity, to reflect and build human community in accordance with the vision they have glimpsed of God's will for humankind.

This Standing Commission proposes to the General Convention of the Episcopal

Church that it make a major new commitment to a ministry of joint discipleship with poor and oppressed people, in the United States and abroad, to meet basic human needs and to build a just and peaceful global society. It is proposed that the new ministry commitment be called:

### **THE JUBILEE MINISTRY**

The Jubilee Ministry will be a celebrative ministry, based on our belief that by affirming the biblical priorities of God — in partnership with the poor, the powerless, the vulnerable — we discover our own humanity in Christ, our own freedom. It will be a celebration of the Way of Jesus, a celebration that we live, not by the old order which is passing away, but by the New Creation, lighted by the vision of the City of God. The Jubilee Ministry will be a continuing celebration of the Christ who reigns by taking his place among the lowliest, who rules by emptying himself of all power but the power of love, whose majesty was revealed in sharing our humanity in order to set human beings free, whose strength is weakness in the world's eyes.

The Jubilee Ministry draws no distinctions between “domestic” and “overseas” or “world” mission, or between rural, suburban, or urban mission. We believe Presiding Bishop Lichtenberger was right. Those distinctions no longer matter on a small planet which has become one neighborhood. The new ministry will engage the needs and issues of poverty and oppression wherever parishes are willing to become involved in those needs and issues. And the Jubilee Ministry will affirm the work of the Coalition for Human Needs and take its place alongside the Coalition.

The Executive Council is charged to implement the following functions of the Jubilee Ministry.

#### **Jubilee Ministry Functions**

##### **1. Consciousness Raising.**

To challenge and confront the members of the Episcopal Church to understand the facts of poverty and injustice, leading them to an active role in meeting the needs of poor and oppressed people and in the struggle against the causes of such suffering.

##### **2. Designated Jubilee Centers.**

To locate and affirm as Jubilee Centers those parishes and other Church-related groupings which already are directly involved with poor and oppressed people.

Such Centers will offer their own commitment to make their experience available to others who seek models for ministry to poor people. Their experience will be studied and communicated, their leaders will have opportunity to work in consultation and evaluation of other ministries, and they will become training sites. The Jubilee Ministry Program will seek to avoid the necessity of beginning such work, whenever possible, preferring to affirm already existing parish-based programs.

We believe that designation as a Jubilee Center will be a sought-for honor. The Jubilee Ministry Advisory Committee will develop and approve a form for applications, and evaluations will be performed through on-site visits by at least two persons presently engaged in such ministry.

##### **3. Training.**

For the specific skills and sensitivities required for the Jubilee Ministry. Since such training is rare and difficult to obtain, the Jubilee Ministry will develop regional training programs in the following categories:

- Academic-year field training for seminarians;
- Summer work programs for seminarians and college students;

- Church-related field placements for graduate students in relevant fields such as social work, community organization, therapy, medicine, and sociology;
- Sabbaticals for parish clergy and seminary faculty;
- Internships for laity, clergy, and retirees.

#### **4. Human Resources Bank.**

To identify persons with gifts helpful in such ministry (including retired persons), establish a retrieval system, and match personnel with parishes applying for assistance.

#### **5. Research and Evaluation.**

To select particular Jubilee Ministries with significant potential as models, and to communicate their work to the whole Church. Specialized church research organizations will be retained to develop, analyze, and disseminate data, and to work with congregations as consultants when necessary.

#### **6. Publications.**

To publish a quarterly magazine reporting on the issues which affect poor and oppressed people, public policy, and church policy — as they pertain to those issues, theological reflection, and the local manifestations of the Jubilee Ministry. The quarterly will be published at a nominal subscription price, and subsidized in order to make its findings widely available. The Jubilee Ministry will also publish occasional papers and books on related concerns.

#### **7. Evangelism and Congregational Development.**

To seek more effective ways of urban evangelism, especially formation of non-white congregations.

#### **8. Network for Public Policy.**

To cooperate closely with the Episcopal Urban Caucus to develop an active network which can respond quickly as an advocate on public issues which affect the lives and futures of poor people.

#### **9. Jubilee Ministry Grants.**

A component for awarding of grants is essential for the functions identified in sections 1 through 8. All grants will be made by the Jubilee Ministry Board and approved by the Executive Council to dioceses, congregations, or local Church organizations for specified ministries and mission.

Every such grant must be made to a diocese, congregation, or organization of the Episcopal Church with the prior approval of the bishop, rector or other clergy in charge, and of the vestry or other responsible lay body.

Each such grant shall have, as its clearly stated purpose, mission and/or ministry directed beyond the recipient unit to meet needs or address issues affecting poor and oppressed people and in which such people participate in the decision-making.

Each grant shall require a minimum matching grant of at least 25% to be provided at the local level, which may be contributions in kind through donated building usage and local staff and volunteer time.

No grant is to be used for building or maintenance, although expenses for alterations or purchase of equipment will be permitted. The Jubilee Ministry will, however, provide consultation and advocacy services to grant recipients in seeking alternative funding sources for such purposes.

All grants will be designed on a devolving scale not to exceed five years of funding, according to a schedule submitted with the application or with notification of approval, and will be audited and evaluated annually. Evaluation in terms of stated purpose and objectives for funded ministries will be undertaken by persons not directly involved in the program but with skills and experience in similar or related areas of mission and

ministry, and grants will be subject to reduction or termination on the basis of such evaluations.

Programs will be funded with the understanding that they will serve as models for the whole Church, and personnel are expected to cooperate with those involved in research and evaluation. The results of such research will be communicated in ways which will maximize the replication of such programs in other settings.

All grant applications must include plans for funding beyond expiration of the Jubilee Ministry Grant.

#### References

- <sup>1</sup> The Rt. Rev. John Hines, quoted in *Church and Society in Crisis: Social Policy of the Episcopal Church 1964-1967* (New York: The Executive Council, 1967), pp. 6-7.
- <sup>2</sup> See the Rev. Kenneth Leech, "Believing in the Incarnation and Its Social Consequences" (London: St. Matthew's Church, Hereford Street, 1976).
- <sup>3</sup> The Rev. Thomas Hanks, Professor of Old Testament Seminario Biblico Latinoamericano, San Jose, Costa Rica, "Why People Are Poor," *Sojourners* (January 1981).
- <sup>4</sup> The Rt. Rev. Arthur Lichtenberger, quoted in *Journal of the General Convention of the Protestant Episcopal Church*, 1964.
- <sup>5</sup> The Rt. Rev. John M. Allin, General Church Program: "Mission Eighty-One," 1980.

#### Resolution #A-80.

The Jubilee Ministry.

*Whereas*, the Year of Jubilee decreed by God (*Leviticus 25*) demands a time of new beginnings, when relationships of power and servitude come to an end and all members of the society are restored to equality and freedom; and

*Whereas*, in his life, death and resurrection Jesus proclaimed a new beginning of the Reign of God in him; and

*Whereas*, the Scriptures defined God's Reign as a society of *shalom*, of peace and justice for all people; and

*Whereas*, Jesus defined his mission to be "to bring good news to the poor, to proclaim liberty to captives, new sight for the blind, to set the oppressed free" (*Luke 4:18-19*); and

*Whereas*, Jesus identified so completely with poor and oppressed people that he told his followers that to meet or fail to meet the needs of the hungry, the stranger, the one without clothing, the sick, or the prisoner is to serve or not serve Jesus himself (*Matthew 25*); and

*Whereas*, the mission of the Church in this and every age is to embody faithfully the mission of Jesus Christ in the Time of Jubilee, the New Creation of Shalom; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the Sixty-Seventh General Convention affirms that a ministry of joint discipleship in Christ with poor and oppressed people, to meet basic human needs and to build a just society, is the mission of the Church; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That the Executive Council is directed to implement the following functions of a priority ministry commitment by this Church to be called "The Jubilee Ministry":

1. *Consciousness Raising*. To challenge and confront the members of the Episcopal Church and other churches, through conferences, seminars, study materials, Christian education programs, and this Church's seminaries, to understand the facts of poverty and

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injustice, encouraging them to take an active role in meeting the needs of poor and oppressed people and in the struggle against the causes of such suffering, *wherever they are found.*

2. *Designated Jubilee Centers.* Through a ~~distinct~~ <sup>Sub-Committee</sup> Commission of the Coalition for Human Needs to locate and affirm as Jubilee Centers those congregations, including ecumenical clusters, already directly engaged in mission and ministry among and with poor people, so that their experience can be studied and the learnings used by other parishes to become Jubilee Centers.

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3. *Training.* For leadership of, and involvement in, Jubilee Ministry, through academic-year field training for clergy and seminaries, summer work programs for younger people, <sup>seminars</sup> and classes for clergy and lay volunteers, including poor and oppressed people and indigenous leaders, sabbaticals, shared work time between parishes in partnership, and utilization of retirees <sup>and of younger people.</sup>

4. *Human Resources Bank.* To identify persons with gifts and skills helpful in Jubilee Ministry, establish a retrieval system, and match personnel with Jubilee Center needs.

5. *Research and Evaluation.* To select particular Jubilee Ministries with significant potential as models, and to communicate their work and methodology to the whole Church.

6. *Publications.* To publish a quarterly journal at a nominal price to report on issues which affect the poor, public and church policy related to those issues, theological reflection, and local models of Jubilee Ministry, as well as occasional papers and books on related concerns.

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7. *Network for Public Policy.* To cooperate closely with the Episcopal Urban Caucus in developing an active network able to respond quickly and significantly on public issues of peace and justice.

8. *Evangelism and Congregational Development.* To seek and implement <sup>in urban and rural areas</sup> ~~more~~ <sup>additional</sup> ~~effectively~~ ways of ~~urban~~ evangelism, especially in the formation of non-caucasian congregations.

9. *Jubilee Ministry Grants.* To be made by the Coalition for Human Needs commissions through the Executive Council, in accordance with the procedures and guidelines in the report of the Standing Commission on the Church in Metropolitan Areas, representing, in sum, a concrete expression of the priority commitment made by this Church in the foregoing resolution.

### Resolution #A-81.

Funding for Jubilee Ministry.

*Resolved, the House of \_\_\_\_\_ concurring, That funds be allocated during the next triennium for each of the functions of the Jubilee Ministry as follows:*

	1983	1984	1985
1. Consciousness raising	\$ 95,000	\$ 75,000	\$ 70,000
2. Jubilee ministry grants	1,000,000	1,000,000	1,000,000
3. Jubilee centers	110,000	140,000	160,000
4. Training	250,000	250,000	250,000
5. Human Resources Bank	50,000	50,000	50,000
6. Research and evaluation	45,000	50,000	50,000
7. Publications	100,000	115,000	130,000
8. Evangelism and congregational development	100,000	100,000	100,000
9. Administration	250,000	270,000	280,000
<b>Total funding</b>	<u>\$2,000,000</u>	<u>\$2,050,000</u>	<u>\$2,090,000</u>



**And be it further**

*Resolved, the House of \_\_\_\_\_ concurring, That the funds for the Jubilee Ministry be obtained by increasing the income side of the program budget.*

**FINANCIAL REPORT**

<b>Income</b>	<b>1980</b>	<b>1981</b>	<b>1982</b>
Appropriated by Convention	\$9,150	\$11,150	\$4,100.00
<b>Expense</b>			
Meetings	5,165	7,807	2,045.32*
Consultant (request pending at time of report)			300.00

\*As of 2-28-82

**GOALS AND OBJECTIVES**

Our goals and objectives and accompanying budgetary requests for the next triennium are as follows: The Commission's overall goal is to develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas in shaping new patterns of mission and ministry.

**1983 Goal**

Advise and monitor the establishment of the Jubilee Ministry.

**Objective**

The Commission will offer guidance to the Executive Council and the Coalition for Human Needs in the establishment of the Jubilee Ministry and will monitor and evaluate its progress.

**Budget**

Administrative expense	\$ 400.00
Two meetings of Commission	
(Travel—\$4,200 per meeting; per diem—\$2,000 per meeting)	12,400.00
One meeting of Executive Committee	
(Travel—\$1,100; per diem—\$300)	1,400.00
<b>TOTAL</b>	<b>\$14,200.00</b>

**1984 Goal**

Assist in establishment of Jubilee Ministry Centers.

**Objective**

The Commission will meet with the Coalition for Human Needs, the Episcopal Urban Caucus, other urban concerned groups, those committees and staff of the Executive Council concerned with ministry to poor and oppressed people and various other groups in the Church who share this goal for Christian mission, to assist in the process of identification of Jubilee Centers for ministry and training and to continue to monitor the various functions of the Jubilee Ministry.

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### Budget

Two meeting of Commission (Travel—\$4,200 per meeting; per diem—\$2,000 per meeting)	\$12,400
Two meetings of a subcommittee (Travel—\$1,100; per diem—\$300)	2,800
TOTAL	\$15,200

### 1985 Goal

To evaluate the Jubilee Ministry and to recommend to the 1985 General Convention new strategies and models for the mission of the Church in urban and deprived areas.

### Objective

The Commission will meet with the Executive Council, the Church Center staff, the Board of the Episcopal Urban Caucus, and other church groups concerned with ministry to poor and oppressed people, including our seminaries, to evaluate the progress and effectiveness of the Jubilee Ministry and to propose new models and strategies for continuing and expanding this priority ministry of the Church.

### Budget

One meeting of Commission (Travel—\$4,200 per meeting; per diem—\$2,000 per meeting)	\$6,200
Two meetings of Executive Committee (Travel—\$1,100 per meeting; per diem—\$300 per meeting)	2,800
TOTAL	\$9,000

### Resolution #A—82.

Budget request.

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Expense Budget of the General Convention the sum of \$38,400 for the triennium 1983-85 for the expenses of the Standing Commission on the Church in Metropolitan Areas.*

# The Council for the Development of Ministry

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## MEMBERS

### Agency Board Representatives

- The Rt. Rev. Jackson E. Gilliam, *Chairperson*, CDM; House of Bishops Committee on Pastoral Development.\*
- Mrs. Dixie Hutchinson, Standing Committee of Education for Mission and Ministry of the Executive Council representing Lay Ministry.
- The Rev. Charles H. Long, Jr., Board for Theological Education.\*
- The Rev. James L. Lowery, Church Deployment Office.
- The Very Rev. Richard Mansfield, Council of Seminary Deans.
- The Rev. Craig W. Casey, The Church Pension Fund.
- The Rt. Rev. Robert C. Witcher, House of Bishops Committee on Ministry.

### Provincial Representatives

- Mrs. Nancy BonSignor, Province I.
- The Rev. Lloyd Uyeki, Province II.
- The Rev. Lawrence Handwerk, Province III.\*
- The Rev. Canon Robert G. Tharp, Province IV.
- The Very Rev. Roger White, Province V.
- Mrs. Eleanor Robinson, Province VI.
- The Rt. Rev. John Ashby, Province VII.
- The Rev. John Keester, Province VIII.\*
- The Rev. Ashton Jacinto Brooks, Province IX.

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### Members-at-Large

The Rev. Susan D. Buell, St. Francis Episcopal Church, Houston.  
The Rt. Rev. Wesley Frensdorff, Diocese of Nevada.  
The Rev. Harold T. Lewis, St. Monica's, Washington, D.C.  
Ms. Flower Ross, R/W Associates, New Orleans.  
Dr. Timothy Sedgwick, Seabury-Western Seminary, Evanston, Illinois.\*  
Dr. Mary Frances Wagley, Episcopal Social Services, Diocese of Maryland.

### Staff

The Rev. Fred Howard, Coordinator, Education for Mission and Ministry.  
Mr. D. Barry Menuez, Field Officer, Council for the Development of Ministry.\*  
The Rev. Roddey Reid, Jr., Executive Director, Board for Church Deployment.  
The Rt. Rev. David E. Richards, Director, House of Bishops Committee on Pastoral Development.  
The Rt. Rev. Elliott L. Sorge, Executive, Education for Mission and Ministry.  
Dr. Fredrica H. Thompson, Executive Director, Board for Theological Education.  
Mr. William Thompson, Associate Director, Board for Church Deployment.

### FOREWORD

As the report of the 1979 General Convention stated, the Council for the Development of Ministry has moved away from its original emphasis, coordinating ministry-serving agencies of the Church, towards assisting and supporting the development of ministry, both lay and ordained. "Perhaps what is most notable to the Council is the shift that is taking place, from maintenance concerns on the part of the Church and in the Council, to recapturing a sense of mission and subsequently the development of Total Ministry to further that mission" (1979 *Journal of the General Convention*, p. 105).

Although much effort is spent in the CDM to develop communication and accountability within the Church, the issue central to the work of the Council itself, and to the eleven provincial meetings sponsored by the CDM since 1979, is that of mission. The development of resources for ministry depends upon a clear understanding of mission. In one sense the Council is the Socratic midwife; we seek to enable the Church in its discovery of mission. The first task, however, necessitates a second. Under the direction of the General Convention and the Executive Council, we identify and address what we believe to be central issues and concerns for the Church today.

Uniting the particular issues raised in this report is the primary concern for the Church's mission in the world. Too often the proclamation of God's reconciling love in and through Christ has been directed within the Church; too often the Church has failed to fulfill its call to be a servant, interpreting the needs, concerns, and hopes of the world and responding in order to witness to Christ and his redemptive love for all people.

The outstanding issue for the CDM that focuses this concern is that of development of ministry. The call to ministry, both lay and ordained, cannot be individualized with the Church acting as imprimatur. Rather the Church needs to discern the needs of the world and the gifts of its people in order for it to enable Christ's ministry to the world. Specifically, the Church must identify and develop for ministry those who can provide leadership and witness, especially in the Asian, Black, Hispanic, native American, "small-church," and urban communities. This raises particular questions about preparation for ministry and the supporting and nonsupporting structures of the Church.

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\*Executive Committee Members

Only in addressing these questions can the Church enable the ministry, which will be both a prophetic voice and a servant that bears witness to Christ.

### GOALS AND OBJECTIVES

The overall goal of the Council for the Development of Ministry, adopted at the 1976 General Convention, is:

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

In order to work toward this goal, the Council for the Development of Ministry has pursued four primary objectives:

1. Organize and activate a Council for the development of professional ministry to serve in an advisory and supportive capacity in relationship to the Office of the Executive for Ministries.
2. Provide a national instrumentality for serving the Church as a whole in the regular delivery of services, information, and knowledge of resources to the various levels of organization, and to local regional agencies which function in the field of ministry and development.
3. Establish a method for linking ministry-serving agencies in an operative network for the giving and receiving of assistance, encouragement and support.
4. Establish criteria for judging whether or not the above objectives are being realized.

### STRUCTURE

The Council for the Development of Ministry, as constituted by the 1979 General Convention, has three categories of voting membership, totaling 22 persons: 7 agency representatives, 9 provincial representatives, and 6 members-at-large. In addition, the agency representatives are entitled to send to each meeting staff persons who sit with voice but no vote.

There is a five-member Executive Committee, chaired by the President of the Council for the Development of Ministry, which includes representatives from each membership category, and the Field Officer.

During the past triennium, the CDM met twice yearly for three days per meeting. Various committees met at other times as necessary; the reports of those committees are summarized here.

The budget for the Council is part of the Program Budget of the Executive Council, Education for Mission and Ministry Unit.

The Field Officer of CDM also serves as the Deputy to the Executive, Education for Mission and Ministry, and is accountable to that Executive for the responsibilities of both posts.

Agency representatives on the CDM are appointed by the various agencies. Provincial presidents nominate three candidates for each provincial representative vacancy and the CDM elects one for each province. Members-at-large are elected directly by the voting membership of the CDM from nominations submitted by any member of the Episcopal Church. Each year, at the end of their three-year terms, three provincial representatives and two members-at-large leave the Council.

### COMMITTEE REPORTS

Preparation of reports by committees of the CDM is an important part of the work of the Council. The reports, after approval by the Council, are distributed throughout the Church. *Copies of the reports are available through the CDM office.*

#### **On-going Study of the Diaconate Ministry**

The 1979 General Convention of the Episcopal Church directed the Council for the Development of Ministry to undertake a serious study of the diaconal nature of the Church as that nature is expressed both in Holy Orders and by the Laity. This directive was in response to a report on the diaconate prepared by CDM and submitted to the House of Bishops and General Convention. The title of that report was "The Church, the Diaconate, the Future."

In May 1980, the first CDM consultation on the diaconate was convened. Clergy and laity from 30 dioceses came together to look at the issues of recruitment, training, supervision, mobility, and relationships involved in developing and supporting ordained diaconal ministry. The reports of the 1979 and the 1980 consultations are available through the CDM office.

As a further step, CDM undertook an evaluation project, to run three to four years; it will work with selected dioceses significantly involved in diaconate training and deployment programs. Findings from this study will be shared with the larger church. Dioceses in the project are: Hawaii, Spokane, Nevada, California, Pittsburgh, Michigan, Albany, Central Florida, and Southwestern Virginia. Southwestern Virginia has a servant ministry training program that is designed to equal the standards of other diaconate training programs, but does not lead to ordination. This diocesan effort is included to provide a contrast and comparison with those programs leading to ordination.

Dr. Adair Lummis, of the Hartford Seminary Foundation, has been contracted by the CDM to provide professional research services for this study. Dr. Lummis works with a liaison person from each participating diocese. These representatives, with Dr. Lummis and the CDM Field Officer, constitute the research committee.

The study will monitor the recruitment, education, training, deployment, and accountability of deacons within the participating dioceses. Data will be collected on deacons now in training but not yet ordained, and on those who have been ordained for varying periods of time. An effort will be made to indicate how the development of support of this form of ministry influences the understanding of total ministry within a diocese, and the relationships between priests, deacons, laity, and bishops.

The final report is to be prepared for presentation to the 1985 General Convention. It is fully expected that this report will enable each diocese to answer the developmental questions it has about diaconate ministry and to assess what place it would have in the total ministry system.

#### **Second National Consultation on the Use of Title III, Canon 8**

Title III, Canon 8, entitled "On Admission to Holy Orders in Special Cases," provides an alternative route to ordained ministry in specified situations. The Second National Consultation on its use was held in Tempe, Arizona, on February 18-20, 1982. At the meeting it was learned that presently there are at least 90 priests and deacons who have been ordained under Canon 8, and at least 45 more people who are in training, within a total of 27 dioceses.

Canon 8 is for use in "communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which can be supplied only intermittently with the sacramental and pastoral ministrations of the Church" (Sec. 2(a)). Growing numbers of congregations are finding themselves unable to pay the salary of a full-time priest and are turning to alternative models of ministry. Although the original impetus for the use of Canon 8 in many areas was economic, we have discovered the theological and missiological riches of this Canon, when used within the context of a "total ministry" understanding of the Church.

The priest is not the one who carries out the work of the Church; the entire congregation is engaged in service, both in the Church and in the world. The Church is called to be a ministering community, not a community gathered around a minister. Each member of the congregation has certain gifts and abilities, which need to be recognized, released, and developed. The mission of the Church is carried out by all baptized Christians.

As members of the congregation become aware of their gifts and are encouraged to practice them, it may be recognized that some person or persons among them should be selected to be a priest, so that they might have access to the sacraments on a regular basis. The candidate should be chosen and raised up by the congregation. The bishop is to "seek out" (Sec. 2(a)) such candidates.

We are coming to recognize the significance of Canon 8 as part of a comprehensive diocesan strategy for mission. We are learning, with the aid of the Church in other parts of the world, the importance of indigenous leadership. We are recovering a more holistic and biblical pattern of Church leadership (cf. *Acts 14:23*).

Title III, Canon 8 calls for candidates to be mature, active within the Church, and living lives in the world characterized by Christian values. Since stability is an important factor, the candidate ought to have firm roots in the community and have no intention of moving his or her residence in the foreseeable future. We are just beginning to face the issue of a second generation of Canon 8 clergy.

Training programs vary in the different dioceses and in different situations. We feel that it is important to maintain this flexibility. The educational background of the candidate, and the situation in which the candidate will be ministering, will be determining factors in devising a program of theological education. Academic credentials should not be stressed, but rather competency to perform the sacramental ministry in a particular congregation. Title III, Canon 8 requires that the candidate be able "to read the Holy Scriptures and conduct the services of the Church in an intelligible, seemly, and reverent fashion" and that the candidate have "knowledge of the general outline of the contents of the Old and New Testaments, and of the Church's teaching as set forth in the Creeds and Offices of Instruction" (Sec. 2(b)(4)). Several dioceses require that priests ordained under Canon 8 engage in a program of continuing education.

An effective support system for priests ordained under Canon 8 and for the parishes involved is important. Most dioceses have devised a system where supervision is provided by other qualified clergy. We need to learn how to redeploy our traditionally trained clergy in more effective ways.

The service of a priest ordained under Canon 8 is focused on the worship and sacramental life of the congregation. Depending on the particular situation, his or her ministry may be expanded to include preaching. Usually he or she will not function as sole leader of a congregation; this role is usually shared with the wardens, vestry, and others.

Although the priest ordained under Canon 8 has a specially focused expression of ministry, this priest has been ordained to full priesthood and is in no sense a second-class member of the clergy. There is one priesthood, full and complete, in which all parties

participate, within the context of a new, enriched theological understanding of ministry.

The priest ordained under Canon 8 has been chosen to exercise the office of priest in a specific congregation, or special situation, and ought not to expect to do so in another congregation or situation, unless called to that office because of particular need. He or she will always be a priest, although not always licensed to exercise the office. All priests are subject to call and to be licensed by bishops, or others who hold jurisdiction. In a few cases, priests ordained under this canon and unexpectedly moving to a new location have been asked to exercise their office in the new congregation.

By and large, we have had good experiences with Canon 8. It is a relatively recent Canon, and our experience with it has been limited. We are experimenting with its use as we go along. We have just recently begun to consider its potential for urban ministry. We shall continue to share our experiences as we learn from each other.

We are grateful for the contributions being made to the Church by those priests who have been ordained under Title III, Canon 8. We hope to explore further the possibilities that this Canon presents and expand our use of it. We affirm the value and significance of Canon 8 for the life of the Episcopal Church and we look to its future possibilities with hope and anticipation.

### **Seminarians Intending Lay Vocations**

During the last triennium, the Council for the Development of Ministry, the Office of Lay Ministries, and the Board for Theological Education jointly sponsored a national consultation of Episcopal seminarians who are involved in degree work at one of the seminaries — but do not intend ordination. The first consultation was held in New York City in January 1980. Eighteen students attended, representing five Episcopal seminaries.

The result of the first consultation was the appointment by the students of a steering committee or task force to implement, as much as was practical, the numerous proposals that came out of the consultation. This representative body of five students became the Task Force on Seminarians Intending Lay Vocations. The Task Force has met three times on a twice-a-year basis. Meetings were held in June 1980, January 1981, and June 1981.

Much of the work of the Task Force has centered on gaining recognition at the national level and on developing a system of networking for seminarians not intending ordination. This has been accomplished to a significant degree by the publication of a pamphlet about the Task Force and its work; by a presentation on the Task Force given for the Council for the Development of Ministry at their meeting in March 1980; by securing staff and budget support for the Task Force from the national Church; by securing the recognition and support of the Council of Deans; by the compilation of a nationally based mailing list; by securing support and funding for an alumni/ae research project for two of the seminaries; and by holding a second National Consultation.

In January 1982, the second National Consultation of Seminarians Intending Lay Vocations was held at Seabury House; it was composed of 38 students and 5 faculty and staff people, representing eight Episcopal seminaries. As a result of this second Consultation, the Task Force has been expanded to include a sixth representative; a national newsletter for Seminarians Intending Lay Vocations has been developed; permanent faculty and staff liaisons for the Task Force have been established at eight seminaries; and a long-range agenda of work for the Task Force over the next two years has been proposed.

The long-range agenda focuses on further development of the networking process already in progress and the more extensive involvement of nonordination track students



in the Episcopal seminaries and in the life of the seminary communities. The work of the Task Force will continue to stress the involvement of lay people at every level of seminary life through the education experience, worship, the sharing of pastoral responsibilities and concerns, the development of mutual ministry concepts, and a shared evangelism.

### Committee on Undersupply

In 1980, the Council for the Development of Ministry appointed a committee to consider the question of *undersupply* of ordained clergy raised by O. C. Edwards in his article, "What Is Meant by an 'Oversupply' of Clergy and What Should Be Done About It?" With reference to the Clergy Deployment Office figures for 1974, "which indicate that at any given moment, one-twentieth of our parishes are vacant and that some of these are seldom filled because they are not attractive to clergy. . . , Dr. Edwards observed, 'Stated differently, there is an *undersupply* [italics added] of clergy willing to serve in out-of-the-way places on low incomes.'"

The preliminary report of the Committee, chaired by Dr. Mary Frances Wagley, "indicates that an *undersupply* of ordained clergy exists alongside an *oversupply* of ordained clergy. This apparent anomaly can be understood by reading this report in conjunction with the oversupply report."

The undersupply situation exists in three main areas: "in parishes . . . unable to support a full-time priest"; "in geographically isolated or less desirable areas"; and "in ethnic parishes."

"According to a CDO report, vacancies in U.S. churches are increasing, especially in small parishes under 200 communicants. . . . Only parishes of over 500 communicants showed consistently small vacancy rates" for the years 1971, 1974, and 1978 covered by the report. Inflation and decreasing national Church and diocesan funds to assist marginal parishes compound the problem.

Geographical isolation aggravates the undersupply problem in small parishes because those areas "lack social, cultural, and educational amenities. . . ." The Committee also found that "an undersupply situation clearly exists in ethnic communities . . . aggravated by subgroups within each ethnic minority which may be as unlike one another as they are dissimilar to Anglo congregations."\*

Although the Committee report stated that the undersupply of ordained clergy for small, ethnic, and geographically isolated parishes was due to "the majority of ordained clergy (being) . . . trained for and conditioned to expect to serve in a narrow range of parishes," it did not advocate the training of clergy "specifically for specialized ministries."

Processes presently employed to remedy the undersupply problem include "tent-making ministries, Canon 8 ordinations, and the assembling of lay-clergy team ministries." Ecumenical cooperation was suggested as a possible avenue of exploration.

The Committee concluded that "solutions to the problem must be sought if the current and potential mission of the Church is not to be thwarted."

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\*To help remedy this situation, a Task Force to recruit, train, and deploy black clergy has been created. It is funded by Venture-in-Mission and is composed of both black and white bishops, priests, and laypersons. According to a report from the Rev. Harold T. Lewis of the Task Force, the number of blacks in seminaries in recent years is "not sufficient to offset those black clergy lost through resignation, retirement or death." One of the Task Force's primary goals will be "the re-education of various segments of the Church; it must encourage bishops to actively seek and support *qualified* candidates; it must, above all, seek to present the ordained ministry in the Episcopal Church as an exciting and viable profession for blacks." The Task Force also seeks to prepare more black women and men for service to the whole Church; "to encourage their placement on seminary faculties; diocesan and cathedral staffs, college chaplaincies, and parishes not predominantly black."

### Committee on Diversity and Interdependence in Ministry

This Committee, which was previously known as the Committee on Lay Participation in Theological Education, was chaired by the Rev. Charles H. Long, Jr. It revealed its objectives in definitions of *diversity* and *interdependence*.

*We understand diversity to refer to the variety of ministries needed if the Church is to respond more effectively to its mission in the world. Diversity is expressed in specialized ministries such as military, institutional, and university chaplains; in ethnic and racial ministries; in ministry to persons with physical handicaps, such as the blind and the deaf; in the many ministries of lay Church professionals; and in the diversity of "styles" or employment, training, and skills among clergy. Our task is to seek out up-to-date information about these expressions of ministry, to ask what assumptions they represent about mission, what special needs they may have for recruitment, selection, and training, and what help may be appropriately expected from the CDM and its constituent agencies.*

*We understand interdependence to refer to an emerging new understanding of mutual relationships between bishops, priests, deacons and laypersons in the ministry and mission of the whole Church. Our task is to monitor and review the reports of provincial DCOM conferences and research undertaken by or on behalf of the CDM (e.g., selection, diaconate, priesthood) and to make recommendations to the full CDM.*

The reports of the Provincial DCOM conferences would be studied for "what assumptions or common understandings . . . they reveal about the nature of ministry; . . . about the meaning and direction of mission"; and "about the interdependence of all the Church and ministers." They would also be evaluated in light of "what resources are available (or needed) to support these ministries at the national and provincial level, and at the diocesan or local level."

The Committee asked the Field Officer to report on findings that may come out of the provincial DCOM meetings in the fall of 1981 regarding "issues in the relationships of COM's and the seminaries"; "what they understand by 'lay ministry' and the responsibility, if any, of COM's for its further development"; and what provisions they make for the needs of "ethnic, racial, and other specialized ministries."

### Accountabilities of Nonparochial Clergy

In January 1981, Dr. Adair Lummis prepared a report, "Reflections on the 1980 Study by the Council for the Development of Ministry of Nonparochial Priests," based on data gathered from a questionnaire sent in 1980 to 83 diocesan bishops. Conducted under the auspices of the Subcommittee on Accountabilities of Nonparochial Ministries of the Council for the Development of Ministry, chaired by Dr. Ed Voldseth, the survey contained questions on written policies that describe the system for licensing and receiving regular reports from those clergy who do not serve in parishes; opportunity for the worshipping community, where nonparochial clergy was assigned, to participate in the defining of their ministry in that community; the amount of time and energy the bishop is called upon to expend in responding pastorally to these persons, or in supervising them; integration of nonparochial clergy into diocesan mission and ministry strategy; the advantage of nonparochial clergy and nonstipendiary clergy serving on a parttime basis in parishes in order to meet the economic exigencies of the future; what can be done nationally that would help in dealing with nonparochial clergy (Adair Lummis, "Reflections on the 1980 Study by the Council for the Development of Ministry, p. 1).

One of the most important findings of this survey is that "*many bishops perceive a*

*need for better (clearer, more complete, and common to all dioceses) categories of nonparochial clergy developed and better guidelines for determining what their responsibilities are for these different categories of nonparochial priests*" (Lummis, "Reflections," p. 3).

From comments made to various survey questions, responding bishops distinguished at least three major characteristics of nonparochial clergy that affect the bishops' perceptions of their value. These three characteristics are: "(1) whether the nonparochial clergy's employment is church-related or secular; (2) whether these priests want or need to be paid for supply work in parishes or are nonstipendiary; (3) whether these priests have the time, interest, and competency to work as supply, interim, or assistant priests in parishes, or give their time and expertise in diocesan committees or consulting" (Lummis, "Reflections," p. 3).

Nonparochial priests work in a variety of fields: as hospital, military, or prison chaplains; as diocesan staff members; as seminary faculty and administrators; as pastoral counselors; as secular professionals or business executives. Retired priests are also considered nonparochial clergy. All of these types of nonparochial clergy "differ not only from one another in their integration into the life of the diocese and their availability for supply and other parish work, but also differ substantially from those who are waiting for parishes and in the meantime supporting themselves in part- or full-time secular jobs, who in turn differ from those who are happily working fifty hours a week or more as secular professionals or business executives" (Lummis, "Reflections," pp. 3-4).

On the whole, the bishops responding to the survey were "rather ambivalent about how valuable they presently find and anticipate finding nonparochial priests for the ministry of parishes and other organizations in their dioceses" (Lummis, "Reflections," p. 13).

In partial summary, Dr. Lummis concluded from survey data that bishops felt ambivalent about the value of nonparochial clergy due to "two dilemmas . . . in defining what type of nonparochial priest is being referred to and whether this priest is geographically resident, canonically resident or licensed" (Lummis, "Reflections," p. 14).

*. . . Bishops tend to value for potential parish and mission work nonparochial clergy more if: (1) they have a number of parishes and missions in the diocese which cannot afford to pay for full-time priests; (2) they perceive their nonparochial clergy as being competent for parish or mission work; (3) they have some evidence that their nonparochial clergy are willing to work as supply, interim, or assistant ministers when and where they are needed in their dioceses (rather than that of some other bishop); (4) they have nonparochial clergy who are willing to work in impoverished churches for a small fee and expenses or for "free."*

*As noted, bishops might be more optimistic generally about the value of nonparochial clergy to their dioceses if the national Church, or other bishops in concert, could develop better methods of reporting the presence of nonparochial clergy to the diocesan in whose area they are living, requiring nonparochial clergy to report their presence and transferring canonical residence if they do not plan to return to their "home" diocese, developing better diocesan plan of relating nonparochial clergy to parishes and to the mission and ministry of the dioceses, improving reporting procedures for nonparochial clergy to inform the dioceses of their ministerial and other activities every year, and providing better guidelines for what the responsibilities of bishops should be for different types of nonparochial clergy.*

*The oversupply of priests for full-time paid parish positions coupled with the unslackening seminary graduation of Episcopal M.Div.'s will increase the ranks of*

*nonparochial clergy for some years to come. Whether individual diocesan bishops are concerned about the future of nonparochial clergy or not, it would nonetheless seem wise for the Church as a whole to take some steps toward assisting diocesan bishops in resolving the two major dilemmas noted of what their relationship to and responsibility for different types of nonparochial clergy should be, and vice versa. Otherwise, expected expansion in the numbers and kinds of nonparochial clergy within every diocese and overall will only exacerbate the extant confusion.* (Lummis, "Reflections," pp. 14-15)

Copies of the document containing the surveyed bishops' responses to the questionnaire as well as copies of Dr. Lummis's study are available through the CDM office.

### **Resources for Clergy Spouses**

#### **Adapted from a report by Betsy Rodenmayer**

Recognizing that there are currently three definable groups of clergy spouses (lay women married to ordained men; lay men married to ordained women; and ordained women married to ordained men), Ms. Rodenmayer's study, "Research on Resources for Clergy Spouses," limited itself to lay women married to ordained men—moreover, "lay women married to ordained men who are in the active parochial ministry" (Betsy Rodenmayer, "Research on Resources for Clergy Spouses," p. 1).

Research was limited to publications no earlier than 1965, with an emphasis on those of the 1970s and early 1980s, because it became "almost immediately apparent that the attitude and behavior of the society and the church in this country has been strongly affected by the women's movement" (Rodenmayer, "Research," p. 1).

After consulting with official representatives of the denominations with membership in the Department of Ministry of the National Council of Churches, Ms. Rodenmayer found "that these denominations are raising the concern but have done little, if anything, in the way of dealing with it" (Rodenmayer, "Research," pp. 1-2).

Study of the bibliography, which Ms. Rodenmayer annotated, provided the most useful findings.

1. Wives of Episcopal clergy are highly educated in comparison with the national norm. A very high percentage have college degrees, master's degrees, and some have doctor's degrees.
2. They come quite consistently from a good middle-class social background.
3. Less than half come from an Episcopal background.
4. Very few come from a rural area or a small town.
5. A larger percentage of Episcopal clergy wives work than the national percentage of working wives. The most common occupations are teaching, social work, and secretarial. (Rodenmayer, "Research," p. 2)

Among the "pressure points most frequently expressed by wives of clergy" were financial concern ("In comparison with other professions the salaries for the most part are low. There is much concern about retirement income"); housing worries ("A little over 50% of the responses desire and welcome an arrangement to buy their own homes, not only for the present but also for retirement security"); and resentment, both "at the time demands made on the husband" and "at being identified as the rector's wife rather than as a person in her own right" (Rodenmayer, "Research," p. 3).

Ms. Rodenmayer's study suggested that when addressing the needs of clergy spouses, we should consider how we can best serve the different age groups, with their different orientations, needs, and expectations; "how to modify the expectations of congregations

in different parts of the country"; and how we view the ministry (Rodenmayer, "Research," pp. 3-4).

Recommendations included a series of conferences for clergy wives and a series of conferences for clergy "in the same locations"; follow-up conferences for both; and "conferences for selected members of those congregations" (Rodenmayer, "Research," p. 4).

**"Towards a Theology of Priesthood": Trinity Institute  
Adapted from a report by the Rev. Durstan McDonald**

Recognizing that there has been a "significant increase in the numbers of nonstipendiary clergy, of ordinations of 'sacramentalists,' of rectors also working secular jobs, as well as changing relationships between clergy and laity and increase of stress upon clergy personally and upon parishes economically," the Board of Theological Education and the Council for the Development of Ministry commissioned Trinity Institute in 1980 to undertake a consultation to study the implications of these phenomena on Church policy and on our understanding of priesthood. The Rev. Durstan R. McDonald of Trinity Institute authored the resulting report, "Towards a Theology of Priesthood," based upon the expressed views of the consultation's participants. Much of the background material was drawn from studies by Rev. Aidan Kavanagh, O.S.B., and Rev. Richard Norris, Jr.

The report of the consultation responds to questions raised in Bishop Stephen Bayne's 1971 CDM study:

*The problem is not one of too many priests. It is one of too few imaginative and effective ways in which priests and priesthood are being put to work in the Church. The problem is one of too little awareness of mission, of too little resourcefulness in devising new forms of ministry and adapting old ones, of too little understanding of priesthood itself.*

The participants in the consultation responded to this challenge. As Rev. McDonald's report states: "We believe a more adequate understanding of Christian priesthood will lead to a more adequate theology of ordained ministry. Only on such a foundation is it possible to move on to a clearer understanding and theology of the diaconate, presbyterate, and episcopate for our time."

*We found that what is necessary is nothing less than a radical shift in the current ideology of priesthood (and nothing more than acceptance of emerging ecumenical consensus as in the 1973 Canterbury Statement of the Anglican-Roman Catholic International Commission). Our language is misleading. In ordinary usage, to speak about the priesthood is to speak about priests in parishes and other settings.*

*Both our practice and our language suffer under the hegemony of the presbyterate. The eviscerated diaconate, now undergoing renewal, and the virtual isolation of the bishop from the congregation testify to the reduction and collapse of pastoral leadership into the presbyterate. The hegemony of the presbyterate is so strong that it absorbs all the power and focus of ministry into itself, turning the laity into willing clients for ministry rather than ministers of Christ, a priestly people (cf. 1 Peter 2).*

*If anything emerged with startling clarity during this interdisciplinary gathering of scholars, parish clergy and bishops, it was that the terms "priesthood" and "ordained ministry" are not synonymous (contrary to popular use). As Sidan Kavanagh said, "Christians do not ordain to priesthood, they baptize to it."*

The consultation examined the emerging roles of the diaconate, presbyterate, and

episcopate in the early Christian church. This examination determined the consensus achieved on the major issues. One of its significant findings was: "A recovery of the varied possibilities for pastoral leadership and the priesthood of the *laos*, the People of God, will shed light on current trends in the church."

### **Institutional Chaplains**

The Committee on Episcopal Ministries in Institutions (CEMI) was convened by the Rev. Allan Reed to study the condition of the Episcopal Church's ministry in specialized settings, exercised by approximately 1,000 Episcopal clergy.

CEMI has for the past four years "continued to study our Church's ministry in specialized settings; . . . made contact with several organizations of Episcopal chaplains; . . . [and] fostered interest and initiative among chaplains in order to involve them with issues affecting their ministries."

After carefully considering the results of the study, the members of CEMI ask that the bishops commend to the several dioceses, provinces and seminaries of the Episcopal Church the following:

1. . . . acknowledgment of the place and value of specialized ministries, especially those chaplains or counselors who may not be closely associated with the present Church structure.
2. . . . encouragement of the professional development of chaplains and counselors, in cooperation with certifying agencies already in the field. . . .
3. . . . development of standards of performance and other professional qualifications for Episcopal clergy and lay persons who serve as paid chaplains and counselors, as required, for example, by policies of the U.S. Department of Human Services and other agencies.
4. . . . encouragement, in cooperation with our seminaries, of the development of programs of recruitment, screening, endorsement, placement and continued education for Episcopalians interested in specialized ministries.
5. . . . development of systems of peer and judicial review for chaplains and pastoral counselors.
6. . . . appointment of official representatives to those professional organizations which expect the major denominations to take part in decision-making and planning for educational, health care or custodial affairs.

### **REPORT AND RESOLUTIONS FROM THE COMMITTEE ON CANONS**

As the Committee on Canons of the Council for the Development of Ministry reflected on the expanded understanding within the Church of the character of Christian ministry, we became more and more aware that the existing canon law of the Episcopal Church, as it relates to ministry, reflects the philosophy of an earlier time, when ministry was primarily thought of as the function of the ordained. Several specific areas of concern attracted our immediate attention. In dealing with these, we hope that those who use the Canons will be alive to new and future shapes of ministry. We offer the suggestions in our report toward careful but extensive revision of these Canons because of needs we perceive in the Church today.

Specifically, we recognize that if the Church is to be strong in today's world, many models of ministry will develop outside traditional parochial boundaries. For that reason we have become aware that the Canons relating strictly to the exercise of an ordained ministry within the limits of a cure, as opposed to those being exercised in expanding and

new models, need to be identified and re-expressed. We further recognize that there are at least two kinds of nonstipendiary ministry that are emerging—one of which is already acknowledged as having developed through a growing awareness of vocation on the part of lay people, through which they either expand their ministry as lay persons, or recognize the special call to ordination. In addition to this growing and important body, there are a large number of ordained clergy who have been active within the “professional” institutional life of the Church, and are now moving into nonstipendiary ministries—more specifically, exercising their ministry as they did before, but supporting themselves through nonecclesiastical employment.

We present these suggestions for canonical change to the General Convention in the hope that it will recognize the immediate need for change in present procedures to facilitate ministry, and will also acknowledge the expanding and creative nature of ministry within the life of the Church. We realize that Canons do not exist to make ineffective or disinterested clergy into good clergy, and that they are not in and of themselves moral precepts. However, we do believe that the Canons reflect the moral character of the Church, and to that end we believe that the recommended changes found herein speak to the good that emerges through the life of the Church, as well as to that seemingly order necessary for operation.

The concern of the Committee on Canons of the CDM is that these needed changes come to the attention of the General Convention. We have no pride of ownership with regard to specific words and phrases. We acknowledge that there are those more skilled in the drafting of Canons than we. On the other hand, we do believe that by presenting the materials as we have, we can facilitate their comparison with existing canonical language and thereby contrast present expression with both present and future need.

We invite your comments and hope that this effort will receive your careful attention.

This report was prepared by the following committee members:

The Rev. Henry N. F. Minich, <i>Chairman</i>	Mr. William Thompson
The Rev. J. R. Gundrum	The Rev. Craig Casey
Mrs. Dixie Hutchinson	Mr. Robert Royce
The Rev. Ivan Partridge	The Rev. John Keester

#### Resolution #A—83.

Amend Title III.11.10(c).

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 11, Sec. 10(c) be amended as follows:*

(c). When such requirements have been fulfilled, the Bishop, with the advice and consent of the Standing Committee, may proceed to ordain the said Deacon to the Priesthood, *pursuant to Title III, Canon 11, Sec. 9.*

(COMMENT: This amendment is intended to make clear the fact that Canon III.11.9 is also applicable to nonstipendiary deacons ordained under Canon III.10.10.)

#### Resolution #A—84.

Amend Title III.11.9.

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 11, Sec. 9(c) be amended as follows:*

Sec. 9. No Deacon shall be ordered Priest until he shall have been appointed to serve in some Parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of some Diocese, or as an officer of

some Missionary Society recognized by the General Convention, or as a Chaplain of the Armed Forces of the United States, or as a Chaplain in some recognized hospital or other welfare institution, or as a Chaplain or Instructor in some college or other seminary of learning, *or with some other opportunity for the exercise of his Ministry the office of Priest judged sufficient appropriate* by the Bishop.

(COMMENT: This amendment recognizes that many clergy today, especially in nonstipendiary ministry, may not be being ordained to traditional situations for priests. Further, it avoids the fiction prevalent today of appointing nonstipendiary clergy to parochial cures merely to fulfill the “threshold” provisions of this Canon. It continues to be incumbent upon the bishop to judge whether or not the deacon will have sufficient opportunity for the exercise of the office of presbyter.)

### Resolution #A—85.

Amend Title III.21.4(a).

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 21, Sec. 4(a) be amended as follows:*

Sec. 4(a). A ~~Minister~~ *Deacon or Presbyter* of this Church desiring to enter other than ecclesiastical employment, *or one ordained pursuant to Title III.10.10 or Title III.11.10 desiring to resign from the exercise of the office to which he was ordained,* without ~~relinquishing his Ministry,~~ *renouncing or being released from the exercise of the office,* shall make his desire known to the Bishop or the Ecclesiastical Authority of the Diocese in which he is canonically resident. The Bishop, with the advice and consent of the Standing Committee, after satisfying himself and them that the applicant will have, and use, opportunities for the exercise of ~~Christian Ministry,~~ *the office to which he was ordained,* may give his approval, on the following condition: the Minister shall report annually, in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon I. 5. Sec. 1.

(COMMENT: This amendment adds: (1) nonstipendiary deacons and priests to those who are required to substantiate the opportunities for the exercise of the ordained offices following their entry into other than ecclesiastical employment; (2) deletes a reference to “relinquishing” (which has no canonical significance) and adds the existing concept of renunciation and a new reference to release; (3) establishes as the test for approval the commission conferred at ordination; (4) requires the report mandated by Canon I.5.1 as hereafter revised; and (5) permits the bishop to add such other conditions as may be appropriate.)

### Resolution #A—86.

Amend Title I.5.

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

Sec. 1 . . . Every Bishop, Presbyter, or Deacon whose report is not included in a parochial report shall also report ~~his occasional services,~~ *on the exercise of his office,* and if there ~~have~~ *has* been none, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop may deem proper, shall be entered in the Journal.

(COMMENT: The report of those who are not covered by parochial reports, and thus not under the direct pastoral oversight of another member of the clergy, must include,



and thus confirm, the fundamental reasons for ordination in the first instance, and compliance with the stated opportunities relied upon by the bishop and Standing Committee in Title III. 21. 4(a). The present Canon could be met by a report of "one wedding.")

**Resolution #A—87.**

Amend Title III.21.

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 21, Sec. 4(c) be amended as follows:*

Sec. 4(c) 1. Any such ~~Minister~~, *Presbyter or Deacon*, removing to another jurisdiction, shall present himself to the Bishop of that jurisdiction within two months of his arrival in the jurisdiction.

2. ~~The Minister~~ *Such Presbyter or Deacon* shall fulfill the following conditions:

1. He shall officiate or preach in that jurisdiction only under the terms of Sec. 7 of this Canon.

2. He shall in writing notify the Bishop of the Diocese of his canonical residence, within sixty days of removal.

3. *He shall apply for a license from the Ecclesiastical Authority into whose jurisdiction he has moved within one hundred twenty days of such removal as required by Sec. 7 of this Canon.*

4. *He shall also forward a copy of the report required by Title I, Canon 5, Sec. 1 to the Ecclesiastical Authority to whose jurisdiction he has removed.*

5. *The Bishop from whose jurisdiction he has removed shall notify in writing the Bishop to whose jurisdiction he has moved, upon receipt of the notice of such removal.*

If the Minister fails to comply with these conditions, the Bishop of the Diocese of his canonical residence may, upon sixty days' written notice, transfer the Minister to the Special List of the Secretary of the House of Bishops.

(COMMENT: The proposed amendments to Sec. 4(c) require a presbyter or deacon to apply for a licence within a reasonable time after his removal to a new diocese. If he is sincere in his intent to continue to reasonably exercise his office, this would be an essential compliance with the Canons. Further, he is required to send a copy of his report to the bishop of this new jurisdiction.

Additionally, his Bishop is required to notify the Ecclesiastical Authority of the new jurisdiction of the movement. No formal pastoral oversight is changed or canonical residence established, but an opportunity is presented for all concerned to establish some appropriate pastoral possibilities.)

**Resolution #A—88.**

Amend Title III.21.4(d).

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 21, Sec. 4(d) be amended as follows:*

(d). Any such Minister, removing to another jurisdiction, shall notify both the Bishop of the Diocese of his canonical residence and the Bishop of the jurisdiction in which he resides, as to which of the following options he prefers:

1. The Minister may request to remain canonically resident in his present Diocese. In such case, the Bishop of that Diocese shall retain the Minister on his roll of clergy as long as the Minister fulfills the requirements of Sec. 4(a) of this Canon.

2. The Minister may request to have his canonical residence transferred to the jurisdiction of his civil residence. In such case, the Minister shall, before requesting Letters Dimissory, secure a statement, in writing, from the Bishop of such jurisdiction (who may consult with his Council of Advice in the matter) that he is willing to receive such a Minister and to enroll him among the clergy of his Diocese; and note, that the provisions of Sec. 6(d) of this Canon shall not apply in such a case.

~~3. The Minister may request the Bishop of the Diocese of his canonical residence that his name be placed on the Special List maintained by the Secretary of the House of Bishops. If the Minister complies with the requirements of Sec. 4(a) of this Canon by reporting annually to the Presiding Bishop, he shall continue to be held as a Minister in good standing in this Church.~~

*(e) Presbyters or Deacons in other than ecclesiastical employment, whether ordained under Title III, Canon 4 or Title III, Canon 10 or whether entering other than ecclesiastical employment without renouncing or being released from the exercise of their office, shall demonstrate to the Bishop of the Diocese in which they are canonically resident that they have and will continue to use reasonable opportunities for the exercise of the office to which they have been ordained.*

*(f) Any Presbyter or Deacon of this Church not under presentment and who would be permitted under Title IV, Canon 8, Sec. 1 to renounce the exercise of his office, who desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the Diocese in which he is canonically resident his desire to be released from the obligations of the office and that he desires to be relieved of the exercise of the office to which he was ordained.*

*A Bishop receiving such a declaration shall proceed in the same manner as if the declaration were one of renunciation.*

(COMMENT: Sec. 4(d)3, allowing a presbyter or deacon to voluntarily go on the PB's list, essentially allows him to "back out" with no oversight at all and it is suggested that it be deleted.)

New Sec. 4(e) intends to continue the concept of requiring a presbyter or deacon to exercise his office or consider renunciation or release. The present Canons merely have a one time qualification as to these opportunities which is at the time of the application to the bishop. Thereafter, there is no follow-up under present Canons).

New Sec. 4(f) adds a new concept: that of release from the exercise of the office without a renunciation under Title IV. After the request for release, the bishop would proceed to remove as if a renunciation had been made.)

#### **Resolution #A—89.**

Amend Title IV.12.1.

**Resolved, the House of \_\_\_\_\_ concurring, That Title IV, Canon 12, Sec. 1 be amended as follows:**

Sec. 1. There shall be three sentences which may be imposed; namely, suspension, removal, or deposition. A sentence of suspension may be imposed (a) after final conviction by a Trial Court, or (b) by the filing of a waiver under Sec. 4(d) of Canon IV.12. A sentence of removal may be imposed when there has been a renunciation under Canon IV. 8 *or a request for release under Canon III. 21* for causes which do not affect the moral character of the ~~Minister~~ *Presbyter or Deacon*. A sentence of deposition may be imposed (a) after final conviction by a Trial Court, (b) after the filing of a waiver under Section 4(d) of Canon IV. 12,

(c) when there has been a renunciation under Canon IV. 8 in cases where there may be a question of a foregoing misconduct or irregularity on the part of the Minister, or (d) abandonment of the communion of this Church as set forth in Canon IV. 10.

(COMMENT: This amendment adds release as a grounds for removal.)

**Resolution #A—90.**

Amend Title IV.13.3.

*Resolved, the House of \_\_\_\_\_ concurring, That Title IV, Canon 13, Sec. 3 be amended as follows:*

Sec. 3. In case such person was deposed for abandoning the communion of this Church, or, having been ~~deposed~~ removed by reason of his renunciation of *or release from the Ministry of this Church, exercise of the Office of Presbyter or Deacon*, or for other causes, he have also abandoned its communion, the Bishop, before granting such remission, shall be satisfied that such a person has lived in lay communion with this Church for one year next preceding his application for such remission.

(COMMENT: Again, release is added and an erroneous reference to deposition is deleted.)

## PROVINCIAL AND REGIONAL CONFERENCES

Under the leadership of the Provincial Representatives, the provincial meetings of the Commission on Ministry members were instrumental in enabling the Council for the Development of Ministry to serve the Church as a whole during this triennium. These meetings provided opportunities for COM members to share information and resources, to raise concerns, and to receive assistance and training when needed. They were also the arena where the local concerns for ministry were raised and placed in a national perspective and where the Council could inform conference members of findings discovered in other provinces. The cooperative and collegial style of planning for these meetings by the Provincial Representatives and staff persons has avoided duplication of efforts and provided a responsible stewardship of available resources.

Provincial meetings sponsored by CDM are listed by province and include the major concerns addressed.

In preparation for the Fall 1981 series of provincial conferences sponsored by BTE and CDM, the Committee on Diversity and Interdependence in Ministry of the CDM formulated questions for provincial leaders to consider:

1. In the light of your provincial meeting, what are the significant issues between seminaries and COMs?
2. What are the present concerns between lay, diaconate, presbyterate and episcopate orders?
3. What are you doing regarding specialized missions and ministries?

The representatives were asked to respond to these questions during their reports to enable CDM to meet the needs raised in the questions.

### Provinces I, II, and III

The Tri-Provincial (I-III) Commission on Ministry meeting, October 26-27, 1981, focused on the development and support of lay ministry. The keynote speaker was Ms.

Minka Sprague of the General Theological Seminary (copies of her speech are available upon request). The Rev. Lloyd Uyeki (II) and Ms. Nancy BonSignor (I) reported on the meeting; among the report's findings:

- Diocese of New York is struggling with the lay/ordained dichotomy.
- A great number of laity are still seeking ordination because expression of ministry in the lay order is often not recognized either by them or the Church.
- There is a need to identify, uphold and have role models for lay ministry and authenticate ministries already taking place.

### Province IV

The Rt. Rev. Robert Estill was the keynote speaker at the Province IV meeting, November 16-18, 1981, to discuss "Excellence in Ministry." In his report, the Rev. Henry N. F. Minich suggested that CDM "prepare a journal of the learnings from these valuable provincial gatherings as a disciplined way of sharing new ideas, keynote speeches, selection methodologies, etc." The CDM staff accepted his recommendation.

### Provinces V, VI, and VII

"DCOMs and the Seminary: A Dialogue" was the theme of the Tri-Provincial (V-VII) COM meeting, October 22-24, 1981. A faculty member and/or dean represented each accredited seminary with direct connections with these provinces at the meeting. Ms. Dorothy Brittain, consultant, led the participants as they identified important issues for dialogue between DCOM members and seminary representatives. Some of the issues identified were:

#### *Preordination criteria:*

- How to involve COMs, bishops, seminaries.
- How do we share in that criteria, to have the same criteria instead of the present confusion of criteria.

#### *Relationships:*

- Between the intake policy of the Church and the placement needs of the Church.*

#### *Internships:*

- What are the future possibilities?
- What are the needs, problems?

#### *Diaconate:*

- Theology of the diaconate.
- Training for the diaconate.

#### *Professionalism:*

- Professional clergy in the Church.

Three areas of interaction needing closer coordination and collaboration by DCOM and the seminaries were agreed upon: preseminary preparation; seminary training, field work, and evaluation; and postseminary training. It was agreed "that the central need for making all of the above possible was for closer personal communication between COM chairpersons, bishops, and seminaries—for the development of open sharing and trust."

### Province VIII

The Rev. John Keester reported on the Province VIII meeting, held on October 27-29, 1981. Its theme was "Total Ministry." Participants focused on the selection process: Where does it begin? What is the relationship between the various diocesan training schools and the seminaries? What standards should be set for people entering seminary re biblical knowledge, field experience, etc.

## **CDM REVIEW**

In early 1982 the CDM launched a self-evaluation process. This effort is designed to help the CDM assess the adequacy of its structure and composition for carrying out its mandate from General Convention. Since the General Convention of 1976 formally established the CDM, this agency has gone through many developmental stages as it has attempted to be faithful to its task.

This review process will begin with interviews with the leadership of the member agencies in order to measure their perception of agency roles and relationships: Does the present structure and work of the CDM make possible mutuality of effort in ministry development between the respective agencies and CDM? What changes are needed to face the challenges of this decade? These questions and others will be addressed and recommendations will be prepared for action by the CDM at its November meeting.

## **PREPARATION FOR NEW CHALLENGES**

The building of a future agenda always open to the new, is an ongoing discipline within CDM. Part of the building process is to make hearing time available to interest groups within the Church who come to CDM to present their concerns and request CDM consideration and action where appropriate.

During this past triennium the CDM has welcomed many delegations and provided time on the agenda for their presentations. Among those heard from were:

*Office for Black Ministries.* The Officer for Black Ministries, Episcopal Church Center, reported on two recently completed studies available through his office: "Report on Black Clergy in the Episcopal Church and Who Wants Them" and "Suggestions and Recommendations on Recruitment, Training and Deployment of Black Clergy in the Episcopal Church."

*Alban Institute.* A survey of their current research and training priorities was given by the Director. Emphasis at that session was placed on concerns regarding clergy firings.

*Women Clergy Ad-Hoc Committee.* This committee reviewed their research into the issues of women as clergy, problems they encounter in dioceses after ordination (geographical and upward mobility and competition with other minorities), and the discernment of a new "vision" of women as clergy and what the Church as a whole can learn from that.

*Committee on Episcopal Ministry in Institutions.* Representatives from this committee outlined the pressing issues for the Church's support of institutional chaplains: training; Canon 8 and its effect; chaplains in the military and VA hospitals and endorsement by the Office for the Armed Forces; accreditation of chaplains in correctional institutions run by the Federal government; diocesan accreditation of chaplains in Episcopal hospitals; the effect of clergy "oversupply"; certification through the Association of Clinical Pastoral Educators; the place of deacons and lay persons in our system of accreditation; whether deacons can serve in the military or VA systems as chaplains; and relations with an ecumenical accrediting body for correctional homes and institutions.

In each of these exchanges of ideas and information, specific action has been asked of CDM. The responses of CDM are indicated throughout this report in the descriptions of the Provincial meetings, the committee work, and the research completed or under way.

Future agenda items come to CDM from its member agencies, the Provincial Representatives and Members-at-Large, and other interested agencies and individuals throughout the Church.

We know that great change in ministry development and support is underway. One has only to survey the huge volume of material being written about ministry to grasp the scale of these changes. What is also clear is that no solid consensus has emerged as to the nature of these changes, even though we might all agree that they are substantive and various. Perhaps in the future of development of ministry we are facing pluriformity as a value: not equally held by all, maybe even seen as evil by some, but certainly a dimension with which we must somehow work.

Each subgroup with which the Council meets can state a number of changes in stance that both have and will enhance their work. These changes in stance are in some cases antithetical to each other and certainly find no consensus even with members of the Council. For example, one constituency may need to begin to see the professional vocation of priest as a high calling—to offset a tendency among their number to regard it as low status in a time when low-status occupations are not regarded favorably or listened to—whereas another constituency may need to take the ordained person off a pedestal so that all can come to see the value of Christian action and not reserve it for a few hired for the job.

A central task for the Council for the Development of Ministry is to identify and explore the implications of these tensions:

- How can we support ministry when the values held are so strongly divergent?
- How can we hold up to the Church a correcting vision from the tradition and the lore?
- Should we hold up a correcting vision or should this come from somewhere else?
- How can we be supportive to those ordained persons who feel powerless over their own lives in these changing times, and at the same time nourish those who challenge the old ways?
- How can we effectively get the work of the Council out into the Church at large?
- Who wants the Council to do its job and to whom does it really answer?
- Is the work accomplished by the Council worthwhile and valued significantly in relation to its cost of doing business?

The Council for the Development of Ministry invites response from all readers of this report. For details and/or copies of the complete reports contact the CDM Office.

### Resolution #A—91.

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th Convention continue the Council for the Development of Ministry consonant with the goals and objectives as reported to this Convention, that it continue to be funded through the Program Budget of the Executive Council and that it report to the next General Convention.*

Respectfully submitted,

The Rt. Rev. Jackson E. Gilliam, *Chairperson*  
Mr. D. Barry Menuet, *Field Officer*

# The Standing Committee on Church Music

## MEMBERSHIP

The Rt. Rev. C. Judson Child  
 The Rt. Rev. Walter C. Righter  
 The Rev. Canon Geoffrey Butcher  
 The Rev. Eric S. Greenwood  
 The Rev. Jerry D. Godwin  
 The Rev. William Hale, *Chair*  
 Dr. Russell Schulz-Widmar  
 Mrs. Elizabeth Downie  
 Mr. Roy F. Kehl  
 Mr. David J. Hurd  
 Mrs. Carol Foster  
 Mr. Arthur Rhea

## Consultants

The Rev. Canon Frederic B. Williams  
 The Rev. Dr. Marion J. Hatchett  
 Mr. James Litton  
 Mr. Richard Proulx  
 Mr. Alec Wyton, *Coordinator*

The Commission has continued its work of preparing a proposed Hymnal, as directed by the General Convention of 1979.

## HYMNAL REVISION

The preface to the *Hymnal 1940* states that the average lifetime of a hymnal is twenty-five years. It is now forty-two years since the General Convention of 1940 directed "that the *Hymnal*, as reported by the Joint Commission on the Revision of the Hymnal, be authorized and approved for use in this Church." The Rev. Canon Charles Guilbert in "Perspectives on the New Edition," (*Hymnal Studies One*), points to the "vast explosion of biblical scholarship, the steady growth of the ecumenical movement, and the far-reaching liturgical changes unparalleled since the Reformation" as some of the major differences that separate us from the world of the forties.

As Episcopalians we have been deeply affected by the "far reaching liturgical changes" manifested in the *Book of Common Prayer* (1979.) It is therefore crucial that a new edition of the hymnal be authorized to provide this *Prayer Book* with complementary music and to satisfy the pressing need for new and revised hymn texts that reflect our time. In response, the General Convention of 1979 adopted the resolution directing "the Standing Commission on Church Music to present to the 1982 General Convention a collection of hymn texts for an enriched and updated *Hymnal*."

Early in 1981 the Standing Commission adopted a philosophy for hymnal revision, establishing ten precepts for its work.

The first principle states:

1. The *Hymnal* should be a companion for use with the *Book of Common Prayer*. A new edition of the *Hymnal* should support the *Book of Common Prayer* (1979), with

its expanded lectionary, its revised calendar (which includes additional feasts and new emphases), its renewed emphasis upon Holy Baptism as a public rite, its enrichment of the Daily Office, the proper liturgies for Special Days, the rites for Holy Eucharist, the Pastoral Offices, and the Episcopal Services.

To create a hymnal that is truly a companion to the *Book of Common Prayer* (1979) the Commission has pursued many courses of action. For example, the section, Hymns for the Church Year, has been enriched through the addition of nine new texts for the Sundays of Advent, reflecting their particular emphases; four texts for the Baptism of Christ; and a significantly expanded selection of texts for the fifty days of Easter and for Holy Days. There are many more texts for Eucharist and a wide choice of texts covering the biblical themes of the three-year lectionary. The report of the SCCM also contains six texts for Holy Baptism and lists twelve others that are also appropriate. They will replace numbers 185 and 186, the only hymns for Holy Baptism found in the *Hymnal 1940*. These texts imply that the person or persons to be baptized are infants and lack the vivid imagery characteristic of the baptismal rite.

2. As the Church itself is constantly being made new, so the music of the Church has reflected the life of its many generations. The *Hymnal* has been and will be an essential part of the record of this life and growth. It should retain classic texts and music which have been honored by history and are staples for singing congregations. At the same time it should present a prophetic vision that will speak to the Church of the future as well as to the Church of today.

The Commission recommends retention of approximately 60% of the texts in the *Hymnal 1940*—those most widely used as revealed by a recent survey of clergy and musicians. The Commission also recommends that the following be considered: 1. classic texts not in the *Hymnal 1940*; 2. more recent texts initially written for a particular parish use, but of a quality deserving wider accuracy; 3. texts commissioned for this book; and 4. many texts representing the finest contemporary hymn writers and poets in North America and England.

3. Hymn texts serve as a practical book of theology for the people of God and should present the Church's teaching authentically and fully.

For the sake of theological integrity, all the texts in the *Hymnal 1940*, its supplements, and new texts under consideration have been subjected to a line-by-line review by the Theological Committee, chaired by the Rev. Dr. Charles Price, or by the Text Committee, chaired by the Rev. Dr. Marion Hatchett. Only texts which have been judged theologically sound are being recommended for inclusion. In an overall evaluation of any hymnal, one occasionally finds hymns in which certain texts have gained popular currency because of their association with excellent tunes. Familiar and much loved tunes, such as "Ebenezer" or "Old Hundred Twenty-fourth," are currently sung to texts found to be theologically unsound. These splendid tunes will be retained for use with other texts, thereby maintaining our singing tradition.

4. In both words and music, the *Hymnal* should be comprehensive in its coverage of all the major historic periods, without stressing any particular period. The *Hymnal* must reflect and speak to people of many races and cultures.

Although the nineteenth century represents a great flowering of creativity by poets and composers, the contents of the *Hymnal 1940* show a disproportionately large number of texts from this period. The Commission in its report has endeavored to achieve a balance that represents the full panorama of hymnody through all the ages. Therefore it contains texts inspired or written by such early Christian writers as Ephrem of Edessa and the Venerable Bede; the writings of many great poets of the German Reformation; classic



English writers such as Miles Coverdale, John Donne, George Herbert, Christopher Smart, Isaac Watts and Charles Wesley, as well as poets and translators from the more recent past up through the late twentieth century. The recent "explosion" of hymn writing that has occurred in England in the last ten years has given us texts by Fred Pratt Green, and Brian Wren, and works by the contemporary American poets, John Bennett, Gracia Grindal, Martin Franzmen and Richard Wilbur are also included.

The Commission's search for materials that reflect the nature of our Church in this age has led to inclusion of materials from Afro-America, native American, and Hispanic traditions. These additions will enrich the singing of all our congregations. The music edition will further reflect the cultural diversity of the Church.

5. The texts of the *Hymnal* should wherever possible use inclusive language which affirms the participation of all in the Body of Christ, the Church, while recognizing our diverse natures as children of God.

In these closing decades of the twentieth century, the Church, and indeed all our society, is becoming more and more sensitive to language that could be interpreted as either pejorative or discriminatory. In a medium as intense and intimate as congregational song—a medium which by its nature suggests as much as it says directly, and communicates deep and abiding truths at many levels—the Church must make every effort to insure that the language used includes all its members and cultivates the spirit of acceptance and oneness exemplified by the life and teaching of our Lord.

For example, changes in our language have caused some of our hymns to seem to condone a subtle contempt or discrimination against the sick and handicapped. Thus, for example, in Edward Hayes Plumptre's text on healing, "Thine arm, O Lord, in days of old," we recommend altering "the leper with his tainted life" to "lepers set apart and shunned"; we also recommend the removal of the word "dumb" (meaning mute) in "O for a thousand tongues" as follows:

*Hear him, ye deaf; ye voiceless ones  
your loosened tongues employ;  
ye blind, behold, your Savior comes;  
and leap, ye lame, for joy!*

There are also a number of hymns couched in language that sounds so exclusively masculine that many of our parishioners are deeply troubled. The Commission believes that both the Church and the original authors will best be served by judicious modification of these texts to more inclusive language. For example, John Oxenham's great hymn on Christian unity "In Christ there is no East or West" describes the Church as comprised of brothers and sons.

*Join hands, then, brothers of the faith,  
whate'er your race may be!  
Who serves my Father as a son  
is surely kin to me.*

To preserve the integrity of the author's intentions, the Commission recommends replacing the words "then, brothers" (line 1) with "disciples", and "a son" (line 3) with "His child."

A number of hymns dealing with missions were found wanting in contemporary themes. Some hymns that have begun to sound uncomfortably imperialistic have been modified or in some places supplanted by hymns containing newer mission themes. See, for example, "Jesus, Jesus, Fill us with your love," "For the fruit of all creation," and "Christ is alive!"

Out of consideration for black Christians, we have minimized the image that equates purity with whiteness.

Finally, we regret that we must record in this report a worldwide rise of anti-Semitism. Because of this, we propose the omission of stanza 2 of "Lord Christ, when first Thou cam'st," which in many quarters has been judged an unfortunate exegesis that could be interpreted as anti-Semitic.

The Commission not only acknowledges, but emphasizes, that the problems perceived in hymns such as these are totally outside the intent of the original authors. However, changes such as those we have proposed bear witness not only to the fact that language changes, but that we change; and that in change we strive always to proclaim gladly God's love for all of creation.

6. Language that is obscure or so changed in contemporary usage as to have a different meaning should be clarified. Exceptions to this will be those classic texts which are firmly established in the worship of the Church and are deeply rooted in the spiritual life of its people.

For example, the word "descry" which appears in stanza 4 of Hymn 204, a translation of a well-known eucharistic hymn by St. Thomas Aquinas, is seldom found in the vocabularies of most Americans. We are recommending a change from "I by faith descry" to "I by faith behold," thereby removing doubt as to the meaning of the text.

Further archaic words and their contemporary forms are: "without" meaning "outside;" "mean" meaning "scorned;" and "fain" meaning "desirous" or "inclined."

Therefore, in the following hymns we propose these changes:

- At no. 65 in the *Hymnal 1940*, it reads:

*without a city wall,*

The proposed form is:

*There is a green hill far away/outside a city wall,*

- At no. 236 in the *Hymnal 1940*, it reads:

*With the poor, and mean, and lowly,*

The proposed form is:

*With the poor, and scorned, and lowly,  
lived on earth our Savior holy,*

- At H-210 in *Hymns III*, it reads:

*Fain would we see the blessed*

*Three in the almighty One,*

The proposed form is:

*and long to see the blessed  
Three in the almighty One.*

7. Although prepared specifically for use in the Episcopal Church, the *Hymnal* by its nature should be ecumenical, drawing upon the entire Christian heritage. It is hoped that it will be valuable to other Churches and congregations, including those with whom the Episcopal Church shares a common lectionary.

The texts proposed for the new hymnal include 182 currently listed in the "Ecumenical Hymn List," a list of 227 hymn texts developed by the Consultation on Ecumenical Hymnody. The 227 texts are those which were determined, after a study of all the hymnals in current use by major Christian denominations in North America, to be common to our heritage. The music edition of the *Hymnal 1982* will also contain a comparably large number of tunes from the list, thereby bringing us closer to other Christian churches.

8. The *Hymnal* is not primarily a choir book, although it is usable by a choir for anthem materials. The collection should be practical. Keyboard settings should be playable by the performer with average skills and, where appropriate, guitar chords may be included. Metrical forms of many canticles and often-used Psalms should be included.

Several metrical settings of canticles were included in the 1979 hymnal supplement, *Hymnal III*. These texts have received wide acceptance among our people. Accordingly the commission is presenting 19 metrical settings of the Invitatory Psalms, Anthems, and Canticles for inclusion in the *Hymnal 1982*. There are also 36 metrical psalms and hymns based on Psalms, including several historically important and deeply loved texts.

9. The *Hymnal* should present various musical possibilities when tunes are used more than once. The repeated versions could be presented in different arrangements, or transposed.

10. Although the *Hymnal* should be musically accessible, there should be settings in a variety of styles which represent the best expressive artistic creativity of musicians.

Above all, the Commission seeks to produce a hymnal with words and music that are singable, and in arrangements that are within the technical grasp of keyboard players of average skills. We also seek to produce a hymnal that has musical integrity, one that will represent the finest efforts of composers and arrangers and allow for a variety of performance styles. For example, alternate harmonizations or arrangements in other keys will be provided when a tune is used more than once. Guitar chords will be provided where suitable, and the use of a variety of other instruments will be encouraged. As a musical enrichment, several canons or rounds for congregational singing have been included.

Other important principles guiding the Commission in the preparation of the music edition are:

1. Hymns shall be harmonized in an appropriate historic style and/or in a style which is sensitive to the character of the melody.
2. Standard harmonizations must bear repetition.
3. Hymn music which can be regarded as "classic" should not be altered.
4. Many composers and arrangers will be involved.

The Commission has also adopted the principle, that where possible well-known tunes will be used for texts provided for the Celebration and Blessing of a Marriage and at the Burial of the Dead. These are occasions in liturgy when congregations may be of an ecumenical nature, and the hymn tunes should be accessible to all present.

The Commission in its desire to encourage rich and creative use of the *Hymnal* will include an index of materials suitable for use with children. This replaces the section in the *Hymnal 1940* headed, "Hymns for Children." Some texts from that section will be found among the general and Christmas hymns and may facilitate their wider use.

To assure the Church of an extensive involvement by clergy and laity in the choice and form of the proposed texts every diocesan bishop was asked to appoint two reader consultants. Two hundred and six reader consultants were appointed; their comments had a strong impact on the final content and form of the texts presented in this report to the Convention. Some texts being considered for deletion were restored, and certain textual alterations suggested by consultants proved to be more felicitous than those originally proposed.

To facilitate the use of the new *Hymnal*, a Table of Contents such as that introduced in *Hymns III* will be included in the *Hymnal 1982*, as well as the usual Metrical Index, the Index of Tunes, the Index of First Lines, an Index of the Metrical Psalms and Hymns

based on Psalms, and an index of Metrical Settings of the Invitatory Psalms, Anthems and Canticles.

Musical settings of liturgical texts for both rites of the Daily Office and the Eucharist, and for other services of the *Book of Common Prayer*, will be included in the new edition of the *Hymnal*.

The Commission wishes to acknowledge its gratitude to The Church Pension Fund for the financial support given to its work. The Pension Fund, through the medium of The Church Hymnal Corporation, has provided for the employment of a general editor, copy editor, and secretarial staff, without which the Commission could not have completed the work since the General Convention of 1979. Copies of the report have been sent to each bishop of the Church, to each clerical and lay deputy elected to the Convention of 1982, and to each diocesan reader consultant. The members of General Convention, with the aid of their reader consultants, are asked to make a careful study of the collection of texts in preparation for their vote.

### **Resolution #A—93.**

*The Hymnal.*

***Resolved, the House of \_\_\_\_\_ concurring, That the Hymnal, as reported by the Standing Commission on Church Music, be authorized and approved for use in this Church; and be it further***

***Resolved, That the work of the Commission be continued, with authority to perfect the details of its work and complete, for the benefit of The Church Pension Fund, pew and accompaniment editions of the revised Hymnal; and be it further***

***Resolved, That the publication of the Hymnal be committed to the Trustees of The Church Pension Fund for the benefit of that Fund.***

## **COMMITTEE REPORTS**

### **The Hymn Text Committee**

The Standing Commission on Church Music reported to the General Convention of 1979 on the work of the Hymn Committee and the Theological Committee during the triennium. In response to the need that had been expressed throughout the Church for an enriched hymnody, and as a step toward compiling a new edition of the *Hymnal*, they had produced two supplementary volumes, *Hymns III* and *Songs for Celebration*; begun the evaluation of hymns for inclusion in the new edition; and studied the *Prayer Book* lectionary to determine where additional hymns might be added to suit occasions and observances not now provided for in the current *Hymnal*.

In addition, two surveys had been conducted to help the Commission sense the Church's opinion. First, a questionnaire had gone out to all Church members, inviting them to express their individual preferences in hymnody and to recommend hymns for the new edition from sources other than the 1940 collection. A second questionnaire was then sent to clergy and church musicians to seek the opinions of those who actually select the hymns congregations sing week after week. Respondents were asked to specify those hymns they wished to see retained, those they wished dropped, and those about which they were undecided.

The Hymn Text Committee has continued this process of evaluation with serious consideration of the responses the surveys called forth. In examining texts, either previously authorized or new, they have held to the concern that the next edition meet the highest standard of sound theology and literary quality and that its language be accessible

and inclusive. Every effort has been made to gather a collection that will support the *Book of Common Prayer* and serve as a worthy companion to it.

In addition to combining the broad reaches of published hymnody, the Committee has examined several thousand unpublished works submitted by members of this Church, and others, in an effort to find texts suitable for the new edition. It has sought new texts from authors generally considered to be among the greatest of the twentieth-century hymn writers. In consequence of the lectionary study's disclosure of the need for many new texts for special days and themes not provided for in the *Hymnal 1940*, it has searched through several dozen English language hymnals for suitable additions.

Always concomitant with the task of evaluation has been the delicate matter of making changes in the hymn texts recommended for retention. As a result of its own close scrutiny, together with the opinions of clergy, church musicians, and others, the Committee has proposed some changes in the texts of some hymns. To ensure the fullest understanding of the Church's views on the subject, the Committee established two study programs. For the first the Committee enlisted the services of the Rev. Dr. Erik Routley, noted hymnologist; the Rev. Dr. Clement Welsh, Warden of the College of Preachers; and the Rev. Dr. Hays Rockwell, Rector of St. James' Church, New York City. For the second the Committee extended one more survey. Two or more Church members in each diocese were appointed by the bishop to act as reader consultants. The proposed revisions in texts in the *Hymnal 1940*, *Hymns III*, and *Songs for Celebration*—and most of the new texts under consideration—were sent to them for appraisal. After careful attention to their responses, the Committee restored some of the texts they had previously proposed be deleted, returned to earlier versions in certain others, made further changes in still under cases, and deleted several texts they had proposed be retained or included.

The members of the Hymn Text Committee were:

The Rev. Dr. Marion J. Hatchett, <i>chairman</i>	The Rev. Dr. Charles P. Price, <i>co-chairman</i>
The Rev. Dr. Carl P. Daw, Jr.	Raymond F. Glover
The Rev. Jerry D. Godwin	The Rev. Dr. Eric Greenwood
Georgia M. Joyner	Anne LeCroy
J. Waring McCrady	Russell Schulz-Widmar
The Rev. Dr. F. Bland Tucker	John E. Williams, Jr.
Alec Wyton	

## READER CONSULTANTS

The list of diocesan Reader Consultants below is submitted in recognition of the invaluable contributions made to the Commission's work in their preparation of the report for General Convention.

<i>A</i>	Dr. John L. Baldwin
Mrs. Carolyn Albaugh	Towaco, NJ.
Binghamton, N.Y.	Mrs. Marian Barnett
Rev. Raymond Anerson	Norfolk, NE.
Newport, OR.	Dr. John Beall
Rev. Robert W. Anthony	Morgantown, WV.
Westfield, MA.	Mrs. Sam Beard
Mr. J. A. Armbrust, Jr.	Albuquerque, NM.
Sumter, SC.	Mr. Marvin Beinema
Rev. Canon Clifford Atkinson	Bethlehem, PA.
Cincinnati, OH.	Rev. Richard Benedict
<i>B</i>	Frederick, MD.
Rev. R. Roy Baines, Jr.	Rev. James C. Biegler
Edinburg, TX.	West Monroe, LA.

Rev. Patricia Bird  
Wilson, NY.  
Rev. Martha Blacklock  
New York, NY.  
Rev. Marvin Blake  
Cheyenne, WY.  
Mrs. Mildred A. Boggess  
Norman, OK.  
Rev. Jeremy W. Bond  
Sunbury, PA.  
Mr. Charles Bradley  
Spokane, WA.  
Dr. Dale Brandt  
Pendleton, OR.  
Dr. C. Griffith Bratt  
Boise, ID.  
Mrs. J. A. Brooks  
Santo Domingo, Dominican Republic.  
Rev. Canon John O. Bruce  
Shawano, WI.  
Rev. Roger Jack Bunday, Ph.D.  
Emporia, KS.  
Rev. William Burbey  
Visalia, CA.  
Dr. Frederick Burgomaster  
Indianapolis, IN.  
Mr. Jack Burnham  
Wilmington, DE.  
Mr. Robert Burton  
Lexington, KY.  
Rev. Grahame Butler-Nixon  
Asheville, NC.  
Rev. Philip R. Byrum  
Albermarle, NC.

### C

Rev. Wayne Carlson  
Manchester, MO.  
Mr. James Cash  
Anchorage, AK.  
Dr. Alastair Cassels-Brown  
Cambridge, MA.  
Rev. Canon Lloyd S. Casson  
Washington, DC.  
Rev. Canon Peter Chase  
Greenfield, MA.  
Very Rev. Lloyd G. Chatten  
Trenton, NJ.  
Mr. Craig Chotard  
Little Rock, AR.  
Rev. Paul J. Christianson  
Cluesa, CA.  
Rev. Frank H. Clark  
Pierre, SD.  
Rev. Ernest Cockrell  
Marion, MA.  
Rev. E. Allen Coffey  
New Kent Courthouse, VA.  
Dr. Walter Cogswell  
Eau Claire, WI.  
Mrs. John Couraud  
Ft. Defiance, AZ.  
Mr. William Crane  
Potomac, MD.

Mr. Myles J. Criss, M. Mus.  
Topeka, KS.  
Rev. J. Leonardo Cespedes-Gutierrez  
Tamps, Mexico.

### D

Mrs. Harold Dalgliesh  
Salt Lake City, UT.  
Mr. James S. Darling  
Williamsburg, VA.  
Mrs. Carolyn Darr  
Charlotte, NC.  
Mrs. Linda Ferris de Garcia  
San Jose, Costa Rica.  
Dr. Carol Doran  
Rochester, NY.  
Rev. Robert L. Ducker  
Fortuna, CA.  
Dr. Burton Dudding  
Reno, NV.

### E

Dr. John Ellis  
Lolo, MT.

### F

Rev. Allen W. Farabee  
Alton, IL.  
Rev. Joseph Fasel  
Clovis, NM.  
Mr. Robert Finster  
San Antonio, TX.  
Miss Clare Fischer  
Roanoke, VA.  
Rev. Gary Frahm  
Sioux City, IA.  
Mr. Fritz Frurip  
Los Angeles, CA.  
Rev. R. Truman Fudge  
Belfast, ME.

### G

Very Rev. Edw. B. Gammons, Jr.  
Yardley, PA.  
Rev. John Gardner  
St. Ignace, MI.  
Mr. John Gearhart  
Mobile, AL.  
Rev. M. Douglas Girardeau  
Danville, VA.  
Rev. Harry T. Grace, Jr.  
Jerome, ID.  
Mr. Harold Gray  
Sioux Falls, SD.  
Rev. Edward R. Greene  
Fitchburg, MA.  
Rev. Emmet Gribbin  
Northport, AL.

### H

Mr. Calvin Hampton  
New York, NY.  
Mr. John B. Haney  
Columbia, SC.

Mrs. Roberta Hanscom  
Anchorage, AK.  
Rev. James Harkins  
Santo Domingo, Dominican Republic  
Rev. Leland L. Harrison  
Anchorage, AK.  
Mrs. Rebecca S. Harrison  
Lancaster, PA.  
Mr. Robert Havery  
Waterbury, CT.  
Mr. Fernando Henao  
Medellin, Colombia  
Rev. Joseph Herring  
Millburn, NJ.  
Mrs. Ann Hodgkin  
Aldema, CA.  
Mr. Jerry Hohnbaum  
North Platte, NE.  
Mr. Daniel Lee Hooper  
Phoenix, AZ.  
Rev. Frank D. Howden  
Rochester, NY.  
Mrs. Robert H. Howe  
McLean, VA.  
Mr. George Hubbard  
Louisville, KY.  
Dr. Arthur Huff  
Fresno, CA.  
Mr. Bradley Hull  
Brooklyn, NY.  
Mr. W. Benjamin Hutto  
Charleston, SC.

## I

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Meriden, NH.  
Mr. Donald Ingram  
Albany, NY.  
Ms. Carol Irwin  
Grand Forks, ND.  
Rev. Fr. Arturo Fernandez Izaguirre  
Guatemala

## J

Mr. Jared Jacobsen  
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Rev. James L. Jelinek  
Cincinnati, OH.  
Mrs. David Jennings  
Sheridan, WY.  
Dr. Anne Johnson  
Jacksonville, AL.  
Mrs. Robert H. Johnson  
Atlanta, GA.  
Rev. Frederick L. Jones  
Fayetteville, AR.

## K

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Santa Ana, CA.  
Rev. S. Albert Kennington  
Milton, FL.  
Dr. Desmond Kincaid  
University, MS.

Rev. Hope Koski  
Romeo, MI.  
Mr. George Kreamer  
Lake Charles, LA.  
Miss Paula Kubik  
Sharon, PA.  
  
*L*  
Dr. K. Wesley Lacy  
Shorewood, WI.  
Rev. Robert L. Ladehoff  
Fayetteville, NC.  
Rev. Lawrence Larson  
Rock Island, IL.  
Mrs. Maizice H. Lennan  
Panama 5, Rep. of Panama  
Rev. David Lewis  
Clear Lake, WI.  
Rev. Arthur Lillicropp  
Baltimore, MD.  
Rev. Dr. J. Raymond Lord  
Hopkinsville, KY.  
Rev. Henry Louttit, Jr.  
Valdosta, GA.  
Mrs. Betty Lurie  
Jacksonville, FL.  
Mr. Edward P. Lyman  
Burlington, VT.  
Mr. Darwin Leitz  
Fort Wayne, IN.

## M

Rev. William N. Malottke  
Jacksonville, IL.  
Mrs. Richard Marcure  
Pittsfield, MA.  
Mrs. Barbara Marquart  
Sulphur Spring, TX.  
Mr. McAlister C. Marshall  
Richmond, VA.  
Mrs. Ethel Maxson  
Honolulu, HI.  
Very Rev. William Maxwell  
Salt Lake City, UT.  
Mrs. Joanne Maynard  
Helena, MT.  
Rev. Thomas McCart  
Ft. Worth, TX.  
Rev. Robert J. McCloskey, Jr.  
Blowing Rock, NC.  
Mr. David McConkey  
Abilene, KS.  
Very Rev. G. McCormack, Jr.  
Miami, FL.  
Mr. John McCreary  
Honolulu, HI.  
Rev. Donald S. McPhail  
Denver, CO.  
Mr. Douglas McQueen  
Peoria, IL.  
Rev. Randall McQuin  
Scott City, KS.  
Rev. Jerome Meachen  
Savannah, GA.

Rev. Michael Merriman  
Acton, TX.  
Rev. Ronald H. Miller, Ph.D.  
Murrysville, PA.  
Mr. Rick Morgan  
Morristown, NJ.  
Rev. Clay Morris  
Oakland, CA.  
Rev. William C. Morris, Jr.  
River Ridge, LA.  
Rev. Leslie A. Muray  
Phoenix, AZ.  
Rev. German Martinez-Marquez  
Tamps, Mexico

### N

Rev. Paul Nancarrow  
Fenton, MI.  
Dr. Elizabeth Newnam  
Abilene, TX.

### O

Mr. Sam Batt Owens  
Memphis, TN.

### P

Rev. Hubert C. Palmer  
Houston, TX.  
Rev. Charles A. Park  
Stroudsburg, PA.  
Rev. Daniel Pearson  
Minneapolis, MN.  
Rev. Vincent Pettit  
Cranford, NJ.  
Rev. Christopher G. Phillips  
Newport, RI.  
Rev. Charles E. Piper  
Iron Mountain, MI.  
Rev. Ormonde Plater  
New Orleans, LA.  
Mr. Jeryl Powell  
Roanoke, VA.  
Mr. Harold Pyshe  
Williamsville, NY.

### Q

Mr. Robert Quade  
Akron, OH.

### R

Rev. Henry G. Randolph, Jr.  
Buckhannon, WV.  
Rev. Glenn Rankin  
Denison, IA.  
Mrs. Ivy Reed  
Kansas City, MO.  
Mrs. Marjorie Reeson  
Colombia.  
Rev. Adalberto Reyes  
Mexico.  
Rev. Charles Rice  
Gatlinburg, TN.  
Mrs. Priscilla A. Rigg  
East Greenwich, RI.

Rev. James M. Riihimaki  
Tinley Park, IL.  
Mr. William A. Riley  
Philadelphia, PA.  
Very Rev. Richard H. Robbins, Dean  
Balboa, Republic of Panama  
Mr. Jack A. Robinson  
Newark, DE.  
Mr. James M. Rosenthal II  
Chicago, IL.  
Rev. Custer Ruley, Jr.  
Trappe, MD.  
Mrs. Robin A. Russell  
Des Peres, MO.

### S

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Cayce, SC.  
Mr. John Schaefer  
Kansas City, MO.  
Rev. Daniel L. Selva, Superior  
North East, PA.  
Rev. Morgan Sheldon  
Veradale, WA.  
Ven. Webster L. Simons, Jr.  
Edenton, NC.  
Mr. Robert Simpson  
Atlanta, GA.  
Rev. Dr. Edward Sims  
Cincinnati, OH.  
Mr. Murray Sommerville  
Orlando, FL.  
Mr. John Stanley  
Quito, Ecuador  
Rev. George R. Stephenson  
Jackson, MS.  
Mr. James Sterns  
Rutland, VT.  
Dr. David Strang  
Eau Claire, WI.  
Dr. Thomas B. Stroup  
Lexington, KY.  
Rev. Robert P. Stub  
Algoma, WI.  
Rev. Byron Stuhlman  
Bridgewater, CT.  
Ms. Tina Sundquist  
San Jose, CA.  
Rev. Masud Syedullah  
Tulsa, OK.  
Rev. Gregory Sims  
Plymouth, IN.

### T

Rev. James Taylor  
Bloomington, IN.  
Rev. Richard Thayer  
Abilene, TX.  
Mr. Charles Thompson  
Nashotah, WI.  
Mr. James Thompson  
Paris, TX.  
Mr. David Thurman  
Miami, FL.



Mr. Ralph Tilden  
Ft. Meyers, FL.  
Rev. Carlos Touche  
Mexico  
Rev. Paul Towner  
Sparks, NV.  
Mr. Craig D. Townsend  
Cambridge, MA.  
Rev. Alfred S. Tyson  
Elkton, OR.

## W

Mr. John Wall  
Minneapolis, MI.  
Rev. David C. Walker  
San Diego, CA.  
Rt. Rev. John Thomas Walker  
Washington, DC.  
Rev. Robert Walters  
Levittown, NY.  
Mrs. William Wantland  
Eau Claire, WI.  
Rev. Donald N. Warner  
Durango, CO.  
Mrs. Henry B. Watkins  
Naples, FL.  
Rev. Richard C. L. Webb  
Palistow, NH.

Mr. Jocelyn White  
Limón, Costa Rica.  
Mr. Donald G. Wilkins  
Pittsburgh, PA.  
Rev. Daren K. Williams  
Battle Creek, MI.  
Rev. Douglas Williams  
Milpitas, CA.  
Mrs. James R. Williams  
Portage, MI.  
Very Rev. Perry Williams  
Cleveland, OH.  
Rev. Paul D. Wolfe, Chairman  
Ft. Pierce, FL.  
Dr. Richard Forrest Woods  
Houston, TX.

## Y

Rev. George D. Young, Jr.  
Jacksonville, FL.

## Z

Dr. Ray Zeigler  
Salisbury, MD.  
Rev. Curtis Zimmerman  
Puyallup, WA.

### The Service Music Committee

During this triennium the Service Music Committee has studied and evaluated recently composed musical settings of liturgical texts in the 1979 *Book of Common Prayer*. At the same time service music materials were collected and studied for possible inclusion in the new edition of the *Hymnal*.

The Committee continues to receive hundreds of musical settings of Rite Two Eucharist texts, several dozen settings of Rite One Eucharist texts, as well as many Cantic and Psalm settings. All compositions which had been submitted before late spring of 1982 will be studied, sung through, and evaluated by members of the Committee. Settings in a variety of styles which seem most singable by most congregations will be chosen for possible inclusion in the new edition of the *Hymnal* or in another collection of liturgical music to be published under the supervision of the Standing Commission on Church Music. The Committee has received, with deepest appreciation, these settings from composers, both professional and amateur; from churches, small and large, in various areas of the nation; and from other parts of the world. These liturgical compositions represent a surge of creativity brought about by liturgical renewal.

The Committee has continued to work with the Church Hymnal Corporation in the publication of additional collections in the Church Hymnal Series. *Church Hymnal Series V: Congregational Music for Eucharist*, published during the triennium, is a collection of easily sung Rite Two Eucharist musical settings in various styles, chosen from more than 1,400 compositions submitted to and evaluated by 26 composers from all parts of the world. This collection has been published in two versions: a pew edition, and an organist's edition with complete accompaniments.

Final editions of gradual Psalms, alleluia verses and tracts for the three-year *Prayer Book* lectionary and for Holy Days and Various Occasions have been published by the Church Hymnal Corporation. Gradual Psalms for *Lesser Feasts and Fasts* and for *The Book of Occasional Services* are now being edited for publication; this collection will

constitute the final volume of Gradual Psalms to be published as *Church Hymnal Series VI*. The responsorial settings of ancient and traditional antiphon melodies for these eucharistic Psalms were prepared by Dr. Richard Crocker of the University of California at Berkeley. Mr. Ronald Haizlip prepared and edited the manuscript for *Church Hymnal Series VI*, under the guidance of the Committee.

In addition to its work on gradual psalmody, the Committee has asked consultants to assist in the recommendation of music for a complete Anglican chant psalter which will be published as *Church Hymnal Series VII*. Work on a complete plainsong psalter is also in progress.

The Committee continues to update and distribute a list of published Rite Two Eucharist settings.

The chairman of the Service Music Committee is also a member of the Standing Liturgical Commission's Committee on Liturgical Tones. Extensive research, study, and editorial work by this Committee will lead to the publication of a collection of music for the Noonday office and for Compline. Future work of this Committee will include the publication of music for litanies, An Order of Worship for the Evening, and other liturgical texts in the *Book of Common Prayer*.

Members of the committee worked closely with the Rev. Dr. Marion Hatchett in the preparation of *A Manual for Clergy and Church Musicians*. This invaluable guide for the use of music with the 1979 *Book of Common Prayer* was published in 1980.

Responding to requests from dioceses, parishes, and missions throughout the Church, members of the Committee have made every effort to present the various liturgical music publications to weekend and summer workshops, seminars, and conferences. The Committee feels that an educational thrust, including demonstration of how this music can best be used in smaller churches, is a major aspect of its work.

The Service Music Committee consisted of the following:

Mr. James Litton, *Chair*  
The Rt. Rev. C. Judson Child  
Ms. Carol Foster  
The Rev. Dr. Eric Greenwood  
The Very Rev. William Hale  
Mr. Roy Kehl  
The Rt. Rev. Walter Righter  
The Rev. Dr. Marion Hatchett  
The Ven. Frederic Williams

The Rev. Canon Geoffrey Butcher  
Ms. Elizabeth Downie  
The Rev. Jerry Godwin  
Mr. Raymond Glover  
Mr. David Hurd  
Mr. Arthur Rhea  
Dr. Russell Schulz-Widmar  
Mr. Richard Proulx  
Dr. Alec Wyton

### The Audio Committee

The Audio Committee, in conjunction with the Episcopal Radio-TV Foundation, produces quality teaching cassettes of the hymns and liturgical music in the Church Hymnal Series. This useful collection of cassettes now includes music in *Hymnal Supplement II; The Holy Eucharist: Rite II*, with all the music in *Church Hymnal Series I* and a choral Eucharist celebrated by the Rt. Rev. Chilton Powell; *Music for Ministers and Congregations* and all the celebrant's music included in *The Holy Eucharist: Altar Edition* and its supplement, with Mr. Howard Galley as cantor.

In this triennium the Committee has seen the completion of the recording of selections from *Songs for Celebration (Church Hymnal Series IV)* by the choirs of Church of the Redeemer, Houston, under the direction of Mr. George Mims. In addition it has supervised the recording of representative selections from the *Book of Canticles (Church Hymnal Series II)* by the choir of St. Paul's Church, Indianapolis, under the direction of Dr. Fred Burgomaster, and a recording of hymns from *Hymns III* performed in festival settings under the leadership of Dr. Alec Wyton.

Future recordings will include representative works from *Church Hymnal Series V* performed by the choirs of St. Luke's Church in Evanston, Illinois, under the direction of Mr. Richard Webster. A recording of hymns and service music performed by the congregation of St. Martin's Church in Perry, Iowa, will demonstrate how a small church without a choir has been able to make full and happy use of much of the music compiled by the Commission in the Church Hymnal Series.

It is expected that this series of cassettes will have continued use as a teaching aid for all collections of hymns and service music for introducing the new edition of the *Hymnal*.

The Audio Committee includes the Rev. Jerry Godwin, Mr. James Litton, Mr. Richard Proux, and has benefited greatly from the able assistance of Dr. Alec Wyton.

### **The Hymn Music Committee**

The task of the Hymn Music Committee is to recommend to the Standing Commission on Church Music the selection and form of the music that will carry the hymn texts in the revised *Hymnal*. To achieve this goal, the Committee is working with consultants, musical advisors, and composers drawn from throughout the Church. The Committee is well aware of the richness and diversity of talent available in this Church, and is committed to using this resource for the benefit of the entire Church. The Committee operates under the SCCM's general philosophy for hymnal revision. Initially the Hymn Music Committee was chaired by David Hurd; upon his resignation he was succeeded by Russell Schulz-Widmar.

The Committee has established a procedure for reviewing all submitted manuscripts on an anonymous basis. Initial receipt of every manuscript is acknowledged by the general editor. Thousands of such manuscripts, as well as the contents of dozens of hymnals, have been reviewed. Many more manuscripts are anticipated if General Convention accepts the *Hymnal* 1982. Lists of potential composers and arrangers are also being assembled for future use.

In addition to various personnel listed above, the Hymn Music Committee is being advised by several diverse opinion centers: by the Church in general, by seminary music instructors, by members of the Association of Anglican Musicians, and by the Standing Commission on the Church in Small Communities.

The membership of this Committee includes the following:

The Rev. Canon Geoffrey Butcher	The Rev. Dr. Eric Greenwood
Ms. Carol Foster	Mr. David Hurd
Mr. Roy Kehl	Mr. Richard Proux
Dr. Russell Schulz-Widmar	

### **The Conference of Seminary Musicians**

The Conference of Seminary Musicians met at Bexley Hall, Rochester, New York in March 1981. The meeting was made possible by a grant from the Lilly Foundation. Eight of the ten accredited seminaries were represented. One Canadian school of theology also sent a representative. The SCCM was represented by its coordinator and the general editor for hymnal revision.

The Conference devoted itself almost entirely to discussion of music curricula at Episcopal seminaries. As a result of the conversations, a recommendation was framed for submission to the Board for Theological Education, as well as to all seminary deans and curriculum committees. The recommendation was endorsed by the SCCM and follows this report as Attachment A.

A second recommendation subsequently was endorsed by the SCCM and the

Association of Anglican Musicians, and this recommendation appears as Attachment B.

The Conference gave a great deal of advice and support to the SCCM in its work on hymnal revision. At the request of the SCCM, many seminary musicians filed written reports with SCCM committees based on their use of Church Hymnal publications.

### ATTACHMENT A

In recognition of Title II, Canon 6, Section 1 "Of the Music of the Church," and Title III, Canon 5, Section 6 "Of the Normal Standard of Learning and Examination of Candidates for Holy Orders; in recognition of the renewed emphasis in the Church on music and worship, encouraged by the *Book of Common Prayer* (1979) and the recent publications of the Church Hymnal Corporation; and in the conviction that music in the Church is a channel of spiritual grace, and its practice and administration a ministry of the highest importance, the Conference of Seminary Musicians, meeting at Bexley Hall, strongly recommends the following as necessary components in the instruction of Episcopal seminarians in the music of the Church:

*Theology.* To provide the seminarian with a theological, philosophical, and historical basis for the use and appreciation of music and the other arts in the worship of the Church; for example, art as expression and communication, history of church music, influence of the *Book of Common Prayer* and ecclesiastical architecture on musical style, and paraliturgical music.

*Liturgical Music.* To provide the seminarian with the historical and technical understanding of the musical resources available for effective planning and implementation of worship; for example, hymnody/psalmody, congregational repertoire, choral literature, and use of instrumental music.

*Skills.* To teach the seminarian the basic skills necessary for singing and reading the liturgy; for example, use of the voice, music reading, and choir participation.

*Administration.* To equip the seminarian with the necessary skills to deal with musical opportunities and problems which are inherent in the life of the parish; for example, relations between clergy and musicians, pastoral elements in making decisions concerning music, identification and utilization of resources, cost of music program, personnel, and purchase and maintenance of musical equipment and instruments.

*Continuing Education.* To provide opportunities for clergy and musicians to deepen and broaden their musical understanding and skills.

### ATTACHMENT B

The Conference of Seminary Musicians of the Episcopal Church, the Standing Commission on Church Music of the Episcopal Church, and the Association of Anglican Musicians strongly recommend that any university or college offering a program in church music include in its curriculum courses in theology and liturgy, taught by persons trained at the graduate level in these particular disciplines.

## REPORT OF THE CO-ORDINATOR

As co-ordinator, Dr. Alec Wyton has attended all meetings of the Standing Commission on Church Music and all meetings of its committees during the triennium. He has also:

- Produced an annual newsletter sent to all bishops, chairmen of diocesan music and liturgical commissions, and members of the Association of Anglican Musicians, listing new publications, workshops, and various activities of the SCCM;
- Maintained considerable correspondence in relation to the Commission's work;
- Maintained liaison with the Church Hymnal Corporation and the Episcopal Radio-TV Foundation with regard to publications, recording, and attendant publicity;
- Maintained liaison with other denominational musicians;
- Attended the annual meetings of diocesan music and liturgical commission chairmen in New Mexico and Michigan;
- Maintained a file for every diocese in connection with the activities of their music and liturgical commissions;
- Made fifty-three presentations in twenty-six states concerning the work of the SCCM and the use of music with the *Book of Common Prayer*.

In 1981 he coordinated the program for the annual meeting of cathedral deans in Charleston, South Carolina; attended the meeting of the House of Bishops in San Diego and provided music for their services; presented a paper on hymnal revision to the annual meeting of the Guild of Scholars of the Episcopal Church.

## FINANCE

### CO-ORDINATOR'S BUDGET REPORT 1980-1982

Expenditures	1980	1981	1982
Salary	\$ —	\$ 9,975	\$1,908
Social Security	—	1,427	163
Part-time secretary	—	7,547	816
Office expenses	—	3,754	89
Travel	—	5,183	135
Total expenditures	22,446		
<b>Total</b>	<b>\$22,446</b>	<b>\$27,886</b>	<b>\$3,111</b>
Amount allotted, 1980-1982		\$78,296	
Amount spent, 1980-1982 (to 2/28)		53,443	
		<u>\$24,853</u>	

STATEMENT, STANDING COMMISSION ON CHURCH MUSIC  
1981-1982

Expenditures	1980	1981	1982	Total
Music Commission	\$	\$14,888	\$7,241	\$22,129
Executive Committee		2,452	677	3,129
Service Music Committee		660	27	687
Audio Committee		900		900
Liaison with dioceses		3,024		3,024
Music administration		1,592		1,592
Total expenditures	11,482			11,482
Miscellaneous		488		488
<b>Total</b>	<b>\$11,482</b>	<b>\$24,004</b>	<b>\$7,945</b>	<b>\$43,431</b>
Amount allotted, 1980-1982		\$61,382		
Amount spent, 1980-1982 (to 2/28)		43,431		
		<u>\$17,951</u>		

FINANCIAL STATEMENT OF HYMNAL REVISION  
1980-1982

Expenditures	1980	1981	1982	Total
Text Committee	\$ 9,919	\$ 7,198	\$ 175	\$17,292
Text Consultants		3,707		3,707
Music Committee	2,119	6,398	304	8,821
Music Consultants		2,390	349	2,739
Service Music Committee	2,920	3,459	423	6,802
Service music consultants		1,970		1,970
Executive/Editorial Committee	2,634	7,329	3,684	13,647
General Editor's mailings	74	6,031	3,497	9,602
General Editor's travel	839	4,713	1,433	6,985
Miscellaneous		472		472
<b>Total</b>	<b>\$18,505</b>	<b>\$43,667</b>	<b>\$9,865</b>	<b>\$72,037</b>
Amount allotted, 1980-1982		\$73,682		
Amount spent, 1980-1982 (to 2/28)		72,037		
		<u>\$ 1,645</u>		

**PROPOSED SCCM BUDGET  
1983-1985**

	1983	1984	1985	Total
Full Commission meetings (12 members, 4 consultants, coordinator, hymnal editor, copy editor.)	\$31,350	\$34,200	\$22,800	\$88,350
Executive Committee (4 members)	1,000	1,000	2,400	4,400
Service music	3,000	3,500	3,500	10,000
Administration	1,500	1,500	1,500	4,500
Audio	3,000	3,000	3,000	9,000
Liaison with diocese	3,000	3,000	3,000	9,000
Printing and mailing of Report to General Convention	15,000			15,000
<b>Total, 1983-1985</b>				<u><u>\$140,250</u></u>

**PROPOSED HYMNAL REVISION BUDGET  
1983-1985**

	1983	1984	1985	Total
Hymn Music Committee (7 members, 2 consultants)	(5 meetings) (3 meetings) \$24,750	\$16,200	—	\$ 40,950
(6 special consultants— fees; transport)	1,200 3,000		—	4,200
Service Music Committee (6 members, 2 consultants)	(3 meetings) (2 meetings) 13,200	9,600	—	22,800
Executive editorial (11 members)	(3 meetings) (2 meetings) 12,000	8,000	—	20,000
Companion committee (2 meetings)	4,000	—	—	4,000
Consultant program	10,000	5,000	\$5,000	20,000
Travel—General Editor 13 Committee meetings	—	—	—	9,600
Other: A.A.M., Diocesan Liturgical and Music Committee Chairmen, Hymn Society.	—	—	—	5,400
				<u><u>\$127,350</u></u>

**PROPOSED MUSIC COORDINATOR'S BUDGET  
1983-1985**

	1983	1984	1985	Total
Salary	\$11,207	\$11,991	\$12,830	\$36,028
Social Security	1,044	1,117	1,195	3,356
Part-time secy.	7,525	8,051	8,614	24,190
Office expense	5,000	5,000	5,000	15,000
Travel	6,000	6,000	4,000	16,000
<b>Total</b>				<u>\$94,574</u>

**RESOLUTIONS**

**Resolution #A—94.**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 1982 General Convention direct the Standing Commission on Church Music to complete a collection of hymn tunes and service music for the new Hymnal.

**Resolution #A—95.**

*Resolved*, the House of \_\_\_\_\_ concurring, That there shall be appropriated from the Expense Budget of the General Convention the sum of \$127,350 for the completion of the revision of the Hymnal.

**Resolution #A—96.**

*Resolved*, the House of \_\_\_\_\_ concurring, That there shall be appropriated from the Expense Budget of the General Convention the sum of \$140,250 for the expenses of the Standing Commission on Church Music.

**Resolution #A—97.**

*Resolved*, the House of \_\_\_\_\_ concurring, That there shall be appropriated from the Expense Budget of the General Convention the sum of \$94,574 for the expenses of a part-time coordinator, including staff, travel, and office expenses.



# The Joint Standing Committee on Nominations

## MEMBERSHIP

	Diocese	Province	Meetings Attended	
			80	81
<b>Bishops</b>				
The Rt. Rev. Furnam C. Stough, <i>Chairman</i>	Alabama	4	X	X
The Rt. Rev. Robert B. Appleyard	Pittsburgh	3		X
The Rt. Rev. Matthew P. Bigliardi	Oregon	8	X	
<b>Presbyters</b>				
The Rev. Joseph N. Green, Jr.	Southern Virginia	3		X
The Rev. Wallace A. Frey	Central New York	2	X	X
The Rev. Canon Edward J. Morgan, <i>Secretary</i>	Connecticut	1	X	X
<b>Lay Persons</b>				
Mrs. Mary Durham, <i>Vice Chairman</i>	Michigan	5	X	X
Mr. George S. Lockwood	California	8		X
Richard Moss	Ecuador	9		
Ms. Diane B. Pollard	New York	2	X	
Mr. Ralph Spence	Texas	7	X	X
Mr. Donovan Worden	Montana	6		

## REPORT

The first meeting of the Committee was held on May 19th and 20th, 1980, in Chicago, Illinois. At that time the Committee organized and elected officers.

The Committee then adopted a plan for circularizing the Church for suggested nominees, particular emphasis being placed on the provincial structure. Since at least one member of the Committee was resident in each province, a contact person was designated for each province. A deadline of October, 1981, was established for receiving the names of suggested nominees. If sufficient names were not received by the deadline, specific members of the Committee were designated to recruit additionally needed nominees for each area in which nominations were to be made.

The Committee met for the second time on December 2nd and 3rd, 1981, to nominate at least two persons for each position that the Committee was charged with presenting for election by General Convention. Before beginning the actual nominating process, the Committee voted to follow the affirmative action guidelines suggested by Executive Council so as to produce, as far as possible, a slate representative of the whole Church's constituency. The Committee further agreed to be completely candid and not to reveal outside of the meeting what had been discussed.

The first item of business was the nominations for the **Executive Council**. To recognize the number of talented people proposed and to give the broadest representation to all areas of the Church, more than the minimum required number of bishops was nominated. Further, since there are vacancies for the three-year term as well as the six-year term, the Committee has proposed separate nominees for these posts. The following names were placed in nomination for the six-year term, two bishops to be elected: the Rt. Rev. Donald Davis, the Rt. Rev. Walter Dennis, the Rt. Rev. Jackson Gilliam, the Rt. Rev. Lemuel Shirley and the Rt. Rev. Furman Stough.

For the two six-year terms to be filled by presbyters, the Committee nominated the Rev. Fred Borsch, the Rev. Austin Cooper, the Rev. Sara Chandler, the Rev. Leopold Frade, the Very Rev. William Maxwell, the Rev. John McNaughton, and the Rev. Edward Rodman.

Nominated for the two three-year terms, to be filled by presbyters, were the Rev. Junius Carter, the Rev. Alex Dickson, the Rev. Wallace Frey, and the Rev. John Jordon.

Nominated for the six six-year terms, to be filled by lay persons: Madge Brown, Paul Chalk, Webster Chandler, Jr., Marge Comstock, Paul A. Frank, Hedley C. Lennan, John E. Messich, George McGonigle, Jane Oglesby, Byron Rushing, Thomas S. Tisdale, Jr., and Margot Woodwell.

Nominated for the **Anglican Consultative Council** for a term of three meetings—one bishop and one priest to be elected, also one priest as an alternate member. Bishops nominated were: The Rt. Rev. Edmond Browning and the Rt. Rev. William Folwell; priests nominated were: The Rev. Earl Brill and the Rev. Hays Rockwell. Nominated as the alternate member: The Rev. Peyton C. Craighill and the Rev. Robert Wainwright.

The following persons were nominated for the **Church Deployment Board**—two bishops to be elected for a six-year term: the Rt. Rev. Scott F. Bailey, the Rt. Rev. Herbert Donovan, the Rt. Rev. Edward Jones, and the Rt. Rev. C. Claude Vaché.

Clerics, three to be elected for a six-year term: The Rev. David Bowman, the Rev. George Cobbett, the Rev. Donald Hungerford, the Rev. Henry Mitchell, the Rev. John Millen, the Rev. Robert Parks, and the Rev. Lloyd Uyeki.

Lay persons, three to be elected for a six-year term: Matthew Chew, Margaret Fitter, Louise Im, Carol Pinkett, Ernest Robinson, and John White. (Mrs. Fitter later withdrew.)

The following nominations were made for trustees of the **General Seminary**, three to be elected in each order for a term of six years. Bishops: The Rt. Rev. Mellick Belshaw, the Rt. Rev. Quinton Primo, the Rt. Rev. Robert Rusack, the Rt. Rev. Calvin Schofield, the Rt. Rev. Alexander Stewart, and the Rt. Rev. Arthur Walmsley.

Priests: The Rev. Douglas Burgoyne, the Rev. Craig Casey, the Rev. B. Madison Currin, the Rev. James Gill, the Rev. Ledlie Laughlin, the Rev. George McCormick, the Rev. Elton Smith, the Rev. Orris Walker, and the Rev. Carl Wilke.

Laity: Harold Brown, David Carson, John Geer, Kay Leidy, Sarah McCrory, Richard Middleton III, and Robert Wehrle.

Twelve trustees of **The Church Pension Fund** are to be elected for a term of six years and three for a term of three years: J. Sinclair Armstrong, the Rev. Don Bitsberger, David Brigham, Peter Brown, the Very Rev. David Collins, Payson Coleman, the Rev. Richard Cook, Margaret Truman Daniel, Daniel Davidson, Frederick Deane, Jr., John Evans, John T. Fey, Ralph Geer, Robert Gordon, the Rev. Barbara C. Harris, Joseph L. Hargrove, Robert Hillers, Helen King, Herbert Lucas, Philip Masquelette, Joyce McConnell, Joseph Michaels, the Rt. Rev. James Montgomery, John B. Peyton, Donald Shire, the Rev. Canon St. Julian Simpkins, the Rt. Rev. Alexander Stewart, the Rt. Rev. John Walker, the Very Rev. George Werner, and Velma White.

Nominations for the General Board of **Examining Chaplains** for a period of three Conventions are as follows: Bishop—one to be elected: The Rt. Rev. Robert Anderson and the Rt. Rev. William Gordon. Priests (Faculty)—two to be elected: The Rev. Dr. John Booty, the Rev. Dr. Milton Gatch, the Rev. Dr. Marion Hatchett, the Rev. Dr. Shunji Nishi, and the Rev. Dr. Richard Pervo. Priests (Pastoral)—two to be elected: The Rev. Jerre Feagin, the Rev. Robert Giannini, the Rev. David Robinson, and the Rev. Frederick Williams. Laity—two to be elected: James Bugg, Anne Diemer, A. Barber Duncan, and Warren Ramshaw.

Nominee for **Secretary of the House of Deputies** is the Rev. Canon James R. Gundrum.

Nominee for **Treasurer of the General Convention** is Kenneth A. Miller.

## **RESOLUTION**

### **Resolution #A—139.**

Funding.

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the Expense Budget of the General Convention the sum of \$6,000 for the triennium of 1983-85 for the expenses of the Joint Standing Committee on Nominations.*

## **BIOGRAPHIES OF NOMINEES**

### **The Executive Council**

#### **BISHOPS**

##### **The Rt. Rev. Donald J. Davis**

Consecrated Bishop Coadjutor of the Diocese of Northwestern Pennsylvania on September 15, 1973; became Sixth Bishop of the Diocese on January 1, 1974. He has served on the Standing Commission on Church Music, as press officer of the House of Bishops, on the General Board of Examining Chaplains, Province III Council, and as chairman of the Committee on Credentials of the House of Bishops. While in the Dioceses of Ohio and Indianapolis, Bishop Davis served on the Diocesan Commission on Higher Education, Department of Missions, as President of the Standing Committee and Regional Dean. He has also been active in community affairs, serving on the boards of Gannon University (Erie), and Erie Metropolitan College. The Bishop is a member of the board of The Homestead, Sarasota, Florida; Seabury-Western Theological Seminary; and President of the Board of St. Barnabas House, North East, Pa., as well as Episcopal visitor to the Society of St. Barnabas.

##### **The Rt. Rev. Walter D. Dennis**

Ordained deacon in June of 1956 and priest in June of 1958. Canon Residentiary of the Cathedral Church of St. John the Divine, New York City, since 1965, he was elected Suffragan Bishop of New York on June 6, 1979. He was consecrated at the Cathedral on October 6, 1979. He has been Adjunct Professor of Christian Ethics at General Theological Seminary since 1975. His Cathedral responsibilities have included program administration and, more recently, administration of the Cathedral CETA program. He is a member of the Union of Black Episcopalians, and serves as corresponding secretary of the Guild of St. Ives, which he helped to found. Canon Dennis is the author of two booklets published by the Executive Council of the Episcopal Church: *Puerto Rican Neighbors* (1958), and *Mexican American Neighbors* (1960), and contributed a chapter in the book *On the Battle Lines* (Morehouse-Barlow, 1962). His articles have appeared in several Church and secular publications.

##### **The Rt. Rev. Jackson E. Gilliam**

The Bishop of Montana since 1968. Prior to his election he was the Rector of the Church of the Incarnation, Great Falls, Montana from 1955-1968. He has been a member of General Convention as a deputy in 1952, 1961, 1964 and 1967 and as a bishop in 1969,

1970, 1973, 1976, and 1979. A native of Eastern Oregon he was graduated from Whitman College in 1942, served with the 7th Infantry Division as a signal officer during World War II, was graduated from the Virginia Seminary in 1948, earned his STM degree in 1949. He served St. John's Church, Hermiston, Oregon, and was a canon of the staff of St. Mark's Cathedral, Minneapolis, Minnesota prior to his move to Montana. Presently he is President of Province VI, chairman of the House of Bishop's Committee on Pastoral Development, member of the Council for the Development of the Ministry, and a member of the Program, Budget, and Finance Committee of the General Convention.

### **The Rt. Rev. Lemuel Barnett Shirley**

Became Bishop of Panama in 1972. Born in Colon, Panama, July 23, 1916. Earned a B.D. from Bishop Payne Divinity School in 1941, and an honorary D.D. from Virginia Theological Seminary in 1973. Ordained deacon in August 1941 and priest in April 1942; consecrated Bishop of Panama Canal Zone February 19, 1972. He is married and has one child. Has served several parishes in the Diocese of Panama. Member of the Diocesan Council of Advice (1945), deputy to General Convention (1947, 1952, and 1967). Secretary of the Convention of the Diocese of Panama (1950-52). Served as Archdeacon of Panama (1952-72). Currently serves as President of the IX Province.

### **The Rt. Rev. Furman C. Stough**

Served as Priest-in-Charge of All Souls', Okinawa, from 1965 to 1968, Missioner in Alabama from 1968 to 1970, Rector of St. John's, Decatur, Alabama, for six months prior to his election as Bishop of Alabama. He has served as a member of the board of the Presiding Bishop's Fund for World Relief, as member of the Advisory Committee on Stewardship to the Executive for Development (815), chairman of the House of Bishops Committee on World Mission, participated in the Partners-in-Mission Consultation in the Middle East and Sudan, was a member of the Urban Bishops Coalition and of the Case Committee Resolution B-127. Since 1979 he has served as Chancellor of the University of the South, Sewanee.

## PRIESTS

### **The Rev. Frederick H. Borsch**

Now Dean of the University chapel at Princeton. Previously he was Dean and Professor of New Testament at the Church Divinity School of the Pacific. He has taught at three other seminaries in the United States and England and has also served as a parish priest. He is author of a number of books and articles and is frequently a conference and retreat leader. Along with service on other academic and charitable boards and Church commissions, he was the chair of the Council of Deans of Episcopal Seminaries, our Church's representative to the Commission on Faith and Order of the National Council of Churches, and is now filling an unexpired term on the Executive Council.

### **The Rev. Canon Junius F. Carter**

Rector of The Church of The Holy Cross, Pittsburgh, Pennsylvania. He is very involved in community problems, such as education, housing, and employment. He served a three-year term on the Executive Council.

### **The Rev. Sara J. Chandler**

Associate Rector of St. Paul's in Mt. Lebanon, Pennsylvania. She was formerly in communications with Meredith Corp., New York City, Advertising Administration/Sales (1965-76); at St. James Church, NYC, she was a Sunday school teacher, on the Community Ministry Committee, lay chaplain at Lenox Hill Hospital and Bird S. Coler

Hospital (1974-76); at the Episcopal Divinity School, Cambridge, Massachusetts, she was Student Assembly representative, on the Budget Committee, Admissions Committee, and was the Handbook co-ordinator (1976-79); Alumni Executive Committee, Communications advisor (1979-82). She is a member of the Committee on the Diaconate, Clergy Conference Planning Committee, and is seminarian supervisor of the Diocese of Pittsburgh (1979-82).

**The Rev. Austin Rellins Cooper, Sr.**

Ordained as priest on May 13, 1961. He graduated with B.A., cum laude, from St. Augustine's College, Raleigh, North Carolina; with M.Div. Seabury-Western Theological Seminary, Evanston, Illinois. Rector at St. Philip's, Jacksonville, Florida, and member of executive boards of Jacksonville N.A.A.C.P. and Urban League (1966-69). Urban minister for Syracuse metropolitan district of Diocese of Central New York. Charter member of H.I.R.E. (Human Interest Regarding Employment) ecumenical program, and member of Syracuse chapter of National Welfare Rights Organization (1969-70). He has been Rector of St. Andrew's in Cleveland, Ohio, since September 15, 1970. He has served three years as a member of the diocesan council, member of diocesan Personnel Committee, member of Commission on Racial Justice, and former member of Commission on Aided Parishes and Missions.

**The Rev. Alex D. Dickson, Jr.**

A parish priest from 1958-68, currently headmaster of All Saints' Episcopal School in Vicksburg, Mississippi. Deputy to General Convention 1969, 1970, 1976, 1979, 1982; alternate (attended) in 1964, 1967, 1973; served on the Committee on Ministry (1976, 1979); House of Deputies State of the Church Committee, 1976-1982 (this Committee also serves as Council of Advice to the President of the House). Developed a design and conducted total ministry workshops in four dioceses. Serving on diocesan Committee on Lay Ministry and Commission on Family Life. Assists the bishop in vacancy consultations in the diocese. Designed and developed an innovative program of individualized education in a coeducational boarding school, 1968 to present time. Member of Diocesan Executive Committee (1962-64), Vice President (1971-73); Chairman, Dept. of Youth (1963-65); Chairman, Division of Lay Reader Training (1965-67); member, Standing Committee (1965-68), President (1967-68).

**The Rev. Leopoldo Frade**

An active priest who heads the Hispanic Ministry at Grace Church, in New Orleans. He has been recognized as "The Man of the Year" in *Mundo Hispano*, the local Spanish language newspaper, and is well known for his work with refugees. His significant involvements are: national Church—chairman, Hispanic Commission 1977-80; member, Coalition for Human Needs, '78-79; member, Commission on Leadership and Development, '78-79; regional associate for Evangelism and Renewal; also International Committee for Translation of the BCP, '78-79. Diocesan member, Board of Episcopal Community Services, Cursillo.

**The Rev. Wallace A. Frey**

Currently serves on the board of the Arts Council of Onondaga County, on the Personnel Committee of the Syracuse Area Interreligious Council, and on the board of Religious Communities for the Arts, an ecumenical agency based in New York City. Until recently he served on the Screening and Review Committee of the V.A. Hospital in Syracuse. In the Church he is the co-chair of the Case Committee for Theological Education of the Board for Theological Education, a deputy to the General Convention and to the Synod of Province 2, a reader for the General Ordination Examinations, a

member of the Liturgical Committee of the Diocese of C.N.Y. and, until the end of 1981, was president of the Standing Committee of his diocese. He is the Rector at Saint David's Church, DeWitt, New York.

**The Rev. John H. Jordan, Jr.**

Rector, Galilee Episcopal Church, Virginia Beach, Virginia. In 1970 he helped establish a "free clinic," resulting in the establishment of an outreach clinic for substance and drug abuse under the City Council of Virginia Beach. In 1973 he helped found a 24-hour crisis telephone ministry. Chairman of the board of Mental Health and Mental Retardation in Virginia Beach (1976); one of 60 people chosen to determine programs of Virginia Beach for next 25 years (1977); chairman of the board of Sheltered Workshop for Handicapped in Virginia Beach (1980). In 1981 he was appointed by P.T.A. to review and recommend candidates for the school board of Virginia Beach. He was a deputy to General Convention in 1973, 1976, 1979, and 1982.

**The Rev. John MacNaughton**

Ordained a priest on February 28, 1955, and has been Rector, Christ Episcopal Church, San Antonio, Texas, since 1975. Among his diocesan contributions, he has been a member of the Long-Range Planning Commission, chairman of the Department of Stewardship, Dean of Region IX—all in the Diocese of Minnesota. He was co-founder of Cursillo in Minnesota, and Cursillo Secretariat to the Diocese of Minnesota. He has served on the Executive Board, Diocese of West Texas; the Commission on Ministry, Diocese of West Texas; Venture in Mission, co-chairman, Diocese of West Texas. He has been conference leader in stewardship to 14 different dioceses since 1975. Served as deputy to General Convention, West Texas, 1979 and 1982.

**The Very Rev. William F. Maxwell**

Dean of St. Mark's Cathedral in Salt Lake City, Utah, since 1978. He has served as coordinator of committees for the General Convention since 1973, and he has been a member of and consultant to the Agenda and Arrangements Committee and the Council of Advice to the President of the House of Deputies. He has served on the board of the National Network of Episcopal Clergy Associations and was a member of the Ad Hoc Committee on Clergy Compensation of the Episcopal Church Foundation. He is the author of the use guide for *The Bible for Today's Church* in the Church's Teaching Series. His special interests are in the areas of adult education and training, stewardship, and clergy accountability. He has served on a broad range of diocesan committees and commissions in Utah, Oklahoma, and Chicago.

**The Rev. Canon Edward W. Rodman**

Installed as Canon Missioner in 1980 at St. Paul's Cathedral, Boston. He was elected to fill an unexpired term on the Executive Council in 1980. In 1981 he was elected to the board of Civil Liberties Union of Massachusetts. Since 1979 he has been adjunct professor at Episcopal Divinity School, Cambridge. Authored *Church and the City*. He is the 1982 Martin Luther King, Jr. Award recipient at Boston's Martin Luther Day celebration.

## LAITY

**Mrs. Madge W. Brown**

Member and former warden of St. Michael's storefront mission in Little Rock, which is organized around a strong lay ministry concept. She has been active in the Episcopal Churchwomen for 25 years, serving in numerous offices including diocesan president, provincial president, and member of the 1973-76 Triennial Committee. She is completing

six years on the national United Thank Offering Committee and is current chair of that group. A graduate of the Sewanee Education for Ministry Program, she has served the Diocese of Arkansas in a variety of capacities, including secretary of the Evangelism Division, 1973 General Convention deputy, organizer and chair of the Department of Communication, diocesan Convention chair, and is now chair of the department of Christian Education. Seven years ago she organized the Arkansas Inter-Faith Hunger Task Force, which is supported by 12 denominations, and serves as its chair.

**Mr. Paul M. Chalk**

A retired CPA, now active in church and community work. He is a member of St. Paul's, Sparks, Nevada, where he has served as Every Member Canvass chairman, Sunday school teacher, vestryman and warden. His diocesan work includes diocesan treasurer (9 years), Finance and Budget Committee, Stewardship Committee, and Coalition 14 representative. Mr. Chalk has also served on the Coalition 14 Executive Committee, and is currently acting as controller for C-14. He is a member of the Presiding Bishop's Advisory Committee to Navajoland and the Joint Committee of General Convention for Program, Budget, and Finance. His community activities include Rotary International, the board of directors of the Arts Alliance, and the school board Vocational Advisory Committee.

**Mr. Webster M. Chandler, Jr.**

A graduate of the Virginia Military Institute, he also holds a master of science degree in electrical engineering from the Massachusetts Institute of Technology. He is a consulting engineer involved in the design of construction projects for private and public clients. An active member of the Church of the Good Shepherd in Norfolk, Virginia, he has served there as Church school teacher, Canvass chairman, vestryman, warden and lay reader. He has been a delegate to each diocesan Annual Council since 1963; he served six years on the diocesan Executive Board, was chairman of its Department of Finance, and most recently was chairman of the successful diocesan Venture in Mission campaign. He has been a deputy to General Convention since 1976.

**Mrs. Martha Abbot Comstock**

The Assistant Presiding Officer of the 1982 Triennial Meeting. She served on the Planning Committee for the 1979 and 1982 Triennials and was vice-chairman and press officer for the 1979 Committee. A resident of Northwood, New Hampshire, she serves the diocese on the Commission on Ministry, on the Commission on Human Resources, and has been active in clergy deployment work for over six years. She was formerly a member of the diocesan Council and chairman of the Women's Commission. She has been on the vestry, a delegate to the diocesan Convention, and Associate Dean of Central Convocation. She is a member of the Provincial Council of Province I. A graduate of Connecticut College, she is president of a small land development corporation. Until recently she was proprietor of a wholesale-retail philatelic business.

**Mr. Paul A. Frank, Jr.**

President of the Gilbert Lumber Co. He is a member of St. Paul's, Akron, Ohio, where he has served as vestryman and senior warden. He has been a member and secretary-treasurer of the Joint Standing Commission on World Mission during the last two trienniums, where he has been particularly active in developing covenant agreements for autonomy with overseas dioceses. He serves as a member of the Committee on Consultation with Liberia. He has been a deputy to General Convention since 1973 and has served on the World Mission Committee. His diocesan work includes the Standing Committee, diocesan Council, chairman of the Dept. of Finance, Planning, National and

World Mission, and the VIM cabinet. He was also chairman of the Companion Relationship Committee with Brazil for seven years. He is a former president of the board of trustees of Old Trail School and vice president of the Akron Art Institute.

**Dr. Hedley Clarence Lennan**

Medical Director, U.S. Government Geriatric Program, he is a medical internist at Gorgas Army Hospital, Panama. His religious activities include: parochial—chairman of the Planning Committee and past member of the Finance and Stewardship Committees; diocesan—member of the Committee on Ministry, chairman of Companion Diocese Committee, past member of Child Care Center, Standing Committee, Episcopal Children's Home; national—Ninth Province representative of the Council for the Development of Ministry. Dr. Lennan is consultant to Gorgas Army Hospital, British Aid Society, Episcopal Child Center, Bolivar Nursing Home, and St. Luisa Nursing Home.

**Mr. George L. McGonigle**

Secretary of the Standing Commission on Constitution and Canons, he has served the House of Deputies in 1976 and 1979 as secretary of its Committee on Canons. He recently completed six years on the governing board of the National Council of Churches. Current and past offices in the Diocese of Texas include Standing Committee, Commission on Ministry, Executive Board, and associate general chairman of its recent \$7 million VIM campaign. He is senior warden of the Church of St. John the Divine, Houston, which he also serves as chalice bearer and teacher. A graduate engineer, he is an executive of a major energy corporation.

**Mr. John E. Messick**

Senior partner of the law firm of Tunnell & Raysor. He is a member of St. Paul's Church in Georgetown, Delaware, where he has served on the vestry for 15 years and has been senior warden for eight years. He has served two terms on the diocesan Council in the Diocese of Delaware, and is presently the chairman of the Area of Congregational Life. He was a member of a special committee appointed by the bishop to determine the needs and assess the resources of the Diocese of Delaware. During the campaign for Venture in Mission in the diocese, he served on the Planning Committee. He has been a member of the Standing Committee and presently serves on the diocesan Strategy Committee, which is charged with the responsibility of long-range planning for the diocese. He has been a deputy to the 64th, 65th, and 66th General Conventions, and served as a member of the Rules Committee at the 65th and 66th General Conventions. He has been elected deputy for the 67th General Convention. As a member of the Agenda Committee and as parliamentarian for the diocesan Conventions, he has been responsible for writing many changes in the diocesan Constitution and Canons.

**Mrs. Jane Oglesby**

A member of St. Matthew's, Indianapolis. Her parish leadership includes directress of the Altar Guild, vestry member, teacher, administrator of the chalice, diocesan convention delegate. Diocesan responsibilities include: chair, diocesan ECW; membership on the boards of Episcopal Community Services, Craine House; member of the Urban Task Force, Commission on Ministry; chair of Commission on Mission and Diaconate; BACAM; Triennial delegate, 1973; deputy to General Convention—1976, 1979, 1982. Community involvement: membership on the boards of the YWCA and Mental Health Assn. Member of Program and Review Committee of the Community Service Council, member United Way Allocations Committee. An ENCORE specialist, she recently directed a post-mastectomy rehabilitation program for the YWCA. The mother of two



sons, she is married to Frank Oglesby, former president of the Standing Committee and author of a recently published stewardship program.

**Mr. Byron Rushing**

A resident of Boston, Massachusetts. During the 1960's he worked in civil rights, community organization, and voter registration and education programs in Syracuse, New York, and in Boston. He was a volunteer advisor to the national Church staff in these areas and served on the original board of the General Convention Special Program. Since 1972, he has directed the Museum of Afro-American History, a historical research organization in New England. He was a consultant to the Urban Bishops' Coalition and coordinated the urban hearings held in Chicago and in Colon, Panama. He is treasurer of his parish, St. John's and St. James' in Boston; chairman of the board of the Episcopal City Mission in the Diocese of Massachusetts; and a member of the board of directors of the Episcopal Urban Caucus.

**Mr. Thomas S. Tisdale, Jr.**

A 42-year-old resident of Charleston who, since 1975, has served as Chancellor of the Diocese of South Carolina. He is a former judge, and is now a practicing attorney and president of the South Carolina Bar. Long active in Democratic Party affairs, Mr. Tisdale has been chairman of the Charleston Democratic Party. He has served as warden and on the vestry of Grace Church, Charleston; on many diocesan boards; and has been a deputy to two previous General Conventions (1973 and 1979). He has served on many educational and charitable boards, including the Board of Regents of the University of the South, Kanuga Conferences, and the National Council of Churches. He currently chairs the board of Porter-Gaud School, and has been active in fund-raising for Voorhees College.

**Mrs. Margot Woodwell**

A member of the Standing Committee of the Diocese of Pittsburgh. She chairs the Granting Committee of the Bishop Appleyard Renewal Fund, which was raised as part of that diocesan VIM campaign which she co-chaired. Mrs. Woodwell served as president of the diocesan Board of Trustees, as vice chair of the search committee for a bishop coadjutor, and as co-chair of the consecration committee. A graduate of Chatham Hall and Vassar, Mrs. Woodwell has served on the boards of a number of Pittsburgh organizations, and has been active in the Vassar Alumnae/i Association. She will begin a term as a Vassar alumna trustee in June 1982. She is presently director of Community Support (Development) for Metropolitan Pittsburgh Public Broadcasting. She and her family are members of Trinity Cathedral in Pittsburgh.

**Anglican Consultative Council**

**BISHOPS**

**The Rt. Rev. Edmond L. Browning**

Bishop of Hawaii. He is a graduate of the School of Theology, University of the South; formerly Curate of the Church of the Good Shepherd, Corpus Christi, Texas, and Rector of the Redeemer Church, Eagle Pass, Texas. Missionary in Okinawa for 12 years, during which time he was elected first Bishop of Okinawa. Then served for 3 years as Bishop-in-Charge of the Convocation of American Churches in Europe. Two years as executive for National and World Mission at the Episcopal Church's national office. Member of Executive Council and chairman of the Standing Commission on World Mission. He also serves as a board member on the Hawaii Planned Parenthood, Hawaii

## THE BLUE BOOK

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Committee on Alcoholism, Institute for Religion and Social Change, Iolani School, Hawaii Loa College, and is chairman of the boards of Seabury Hall and St. Andrew's Priory.

### **The Rt. Rev. William Folwell**

Bishop of Central Florida. A member of the Executive Council, where he has served as chairman of the Committee on World Mission and Society. Bishop Folwell is deeply committed to mission.

## PRIESTS

### **The Rev. Earl H. Brill**

Since 1974, Director of Studies of the College of Preachers, and Canon of Washington Cathedral. A trustee of Philadelphia Divinity School and Episcopal Divinity School, as well as the Washington Theological Consortium. In 1979, he co-led the American Anglican Seminar in Rome. Author of a number of books and articles, including "The Episcopal Church: Conflict and Cohesion" in the *Christian Century* and *The Christian Moral Vision* in the new Church's Teaching Series. Currently a deputy to General Convention, and has served on the Ministry Committee and the Program and Budget Committee.

### **The Rev. Hays H. Rockwell**

Rector of St. James' Church, New York City, since 1976. A General Convention deputy in 1973 when he served as vice-chairman of the committee revising the marriage canons. A graduate of the Episcopal Divinity School he is the sometime Dean of Bexley Hall (Rochester) and a current member of the board of directors of Union Theological Seminary in New York City. He serves on the Urban Mission Committee in the Diocese of New York and on the board of directors of the Church Deployment Office of the national Church. He served as a theological consultant to the Anglican Consultative Council meeting in Port of Spain, Trinidad, in 1976, and has visited the Church in the Republic of South Africa and in the Peoples Republic of China.

## PRIEST ALTERNATES

### **The Rev. Robert M. Wainwright**

Rector of St. Paul's Church, Rochester, since 1970. He has been a deputy to four General Conventions, and has been a member of the Executive Council, 1975-1982. On Executive Council, he served as Chairman of the Finance and Administration Committee and the Personnel Committee. He is currently chairman of the Coalition for Human Needs and Dispatch of Business of the Council. He was the Episcopal Church representative to the Australian Partners in Mission Consultation. He attended the Anglican Consultative Council V in New Castle, England, as the Episcopal Church clergy representative. He played a leadership role in the Partners in Mission USA consultation. He is a graduate of Union Theological Seminary, a fellow of the College of Preachers, and a trustee of Bexley Hall. He was formerly the Archdeacon of the Diocese of Pennsylvania, and the convenor of the National Network of Episcopal Clergy Associations.

### **The Rev. Peyton G. Craighill**

Assistant Dean for Administration of the School of Theology, Sewanee, Tenn., and Associate Professor of Mission. For 21 years, he was a missionary appointee of the Episcopal Church, serving for two years in Okinawa and 19 in Taiwan. During his years in Taiwan, he represented the Anglican Church on the faculty of the Tainan Theological College, serving for the last six years as vice president of the college. He was also Archdeacon of the diocese. During his years in Asia, Dr. Craighill served as secretary and

a member of the Taiwan Church Cooperative Committee, the Association of Theological Schools of Southeast Asia, the Northeast Asia Association of Theological Schools, and attended the 1968 conference of the East Asia Christian Council. He participated in the 1979 Partners in Mission consultation of East Asia. In 1980 Dr. Craighill worked at the Episcopal Church Center. Among his duties were preparing a policy handbook on world mission and working with a committee to formulate policy and develop relations with the Church in China. Dr. Craighill has an M. Div. from Virginia Theological Seminary, an STM from General Theological Seminary, and a Ph.D. from Princeton Theological Seminary.

## **The Church Deployment Board**

### **BISHOPS**

#### **The Rt. Rev. Scott Field Bailey**

Bishop of West Texas. He has served as executive officer of General Convention and, since 1967, has been secretary of the House of Bishops. He was born in Houston, Texas, received degrees from Rice University, Virginia Theological Seminary, and the University of the South. He began his ministry at St. Paul's Church, Waco, Texas. During the war years, he served as a chaplain in the U.S. Navy and, returning to the Diocese of Texas, became director of student activities at the University of Texas for ten years. In 1964, he was elected Suffragan Bishop in the Diocese of Texas, in 1976 was installed as Coadjutor Bishop of West Texas, and became Diocesan Bishop in the same year. He is presently a member of the executive committee of the Church Deployment Board.

#### **The Rt. Rev. Herbert A. Donovan, Jr.**

Bishop of Arkansas. He is a graduate of the University of Virginia and the Virginia Theological Seminary. He began his ministry in parishes in Wyoming before being called to the Diocese of Kentucky, where he served as executive officer and as a member of the Council for Development of Ministry. His next ministry was in the Diocese of Newark as Rector of St. Luke's Church, Montclair, and as a member of the Diocesan Evangelism Committee. He has been a deputy to General Convention many times, and was elected to the Executive Council in 1979, but resigned when he became Bishop of Arkansas.

#### **The Rt. Rev. Edward W. Jones**

Bishop of Indianapolis. He is a native of Ohio, and received his education at Williams College and the Virginia Theological Seminary. He began his ministry in the Diocese of Ohio, serving parishes in Sandusky, Oberlin, and later in Lancaster, Pennsylvania. He was executive assistant to the Bishop of Ohio and diocesan Planning Officer. Meanwhile, he was an instructor in Homiletics at the Oberlin School of Theology and at Bexley Hall, and served as a delegate to provincial Synod and as deputy to General Convention—before becoming Bishop of Indianapolis in 1977. Currently, he is president *pro tem* of Province V, president of the Indiana Interreligious Commission on Human Equality, member of the Standing Commission on Ecumenical Relations, the National Hunger Committee, the Board for Theological Education, Seminary Support Case Committee, and the Executive Committee of the Anglican Fellowship of Prayer.

#### **The Rt. Rev. Claude Charles Vaché**

Bishop of Southern Virginia. He is a graduate of the University of North Carolina and Seabury-Western Seminary. He had an active ministry in the Diocese of Southern Virginia, including service on the Standing Committee, Commission on Ministry, and the Executive Council—before becoming bishop in 1978. In the House of Bishops, he has served on the Canons Committee and as chairman of the committee on Privileges and

Courtesy. In 1981 he participated in the Interim Clergy Network conference as well as the Clergy Termination conference. At present, he is a member of the House of Bishops' Committee on Pastoral Development and General Convention's Standing Commission on Ecumenical Relations. Bishop Vaché has served one term on the Deployment board and his diocese makes full use of the Deployment Office.

### PRESBYTERS

#### **The Rev. David C. Bowman**

Rector of Trinity Episcopal Church, Toledo, Ohio. He received his education at Ohio University and Virginia Theological Seminary. He began his ministry at Church of the Epiphany in Cleveland, and served several parishes in the Dioceses of Ohio, Massachusetts, and Western Massachusetts. He early became interested in the issues of deployment and, while in the Diocese of Ohio, did experimental work with a tri-diocesan deployment board just prior to the advent of the Church Deployment Office. At present, he is involved in an endeavor to develop consultants for deployment. In the diocese, he served five years on the Standing Committee, as president of the diocesan Council, member of the Development and Stewardship Committee, and the Venture in Mission Cabinet.

#### **The Rev. George T. Cobbett**

Secretary and clergy coordinator of The Church Pension Fund, and has served as secretary and recorder of ordinations for this organization. Former Rector of St. Mary's Church, Barnstable, Massachusetts, he has served as priest in several dioceses and is compiler of *A Time to Pray*, published by the Church Hymnal Corporation. Following study at Oxford University, England, he served as Curate at the Church of S.S. Mary and John in Oxford. He is the founder of the Irish children's summer programs in Cape Cod, Massachusetts, in Westchester County, New York, and in Greensboro, North Carolina. For a time he was headmaster of the Day School, Catonsville, Maryland, and pastoral counselor at the Catonsville Clinic.

#### **The Rev. Donald N. Hungerford**

He was born in Hartford, Connecticut, and graduated from Trinity College and Berkeley Divinity School. He was ordained in 1964 and served as Curate at St. Mary's Church, Manchester, Connecticut, until moving to the Diocese of Northwest Texas—where he has served in several parishes. In the diocese, he has served as president of the Standing Committee, secretary of Examining Chaplains, and vice-chairman of the department of Evangelism. On the national level, Fr. Hungerford has been a member of General Convention as deputy since 1964, and has been chairman of the diocesan Re-structure Committee and a member of the Joint Standing Committee on Program, Budget, and Finance. Currently, he is the representative of Province VII to the Executive Council.

#### **The Rev. John C. Millen**

Born in India, he received degrees at Monmouth College and the Virginia Theological Seminary. He is now Vicar of Great Falls Episcopal Church, Great Falls, Virginia. In addition to general parish duties, staff development, and supervision of seminarians, he is leading a new congregation toward a building program and full church status. He has been assistant chaplain, teacher, and coach at the Episcopal High School, Alexandria, Virginia. He has shared in all school duties, including a ten-year evaluation and faculty development and curriculum planning. Mr. Millen has participated in United College Ministries in northern Virginia and served as treasurer in 1979-1980 and as vice-chairman in 1981.

**The Rev. Henry B. Mitchell**

A parish priest for most of his ministry, Fr. Mitchell is now assistant to the Bishop of Michigan for Urban Affairs, Deployment and Ministry. He was educated at Hampton Institute and Virginia Theological Seminary; and later attended the Yale University School of Alcoholism Studies and took Advanced Pastoral Clinical Training at the University of Virginia Hospital. During his long ministry as Rector of Trinity Church, Charlottesville, Virginia, he was chairman of the Charlottesville School Board and the Charlottesville-Albemarle Community Action Agency Board, among other civic activities. At present, he is a member of the Episcopal Urban Caucus, Union of Black Episcopalians, a life member of NAACP, a trustee of both the Virginia Theological Seminary and the Seabury Press, member of the board of managers of the Evangelical Education Society. Four times a deputy to General Convention, he has served on the Joint Standing Committee on Program, Budget, and Finance, and is just completing a term on the Church Deployment Board.

**The Rev. Robert R. Parks**

Born in Georgia, he received degrees from the University of Florida and the University of the South, among other educational institutions. After ordination in 1949, he carried out a variety of ministries in the Diocese of Florida, including eleven years as Dean of St. John's Cathedral in Jacksonville. While Dean of the Cathedral, he was founder of the Jacksonville High School, and chairman of the Cathedral Manor (for the elderly). He became Rector of Trinity Parish in the City of New York in 1972. Under his leadership the historic parish is a significant force in the city. Currently, Dr. Parks is a trustee of both the Cathedral of St. John the Divine, and the University of the South; board member of General Theological Seminary, the Episcopal Radio/TV Foundation, Leake and Watts Children's Home, and the West African Farm School. Twice a Deputy to General Convention, he has been a member of the Joint Standing Committee on Program, Budget, and Finance, and has served two terms on the Executive Council.

**The Rev. Lloyd H. Uyeki**

The representative of Province II to the Commission on Development of Ministry. He was born in Seattle, Washington, graduated from Roosevelt University, and received postgraduate degrees from the University of Chicago and General Theological Seminary. He began his ministry as Curate at Christ Church in Poughkeepsie, New York. Mr. Uyeki has served the Diocese of New York as a member of the Standing Committee, chairman of the Task Force for Evaluation of Restructure of the Diocese, trustee of the Cathedral, and member of the Ecumenical Commission. Currently, he is chairman of the Ministries Commission, member of the Committee on College Work, Diocesan Council, and member of the board of directors of El Centro (Hispanic Ministries). He has been a deputy to General Convention three times and has served on the Presiding Bishop's Committee on Church and Society. At present he is a member of the Joint Standing Committee on Program, Budget, and Finance.

**LAITY**
**Mr. Matthew Chew**

He will be serving as a deputy to General Convention in 1982 for the fifth time, and has served on the Joint Standing Committee for Program, Budget, and Finance since 1976. He is finishing a six-year term on the Executive Council. He lives in Scottsdale, Arizona, and is an active member and senior warden of his parish, Church of the Resurrection, Scottsdale. In the diocese, he has been a member of the Standing Committee and at present is treasurer. He was a member of the Committee on

Nominations for Bishop in 1976 and has been a leader in Partners in Mission with Brasil. Locally, Mr. Chew is treasurer for three congregations, senior warden of two congregations, and has been a lay reader since 1956. He is a former president of the Arizona Society of Certified Public Accountants.

**Mrs. Carole A. Pinkett**

She has already served briefly on the Church Deployment Board, having been appointed to fill a vacancy and an unexpired term. She was born in New York City, but in recent years has lived in Texas, being an active member of St. James' Episcopal Church, Houston. In her parish, she is serving her third term on the vestry, having been clerk and senior warden. In the diocese she has been a delegate to the Texas Diocesan Council five times and has served as a member of two standing committees of the Council. She has twice been a delegate to the Synod of Province VII. Mrs. Pinkett has been associated with the Exxon Company, USA, for several years. She has served as coordinator of Non-Professional Employment and currently is the head of the department of Resources Planning and Development. Nationally, she is a member of the Task Force associated with the office of Black Ministries, aiding in the recruitment of blacks for the ordained ministry of the Church.

**Mrs. Louise H. Im**

A professional in education in the Diocese of New York. Currently, she is chairman of the Diocesan Interparish Council. She has had extensive experience with regional councils, and regional educational programs, having served as program chairman in 1976-79. She chaired the Diocesan Interparish Council Evaluation in 1981, and for several years participated in the Diocesan Program Budget Evaluation. Mrs. Im is a member of her parish vestry and is presently church secretary for Trinity United Methodist Church, Poughkeepsie, New York. Her broad experience in educational programs has given her a good understanding of the variety of parishes and their leadership needs.

**Mr. John F. White**

The son of a priest, he has served the Church in many capacities. He is a vestryman of Trinity Church, New York City, and at the same time is senior warden of St. Mary's Church in Tuxedo Park, New York, where he resides; he is also a trustee of the Tuxedo Park Public Library. He is active in the Diocese of New York, being a trustee of the Cathedral of St. John the Divine, and president of the Venture Fund, a capital funds program. Mr. White is also special assistant to the president of the Aspen Institute for Humanistic Studies, director of Orange and Rockland Utilities, and is president emeritus of the Cooper Union for the Advancement of Science and Art.

**Mr. Ernest N. Robinson**

Chairman of the Church Deployment Board and also chairman of the program section of the Joint Standing Committee on Program, Budget, and Finance. A lifetime of activity in parish, diocese, and national church characterizes Mr. Robinson's membership in the Church. Currently, he is parish senior warden, member of the diocesan Budget Committee and Bishop and Trustees. Formerly, he served on the Standing Committee, Commission on Ministry, and was chairman of the board of Financial Review. He has been a delegate to provincial Synod and will serve as deputy to General Convention in 1982 for the sixth time. Mr. Robinson is a retired corporate group vice-president, serves as an automotive industry consultant, and is active in trade association affairs.

**General Theological Seminary****BISHOPS****The Rt. Rev. G. P. Mellick Belshaw**

Suffragan Bishop of New Jersey. He has served two consecutive terms as a trustee of the General Theological Seminary (1975-1978 and 1978-1981). He was born in Plainfield, New Jersey, and elected Suffragan Bishop in 1975. Having earned two graduate degrees from General Theological Seminary, he was a Fellow of the College of Preachers in 1968, and presently lectures in a Continuing Education Program at Princeton Theological Seminary. He is chairman of the Commission on Ministry for the Diocese of New Jersey, and the Governing Board of the Episcopal Urban Caucus. In 1979 he became a member of the Joint Commission on Peace; and has been on the board of directors of the American Teilhard Association since 1976.

**The Rt. Rev. Quintin E. Primo, Jr.**

Suffragan Bishop of Chicago since 1972. A graduate of the Bishop Payne Divinity School, which is now a part of Virginia Theological Seminary, he has served parishes in Florida, North Carolina, New York, Delaware and Detroit before going to Chicago. While in Detroit, he effected the merger of the inner-city parishes. Bp. Primo has been deputy to the General Convention on several occasions, and has been a member of the Episcopal Action Group on Poverty of the national Church. He was a board member of the United Negro College Fund, the National Conference of Christians and Jews, and was the first national president of the Union of Black Episcopalians.

**The Rt. Rev. Robert C. Rusack**

Bishop of Los Angeles. He was born in Worcester, Massachusetts, and received his B.A. from Hobart College in 1946. A graduate of General Theological Seminary, he was elected Suffragan Bishop of Los Angeles in 1964, Coadjutor in 1972, and Diocesan in 1974. He was a trustee of the Church Divinity School of the Pacific from 1968-80. In 1972, he was elected president of the board of trustees for the Harvard School for Boys; he also was president of the Episcopal Theological School at Claremont, California from 1972-78, and chairman of their board since 1974. In addition to being a trustee of Occidental College, he is a member of the Governor of California's Commission on the Changing Environment. Bp. Rusack has been an ardent supporter of high quality theological education. A previous trustee of General Theological Seminary, his activity on the board consisted of strong financial and moral support towards its growth and development.

**The Rt. Rev. Calvin O. Schofield, Jr.**

Bishop of Southeast Florida since 1980, having been consecrated Bishop Coadjutor on January 1, 1979. After receiving his M. Div. and D.D. from Berkeley, he was ordained deacon and priest in 1962; and his ministry has been in Florida for the past 18 years. Presently, he is chairman of the Advisory Council of the Greater Miami Youth Employment Program, which offers training for disadvantaged young people. He is a member of the Human Affairs and Health Commission of the General Convention, and also a member of the Board of Trustees for the University of the South as of 1979. He has served parishes in St. Petersburg and Miami before his election to the episcopacy. While Rector of St. Andrew's, Miami, he served on the Standing Committee of the diocese and also as president. Bishop Schofield would lend geographic balance to the GTS board, along with the perspective of a non-alumnus.

### **The Rt. Rev. Alexander D. Stewart**

Bishop of Western Massachusetts. He was born in Boston, Massachusetts, and ordained in the Diocese of Massachusetts after graduation from Harvard and Union Theological Seminary in New York. His first cure was assistant at Christ Church, Greenwich, Connecticut in 1951. He was Priest-in-Charge from 1951-52 at St. Margaret's in Bronx, New York, and from 1953 until his election as bishop he was Rector of St. Mark's, Riverside, Rhode Island. Presently he is a trustee of The Church Pension Fund and president of the New England Consultation of Church Leaders. He has been a leading speaker in various dioceses for Venture in Mission, and an active fund raiser for Harvard College and the United Way. A trustee of Simons Rock College since 1980, he has demonstrated his concern for higher education and adequate theological education for clergy. Bishop Stewart is the author of three books and several articles.

### **The Rt. Rev. Arthur E. Walmsley**

Bishop of Connecticut. He was consecrated Bishop Coadjutor of Connecticut in October, 1979, and succeeded his predecessor on September 1, 1981. A graduate of Trinity College, Hartford, and seminary cum laude graduate of the Episcopal Theological School, he was ordained deacon in 1951 and priest in 1952. His ministry began in St. Louis, Missouri, as Curate and then Rector of the Church of the Holy Apostles. He then was Priest-in-Charge and instituted as Rector two years later, at Trinity Church—which was and continues to be a center of liturgical renewal and outreach in a racially mixed area. His last two years there he was chairman of the Episcopal City Mission and was instrumental in establishing a youth counseling service. In 1958 he was called to the staff of the national Executive Council: as executive for the division of Christian Citizenship, then as assistant director of the department of Christian Social Relations. He was concurrently the Episcopal staff member of the National Council of Churches' Commission on Religion and Race during the mid-1960's. He is the author of various articles and booklets as well as *The Church in a Society of Abundance*. Bishop Walmsley was born in New Bedford, Massachusetts. His life and ministry have emphasized continuing education and leadership in the Church.

## PRIESTS

### **The Rev. Douglas G. Burgoyne**

Fr. Burgoyne has been Rector of St. Andrew's Church in Newport News, Virginia, since 1975. He was a member of the Commission on Ministry from 1977-81 and its chairman in 1980-81; he also was chairman of the Commission during his cure in Western Massachusetts in 1973. His interest in seminarian training has been maintained regularly by visiting the various candidates for ministry at their seminaries; and he has continued this contact, helping to train recent graduates as curates. Fr. Burgoyne is a graduate of Williams College and the Episcopal Divinity School. A Proctor Fellow at the Episcopal Divinity School in 1974, he has participated in continuing education at the General Theological Seminary, Sewanee, and Virginia Theological Seminary. He served as chairman of the diocesan Venture in Mission from 1978-80; was a member of the Standing Committee from 1979-81; and was a deputy to General Convention in 1970 and 1973, as well as being elected a deputy to attend in 1982.

### **The Rev. Craig W. Casey**

Fr. Casey is senior vice president and manager of The Church Pension Fund. Born in Los Angeles, he is a graduate of the University of the South and the General Theological Seminary. He also holds an MBA from Harvard University. His parish ministry was in Tennessee and Connecticut before joining the administrative staff of The



Church Pension Fund in 1972. He has been a staff member of the Council for the Development of the Ministry since 1973; a member and chairman of the Interfaith Council for Family Financial Planning since 1975; treasurer of the Church Periodical Club since 1976; member of the Editorial Board for Hymnal Revision since 1980; and vice-president of the Church Hymnal Corporation since 1974. Fr. Casey has been a participant for several years in a number of projects related to the development of the ordained ministry.

**The Rev. Beverly Madison Currin, Jr.**

Dr. Currin was born in Greensboro, North Carolina, and graduated from Elon College in North Carolina, where he was a member of the Board of Advisors from 1974-78. As Rector of Christ Church Parish, Pensacola, Florida, since 1966, his community activities include membership on the Pensacola Chamber of Commerce Task Force on Public School Education; membership on the Board of Advisors of the Baptist Hospital; and membership on the Episcopal Day School Board, 1966-80. Dr. Currin has been elected twice to the Standing Committee of the diocese; attended three General Conventions as a deputy, and has been elected again for 1982. The author of several books, he completed his seminary studies at Union Theological Seminary in Richmond, Virginia, after receiving his B.D. from Duke University. He was chairman of the diocesan Commission on Ministry from 1970-76.

**The Rev. James L. Gill**

Fr. Gill has been Rector of Trinity Church in Easton, Pennsylvania, since 1968. A 1951 Lehigh graduate, he received his theological degree from the General Theological Seminary and has been a trustee of the seminary from 1975-81. His recent community involvements have been as a member of the Easton Hospital Board since 1976; as president of the board of Northampton County Planned Parenthood since 1975. He has served on the diocesan Council for three years, and has been a mentor of Education for Ministry at Sewanee from 1976 until the present. Born in Newark, New Jersey, he was ordained in that diocese to the diaconate and priesthood in 1954. His wisdom and parish experience proved of great value to the Seminary board during his previous term of office.

**The Rev. Ledlie I. Laughlin, Jr.**

Fr. Laughlin has been Rector of the Church of St. Luke in the Fields, Hudson Street, New York, New York, since 1972. A native of Princeton, New Jersey, he was graduated from Princeton University and the General Theological Seminary. Fr. Laughlin maintains an active interest in the Center for Christian Spirituality and has been a member of the diocesan Ecumenical Commission since 1978, and member of the board of trustees of the Cathedral of St. John the Divine since 1980. A former deputy to General Convention, he was Dean of Trinity Cathedral in Newark, New Jersey, from 1963-69.

**The Very Rev. George McCormick**

Dean McCormick began his ordained ministry as an assistant at Trinity Church in Miami, Florida, in 1957, as Deacon. He was Rector from 1963 until 1969; when Trinity Church was renamed Trinity Cathedral, seat of the Diocese of Southeast Florida, in 1970, he then became Dean. A 1957 graduate of General Theological Seminary, he has maintained a strong interest in, and support for, the school. Since 1973 he has served on the executive committee of the Alumni Association of General Theological Seminary; as regional representative for Province IV, he has actively advanced the support for Theological Education Sunday offerings among the alumni and their involvement in continuing education. Dean McCormick has served as secretary of the diocese since 1968.

### **The Very Rev. Elton A. Smith, Jr.**

Dean Smith has been at St. Paul's Cathedral in Buffalo, New York, since 1968; the previous twelve years of his ministry he was assigned to area churches in Kansas City, Missouri. A graduate of General Theological Seminary, he was born in Springfield, Missouri; he attended Drury College prior to serving in the Army in Korea. He serves as Dean of the Central Erie Deanery of Western New York; is a member and past president of Child and Family Services, Inc.; and a trustee of the Children's Foundation. He served three terms as president of the Buffalo Area Metropolitan Ministries—which brings together Roman Catholic, Anglican, Protestant, and Black Churches, and the Jewish Federation, to furnish a coordinated response of the religious community to social issues and for interfaith dialogue. A member of the Standing Commission on Ecumenical Relations of the national Church since 1971, he has been elected secretary of the National Council of Churches for the triennium 1982-84. He also is a member of the "Human Subjects in Research" review committee of the State University of New York Medical School in Buffalo.

### **The Rev. Orris G. Walker, Jr.**

Fr. Walker has been Rector of St. Matthew's and St. Joseph's in Detroit, Michigan, since 1972. A 1968 graduate of General Theological Seminary; his continuing education has been at the University of the South, the College of Preachers, University of Michigan, Drew University, and the University of Windsor. He has served as a member of the Executive Council, and was elected a deputy to the last three General Conventions. He serves as chairman of the Urban Task Force, is a member of the Court of Review, and deputy to the Synod in Province V. At the diocesan level, he serves on the board of directors of the School of Theology, where he is an associate adjunct professor of Contemporary Society. In the community he serves on the executive board of the Detroit Chapter of the NAACP; board of directors of Black Family Development; Highland Park Human Relations Commission, and the Detroit branch of the United Community Services.

### **The Rev. Carl Edward Wilke**

Fr. Wilke has been Rector of Christ Church in Springfield, Missouri, since 1970. A member of the Bishop's Advisory Council on Applicants for Ministry in the Diocese of West Missouri since 1973, he also served on the diocesan Council from 1976-80, and has been a member of the advisory board of Springfield Park Central Hospital since 1973. A graduate of Marquette University, he received his seminary training at General Theological Seminary and Nashotah House. Fr. Wilke was a class agent for General Theological Seminary from 1978-80, and participated in the seminary's Study Week, March 3-7th, 1980. In 1979 he attended the Salamanca Summer Institute in Salamanca, Spain. Known as a leader in supervising curates, he is skilled in constructive group work.

## LAITY

### **Prof. Harold A. Brown**

He has been a faculty member of the University of Maine for 14 years. Previously he was a public school administrator for 7 years and teacher for 4 years. He lives in Bangor, Maine, and has been on the parish vestry for six years as a warden; has been a member of the Standing Committee for two years; chairman of the Diocesan Finance Committee for three years; and has been a diocesan Vacancy Consultant for two years. A licensed lay reader for 12 years, Prof. Brown was chairman of the Search Committee

for Archdeacon of the Diocese of Maine and a delegate to 16 diocesan Conventions. An active churchman, he has participated with great interest in theological education.

**Mr. David E. Carson**

A resident of West Hartford, Connecticut, has been a trustee of Hartford Seminary since 1970, and chairman of the board since 1977. He has been a director of the Insurance Association of Connecticut since 1975, and an associate of the Institute of Sacred Music at Yale University since 1980. A warden of Trinity Church, Hartford, from 1974-81, Mr. Carson was chairman of the Connecticut Public Expenditure Council in 1981 and director of the Connecticut Business Industry Association from 1977-81.

**Mr. John F. Geer**

He has been a trustee and treasurer of the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, and the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York since the 1960's. A member of Grace Church in Manhattan, Mr. Geer has served the vestry of the church on a rotating basis since 1960. He is a resident of New York City, and past member of the Board of the General Theological Seminary, where his financial talents and expertise were of considerable assistance.

**Ms. Kay Leidy**

A member of the board of trustees of the National Institute for Lay Training in New York, she is a resident of Morristown, New Jersey, in the Diocese of Newark. Formerly a communicant in the Diocese of New York, she served on the Episcopal Churchwomen's board from 1974 to 1979 and was a board member of the Christian Social Relations Committee. In the Diocese of Newark, Ms. Leidy has been a member of the department of Missions since 1979; Episcopal Churchwomen district director since 1980; and a lay reader, chalice bearer and vestry member of her parish. She has dedicated much of her adult life to volunteer Church work and leadership.

**Dr. Richard T. Middleton III**

Dr. Middleton received his B.S. and M.Ed. degrees from Lincoln University of Southern Mississippi. A resident of Jackson, Mississippi, he has been active in the Jackson Midtown Neighborhood Development Association and a board member for the Mental Health Association of Hinds County, Mississippi. Since 1981 he has been a member of the board for Multiple Sclerosis, and the Society to Prevent Blindness. His Church associations include board chairman for the Saint Mark's Educational Day Care Center; he was also a 1981 delegate to the Province IV Synod. He was elected an alternate lay delegate to the 1982 General Convention. Mr. Middleton is presently director of student teaching and professor at Jackson State University.

**Mrs. Sarah McCrory**

An attorney, she resides in Columbia, South Carolina. Presently active in her parish through the Outreach Program, she has served two terms on the vestry, and was also senior and junior warden. Twice a deputy to General Convention, Mrs. McCrory was also a special representative to General Convention. A diocesan Convention delegate since 1974, she serves as a trustee of the Episcopal Radio-TV Foundation until 1983. A member of the Richland County and South Carolina bar, she is the author of *A Lawyer and His Lady*; and an affiliate for public relations of the McCrory Construction Co. and Belle Isle Villas and Yacht Club. An honor graduate of Hollins College and the University of South Carolina Law School, she also was a student of theology and lay ministry at Lutheran Seminary. Among her honors, Mrs. McCrory has been listed in 1979 in *Who's Who of American Women*, and in 1980 to the *Episcopal Lay Leadership Directory*. Her

continuing involvement in Church work has been greatest in her concern for theological education.

### **Mr. Robert E. Wehrle**

Mr. Wehrle is presently executive vice president and regional president of Marine Midland Bank, N.A. in Syracuse, New York. For six years he was an advisory board member for the School of Management of Clarkson College of Technology at Potsdam, New York. He has for five years been a regent of Lemoyne College in Syracuse. A former president of the United Way of Central New York, Mr. Wehrle was also director of the Metropolitan Development Association of Syracuse. He was a trustee of the Diocese of Central New York for 10 years; a member of the Salary and Benefits Committee of the diocese for 3 years; elected deputy to General Convention for the last three Conventions; and member of the vestry of Christ Church in Manlius, New York for 2 years.

### **The Church Pension Fund**

#### **Mr. J. Sinclair Armstrong**

An attorney with the firm of Whitman and Ransom of New York City, he has been a trustee of The Church Pension Fund since 1967. He is a retired trust officer and former chairman of the Securities and Exchange Commission. Mr. Armstrong is a very active churchman, and served as both junior and senior warden of St. Mark's Church-in-the-Bowery. At the present time he serves as president of the National Institute of Social Sciences, and also as a trustee of New York University Medical Center. Mr. Armstrong has brought extraordinary perspectives to the work of the Fund and is a member of the Social and Fiduciary Responsibility Committee and Audit Committee.

#### **The Rev. Donald E. Bitsberger**

Rector of the Church of the Redeemer in Chestnut Hill, Massachusetts, with thirteen years of experience in a large metropolitan parish. He was the first chairman of the Commission on the Ministry of the Diocese of Massachusetts. He is presently serving as chairman of the Association of the Yale Alumni and the president of the Alumni/ae Association of the Episcopal Divinity School. He is also a member of the General Board of Examining Chaplains and a member of the Council for Development of Ministry. He has served as deputy to the General Convention in 1976 and 1979.

#### **Mr. David L. Brigham**

Executive vice president of the Oppenheimer Management Company of New York City. He has been a trustee since 1981, and is a member of Finance Committee. He formerly managed The Church Pension Fund's investments at Morgan Guaranty. Mr. Brigham is a member of St. Luke's parish in Katonah, New York. He is a member and former director of Youth Recreation Programs, South Salem, New York, and a member of the Bridgeport Area Foundation which provides studies and funds for various community organizations.

#### **Mr. Peter O. Brown**

Senior vice president and manager of the Trust and Investment Division of the Lincoln First Bank. He is a vestry member at St. Paul's Church in Rochester, New York. Mr. Brown is the chancellor of the Diocese of Rochester and serves on the board of trustees of the Episcopal Church Home in Rochester. He is president of the Memorial Art Gallery of the University of Rochester.

#### **The Very Rev. David B. Collins**

Dean of the Cathedral of St. Philip since 1966. Member, board of Atlanta Youth

Development Center; member, National Council for Christians and Jews; board member, Clergy Deployment 1971-1976; Standing Committee 1973-1975; Vice President, House of Deputies since 1976; president of the Christian Council of Metropolitan Atlanta, 1975-1976. The Church Pension Fund: trustee since 1976.

**The Rev. Richard R. Cook**

Rector of the Church of The Good Shepherd, Dallas, Texas. He is presently serving as an assistant secretary of the House of Deputies and on its Committee on Credentials, 1976-1981. He is a member of the Standing Committee, Finance Committee, and Executive Council, in Dallas. He has served as a deputy to the General Convention from Louisiana in 1967, 1969, and 1970.

**Mr. Payson Coleman**

An attorney with the firm of Davis, Polk and Wardwell in New York City. He is on the board of overseers for Cornell University Medical College, and is a director of The Community Hospital at Glen Cove, Long Island. Mr. Coleman is a member of St. John's Church of Lattingtown, Long Island. He has served as trustee of the Fund since 1981. As an active churchman and a partner of the firm which acts as legal counsel to the Fund, Mr. Coleman has served a vital role.

**Mrs. Margaret Truman Daniel**

Author of four widely read books, Mrs. Daniel is a graduate of George Washington University, where she received a B.A. in History. She is a trustee of the Harry S. Truman Institute. She has served her Church well on the parish level and her diocese through her membership in the Cathedral Chapter of Washington National Cathedral. Mrs. Daniel has been very active in fund-raising for the Washington Cathedral. She has been trustee for the Fund since 1976 and she serves as a member of the Executive Committee. Her familiarity with national affairs is most helpful to the work of the Fund.

**Mr. Daniel P. Davison**

President of the United States Trust Company of New York. He has been a trustee of the fund since 1960 and has contributed in many capacities to its effectiveness. He has served his parish, his diocese and his national Church well. Mr. Davison is a former director of the Church Life Insurance Corporation and the Church Insurance Company. He is vice-chairman and trustee of the Metropolitan Museum of Art and serves as a trustee of the Markle Foundation. Mr. Davison is a member of the board of trustees of the Groton School.

**Mr. Frederick Deane, Jr.**

Chairman of the board and chief executive officer of the Bank of Virginia in Richmond, Virginia. He is a member of the board of the Virginia Diocesan Center and he is a trustee of the Funds of the Diocese of Virginia. He serves on the board of the Virginia Museum Foundation, and is a consultant and special advisor for the Virginia Institute of Pastoral Care. With his service to philanthropic and pastorally oriented foundations, Mr. Deane would contribute financial understandings to the pastoral work of the Fund.

**Mr. John Miles Evans**

A lawyer who serves as supervisory tax counsel for Mobil Corporation in New York City. He is responsible for tax advice on all aspects of compensation and benefits, including corporate pension plans. He is a member of the Council of the diocese and is chairman of the 1983 Budget Committee. He is chairman of the Committee of the Ministries Commission on Clergy Pensions and Survivorship for Spouses and Dependents.

Mr. Evans is a lay reader and chalice bearer at Trinity Church, New York City. He also serves on the diocesan Committee on Canons.

**Dr. John T. Fey, Jr.**

Chairman of the Equitable Life Assurance Society of the United States, he 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, and brings great executive and intellectual skills to his trusteeship. He is also 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.

**Mr. Ralph W. H. Geer**

An investment counselor in Montpelier, Vermont, he has a background as a statistician and analyst. He has served as warden and vestry member of Christ Church, Montpelier. Mr. Geer is a trustee of the Diocese of Vermont and a member of the diocesan Investment Committee. From 1969 to 1973 he was vice president of National Life of Vermont. He is a trustee of the O. M. Fisher Home, Montpelier, and of the Wood Art Gallery.

**Mr. Robert M. Gordon**

The executive assistant to the bishop, Diocese of Utah, he has a background in life and health insurance and pension funds. Mr. Gordon has been a deputy to four General Conventions. He was instrumental in the development of low-income housing for the elderly, sponsored by the Diocese of Utah. Mr. Gordon is a member of the Province VIII Council. He is a member of the executive committee of Coalition 14.

**The Rev. Barbara C. Harris**

Priest-in-Charge of St. Augustine of Hippo, Philadelphia, Pennsylvania; prison chaplain; public relations practitioner. Coalition for Human Needs, 1981; Commission on Social and Specialized Ministries, 1981; Commission on Black Ministries, 1973-1978; deputy to General Convention, 1979; BTE Case Committee, 1981. Search Committee, College of Preachers, 1981. Episcopal Community Services Board, 1979; board of the Episcopal Church Publishing Co., 1977; board of the Episcopal Urban Caucus 1980. Trustee, Episcopal Divinity School, 1980; Seybent Foundation board, 1976.

**Mr. Joseph L. Hargrove**

An independent operator in the oil and gas industry in Shreveport, Louisiana. He is active in St. Mark's parish in Shreveport, and has been warden and vestryman; also very active on the diocesan level. Mr. Hargrove is a member of the Executive Council of the Episcopal Church, and he is a board member of the Presiding Bishop's Fund for World Relief. He was a deputy to General Convention in 1976 and 1979. Mr. Hargrove would bring to the board of trustees both an understanding of the Church and sharp business acumen.

**Mr. Robert Stilphen Hillers**

President of Hillers and Wagner Agency, Inc. and insurance manager for the New York Farm Equipment Dealers Association. He has served as senior warden of St. Thomas, North Syracuse. He has been very involved in volunteer work in Syracuse. Mr. Hillers is a former Republican town chairman, and he served as a County legislator in 1968-69. He has expertise in insurance and pension planning.

**Mrs. Helen R. King**

An active churchmember in Boise, Idaho. She is a graduate of the University of Minnesota and studied in the Harvard-Radcliffe Business Administration Program. She has been a monitor for six Triennial Conventions. Mrs. King has participated in numerous charitable drives. Her husband is the retired Bishop of Idaho. She has knowledge and understanding of the clergy family. She was elected a trustee of the Fund in 1982.

**Mr. Herbert L. Lucas, Jr.**

President of Carnation International and a member of the Carnation International board of directors in Los Angeles, California. He is a vestryman at St. Matthew's Church, Pacific Palisades, California. He has served on the board of St. Matthew's School. Mr. Lucas is on the board of trustees of Princeton University. He is on the executive committee of the Strategic Planning Institute in Cambridge, Massachusetts. He has knowledge of international business practices.

**Mr. Philip A. Masquelette**

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 Audit Committee. Mr. Masquelette is also a director of the Church Life Insurance Corporation. He is senior warden of St. Francis Parish, 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.

**Ms. Joyce McConnell**

She lives in Seattle, Washington, and is treasurer of the Diocese of Olympia. She is also the director of the Diocese of Olympia, Inc. She is a 1970 graduate of the Diocesan School of Theology. She promotes a better understanding of the Pension Fund through retirement planning workshops and newsletters. She was a deputy to the 1979 General Convention. She is a board member of Senior Rights Assistance and a member of the Finance Committee of the Church Council of Greater Seattle. She has been a member of CODE for the past five years.

**The Hon. Joseph E. Michael, Jr.**

A judge in Rochester, New Hampshire. He is town moderator and lecturer in law at the University of New Hampshire. Judge Michael has been a deputy to General Convention from 1970 through 1982. He is the vice-chairman of the national Church's Commission on Ministry and also serves on the national Church's Committee on the Status of the Church. He has served on numerous committees on the provincial level.

**The Rt. Rev. James W. Montgomery**

Bishop of Chicago since 1971. Trustee, General Theological Seminary, 1961-1962 and since 1964; trustee, Nashotah House since 1962; trustee, Seabury-Western Theological Seminary since 1965. Member, Standing Liturgical Commission, 1970-1976. Director, Church Life Insurance Corporation and the Church Insurance Company. The Church Pension Fund: Chairman since 1980; member of Executive Committee; trustee, since 1976.

**Mr. John B. Peyton**

President of Peyton, Moran Hughes Corporation, which provides employee benefit planning and administration. He is regional vice president of the American Society of

CLU. He is the assistant treasurer of the Diocese of Tennessee and chairman of the Finance Committee. Mr. Peyton is a member of the Bishop and Council and he is a member of the diocesan Investment Committee.

### **Mr. Donald T. Shire**

Vice president of energy and materials for Air Products and Chemicals, Inc. of Allentown, Pennsylvania. He was a deputy to General Convention in 1979 and was a member of the Convention's Church Pension Fund. He is active on the parish and diocesan level. He is chairman of the Committee for the Episcopate. He serves as a member of the board of directors of the United Way, the Industrial Development Corporation of Lehigh County, and is a trustee of Muhlenberg College.

### **The Rev. Canon St. Julian A. Simpkins, Jr.**

Rector of St. Simon-Cyrene Church, Rochester. Member of Union of Black Episcopalians; member, Church and City Conference; member, Urban Caucus; deputy to General Convention, 1973, 1976 and 1979. Former member, Program, Budget, and Finance Committee of General Convention. Director of the Church Insurance Company and Church Life Insurance Corporation. The Church Pension Fund: member of Social and Fiduciary Responsibility Committee; member of Audit Committee. Trustee since 1973.

### **The Rt. Rev. Alexander D. Stewart**

Bishop of Western Massachusetts since 1970. General Convention Structure Committee since 1976; House of Bishops' Theological Committee since 1977; trustee, Simons Rock College since 1980. Director, the Church Insurance Company, Church Life Insurance Corporation. The Church Pension Fund: member, Executive Committee and Audit Committee; trustee since 1976.

### **The Rt. Rev. John T. Walker**

Bishop of Washington since 1977 and Dean of Washington Cathedral since 1978. Trustee, Virginia Theological Seminary; trustee, Church Divinity School of the Pacific. Member of the board of St. George's College, Jerusalem. Joint Commission on Ecumenical Relations, 1974-1978. Commission on Judicial Disabilities and Tenure, Washington, D.C., 1971-1978. Chairman of the Police Chief Advisory Council, Washington, D.C., 1975-1978. The Church Pension Fund: Trustee since 1981.

### **The Very Rev. George L. Werner**

Dean of Trinity Cathedral in Pittsburgh since 1979. National vice-chairman of Venture in Mission, 1978-1790; deputy to General Convention in 1970, 1973, 1976 and 1979; director of The Church Hymnal Corporation since 1979. The Church Pension Fund: Member of Executive Committee. Trustee since 1976.

### **Mrs. Velma White**

An active member of the Church in Panama. She has been a deputy to two General Conventions and is presently a member of the Committee of the General Convention on the State of the Church. Mrs. White is a professional accountant.

## **The General Board of Examining Chaplains**

### **BISHOPS**

#### **The Rt. Rev. Robert M. Anderson**

Bishop of Minnesota. Bishop Anderson was consecrated in 1978. Previously he had served as Dean of St. Mark's Cathedral in Salt Lake City. He is a graduate of Colgate



University and Berkeley Divinity School. Since his ordination in 1962, he has served churches in Connecticut and Utah. Bishop Anderson presently serves on the Board for Theological Education, and on the boards of trustees of the Berkeley Divinity School and the Seabury-Western Theological Seminary.

**The Rt. Rev. William J. Gordon, Jr.**

Assistant Bishop, Diocese of Michigan. Bishop Gordon was consecrated Bishop of Alaska in 1948, where he served until 1974. Since 1976 he has been an Assistant Bishop of the Diocese of Michigan. He is a graduate of the University of North Carolina and the Virginia Theological Seminary, and was honored by that school with a degree of Doctor of Divinity in 1953. After being ordained to the Priesthood in 1943, he served churches in Alaska. Bishop Gordon is a member of the Council for Development of Ministry and the Committee on Ministry of the House of Bishops, and has worked with the office of Education for Mission and Ministry of the Executive Council.

**FACULTY**

**The Rev. Dr. John E. Booty**

He has held the professorship of Church History at the Episcopal Divinity School, Cambridge, Massachusetts, since 1967, and was on the faculty of Virginia Theological Seminary between 1958 and 1967. He is the editor and author of many books and monographs including *The Church in History* in the new Church's Teaching Series (1979) and *Three Anglican Divines on Prayer*. His most recent work on Richard Hooker was published in 1981 by the Harvard University Press. He was ordained to the Priesthood in 1954 and has served churches in Michigan, New Jersey, and Massachusetts.

**The Rev. Dr. Milton McC. Gatch**

He has been Academic Dean and Professor of Church History at Union Theological Seminary in New York City since 1978. For the previous decade he was professor of English at the University of Missouri at Columbia. His writings include a book on the history of Christian understanding of death (1969), an essay on catechesis in the medieval church (with John Westerhoff III and O. C. Edwards, Jr. in 1981), and works on English medieval preaching and worship. He was ordained to the Priesthood in 1961 and has served churches in New York, Massachusetts, and Missouri.

**The Rev. Dr. Marion J. Hatchett**

Serves as Professor of Liturgics and Church Mission in the School of Theology of the University of the South at Sewanee, Tennessee. Amongst other works, he is the author of *Commentary on the American Prayer Book* (1980) and *Manual for Clergy and Church Musicians*. He has been a member of the Standing Commission on Church Music since 1973 where he is chairman of the Text Committee for Hymnal Revision, and has been a member of the Standing Liturgical Commission since 1976, chairing the committee that produced the *Book of Occasional Services*. He was ordained to the Priesthood in 1952.

**The Rev. Dr. Shunji Forrest Nishi**

He is Professor of Philosophical Theology at the Church Divinity School of the Pacific at Berkeley, California, where he has served as Vice-Dean and Acting Dean. He was previously Dean of Central Theological College at Tokyo, Japan, and chaplain at Iolani School, Honolulu, Hawaii. Dr. Nishi was elected deputy to General Convention from the Diocese of California in 1976, and is a member of the American Academy of Religion and the Conference of Anglican Theologians, and is the author of articles and

## THE BLUE BOOK

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reviews in professional journals. He was ordained to the Priesthood in 1944 and has served churches in Japan, California, and Hawaii.

### **The Rev. Dr. Richard I. Pervo**

For the past six years, he has taught New Testament, Greek, and Patristics at the Seabury-Western Theological Seminary at Evanston, Illinois, where he is Associate Professor. Dr. Pervo is a member of the Society of Biblical Literature, has written numerous monographs, and is completing a major work on Acts for Fortress Press. He was ordained to the Priesthood in 1975.

## LAITY

### **Dr. James L. Bugg, Jr.**

He is the Constance and Colgate Darden Eminent Professor of History and Education at Old Dominion University at Norfolk, Virginia. He previously served as President of Old Dominion University and on the faculty of the University of Missouri, where he was Chancellor. Dr. Bugg has held numerous positions in the Episcopal Church including deputy to General Convention from the Diocese of Southern Virginia in 1979; a member of the Commission on Ministry; and is a trustee of the Virginia Theological Seminary.

### **Dr. Ann Henderson Diemer**

She is presently Associate Professor in the Department of Sociology and Anthropology at the University of Windsor, Windsor, Ontario, where she has served since receiving a Ph.D. in 1967 from Wayne State University. She is a trustee for the Institute for Advanced Pastoral Studies, Bloomfield Hills, Michigan. Her activities in the Diocese of Michigan include: member of the vestry of Christ Church; member of the diocesan Commission on Ministry, the Department of Missions, and the Marriage Commission. She is the author of numerous monographs, and lectures on the subject of Sociology, Education, and Religion.

### **Mr. A. Baker Duncan**

He is presently an investment banker and president of Duncan-Smith Company of San Antonio, Texas. Between 1962 and 1970 he was Headmaster of Woodberry Forest School, Virginia. He is past senior warden of Christ Episcopal Church, and serves on the Board of Trustees of Trinity University. At the University of Texas he has served as a member of the Centennial Commission, heading a task force that conducted an assessment of the University's academic programs, the faculty, the library, and the admissions program.

### **Dr. Warren C. Ramshaw**

He is Professor of Sociology and Anthropology at Colgate University, Hamilton, New York. He has served as a deputy to General Convention from the Diocese of Central New York (1976 and 1979); is a member of the Diocesan Standing Committee; and a member of the vestry of St. Thomas', Hamilton. He is a member of the Standing Committee on the State of the Church of the General Convention; of the 1979 Convention's Committee on Ministry; and is a reader of General Ordination Exams. Dr. Ramshaw is a scholar, writer, and teacher who was a scholar-in-residence at the Episcopal Divinity School in 1977.

## PASTORAL CLERGY

### **The Rev. Jerre W. Feagin**

Rector of the Church of the Good Shepherd, Buffalo, New York, since 1978. He is

a graduate of Auburn University and the General Theological Seminary. Fr. Feagin was ordained to the Priesthood in 1973 and has served parishes in Virginia and Western New York—where he is a member of the Diocesan Council and the Commission on Ministry. He has previously served the Board of Examining Chaplains as consultant, reader, supervisor, and now as an appointed member.

**The Rev. Dr. Robert Giannini**

Director of the Episcopal University Center at the University of South Florida for the past six years. He is a graduate of the University of the South and the General Theological Seminary, and holds a degree of Doctor of Philosophy in Practical Theology and Christian Ethics from St. Andrew's University, Scotland. He teaches at the university level in Philosophical Theology, Moral Theology, History, and Scripture. Dr. Giannini is responsible for diaconate training in the Diocese of Southwest Florida, and served nine years in parish ministry after his ordination to the Priesthood in 1967.

**The Rev. David W. Robinson**

Rector of Grace Church, Manchester, New Hampshire, since 1980; former Rector of Zion Church, Greene, New York—between 1971 and 1980. He is a graduate of Houghton College and the Episcopal Theological School, and was ordained to the Priesthood in 1969. Fr. Robinson was a deputy to the 1976 and 1979 General Conventions and served on the House of Deputies Committee on the Prayer Book and Liturgy. He has been a member of the Standing Committee of the Diocese of Central New York, has served as a reader for the Board of Examining Chaplains, and is a member and president of the Greene (NY) Board of Education.

**The Rev. Canon Frederick Boyd Williams**

Vicar and Rector of the Church of the Intercession in New York City since 1973. He is a graduate of Morehouse College, the General Theological Seminary, and holds the degree of Doctor of Ministry from Colgate-Rochester Divinity School. Since his ordination to the Priesthood in 1963, Canon Williams has served churches in Washington, D.C.; Michigan; and New York City. He was a deputy to General Convention in 1970 and 1973; a member of the Standing Committee of the Diocese of New York; president of the Council of Churches of Manhattan; and is the Examining Chaplain to the Archbishop of Central Africa. He was formerly vice-president and national president of the Union of Black Clergy.

## The House of Bishops Committee on Pastoral Development

### A. MEMBERSHIP

Robert B. Hall  
Wilbur Hogg  
Robert Kerr  
Walter Righter  
Charles Vaché  
Robert Witcher

Joseph Heistand  
Matthew Bigliardi  
Willis Henton  
Edward Jones  
Judson Child  
David Leighton

Jackson E. Gilliam, *Chairman*

### B. SUMMARY OF COMMITTEE'S WORK

The Committee is and continues to be the support and supervisory group for the Office of Pastoral Development. The chairman and all members of the Committee are appointed by the Presiding Bishop.

#### 1980

A resources directory was published and circulated to all bishops. This directory sets forth services offered through the Office of Pastoral Development and other serving agencies. After circulating the directory, evaluation feedback was solicited. This produced affirmation of the value and utility of the directory and suggestions for improving future editions.

A colloquium on the "Theology of the Episcopate" was conducted at Nashotah House on July 20-22 for a representative group of bishops. This was reported to the House of Bishops; and the possibility of additional colloquia, held regionally, was explored. One specific result was that a seminar on "Theology and the Episcopate" was planned for the Bishop's Academy for 1981.

The Committee instituted a new program of orientation to the episcopate in conjunction with the Presiding Bishop's Consultation for New Bishops.

The Committee instituted a program for continuing education for bishops, entitled, "The Bishops Academy."

The Committee met in January and October.

#### 1981

The Committee met in January and September. Two major projects were undertaken for 1981.

- Funds were raised to carry out a study of current practices regarding the election of bishops. The Episcopal Church Foundation contributed \$7,500. The Committee raised \$17,000 from the bishops of the Church. Additional funding will be needed to complete this project. A subcommittee was organized to plan and oversee the project and the Rev. Charles Wilson was retained as research and project director.

- At the September meeting of the House of Bishops, a one-half day conference was conducted to evaluate the program of bishop-to-bishop consultation. Selected consultants and consultees were asked to share their experiences, observations, and recommendations for enhancing this program designed to assist newly consecrated bishops.

In consultation with the Presiding Bishop the Committee evaluated its work and clarified its function in relation to the general Church, the House of Bishops, and the Office of Pastoral Development.

**1982**

The Committee met in January. The major commitment for this year is to design and execute the study of the election process. Data is being gathered on a number of different election experiences throughout the Church. Different kinds of election procedures are being examined. The results will be published and offered as an aid to dioceses as they plan for episcopal elections. This is the culmination of 10 years experience in offering election plannings consultation through the Office of Pastoral Development.

**C. FINANCIAL REPORT**

<b>Income</b>	<b>1980</b>	<b>1981</b>	<b>1982</b>
Appropriated by the General Convention	\$6,900	\$ 6,780	\$6,780
Gift from Episcopal Church Fondation for election process study		7,500	
Gifts from individual bishops for election process study		17,000	
<b>Total</b>	<b>\$6,900</b>	<b>\$31,280</b>	<b>\$6,780</b>
<b>Expenses</b>			
Committee Meetings	\$3,052.01	\$3,128.44	\$3,155.01
Professional services	2,818.73	2,702.03	600
Other travel	1,119.29	699.95	
<b>Total</b>	<b>\$6,990.03</b>	<b>\$6,530.42</b>	<b>\$3,755.01</b>

**D. OBJECTIVES AND GOALS****Overall Objective**

The Committee on Pastoral Development is an instrument of the House of Bishops, its members appointed by the Presiding Bishop. It is charged with *thinking ahead in depth and strategically*. . . in relation to bishops as pastors. It is expected to spot significant trends or patterns, and to anticipate future issues related to the bishop's pastoral role in order that an alerted Church can take appropriate action. Thus the Committee studies, sponsors research, promotes pilot projects, publishes findings, keeps in touch with key leaders of the Church, and maintains liaison with other related groups such as the Council for the Development of the Ministry.

The Committee is dedicated to the continuing development of the episcopal pastoral role in light of changing circumstances or new learnings, yet in continuity with traditional understandings of the episcopate.

**1983 Objective**

- I. To complete and to publish for the House of Bishops and for the Church at large the research study on procedures used in planning and carrying out elections to the episcopate.

II. To promote and enable a Church-wide program of alcohol education through the Office of Pastoral Development.

III. To conduct a training conference for bishop-to-bishop peer consultation.

**1984 Objective**

To pay special attention to continuing education for bishops, for the purpose of reenforcing patterns of lifelong learning. To do this we have established these goals:

- Expand the Bishop's Academy to include an increased number of overseas bishops.
- Sponsor with the Church in Canada a summer school for bishops.

**1985 Objective**

To review the history of both the Committee and the Office of Pastoral Development as a way of evaluation of the contribution of Pastoral Development since its initiation in 1969; and to plan goals for the next decade of its life.

- To survey members of the House of Bishops in regard to needs bishops can identify and with which Pastoral Development can be of assistance.

- To provide to the new Presiding Bishop a proposed ten-year plan for serving bishops and fostering personal and professional growth.

- To review all pastoral development publications and determine what our goals should be in terms of developing educational resources.

**E. BUDGET REQUEST**

**Resolution #A—92.**

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the assessment Budget of the General Convention for the expenses of the House of Bishops' Committee on Pastoral Development the sum of \$19,050 for the triennium of 1983-1985.

# The Joint Commission on Peace

## MEMBERS

Dr. William H. Anderson, Jr.  
 The Rt. Rev. G. P. Mellick-Belshaw  
 Dr. J. Jefferson Bennett  
 The Rev. Bruce H. Cooke  
 Mary Nash Flagg  
 The Rev. Everett W. Francis  
 The Rt. Rev. William C. Frey, *Chairman*  
 Marion Huston  
 Dr. Allan M. Parrent  
 The Rev. Nathaniel W. Pierce  
 The Rt. Rev. Richard M. Trelease, Jr.  
 Dr. Paul L. Ward

**Diocese**  
 North Carolina  
 New Jersey  
 Alabama  
 Virginia  
 Maine  
 Bethlehem  
 Colorado  
 Ohio  
 Virginia  
 Idaho  
 Rio Grande  
 Virginia

The Joint Commission wishes to express its thanks to the Rev. Charles Cesaretti of the Executive Council staff who served as staff liaison, and to the Rev. Dr. Alan Geyer and the Rev. Robert Gessert who served as consultants.

## REPORT

### Foreword: To Make Peace

The 66th General Convention created the Joint Commission on Peace and charged it to present to the 67th General Convention "a comprehensive program for implementing the 1968 House of Bishops' Pastoral Letter as it pertains to peace and war." Those appointed to the Commission represented a broad spectrum of the Church's life and thought, including its thought on issues of war and peace.

Conscious that the strength of the 1962 statement was its grounding in biblical and theological principles, we intentionally began our work with an examination of the bases for a Christian understanding of peace and peacemaking. Any programmatic suggestions should be based on that foundation. We then investigated the international, national, and domestic implications of the arms race; the consequent dependence on military power; and the long-term effects of these on individuals, churches, nations, and the whole fabric of human society.

Whatever our original points of view, the members of the Commission discovered as we progressed that we could all find common ground in the bishops' statement of 1962. We were heartened more recently by the October, 1981, Pastoral from the House of Bishops which addressed the same concern with the same sense of urgency. The bishops therein stated that "massive nuclear overkill poised for instant use represents deadly insecurity for the super-powers, and for the whole world," and they committed themselves to a weekly act of prayer and fasting for the peace of the world.

One of the most encouraging things to us as a Commission was the discovery of how far we are from being alone in our sense of urgency about the task before us. In the brief time since the founding of our Commission, there has been an enormous multiplication of groups, both religious and secular, voicing concern about the continuing nuclear arms spiral, the threats to world peace and stability, the consequent erosion of human values

in our society, and our puzzling complacency in the face of these facts. Virtually every major Christian communion in the United States has raised its voice on these issues, and many have already implemented programs for peace study and action.

But our conclusions have been supported not only by Christian and other religious groups. We have found that some responsible military leaders are of a similar mind. We have also found ourselves sharing similar goals with organizations representing many of the physicians of our nation, atomic scientists, engineers, ranchers and cattlemen, environmentalists, and factory workers.

In all of this, it is hard to avoid the conviction that the Lord himself is stirring the hearts and minds of his people all over the world to perceive the dreadful consequences of a possible nuclear holocaust unless all of us everywhere learn that, in the words of the 1981 Pastoral Letter, "the real unit of security is the totality of the human family. The only security available to any nation is the security of all nations together." The bishops consequently pledged themselves to challenge repeatedly the leaders of this and other nations to "repudiate reliance on military threats in favor of the more demanding discipline of military restraint and negotiation for arms control." They then called upon their people to join them in this challenge. We see the convergence of all these developments as nothing less than a call to repentance—personal, ecclesiastical, national, and international.

In the face of what appears to be cosmic evil, a commitment to absolute pacifism may appear to be very attractive. For the majority of the members of our Commission, it also appears to be impossible. Violence so pervades our world that there appears to be no escape. One either participates actively, by violent words or deeds, or passively, by becoming an accomplice to violence through acquiescence when others are attacked. However, the very causes which seem to make absolute pacifism impossible make active peacemaking obligatory.

The Rt. Rev. William C. Frey, *Chairman*

### INTRODUCTION: THE DILEMMA

"Because of the nature of the Christian faith, Christians have an imperative obligation to pray and work for peace among men and nations. Questions of war and peace are not remote and peripheral concerns for the committed Christian; they grow out of basic understandings of man and his destiny which are inherent in the Christian revelation." With these words the House of Bishops began their 1962 Pastoral Letter on war and peace. We do no less.

It is certainly true that, as citizens of the kingdom of God, Christians do have "an imperative obligation to pray and work for peace among men and nations." At the same time, Christians in the United States of America are citizens of a particular nation. We feel a strong sense of obligation to defend our country in what must be recognized as a tense and sometimes hostile world. In this dual citizenship lies our apparent dilemma.

*On the one hand, there is our very human need for national security.* This security seems to have become increasingly elusive in the contemporary world. It is currently being maintained precariously by nuclear weapons and delivery systems which grow more sophisticated and numerous each year, and by a military establishment which consumes large amounts of human, economic, and other finite resources.

*On the other hand, all-out nuclear war is a real possibility at every moment.* Were such a catastrophe to occur, civilization, and indeed perhaps most of earthly creation, could be incinerated. No realistic appraisal of international politics, the capabilities of



modern weapons, and human history can deny the real possibility of such an occurrence. Many think it illusory to believe that nuclear weapons can be in existence indefinitely without being used. Yet the Christian faith could never sanction the actions which would bring such a global holocaust or its incalculably evil consequences.

This dilemma of two obligations, arising from two citizenships, has been in some form a constant element of Christian political thought. It was addressed directly by Jesus and St. Paul. Augustine, Aquinas, Luther, Calvin, Hooker, Temple, and many others, have made significant contributions to this aspect of the Christian political tradition.

In our own era this dilemma is manifested sharply in the questions concerning war and peace in a nuclear age. For many years, however, we have tended to resolve these questions either by avoiding them or by ignoring the legitimate claims of one or the other of our loyalties. Some, for example, have placed their trust in "chariots because they are many and in horsemen because they are strong" (*Isaiah 31:1*). Others have chosen to reflect more on life after death than on life after nuclear war, assuming either that nuclear war will never happen or that we will not survive it. *They may well be wrong on both counts.*

A large-scale nuclear war would plainly not be in our national interest, however that might be defined. Hence we believe it must be a major goal of all responsible and caring citizens of this nation to seek peace, including a lowering of mutually destructive capabilities through arms control and disarmament. The same goal is incumbent upon citizens of the Kingdom of God, who have "an imperative obligation to pray and work for peace among men and nations." It is in that confluence of goals and interests that our hope lies. *Responsible patriotism demands our involvement in the work for peace. Even more profoundly our Christian faith calls us to the same work.*

This report seeks to assist Episcopalians in thinking through and living out their "imperative obligation" as Christian citizens "to pray and work for peace among men and nations." It was mandated by the 1979 General Convention, which requested a proposed program to implement the 1962 House of Bishops Pastoral Letter on War and Peace. The Joint Commission on Peace, created to implement that task, has attempted to respond in the following way:

1. To explore some of the biblical, theological, and historical roots of this Christian imperative, seeking insight and guidance from the Christian tradition;
2. To identify some of the specific domestic and international implications of our contemporary situation, implications to which the Christian community is called to respond;
3. To challenge the Episcopal Church to make the necessary provisions to implement its peacemaking initiative.

## SCRIPTURE, THEOLOGY, AND HISTORY: SOME GUIDANCE FROM THE CHRISTIAN TRADITION

The Commission has chosen three specific areas for extended analysis. The first section examines the relation of the Christian to the state. What are our obligations to the secular authorities and how does our faith illuminate that aspect of life? When we affirm that civil authority is given by God, the creator, does that affirmation necessarily lead to uncritical obedience?

The second section looks at the opportunities for Christians, who are also citizens, to live out the gospel message in realistic ways in the cause for peace. How might we properly love our political "enemies"?

Finally, the third section reviews some of the relevant insights on questions of war and peace gained from the involvement of the Holy Spirit in the life of the Church historically and up to the present, and suggests where the same Spirit challenges us in our own time.

### A. God, the Church, and the State

How does one reconcile what at times appear to be the conflicting responsibilities of our dual citizenship? Jesus faced this issue in his own time when he was asked: "Is it lawful to pay taxes to Caesar or not?" (see *Matthew 22:15-22*; also *Mark 12:13-17* and *Luke 20:20-26*). Caesar was the leader of an occupying foreign nation despised by many Jews. This question, addressed to Jesus by a disciple of the Pharisees, invites a Yes or No answer, perhaps with some explanation. We often overlook the fact that Jesus never answers the question directly. We often assume that Jesus answers Yes, although none of the three gospel accounts report this. Rather, Jesus replies as follows: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's" (*Matthew 22:21*).

Jesus' answer, of course, raises another question: What indeed belongs to Caesar and what belongs to God? Given the format of the story, it is tempting to assume that money belongs to Caesar, whose image is on the money, and therefore that one should pay taxes unquestioningly. No less an authority than St. Paul seems to commend this view: "Pay your taxes, therefore, for those who constantly attend to this task are God's agents" (*Romans 13:6*).

Surely, however, there is something which does not seem entirely sufficient about this view, something that was clear to many of our ancestors at the time of the American Revolution and that is known by many Christians in our own day. A clue to a fuller understanding is to be found in the stewardship message conveyed during the Every Member Canvass in a parish.

During that annual effort the faithful are called upon to reflect on God and on God's many gifts to every person, especially the gift of his Son, and then to respond with good stewardship of our financial resources. To the best of our ability we are to place God at the center of his decision-making process. Allocating financial and other resources, therefore, can be and at its best will be a witness to God's presence in our lives. This challenge to place God at the center touches every decision of both stewardship and citizenship, including investment policies and paying one's taxes.

Can such an affirmation, which grows out of the theology of stewardship, be reconciled with Jesus' answer to the disciple of the Pharisees? If the emphasis is placed on the word *and*, it becomes clear that this is precisely what Jesus is saying: "Render, therefore, to Caesar the things that are Caesar's *and* to God the things that are God's." This means that, in every act of rendering to the state, we are simultaneously called to render obedience to God himself. The obligation to "render to God" both mandates and limits the obligation to "render to Caesar." God is the Lord of *all* of life, including political life. Just as Caesar's image is on the coin, God's image is on us. This fundamental fact of Christian existence should shape *all* of our actions.

This interpretation forms a foundation for support of the state where it is perceived to be fulfilling its God-ordained function of providing and maintaining a just and ordered society, and for criticism and correction when it is not. As we know from Christian history, this may conceivably lead even to civil disobedience when Caesar's directives clearly violate our best sense of God's intention for the state, or when they are directly contrary to our vision of what citizenship in the kingdom of God is all about. An alternative is to acquiesce to Caesar and forget about rendering to God, an act which would deny our

baptismal covenant. Indeed, in his very death on the cross our Lord was rendering to Caesar *and* to God simultaneously. The cross is the supreme example of this teaching put into practice.

All this becomes only clearer when we turn to Romans 13:1-7. A reading of that passage today might lead one to believe that the creation of the incredibly destructive power of nuclear weapons is indeed the will of God, "for the authorities are ministers of God" (*Romans 13:6*). Yet, the context in which Romans 13:1-7 is situated is sometimes neglected. Obedience to Caesar, while certainly affirmed, is conditioned by the great teachings which lie at the center of the Christian faith: "Repay no one evil for evil. . . live peaceably with all. . . Vengeance is mine, I will repay, says the Lord" (*Romans 12*). "You shall not kill. . . You shall love your neighbor as yourself. Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (*Romans 13:9-10*). The constant human temptation is to see two separate worlds: the secular, which includes the state, where we affirm one set of values; and the sacred where we affirm another. The incarnation abolished this separation permanently for the Christian community.

The task, then, before the committed Christian is to support the state when it performs its God-given tasks and to seek to reform it when it fails in those tasks. The following well-known prayer for the Church is entirely appropriate for government:

Where it is corrupt, purify it;  
where it is in error, direct it;  
where in anything it is remiss, reform it.  
Where it is right, strengthen it;  
where it is in want, provide for it;  
where it is divided, reunite it.

The prayers offered every Sunday in churches throughout this land for our own government and public officials are not simply a courteous gesture. Rather they are a reflection of a fundamental understanding of the classical Christian tradition: government is called to prepare for the coming of the kingdom of God through the proper execution of its own special but limited role just as much as is the community of faith. Justice and peace among peoples and nations are major biblical themes. For Christians they are therefore imperative obligations with direct political implications.

At the beginning the dilemma appeared to be in the form of conflicting obligations resulting from dual citizenship: citizenship in the United States and citizenship in the kingdom of God. That apparent dilemma is one of the results of divorcing the state from its responsibilities to be an agent of God's kingdom and of severing the Christian faith from its political implications. Once those relationships are reaffirmed by the Christian community, then the challenge to embody the gospel in our personal and corporate dealings with and on behalf of the state becomes part of our imperative obligation.

## **B. Incarnating the Gospel: Love Your Enemies**

How does the New Testament, and its implications for personal moral behavior, relate to the world of the state, war, and power politics? In any modern democracy worthy of the name, the government is only one part of the apparatus of political decision-making. Another essential part of the political process is the supporting attitudes and electoral choices of citizens which strongly influence, and at times may even reverse, the decisions of governments. Christians facing the complex issues of war and peace, whether as citizens or as public servants, cannot forget or ignore the Christian conviction that God is Lord and Father of all people everywhere.

Yet Jesus' call to "Love your enemies" is a commandment that strikes many

Christians as impractical in the international arena, or as too extreme for everyday life. Most Christians have tried to love some personal enemy. But applying the gospel injunction toward our nation's enemies is another matter. Like the Christian faith itself, it has not so much been tried and found wanting as it has been found difficult and not tried. In a crisis we are likely to think only that we must stand with and protect our own kind.

Jesus fully understood the difficulty. He chose the enmity between Jews and Samaritans for his illustration of what it means to love one's neighbor. Once in his ministry he went outside Palestine, into what is now Lebanon. There a Syro-Phoenician woman asked him to heal her daughter. According to both Matthew and Mark his first response was a direct rebuff, using the Semitic insult-word: *dogs*. In our day an Israeli crossing that same border, or equally an Arab crossing in the opposite direction, might feel like responding in exactly this way to a request for help. Every culture tells its members whom they can safely scorn.

It is tempting to trivialize certain passages in the Sermon on the Mount. "Love your enemies, and pray for your persecutors" (*Matthew 6:44, NEB*) is not only easy to recite; it can also be interpreted to mean that including "enemies" in formal prayers is all that is called for. But prayer to almighty God is no mere verbal exercise or courteous gesture. It implies, assumes, and requires action consonant with the prayer. For the prophets, to know God is to do justice. Similarly for Luke, to love our enemies involves the integration of action and speech with prayer:

*do good to those who hate you;  
bless those who curse you;  
pray for those who treat you spitefully.*

The difficulty of the command seems huge. Indeed, these words of Jesus have often been explained away as impossible demands for us in our world. But careful Bible study shows that when they were spoken they were intended and accepted as possible in the new age that had dawned and by virtue of new life in the kingdom of God. "Love your enemies" announced a new goal because new life, and the energy for it, are being made available.

So we are not to assume that we are to love our enemies only when we can rationalize that the enmity is over something of secondary importance, or only when our enemies persecute us personally—but no one else. The cases that matter most for world peace, after all, are those in which we believe with some reason that those whom we consider enemies threaten death or crippling loss to those for whom we are responsible, or that they attack essential features of the society that gives us freedom and life.

Can God's forgiving love empower us in any practical sense to love enemies in such cases? Jesus' encounters with the Syro-Phoenician woman (*Mt. 15:12-28; Mk. 7:24-30*), the Roman soldier (*Lk. 7:1-10*), and the centurion at the cross (*Mt. 27:54; Mk. 15:39; Lk. 23:47*) are suggestive. If we first depersonalize or dehumanize our enemies, even unconsciously, it becomes easier to do them evil. Those who deliberately use violence almost always treat their victims as things rather than as human beings. To deal out destruction impersonally from a distance, from a speeding car or plane, keeps this dehumanization undisturbed.

The Syro-Phoenician woman's response to Jesus asked for person-to-person respect with shocking aptness: "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' tables." And Jesus, turning full circle from the dehumanizing metaphor, replied, "O woman, great is thy faith: be it unto thee even as thou wilt."

In Jesus' world it was surely the Roman soldier who epitomized the national enemy.

Yet immediately after the Sermon on the Plain (Lk. 6:17-49), Luke places the story of Jesus' ready response to a Roman officer's request for healing a servant, and the story ends with Jesus' praise of the Roman's faith. Finally, the crowning and poignant testimony to Jesus on the cross, found in all three synoptic gospels, comes from a centurion of the occupying forces. Similarly, the book of Acts tells us that it was a centurion's conversion, confirmed by an outpouring of the Holy Spirit, that persuaded Peter's associates to welcome Gentiles into their Christian community.

Here in these examples is a readiness to recognize individuals among national enemies and interact with them. Surely a first, specific, and essential step in loving our enemies is to be sensitive to their individualities and not to be blinded by our own group's emotions.

Returning to the "Love your enemies" passage itself, the second injunction there is even more difficult: to make sure, when doing good, to do good to enemies as well as friends. God sends his rain on the just and unjust alike, and in this respect we are to imitate him. In our unprecedentedly violent century, a memorable example of this even-handedness was the act of a French pastor's wife who invited to dinner the two Vichy officers who had come to arrest her husband. The full story is related in Philip Hallie's *Lest Innocent Blood Be Shed*. Her action typified the unhesitating way in which her whole village of Le Chambon for four years resisted evil by rescuing Jews in the face of Nazi power while at the same time doing good to individual enemies. When later asked, "How could you bring yourself to sit down to eat with these men?" her answer was, "What are you talking about? It was dinnertime; they were standing in my way; we were all hungry. The food was ready."

In the complexities of war some have found themselves like the pastor's wife, opposing the evil in their nation's enemies while doing good to individual enemies as if to friends. To look clearly at individual differences among enemies, and to seize chances for acts of charity, may even at times mean better service to one's own nation.

Loving our enemies may also mean resisting self-interest and evil in our own nation's policies. The modern Christian can take inspiration from those prophets of the Old Testament who by word and deed prepared the way for the coming of our Savior. They felt that they had a responsibility in the shaping of national policy. They spoke out against corruption and injustice in their own land even when external threat was sharpest. They proclaimed God's rule over all nations and saw that sovereignty expressed in the defeat and scattering of their own nation as judgment on its sins. In God's good time his sovereignty would be expressed equally in the restoration of their nation. The prophets in effect were obeying a command that would be made explicit in the Sermon on the Mount: remove the wooden beam from your own eye before you try to get others to remove the speck from theirs.

An essential step in loving our enemies, then, is to look for and work to correct those of our own nation's misdeeds that may contribute to the breakdown between them and us. This is part of our ongoing task of reconciliation as it applies to political life. When modern war breaks out, genuinely patriotic criticism is too often swamped by a tide of uncritical war emotions. In the face of such events, the Hebrew prophets stand as a mighty example of faithful response.

Finally, the prophets' insistence that God's role in human affairs is preeminent combines with the New Testament gospel that God is the loving Father of all people. Christians are to resist all impulses to trust in their nation's power to dominate others. Scripture casts a penetrating light on the follies of trusting in military strength alone for security.

To love our nation's enemies is today as difficult as it is urgent. Nevertheless, to avoid

dehumanizing stereotypes, to see to it that what peacetime good we do is done impartially, to champion justice self-critically on our side of any growing hostilities, and even in hostilities to continue doing good to those who may hate us, these are specific and concrete actions clearly expected of us according to scripture. They do not measure up to the sacrificial love Christians may hope to show to enemies in isolated, purely person-to-person relations. Nor do they rule out the sometimes necessary use of organized force in the service of justice and peace. But they do describe an attitude, a perspective, an intentionality which should inform our actions toward "enemies," even in the midst of conflict when the possibilities for peace and reconciliation seem most remote.

Paul, in his words leading to Romans 13, is not unmindful of the limits of human possibilities for achieving peace in this world: "If possible, so far as it lies with you, live at peace with all men." These words also recognize that peace, humanly speaking, depends on two parties. There are times in human history when peace seems impossible, both in personal relations and in international relations. The injunction to "Love your enemies" and the call to seek reconciliation are no less imperative in either situation of hostility, personal or corporate. But the ways in which faithful responses to these commands may be and have been expressed historically vary considerably. This is because the way love is expressed and the way reconciliation is sought are of necessity shaped by the arena of life in which we seek to express and seek them. There is no area of life in which love is more difficult to translate into relevant action, and reconciliation more elusive, than the arena of international politics. There is also no area of life in which both are more urgent.

### C. War and the Christian Tradition

Historically, the dilemmas of "rendering unto Caesar" and "loving our enemies" have proved to be the most perplexing for Christians when they must face the question of the use of military force by the state against its enemies, and the question of Christian participation in such conflict. When the state, the corporate entity which has been equipped in a unique way with power to maintain order and justice in this world, engages in the overt use of military force, what is the Christian to do? Christians in every age have had to deal with this fundamental moral problem, trying to find an answer for *their* time in history to the question: In the light of our understanding of God's nature and his will for humankind, what is our perspective on war and the participation of Christians in war? Can a disciple of the Prince of Peace justifiably engage in the use of military force? The church's experience through the centuries can illuminate the thinking of present-day Christians as they face the question in a new and dangerous historical context.

Many in the early church did not recognize this issue as a major moral dilemma because the early church was in effect pacifist in its orientation, a position taken in response to its understanding of its recent experience with Jesus and the implications in their time of his teaching. Many in the contemporary church likewise do not recognize the question as posing a major moral dilemma, but often this is because the question isn't even seriously raised in the context of the Christian community. This may be because of an attitude of unquestioning obedience to the state, whereby the church automatically defers to what the political authorities command. Or it may be because of a narrowly circumscribed view of the relevance of the Christian faith which excludes it from consideration in such "secular" matters. Such capitulation, or such compartmentalization of Christian faith was never legitimate and today it is indefensible. In our contemporary world, where technology has made instant and cataclysmic destruction possible, and where counter-violence is justified as a means to liberation from the violence of oppression, the question of Christians and war must be addressed yet again, for *our* time in history.

Historically the Christian tradition has, at various times, advocated pacifism, the just or justifiable war, and the crusade or holy war as legitimate Christian perspectives on war. Only the first two are recognized today as defensible Christian perspectives. The pacifist position has always been and continues to be recognized and honored as a viable and demanding interpretation of the implications of Christian faith. It has not been the prevailing view of the Christian community on war since the fourth century, however, and it has never been the dominant perspective of the Anglican tradition. On the other hand, it is not to be discounted simply for these reasons, any more than our liturgy has discounted the liturgical practices of the early church.

In the first four centuries of the Christian era, most Christians would neither engage in Rome's military campaigns nor justify killing as a means to further the goals of the society in which they lived. This practice brought great criticism. The non-Christian, Celsus (178 A.D.) for example, reproached Christians by saying: "If all men were to do the same as you, there would be nothing to prevent the king from being left in utter solitude and desertion." Christian apologists like Justin Martyr (165 A.D.), however, wrote: "We who formerly murdered one another now not only do not make war on our enemies, but, that we may not lie or deceive our judges, we gladly die confessing Christ." Likewise, Clement of Alexandria (220 A.D.): "Various peoples incite the passions of war by martial music; Christians employ only the Word of God, the instrument of peace."

After 170 A.D. there are some reports of Christians in the Roman army, but there is evidence that they acted more as police than as soldiers. Martin of Tours (397 A.D.) remained in the Roman army for two years after his conversion, but when called upon to participate in battle, he resigned from military service, stating: "I am a soldier of Christ, I cannot fight." There is, on the other hand, evidence that some Christians resisted military service not so much on the pacifist issue as on the idolatry issue, i.e., because of the required oath of allegiance to the emperor which included emperor-worship, something monotheistic Christians could not do.

The Constantinian settlement in 313 A.D. led to the gradual development and systematization over several centuries of the "just war" or "justifiable war" tradition. Beginning with Ambrose and Augustine, who brought together ideas from classical antiquity and the Judeo-Christian tradition, this perspective on questions of war and peace soon became and has remained the dominant perspective in most Christian communions, including the Anglican. (See Appendix A)

As Christianity gradually became an accepted and even preferred expression of religious faith, and as Christians began to increase in number and to find themselves in positions of civic responsibility, the Christian community found it necessary to clarify its biblical and theological understanding of the state as God's agent for maintaining peace, order, and justice in a world of conflict, disorder, and injustice. This meant also working out its understanding of the relation of Christians to the state and their role in carrying out that political function, a function which at times necessitates the use of coercive force. Out of this historical situation came the just war tradition which still informs the thinking of most Christian bodies. Christians ever since have debated whether this whole "Constantinian shift" marked the dawn of the church's sense of social responsibility or its fall into sin through a too-easy accommodation to the powers that be.

The just or justifiable war tradition recognizes that, given the Christian understanding of human nature and the reality of sin which resides both in human hearts and in human institutions, the use of coercive force may at times be morally justified as a lesser evil. Its purpose is not to bless wars or to declare them righteous. Rather, recognizing both the possibility of war and the morally questionable nature of all wars, its purpose is to hedge them about with restrictions, setting forth those criteria necessary before the recourse to war can be morally justified and seeking to limit the means that can

be morally employed in the actual conduct of even a justifiable war. The intent is to say that only within carefully specified limits and in view of the most compelling ends can Christians justify the use of military force or themselves legitimately participate in it.

This classical Christian tradition is based on at least three convictions: (1) given the possibility of war in this fallen world and given a Christian understanding of the nature and function of the state, criteria for declaring and conducting war cannot responsibly be left to the passions, prejudices, and whims of the moment; (2) while all war is evil, killing is not the only evil, and in certain circumstances participation in war can be understood as an extension of the obligation to protect the weak, to preserve life, to overcome injustice and oppression, and to express love for both the innocent neighbor and the enemy; (3) the church has some responsibility for the actions of the whole society, has some insights into moral truths established by God the Creator for the whole human community, and has some obligation to share such insight and truth with the broader society and its institutions by seeking to relate them in relevant ways to the conduct of public affairs. Without such understandings as these, the church has no basis on which it can carry on a dialogue with the state and the broader society on the conduct of public affairs in general and on the legitimate and illegitimate uses of force in particular. It will then be in danger of political irrelevance on the one hand or a too-easy accommodation to current political trends on the other.

As the Christian community engages in such dialogue from its own biblical and theological perspective, it may find itself both in support of and in opposition to specific governmental policies and actions which involve the use of military force or the preparation for such use. Payment vs. non-payment of taxes for military spending, and conscientious participation in vs. conscientious objection to war, are two examples of recurring questions in this area. Just as some American colonists refused to pay certain taxes, so today there are those who may refuse to pay taxes because of what they consider the inordinate amount of tax money going for military expenditures. Just as there have always been those who refused to kill on the basis of religious belief, so today there are those who would refuse to take up arms for the same reason. Some would refuse to kill under any circumstances; others would refuse to do so on the basis of particular circumstances which make the cause of their nation unjust in their eyes. If there can be just wars, then, according to the same criteria, there can be unjust wars.

If the church is to be in honest and informed dialogue with the state and the broader society on such fundamental public issues, and if it is to avoid the twin dangers of isolated irrelevance and a too-easy accommodation, it and its people, as has been already noted, must be free to support or oppose Caesar. This requires that the Christian community draw in the first instance on its own theological and ethical roots and not on the prevailing values of a given time and place in history. In this way Caesar will receive what he is due, but not what God is due as well. The classical just war tradition represents the church's attempt to spell out the broad implications of its theological and ethical insights on issues of war and peace, and to offer permanent criteria to guide the Christian community as it faces such issues.

In recent years, however, some fundamental questions have been raised about the continuing validity and usefulness of this classical Christian perspective. Some of the questions are perennial ones—has not this tradition in practice been a self-serving device, enabling *any* war to be justified? Given the absence of an international arbiter, can nations really be objective when they serve as judges in their own cause?

Other questions concern God's creation and human responsibility to preserve and care for it. For example, in light of the Christian conviction that humankind has been given dominion over the earth to tend it, develop it, and care for it as good stewards, where



are the destructive limits beyond which even the most justifiable of wars cannot legitimately be pursued? Does the just war tradition take account adequately of the impact of large-scale nuclear explosions, fire damage, and long-term contamination on the very natural order upon which we are all dependent?

This leads to probably the most difficult question now being raised about this traditional perspective on war. Can the just war criteria, especially the key principles of "discrimination" and "proportionality" in the conduct of war, have any continuing meaning in a nuclear era? Are such principles irrelevant where indiscriminate weapons of mass destruction are poised and ready for use, and where the prevailing strategy of "mutual assured destruction" (MAD) includes disproportionate nuclear retaliation on centers of population? Can nuclear war, and the ever-present possibility that conventional war may escalate into nuclear war, ever be a legitimate expression of the obligation to preserve life or to seek a love-inspired justice in and among nations? Can a Christian participate in a general nuclear war? In a limited nuclear war? In a war in which the use of nuclear weapons is a possibility? Can a Christian approve of even the possession of such weapons with the explicit or implicit intent to use them if necessary?

In addition to those Christians who would raise such questions on traditional pacifist grounds, an increasing number of non-pacifist Christians are asking the same questions. Some have arrived at a position of "nuclear pacifism" through the application of "just war" principles. Nuclear pacifists say basically that the advent of nuclear weapons marks a qualitative change in warfare. They conclude that an honest application of the traditional principles can only lead to the conclusion that nuclear war is intrinsically indiscriminate in its effects and an evil that is disproportionate to any conceivable good end. They therefore reject both nuclear war and all wars that may possibly escalate to nuclear war. Traditional pacifism and the realism of the just war tradition, they say, now both point to the same conclusion.

Other Christians, taking what might be called a "restricted just war" approach, would support wars which meet the traditional criteria, but would do so only so long as they remain conventional. They would see *any* resort to nuclear weapons, *any* crossing of the threshold from conventional to nuclear weapons, even those of limited capabilities, as morally unjustifiable. Some would make a moral distinction between possessing and publicly threatening to use nuclear weapons, as well as between threatening to use and actually using such weapons.

Those who defend in any fashion the continuing validity of the justifiable war tradition recognize that no criteria are fully adequate, but believe that the church cannot responsibly give up the effort to place moral limits on any war that may realistically occur. All wars since 1945 have in fact been conventional. They would urge the church to focus not only on the limitation and eventual abolition of nuclear weapons, ultimately crucial as that is, but also on strategic planning concepts for the morally permissible conduct of war. They would focus, for example, on the immorality of strategies that contemplate massive area bombing or the intentional destruction of large population areas, in short on the strategy of 'mutual assured destruction' which reportedly is part of the current military posture of the United States.

There may be no easy resolution to this moral dilemma in its contemporary form. Responsible Christians may continue to differ on the relevance of their faith for particular policy issues. The Joint Commission on Peace believes, however, that the Christian tradition provides some clear guidance and direction on specific aspects of the moral debate, for our time in history, which can and should illuminate the reflection and action of all Christians on questions of war and peace.

On four of the key morally-relevant issues, we understand that guidance and

direction as follows:

### **1. The Role of the Church in Public Policy Debate**

It is both the right and the responsibility of Christians and Christian bodies to participate in informed public policy debates and in opinion formation on all significant public issues, especially those related to the life and death questions of war, its justification, its conduct, and participation in it. This is certainly one way of rendering appropriately and simultaneously to both God and Caesar. It is also a way of seeking to define and implement that justice in the world which Christian love of neighbor is compelled to seek if it is to be more than sentimentality. God is Lord of all life, including political life, and a perspective informed by Christian faith cannot be legitimately excluded from the arena in which public policy is formulated.

### **2. The Locus of Security**

Nations have a legitimate right and duty to provide adequately for the common defense and security of their peoples. Increased military power and the deployment of ever-new and more sophisticated weapons systems, however, do not necessarily bring increased security. In our technological age we must be aware of the temptation of the technological imperative which would allow technology and its possibilities to determine military policy and strategy instead of the reverse. Acceding to technological determinism tends to remove moral considerations from policy decisions and to fuel the "mad momentum" of the arms race which then takes on a life of its own. The result is greater insecurity for all concerned. Fascination with technology easily leads to a kind of worship of technology and a dependence on it for ultimate security. That is a modern form of the idolatry of which scripture speaks, an idolatry which places a false hope in a human creation which will destroy its worshipers as it attains mastery over them.

### **3. The Rationale for Deterrence**

A strategy of nuclear deterrence is at best a necessary evil for the short term. It is naive to believe that nuclear arsenals can continue indefinitely to grow and to play a major role in the defense policies and postures of the nuclear powers without such weapons eventually being used. Such a dangerous and fragile situation demands that the highest national priority be given to seeking significant steps toward the control, reduction, and eventual elimination of nuclear weapons. Christians who accept nuclear deterrence as morally defensible can do so legitimately only if at the same time they understand its primary purpose to be the buying of a little more time to work for other, more peaceful, less apocalyptic alternatives.

### **4. The Moral Limits of Nuclear Strategy**

Strategies of deterrence that are based on the intentional and indiscriminate destruction of population centers are to be condemned and opposed as repugnant to the Christian faith and tradition. Such strategies go beyond the bounds of even the most severe interpretation of "love your enemies." The former U.S. Ambassador in Moscow, George Kennan, writing as a Christian and senior statesman, has warned against the immorality of making millions of civilians and non-combatants hostage for the behavior of their own governments. In an ultimate rejection of a strictly utilitarian ethic, i.e., an ethic based on whether such a policy will "work," Kennan writes: "I am skeptical of the meaning of 'victory' and 'defeat' in their relation to modern war between great countries. To my mind the defeat is war itself. In any case it seems to me that there are times when we have no choice but to follow the dictates of our conscience, to throw ourselves on God's mercy, and not ask too many questions." There are, in other words, moral limits to warfare. It is incumbent upon Christians to determine and make clear what those limits are and then, instead of spending too much time contemplating what to do if all else fails, to trust in God for the outcome of history and focus instead on the human task of seeing that all else does not fail.

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## II. DOMESTIC AND INTERNATIONAL IMPLICATIONS

### A. Domestic Implications

The 1962 Pastoral Letter from the House of Bishops reminded the Episcopal Church that, for Christians, questions of war and peace are not remote and peripheral concerns. Rather, such concerns “grow out of basic understandings of man and his destiny which are inherent in the Christian revelation.” Such an understanding of the implications of Christian faith calls us to a concern not only for peacemaking among the nations, but also for the quality of the social and corporate life of our national community, and for the impact on our social fabric of the nation’s military policies, policies presumably designed to protect and enhance the common life. What is in fact the social impact of such policies, and how is that impact to be evaluated in light of those “basic understandings of man and his destiny” which are part of the Christian faith?

National security policy appears to be based increasingly on the assumption that our national well-being and security are promoted primarily through the further expansion of military force, with special attention given to our nuclear capability. Military policies based on that assumption, however, when not balanced by broader understandings of security, of human needs, of the real roots of national strength and a healthy social fabric, may well undermine the very well-being and security they were designed to promote. An adequate military defense capability is one thing. The diversion of unprecedented and increasingly higher amounts of money and resources into a search for an endlessly elusive “superiority” is quite another. Such action is both self-defeating and idolatrous. It is important that every Christian, indeed every citizen, seek to understand the impact made on the general welfare of this nation by a national security policy dominated by the search for military superiority and driven by a technological imperative that is in danger of assuming a life of its own, a life which would be untrammelled by either considerations of real defense needs or moral constraints.

*First*, any large increase in federal military expenditures under present circumstances is likely to have a destabilizing and strongly inflationary effect on an already unstable and inflation-prone economy. There are, of course, few things that rob the poor (and the not-so-poor) more cruelly than inflation. And there are few kinds of governmental expenditures that are more inherently inflationary than military expenditures, necessary as they may be in some measure. Missiles, planes, munitions, and tanks put money into the economy in the form of wages, but provide no products to absorb that money—a classic cause of inflation. They do not become part of the production and consumption process, but rather have a separate economic existence and are eventually either discarded as obsolescent or destroyed in war. They likewise do not contribute to the nation’s standard of living. When the major portion of the nation’s controllable expenditures goes to produce such goods it can only continue to have a degrading effect on the nation’s general economic health, certainly a major consideration in any adequate understanding of national security or the general welfare.

*Second*, massive military expenditures divert from the national economy many of the irreplaceable and limited resources needed to provide for other basic human needs. This includes both natural and human resources, and in both cases raises fundamental questions of stewardship. Current national priorities cause our society to expend enormous human resources of intellect, skills, imagination and inventiveness on the development of increasingly complex and expensive military hardware. The impact of such priorities not only has led in a counterproductive manner to unnecessarily complex equipment which is increasingly difficult to operate and maintain. It has also denied the use of those human skills used in such endeavors to industrial and commercial research efforts which could increase productivity, develop new products, improve the quality of goods, provide items

needed throughout the world, and strengthen the nation's ability to compete in world markets. Such desirable but thwarted results are again not irrelevant in any sufficiently broad concept of national security and the general welfare.

In the light of both of these points, it is relevant to ask if the strong economies and currencies of West Germany and Japan are related to the restrictions on the size of their military forces imposed on them after World War II. Does the relatively smaller diversion of money and resources to their armed forces account in a significant way for the expanding civilian economies and strong currencies in those nations in recent years? The world status which they sought and failed to achieve by military might is one they seem now in the process of attaining by economic might. This is made possible, surely in part, by their relative freedom from the non-productive and inflationary burden of massive military expenditures.

A *third*, and closely related, consideration in evaluating the impact on our domestic society of this diversion of resources to military purposes is to ask what "other basic human needs" are in fact being neglected as a result. It is an undeniable fact that domestic programs such as those supporting education, increased employment, job training, social services, health care, nutrition, income security, environmental protection, land use planning, public transportation and other marks of a just and humane society have been cut, sometimes drastically, in favor of military expenditures which have at the same time been increased, sometimes drastically.

In the light of a traditional Christian understanding of the proper function of the political order, and in light of our own political tradition which recognizes public responsibility for "domestic tranquility" and "the general welfare," this increasing imbalance must be seriously questioned. Such questioning must take place not only on the basis of "the general welfare," but also on the basis of national security itself. Any adequate evaluation of that security must take into account the internal threats to a society in which inhumane social conditions are not sufficiently addressed and ameliorated by the relevant political structures. While Christians may differ over precise strategies by which such social conditions might best be addressed, there is without doubt a basic moral imperative, growing out of what the 1962 Pastoral called "basic understandings of man and his destiny which are inherent in the Christian revelation," that should cause us to question current national security policies and their contribution to the existence and/or intensification of some of our domestic social ills.

A *fourth* way in which military policy impinges on the broader society is in its impact on the family structure in general and on our young people in particular. That impact, either potentially or actually, may best be identified by a series of questions:

- What happens to the young person (and his family) who has formed a value system through his church and his parents which leads him to be a conscientious objector, either to war in general or to specific wars?
- What is the effect on a family when one of its members is categorized by society as a coward, a deserter, or as unpatriotic?
- What is the effect on a family when a member is scorned for having chosen to participate in a war which subsequently becomes unpopular with the society at large?
- Are we as a nation more willing to register our offspring than to register our guns?

We are required, as baptized members of the Christian community, to face and answer these and other questions realistically as we evaluate our nation's military policies and their impact.

A *fifth* way in which current defense policies affect domestic society is found in the debilitating impact on the human psyche and on human ethical sensibilities resulting from

public awareness about existing nuclear capabilities and strategies. The horror of a nuclear holocaust is universally acknowledged. It is not necessary here to do more than sample the mind-boggling facts and figures. The current estimate is that the United States and the Soviet Union together possess about 50,000 nuclear weapons. One B-52 bomber carries more explosive power than was used by all nations in World War II. One nuclear-powered submarine can destroy half the cities of the USSR with its multiple-warhead missiles. Yet the two major nuclear powers plan to produce several thousand more nuclear warheads over the next decade, along with a new generation of long-range missiles to deliver them.

In a report in the November, 1981, *Journal of the American Medical Association*, three thousand doctors, members of Physicians for Social Responsibility, warn: "A nuclear attack on America would be the final epidemic, a medical catastrophe for which there is no cure." A spokesman said that just 200 severe burn cases would saturate all the existing burn facilities in the nation. A nuclear war, however, might cause as many as 25 million such cases, and would at the same time kill or disable three-fourths of the nation's doctors and destroy half its hospitals. In short, medical assistance after a major nuclear exchange would be virtually nonexistent. The survival of any semblance of a civilized society as we know it is a myth.

Instead of a sense of security and comfort in the knowledge that we can kill each other many times over, there seems to be a growing sense on the part of many that we are more insecure and vulnerable than ever, that there is an increasing probability of nuclear war in the foreseeable future, and that we are helpless to do anything about it. This sense of helplessness and impotence in the face of human catastrophe on a massive scale has a debilitating and psychologically numbing effect which can manifest itself in a variety of ways, both within and without the Christian community—inaction, a turning inward in the pursuit of immediate self-gratification, social detachment and unconcern for others, nihilism, or self-destructive behavior through the use of drugs, gratuitous violence, and other society-destroying phenomena.

Perhaps even more debilitating, though more subtly so, is the long-term impact on ethical sensitivities of this nation's commitment to a strategic policy of mass destruction of millions of innocent human beings. The acceptance of such a standing strategic policy can, over a long period of time, lead to or foster the gradual ethical desensitization of an entire society. When our society becomes accustomed to the idea that, in its name, its representatives are prepared to launch weapons of mass destruction aimed intentionally at centers of heavy population, it can more easily become inured to and accepting of other dehumanizing social trends—e.g., the merchandizing of violence in the media; the irresponsible use of abortion as a means of birth control; easy resort to euthanasia; a growing pornography industry which exploits women, men, and children; the continuing failure to control guns which gives this nation the highest homicide rate in the world. The quality of a society, and thus its real security, may be eroded in the long run more by its failure to put politically appropriate moral limits on its own actual or planned conduct, conduct which it can control, than by the supposed but unknown future conduct of others which in the final analysis it cannot control.

## **B. International Implications**

Any effort to understand and discuss the issue of peace in the international situation must first take due note of perspective. There are those who formulate their positions around one criterion: what is best for the United States is all that we can and should consider. For Christians, however, it is necessary to attempt to see the situation from God's perspective as well as our own. This means looking at the world lovingly,

holistically, and without bias, as best we are able to do so, not from a narrowly self-centered stance. This can mean ultimately seeing even our own interests more truly.

For reasons rooted in Christian faith and theology, the Lambeth Conference of 1958 called upon the nations "to forego those policies of self-interest which deny the interests of others. We call on people of all faiths, and those who lead them, to work and pray persistently for the development of a community of peoples wherein, with whatever limitations of national sovereignty may be necessary, all shall live under the rule of law. Only in such a community can the present unequal division of resources be remedied and assistance brought to nations which are struggling with dire poverty and distress." In the twenty-four intervening years, the response to that call has not been overwhelming. Yet, the realities of modern life seem to be forcing us to face issues which we have previously chosen to evade.

There has been a growing awareness among the peoples of the earth that this planet is physically one unit, united by oceans, biosphere, climate, and air. Millions in many countries remember watching the moon walk in 1969. A nuclear explosion in China brings increased levels of radiation to many others. A volcanic eruption in the northwestern United States scatters ash in the northeast. Pollutants in the air produce acid rain in other geographical areas.

The world is also being technologically integrated, particularly in terms of resources, communication, and transportation. The oil embargo of 1974 was for many Americans a revelation that we are not capable of surviving as a nation independently of others. A royal marriage in London was seen by an estimated 700 million viewers in some 57 countries. Telex and air express across oceans are commonplace.

*Finally*, the world is more economically interdependent than ever before. The interest rate in U.S. banks, the strength or weakness of the German mark, and the economic policies of the Japanese all interact in a way quite beyond any single country's control.

There are many who still insist on seeing the world only through their own nation's eyes, evaluating situations in terms of self-interest alone, and formulating policies which are blatantly self-serving. Yet, the reality of a physically whole, technologically integrated, and economically interdependent world continues to grow. This evolving reality will continue to challenge other more limited perspectives.

Juxtaposed with this tension between perspectives is yet another assumption which still pervades many efforts to understand the world of international affairs. That assumption is that the stronger a nation is militarily, the more capable it is of enforcing its own wishes on the rest of the world community. Even a quick inspection of recent events, however, exposes the following anomalies about national power:

- The Polish people, in the face of enormous military strength, continue to resist and remain unconquered.
- In Iran, the weapon used to destroy a government holding all the cards of conventional military and police power, with much sophisticated material supplied by the U.S., was a general strike.
- Remote desert sheikdoms, without benefit of a single aircraft carrier among them, have the power today to make major nations sit up and take notice.
- The military might of the Soviet Union has been unable to pacify the primitive countryside of Afghanistan.
- In the Vietnam conflict, our possession of the most powerful military weapons did not enable us to win the victory.

It should be especially noted that in many of these situations religious faith was a significant force, for good or for ill.

In spite of these and other events, however, the conventional political wisdom of our times seems to encourage larger military expenditures as though international politics were simply a poker game among governments. That is outmoded and ultimately self-defeating political wisdom, neither wise nor politically astute. The continuation of life on this fragile earth, our island home, will require more and more corporation by all nations. Among the continuing obstacles will be narrowly defined and self-defeating understandings of national sovereignty and national interest. Mutual threats backed by increasingly sophisticated weapons will never achieve security, as history proves over and over again. Yet the arms race continues, led by the two major powers and exacerbated by the indiscriminate sale of weaponry to other nations.

These contradictions present the Christian community with the opportunity to make an important positive contribution towards the goal of world peace. As an international community, we have some experience and insight into the process of mutual responsibility and interdependence, growing in part out of the efforts of mission-founded churches to stand fully on their own feet. We have learned in our Christian journey, most recently in observing the faithfulness of Christians in China, something of the true source of real security.

These lessons learned are talents which are not to be buried. They are to be added to through diligent attention to the interplay of idealisms and selfish politics in the actualities of situations abroad. Putting talents out at interest, in this complex world, means accepting well-calculated risks, though different risks, perhaps, than those currently being taken by prevailing military policies. Our goal must not be independence from the concerns of others, but rather interdependence in the needs of others.

"Can two walk together except they be agreed?" (*Amos 3:3*) Listening and understanding must precede walking together. A willingness to see the world from other perspectives, especially God's perspective, is essential for the necessary listening and understanding.

### III. PROGRAM RECOMMENDATIONS

In light of the foregoing analysis, the Commission's major conclusion is that it is imperative to involve all the structures of the Episcopal Church so as to bring the issue of war and peace directly and actively into the central life of the Church. Therefore, it does *not* recommend the creation of a new Standing Commission nor a separate program within the Executive Council. We think such action is simply not enough. Rather, the goal is to recognize the fact that one of the great missions of every element of the Church—its liturgy, its music, its training for the priesthood, its educational programs, its evangelism, its presence through the laity in all the vocations of the common life, its social outreach—is to encourage and enable its baptized members to exercise their responsibility and commitment as followers of Christ to become peacemakers.

Specific recommendations follow.

1. That the General Convention recognize, affirm and commend those actions in congregations, dioceses, and provinces, and in the Executive Council, that have created and supported opportunities for constructive and informed dialogues on the whole issue of war and peace and the role of the Church as peacemaker. It should encourage other parts of the Church to do the same as central to their worship. It should in particular encourage the mutual reporting of successful ways of including in the dialogues persons with differing viewpoints, some of whom may in the past have felt constrained to be silent.
2. That the General Convention commend the indispensable work for peace already being done by Executive Council staff, commissions and other groups and programs

of the Church, including—for example—food for the hungry throughout the world, sustenance for the poor, and mission and ministry in depressed areas. It should encourage such groups to incorporate more explicit attention to the interrelations between the specific problems they address and the pervasive implications of the arms race.

3. That the General Convention encourage the selection, production and distribution of educational materials on the issues of war and peace, and that it direct the Executive Council to provide such resources for parishes and dioceses to conduct educational programs.

4. That the General Convention charge the Executive Council, its staff, and all standing commissions and committees of this Church to recognize and report on the specific role each can play in furthering the Church's work of peace.

5. That the General Convention authorize the reappointment of a Joint Commission on Peace for a three-year term, instructing it to collaborate with the other commissions, the dioceses, and the seminaries of the Church in developing greater awareness of the centrality of Christian peacemaking in their specific missions and responsibilities. The Convention should ask each commission to include in its three-year report a section reviewing its peace-related activities in the light of such responsibilities.

6. That the Convention should instruct the Joint Commission on Peace to report to the next General Convention on the Church's progress in peacemaking and its recommendations for future action.

### AFTERWORD

The work of the Joint Commission on Peace has enabled us to see that the quest for peace is, in a very fundamental way, a spiritual activity, firmly rooted in the essence of the gospel and in the person of our Lord Jesus Christ. Biblically speaking, peacemaking is the one activity through which the divine image is most clearly seen. "Blessed are the peacemakers, for they shall be called the children of God."

As a consequence we found ourselves led to proposals which may seem unusual to many. We found that we could not be content with the simple and predictable request that the Joint Commission on Peace be perpetuated as a Standing Commission. Rather we searched for methods by which the concerns raised by the issues of war and peace could be kept in constant focus throughout the fabric of our common life. We sought to find a mechanism to ensure that questions such as those that follow might be answered:

- What increased effort can be made by seminaries to equip our clergy better to understand and interpret the full implications of modern warfare as they minister to people who run the gamut from pacifists to nuclear pacifists, to senior officers in the military, to civic and political leaders, employees of the arms industries, and to the average citizen voter?
- What contributions can the Standing Liturgical Commission make toward bringing peacemaking nearer to the center of our corporate and private worship? What would the effect be, for example, if we were to pray specifically at every Eucharist for our enemies, personal and national?
- What new and informative materials on war and peace might be developed and/or promoted by the department of Christian Education for all Church members, young and old?
- What might follow if our Commission on Ecumenical Relations emphasized the



common denominator *peace* as it works with our brothers and sisters in Christ in seeking an interdenominational impact on the world?

- Is there any greater challenge to Human Affairs and Health to which that Commission might address itself? The very survival of humanity may depend on a giant movement toward the elimination of the instruments of chemical, biological, and nuclear war.
- Could the Standing Commission on World Mission find a new and exciting ministry in peacemaking to lead its agenda and give proper focus to our nation's world diplomacy?
- Is it not possible that a report from the Committee on the State of the Church, reviewing the importance of our commitment to the unity of the human family, might be more effective, and more apt to capture the attention of both Houses of Convention, than a similar review by a Joint Commission on Peace?
- Can the General Board of Examining Chaplains bring the issues of violence, war, and peace, more to the forefront in delineating standards for ordination in today's troubled and confused society?
- Can those groups charged with the oversight of our evangelism programs help us to discern the links between the gospel proclamation of peace with God through Jesus Christ, and the call to live in love and charity with our neighbors?

We feel that if the General Convention approves our suggestions, these and other such important questions will help us as a Church to give proper response to the demands of our age.

## RESOLUTIONS

In fulfilling its task, the Joint Commission on Peace has been acutely aware of the many specific policy recommendations emanating from various groups concerned about the peace of the world. We considered adding several of them to our own list of resolutions, but decided instead to address ourselves to the task of providing a common foundation and framework as a basis upon which the Church might consider a variety of resolutions, both currently and in the future. We encourage other groups within the Church to bring before the Convention those issues which appear to be of most immediate concern, and we encourage the Convention to consider them on their merits.

### Resolution #A—134.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention does hereby receive and accept the report of the Joint Committee on Peace created by the 66th General Convention of this Church and does commend the prayerful and careful study of the report by every member of this Church.

### Resolution #A—135.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention does hereby establish a Joint Commission on Peace, the membership of which shall consist of three Bishops appointed by the Presiding Bishop, and three Presbyters or Deacons and six Lay Persons appointed by the President of the House of Deputies; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That the Joint Commission on Peace shall, in collaboration with other Commissions of the Convention and Committees

*Adopted*  
*Concur*

of the Executive Council, the Dioceses, and the Seminaries of the Church, develop a greater awareness of the centrality of peacemaking to their several missions and responsibilities; and be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That the Joint Commission on Peace is directed to report to the next General Convention on the Church's progress in peacemaking and shall make such further recommendations on the matter as may be appropriate.

EXPLANATION: The 1979 General Convention created the Church's first Joint Commission on Peace for the interim between the 1979 Convention and the 1982 Convention. Joint Commissions serve between Conventions, whereas Standing Commissions are permanent bodies serving until disbanded by subsequent action of General Convention. This resolution recognizes, by implication, the worth of the work of the first Joint Commission, and would authorize the continuation of its endeavors, based upon the report filed by it and its recommendations for the future. That Commission was charged with the responsibility for presenting a "comprehensive program for implementing the 1962 House of Bishops Pastoral Letter as it pertains to peace and war to the 67th Convention of this Church for consideration and further action." It has done so and, by its charter, has concluded its mission.

The adoption of this resolution would assure implementation of the proposed plan for bringing peacemaking to the center of individual and corporate worship and service in the time to come. It would also require a report from the new Commission of the success or failure of the proposed program, and specific recommendations for the future, to the 1985 General Convention.

<b>BUDGET CALCULATION:</b>	Five meetings @ \$7,000	\$35,000
	Executive Committee meetings	2,500
	Liaison travel	6,000
	Resource people	2,000
	Office and supplies	1,000
		<hr/> \$46,500

**Resolution #A—136.**

*Resolved*, the House of \_\_\_\_\_ concurring, That \$46,500 be appropriated for the work of the Joint Commission on Peace from the expense portion of the Budget for the General Convention of this Church for the next triennium.

**Resolution #A—137.**

*Resolved*, the House of \_\_\_\_\_ concurring, That this General Convention direct the Executive Council to enhance and extend the capacities of the Office of Public Issues so that "the new resolve of leadership in peacemaking" called for in the House of Bishops' 1981 Pastoral Letter may be implemented by

- (a) a nurturing of a peace concerns network in the various dioceses; and
- (b) by participating in ecumenical efforts with other religious groups, secular peacemaking groups and professional organizations; and
- (c) maintaining liaison with international organizations concerned with peace and justice; and
- (d) providing theological, pastoral and practical resources to further these concerns.

EXPLANATION: With the increased concern and resulting Churchwide activity surrounding the issues of war and peace, arms control, and related matters, it is readily apparent that there is a need for corresponding enhancement of the capacity of Executive Council to respond to occasions for support and coordination.

**Resolution #A—138.**

*Resolved, the House of \_\_\_\_\_ concurring, that Title V be amended by adding thereto a Canon 4 which shall read as follows:*

**CANON 4.**

*In the Event of Nuclear War*

Sec. 1. *In the event of a widespread nuclear war in which the continental United States is a battleground, the surviving faithful are encouraged to continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers; to hold fast the eternal hope of the gospel of Jesus Christ; and to develop, in concert with other Christians, structures appropriate to their new circumstances.*

APPENDIX A

The Criteria of the "Just" or "Justifiable" War

The "just war" tradition of classical Christianity has evolved over many centuries. It is usually divided into two parts—the *jus ad bellum* principles which are intended to govern decisions concerning the moral justifiability of resorting to war, and the *jus in bello* principles which are intended to govern decisions concerning morally permissible conduct in fighting a war. The following are generally recognized just war principles, the first five being *jus ad bellum* principles and the remaining two being *jus in bello* principles:

1. War must be declared by legitimate authority.
2. There must be a justifiable cause, i.e., a morally valid initiating cause.
3. War must be entered into with a right intention, i.e., it must seek a morally justifiable end.
4. War must be a last resort, entered only when all other efforts to control or correct a recognized evil have been exhausted.
5. There should be a reasonable hope of success.
6. Force must be used with discrimination, discriminating especially between directly and intentionally attacking combatants or military objectives (permissible) and directly and intentionally attacking noncombatants or non-military targets (impermissible).
7. The amount of force used must be proportionate to the end sought, i.e., the value of the objective sought must outweigh the harm done in seeking it.

APPENDIX B

Statement of the Lambeth Conference, 1978

(NOTE: This statement was also adopted by the 66th General Convention in 1979.)

5. War and violence

1. Affirming again the statement of the Lambeth Conferences of 1930 (resolution 25), 1948, and 1968 that 'war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ', the Conference expresses its deep grief at the great suffering being endured in many parts of the world because of violence and oppression. We further declare that the use of the modern technology of war is the most striking example of corporate sin and the prostitution of God's gifts.

2. We recognize that violence has many faces. There are some countries where the prevailing social order is so brutal, exploiting the poor for the sake of the privileged and trampling on people's human rights, that it must be termed *violent*. There are others where a social order that appears relatively benevolent nevertheless exacts a high price in human misery from some sections of the population. There is the use of armed forces by governments, employed or held in threat against other nations or even against their own citizens. There is the worldwide misdirection of scarce resources to armaments rather than human need. There is the military action of victims of oppression who despair in achieving social justice by any other means. There is the mindless violence that erupts in some countries with what seems to be increasing frequency, to say nothing of organized crime and terrorism, and the resorting to violence as a form of entertainment on films and television.

3. Jesus, through his death and resurrection, has already won the victory over all evil. He made evident that self-giving love, obedience to the way of the Cross, is the way to reconciliation in all relationships and conflicts. Therefore the use of violence is ultimately contradictory to the gospel. Yet we acknowledge that Christians in the past have differed in their understanding of limits to the rightful use of force in human affairs, and that questions of national relationships and social justice are often complex ones. But in the face of the mounting incidence of violence today and its acceptance as a normal element in human affairs, we condemn the subjection, intimidation, and manipulation of people by the use of violence and the threat of violence and call Christian people everywhere:

- a. To re-examine as a matter of urgency their own attitude towards, and their complicity with, violence in its many forms.
- b. To take with the utmost seriousness the questions which the teaching of Jesus places against violence in human relationships and the use of armed force by those who would follow him, and the example of redemptive love which the Cross holds before all people.
- c. To engage themselves in non-violent action for justice and peace and to support others so engaged, recognizing that such action will be controversial and may be personally very costly.
- d. To commit themselves to informed, disciplined prayer not only for all victims of violence, especially for those who suffer for their obedience to the Man of the Cross, but also for those who inflict violence on others.
- e. To protest in whatever way possible at the escalation of the sale of armaments of war by the producing nations to the developing and dependent nations, and to support with every effort all international proposals and conferences designed to place limitations on, or arrange reductions in, the armaments of war of the nations of the world.

### *APPENDIX C*

#### **Statement of the Anglican Primates, 1981**

##### **Christian Attitudes to War in a Nuclear Age**

The Church in former ages justified war in certain circumstances by recourse to the theory of the 'just war.' This theory was never intended to commend war, but to limit its frequency. There have always been Christians who repudiated any legitimizing of war. Today many others would join them, believing that the very conditions required for a just war themselves condemn not only the actual use of nuclear weapons, but also their possession as a deterrent.

Whilst regarding the legitimacy of such a unilateral pacifist position, not all of us believe that the Church corporately ever has adopted or is likely to adopt such a stance. This does not mean that we are either indifferent or uncommitted. We strongly identify with the Final Document of the United Nations Special Assembly Session on Disarmament of 1978, especially when it calls for a comprehensive nuclear test ban; a halt to conventional arms procurement and trade; the development of an alternative system of security to the accumulation of weaponry, and the mobilization of public opinion to counteract the armament race. We also strongly commend the proposal of Dr. Kurt Waldheim, the U.N. Secretary General, that all national governments set aside 0.1 percent of their defense budgets for disarmament research and education.

We pledge ourselves to work for multilateral disarmament, and to support those who

seek, by education and other appropriate means, to influence those people and agencies who shape nuclear policy. In particular we believe that the SALT talks must be resumed and pursued with determination.

The Archbishop of Canterbury in a speech in Washington said: "We have made a great advance in technology without a corresponding advance in moral sense. We are capable of unbinding the forces which lie at the heart of creation and of destroying our civilization . . . It is vital that we see modern weapons of war for what they are—evidence of madness."

As Christians we recognize a demonic element in the complexity of our world, but we also affirm our belief in the good will and purpose and Providence of God for his whole creation. This requires us to work for a world characterized not by fear, but by mutual trust and justice.

"Mankind is confronted with a choice: We must halt the arms race and proceed to disarmament, or face annihilation."

—Final Document of U.N. Assembly on Disarmament

## The Joint Standing Committee on Planning and Arrangements

Joint Rule of Order VI. (16 *sic*) 17 of the Houses of the General Convention gives sole responsibility between Conventions for matters pertaining to Planning and Arrangements for the Convention to the Joint Standing Committee on Planning and Arrangements.

### MEMBERSHIP

The Rev. Canon James R. Gundrum  
*Executive Officer of the General Convention.*  
The Rt. Rev. James Brown  
*Bishop of local diocese.*  
Mr. James Wyrick  
*General Chairman of Arrangements of the local diocese.*  
The Rt. Rev. James Montgomery  
*Vice-President of the House of Bishops.*  
The Very Rev. David B. Collins  
*Vice-President of the House of Deputies.*  
The Rt. Rev. Scott Field Bailey  
*Secretary of the House of Bishops.*  
The Rt. Rev. William E. Sanders  
*Chairman of the Committee on Dispatch of Business, House of Bishops.*  
The Hon. George T. Shields  
*Chairman of the Committee on Dispatch of Business, House of Deputies.*  
Mr. Bob N. Wallace  
*General Convention Manager.*  
Mrs. Jane Wallace  
*Secretary to the Committee.*

### THE REPORT

In consultation with the presidents of the two Houses, and with the chairmen of the Joint Standing Committees, Commissions, Boards, and Agencies of the General Convention, the Executive Council, and others as necessary, the Joint Standing Committee on Planning and Arrangements arranges for a meeting of the Convention and proposes an agenda to the General Convention for its adoption. The Committee also investigates possible sites for future Conventions and reports its recommendations to the General Convention.

The Committee is composed, *ex officio*, of the Executive Officer of the General Convention, the bishop and general chairman of arrangements of the local Committee of Arrangements of the diocese in which the General Convention is held, the vice-presidents, the secretaries, and chairmen of the committees on Dispatch of Business of the two Houses, and the General Convention Manager. In addition to the *ex officio* members of the Committee, the following guests or resource persons attended one or more of the meetings of the Joint Standing Committee during this past triennium: Mr. John Cannon, Parliamentarian, House of Deputies; Mr. Robert Brown, Controller (Church Center staff); Mr. John Goodbody (Executive for Communications); Mr. Walter Boyd (Press Officer); Ms. Sonia Francis (Radio-Television Officer); the Rev. Richard Anderson

(Assistant to the Presiding Bishop); the Rev. Richard Cook (First Assistant Secretary); Dr. Anne Harrison (Triennial staffperson); Ms. Betty Connelly (past Presiding Officer, Triennial); the Very Rev. William Maxwell (Committee coordinator); Joseph T. Griffin Company (consultants, and suppliers to the Convention); Mr. Kenneth W. Miller (Treasurer, General Convention); Mr. George Chassey (representing Program, Budget, and Finance); Mr. Robert Black (Print shop manager); Mrs. Marie Kastler (volunteer coordinator, Diocese of Louisiana); Mrs. Betty Gray (Triennial staff); Mrs. Betty Baker (Presiding Officer, Triennial); Mrs. Scott Evans (Chairman, Triennial Planning Committee); and the Rev. John Lane (volunteer, Diocese of Louisiana); the Rev. Michael S. Kendall (Chairman, Standing Commission on Metropolitan Areas); Mrs. Jane Wallace (Assistant to the General Convention Manager and Secretary of the Joint Committee. The two Presiding Officers, Rt. Rev. John M. Allin and Dr. Charles R. Lawrence, were present at all meetings of the Joint Standing Committee on Planning and Arrangements, being *ex officio* members of all interim bodies of the General Convention.

Two meetings of the Joint Standing Committee on Planning and Arrangements are usually held in each triennium. The first evaluates the Convention just concluded and garners learning from that experience, so that it may use such knowledge early in the new triennium to plan for the needs of the next Convention. The first meeting is usually held at the site of the next regular General Convention to assist the Committee in its planning process.

### **Worship at the Convention**

Each House, faithful to its own rules of order, will begin each legislative day with devotions. In the three Convention hotels in New Orleans, the Diocese of Louisiana will provide for a daily Eucharist at 7:00 a.m. The opening eucharistic service for the 67th General Convention will be held Sunday, September 5, at 6:00 p.m. at the Rivergate Convention Center, at which time the Presiding Bishop, the Rt. Rev. John M. Allin, will be the preacher and celebrant, using Rite II of the *Book of Common Prayer*. On Sunday morning, September 12th, the Diocese of Louisiana is inviting the General Convention to an ecumenical service to be held at St. Louis Cathedral in Jackson Square. The preacher for this service will be the Archbishop of New Orleans, the Most Rev. Philip Matthew Hannan.

### **Legislative Process**

The process by which the substantive matters presented to the Convention become legislation is described by the Rules of Order adopted by both Houses.

#### **Resolution A—98.**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 1982 General Convention function through the following activities:

1. Formal legislative session of the two Houses,
2. The several Joint Sessions,
3. Meetings of the Legislative Committees of the two Houses, and
4. Open Hearings to be conducted as needed by all Legislative Committees.

The Joint Standing Committee proposes the following schedule and daily timetable for the Convention:



**Resolution A—99.**

***Resolved, the House of \_\_\_\_\_ concurring, That the schedule and daily timetable of the 67th General Convention held in New Orleans, Louisiana, 1982 be:***

**September 5, Sunday**

10:00 a.m. - 2:00 p.m.	Deputy certification.
2:30 p.m. - 4:00 p.m.	Opening legislative session with deputy orientation.
4:15 p.m. - 5:30 p.m.	Legislative committees organize.
6:00 p.m.	Opening Eucharist and Ingathering of UTO. (Choir vestments for clergy.)

**September 6, Monday**

7:00 a.m.	Eucharists in hotels.
7:30 a.m. - 9:30 a.m.	Deputy certification.
7:30 a.m. - 9:30 a.m.	Legislative committees meet.
10:30 a.m. - 12:30 p.m.	Legislation.
2:00 p.m. - 5:30 p.m.	Legislative committees meet.
8:00 p.m.	Open hearings.

**September 7, Tuesday**

7:00 a.m.	Eucharists in hotels.
7:15 a.m. - 8:45 a.m.	Deputy certification.
7:15 a.m. - 8:45 a.m.	Legislative committees meet.
9:30 a.m. - 12:00 noon	Joint sessions in Saenger Theater.
2:00 p.m. - 5:30 p.m.	Legislative session
8:00 p.m.	Open hearings.

*[N.B. Last day for Deputies to introduce new resolutions.]*

**September 8, Wednesday**

7:00 a.m.	Eucharists in hotels.
7:15 a.m. - 8:45 a.m.	Deputy certification.
7:15 a.m. - 8:45 a.m.	Legislative committees.
9:00 a.m. - 10:00 a.m.	Joint session.
10:30 a.m. - 12:30 p.m.	Legislation.
2:00 p.m. - 5:30 p.m.	Legislation.
8:00 p.m.	ESMA Night.

**September 9, Thursday**

7:00 a.m.	Eucharists in hotels.
7:15 a.m. - 8:45 a.m.	Deputy certification.
7:15 a.m. - 8:45 a.m.	Legislative committees meet.
9:00 a.m. - 10:00 a.m.	Joint session.
10:30 a.m. - 11:15 a.m.	Legislation.
11:15 a.m. - 11:30 a.m.	Noonday prayers.
11:30 a.m. - 12:30 p.m.	Deputies gather by provinces in Hilton Hotel.
2:00 p.m. - 5:30 p.m.	Legislation.
8:00 p.m.	Lousiana Night.

**September 10, Friday**

7:00 a.m.	Eucharists in hotels.
8:00 a.m. - 9:30 a.m.	Deputy certification.
8:00 a.m. - 10:00 a.m.	Legislative committees meet.
10:30 a.m. - 12:30 p.m.	Legislation.
2:00 p.m. - 5:30 p.m.	Legislation.
8:00 p.m.	Open hearings.

## THE BLUE BOOK

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### September 11, Saturday

7:00 a.m.	Eucharists in hotels.
8:00 a.m. - 9:30 a.m.	Deputy certification.
8:00 a.m. - 10:00 a.m.	Legislative committees meet.
10:30 a.m. - 11:45 a.m.	Joint sessions—P, B, & F.
11:45 a.m.	Noonday prayers.
1:30 p.m. - 5:00 p.m.	Legislation.
RECESS	

*[N.B. Last day for committee reports except P, B, & F]*

### September 12, Sunday

FREE	SERVICES AT LOCAL CHURCHES
2:00 p.m.	House of Deputies committee chairs meet with Dispatch of Business.
5:00 p.m.	Secretariat of House of Deputies and House of Bishops meet with Dispatch of Business.
7:00 p.m.	Ecumenical service: St. Louis Roman Catholic Cathedral.

### September 13, Monday

7:00 a.m.	Eucharists in hotels.
8:00 a.m. - 9:30 a.m.	Deputy certification.
8:00 a.m. - 9:00 a.m.	P, B, & F open hearing.
8:00 a.m. - 10:00 a.m.	Legislative committees meet.
10:30 a.m. - 12:30 p.m.	Legislation.
2:00 p.m. - 5:30 p.m.	Legislation.
8:00 p.m. - 10:00 p.m.	Legislative committees meet.

*[N.B. Last day to consider own legislation.]*

### September 14, Tuesday

7:00 a.m.	Eucharists in hotels.
8:00 a.m. - 9:30 a.m.	Deputy certification.
8:00 a.m. - 10:00 a.m.	Legislative committees meet.
10:30 a.m. - 12:30 p.m.	Legislation.
2:00 p.m. - 5:30 p.m.	Legislation.
8:00 p.m. - 10:00 p.m.	Legislative committees meet.

### September 15, Wednesday

7:00 a.m.	Eucharists in hotels.
8:00 a.m. - 9:30 a.m.	Deputy certification.
8:00 a.m. - 10:00 a.m.	Legislative committees meet.
10:30 a.m.	Legislation.
12:30 p.m.	Adjourn <i>sine die</i> .

## Resolution A—100.

*Resolved, the House of \_\_\_\_\_ concurring, That neither House modify the foregoing schedule without due notice to the other.*

## Future Sites for the Meeting of the General Convention

The General Convention designated the site for its 1982 meeting as Milwaukee, with the provision that sufficient hotel rooms be available by that date. In conversation with the Bishop of Milwaukee, it became evident that the necessary rooms for housing the Convention would not be available. Therefore, the Presiding Bishop, with the approval of the Executive Council, acting under the authority of Article I. Sec. 6 of the Constitution, designated New Orleans, in the Diocese of Louisiana, as the site for the 1982 General Convention.

By previous action of the General Convention, Anaheim, Diocese of Los Angeles, has been designated as the Convention site for 1985, and Detroit, Diocese of Michigan, has been designated as the Convention site for 1988.

In the previous triennium, the Joint Standing Committee on Planning and Arrangements requested the General Convention Manager, Mr. Bob N. Wallace, to present to the Joint Committee on Future Sites of General Convention, the possible and available campus sites that meet present requirements for the 1988 meeting of the General Convention. The minimum requirements for the meeting of General Convention and the Triennial make optimum demands on the Convention cities. The following specifications are given to any prospective host city or campus:

1. 3,500 sleeping rooms, half of which should be private room accommodations. The number of private baths should equal the number of rooms; if not, the ratio should be indicated. Rooms needed 18-20 days. Full service needed.
2. Three meals daily for between 5,000 to 8,000 persons. In addition, 250 organized food and beverage functions throughout the period of 13 days. The times for daily meals would have to be from 6 a.m. until 11 p.m. daily.
3. Dates of availability should be 13 days for the General Convention meeting, 10 days for set-up, and 4 days for move-out. This would be a total of 27 days needed in July or August of 1982, 1985, 1988, or 1991.
4. The number of chairs, tables, desks, sound equipment, risers, platforms, and other items in your inventory, should be indicated together with the charge for rental, if any. Also, any charge for labor set-up and removal should be shown. Our needs are as follows:

a. Tables (8" x 30")	800	
b. Chairs (cushioned bottoms and backs)	7,000	
c. Platform staging	3,000	sq. ft.
d. Seating risers	4,000	people
e. Desks (executive and typing)	50	

Type of loading and unloading facilities available to support minimum of 14 tractor trailers.

5. Space requirements:

a. House of Deputies	50,000 sq. ft.
b. House of Bishops	9,000 sq. ft.
c. Triennial	20,000 sq. ft.
d. 45 to 50 conference rooms and offices varying from 1400 s.f. to 5600 s.f.	
e. Worship service	7,500 to 10,000 seats

6. 24-hour accessibility into a number of office spaces.
7. Sufficient electrical capability in some areas to support numerous electrical machines, typewriters, recorders, etc.
8. Type of security service available to provide 24-hour security of all spaces.

The 66th General Convention, as its predecessors, passed resolutions requesting simpler life-styles for future meetings of the General Convention; these requests were particularly brought forward in Resolutions B—137 and C—36, and were adopted by the General Convention in Denver. In response to those resolutions, the Presiding Bishop, early in the triennium, wrote the following letter:



THE RIGHT REVEREND JOHN M. ALLIN  
PRESIDING BISHOP, EPISCOPAL CHURCH

815 SECOND AVENUE  
NEW YORK, N.Y. 10017

The Rev. Canon James R. Gundrum  
The Episcopal Church Center  
815 Second Avenue  
New York, NY 10017

Dear Canon Gundrum:

In 1979 the General Convention clearly expressed its concerns for the continued simplification of the lifestyles at our General Conventions and at the gatherings of our interim bodies, committees, commissions and agencies. I specifically refer to Resolutions B-137 and C-36, which were adopted by the General Convention.

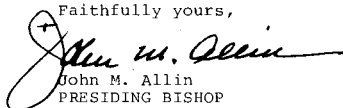
Further, it is clear that the devolvement of concomitant governmental programs and lessening of financial support for the needs of the poor, neglected and elderly even more urgently require that we act clearly and to the greatest possible extent to witness our commitment to the stewardship of our resources.

I recognize that there may be certain practical restraints on our ability to respond as fully as might be needed to the clear call of these resolutions. The practical realities of reducing the size of the House of Deputies, limited number of locations that can accommodate our needs, the times of year when we can meet, the sincere joy found in the gathering of our family have all been expressed in one form or another.

Some adjustments to our present format and model could result in a substantial reduction in cost and thus express our commitment to the stewardship of our resources and our response to B-137 and C-36.

I am hereby requesting you through the Joint Standing Committee on Planning and Arrangements to present a Report to the 67th General Convention, in form for enactment, the implementation and response to B-137 and C-36.

Faithfully yours,

  
John M. Allin  
PRESIDING BISHOP

JMA:mk

In response to the Presiding Bishop's request, the Executive Officer of General Convention held two meetings of an *ad hoc* committee, composed of elected members of both Houses and a member of the Standing Commission on Constitution and Canons. These meetings discussed various models for simpler life-styles for the coming General Conventions.

The *ad hoc* committee had available to it the Convention Manager's *Feasibility and Utilization Study of College Campuses*, prepared in 1979, as well as information requested of him by Planning and Arrangements regarding escalating costs for future Conventions. The following report to the *ad hoc* committee was accepted by the Joint Standing Committee on Planning and Arrangements as follows:

*A FEASIBILITY AND UTILIZATION STUDY OF COLLEGE CAMPUSES  
FOR A GENERAL CONVENTION*

**A. Background**

1. The General Convention of the Episcopal Church has experienced dramatic increases in costs for hotel rooms, food, transportation, and incidental costs to attendees, as well as increased costs for labor charges, freight, and utilities, over the last decade. The Planning and Arrangements Committee, meeting at Charleston, South Carolina, September 24, 1980, instructed the General Convention Manager to explore the possibility of reducing the cost of future General Conventions and report the findings.

2. The General Convention has experienced an average \$45.08 increase in the cost of a single sleeping room and an average \$57.88 increase in the cost of a double sleeping room since 1973 in Louisville.

Year	City	Single	Double
1973	Louisville	\$13.58	\$17.45
1976	Minneapolis	23.20	27.17
1979	Denver	33.05	40.71
1982	New Orleans	58.66	75.33

*(All figures above are average costs for each Convention.)*

3. Interestingly, the *basic* hall rental costs have decreased over the same time, with the exception of a slight increase at Denver.

Louisville	\$37,790
Minneapolis	31,810
Denver	35,000
New Orleans	23,400 (smaller hall)

*(Figures represent actual contract costs of halls.)*

**B. Utilization of university campuses**

1. In 1979, the General Convention Manager mailed 172 inquiries to universities having student bodies of 5,000 or more, inquiring about having a 1988 or 1991 General Convention on campus. Those universities having a commuter, and mainly off-campus, student body were not included because of the lack of dormitories. Ninety-three universities responded—a 55% response factor. Out of those 93 responses, 6 campuses met the minimum space requirements needed for a General Convention. Several factors bear observation:

- At all 6 campuses, the General Convention must meet sometime between mid-July and mid-August.
- Depending on the university, single, double, quadruple, and dormitory housing is available. As many as 3,500 rooms and 23 hotels have been used in one city during the past ten years.
- Usually, toilet and shower facilities must be shared among 25 to 35 persons on each floor of a dormitory.

d. Institutional meals are available for the group as a whole. Little or no space is available for private parties, breakfasts, lunches, dinners, receptions, or banquets. Over 400 functions of these types which involve 5,000 persons are usually booked at a General Convention.

e. Transportation by air, in and out of five campuses, is limited, as they are not located near major airports. Most persons usually fly to a General Convention.

### **Locations**

Ithaca, New York  
Champaign, Illinois  
Columbus, Ohio

Athens, Ohio  
Macomb, Illinois  
Oshkosh, Wisconsin

### **Airlines**

Allegheny, Empire.  
Ozark, Britt.  
Delta, Eastern, Piedmont, TWA,  
Midway, United, Comair, Air  
Florida, Wright, American,  
Republic, Aeromech.  
None.  
None.  
Republic.

f. Fully trained convention support-staff and crews are not readily available. For an undertaking the size of a General Convention, a minimum of 100 personnel trained in the Convention business is usually required.

g. Distances between meeting rooms, dormitories, and cafeterias are usually great and not compact as is usual in convention halls with adjacent hotels. Close proximity helps facilitate the agenda and the logistics of a General Convention. It is also a consideration for the handicapped and infirm.

2. The six respondent universities were:

- a. Cornell University, Ithaca, New York.
- b. University of Illinois at Urbana/Champaign, Illinois.
- c. Ohio State University, Columbus, Ohio.
- d. Ohio University, Athens, Ohio.
- e. Western Illinois University, Macomb, Illinois.
- f. University of Wisconsin, Oshkosh, Wisconsin.

3. The report of university campuses was given to the Future Sites Committee of the 66th General Convention meeting at Denver, Colorado. The report was discussed in the House of Deputies during the Committee's report. The General Convention Manager reported that a campus convention was possible. The Committee was also presented with the possible sites of the cities of Dallas, Detroit, and Louisville for the General Convention 1988. The 1979 General Convention voted to hold the General Convention in Detroit, Michigan.

4. The General Convention has met once on a university campus, at Notre Dame, in South Bend, Indiana, August 31-September 5, 1969. That was a Special General Convention with only the House of Bishops and House of Deputies in attendance. There were approximately 1,300 persons attending.

a. A regular General Convention involves, today, approximately 5,000 persons, including registered visitors. It is believed that the number attending is much higher.

b. A regular triennial General Convention meets for 11 days. It requires a minimum of 5 days set-up by the General Convention Manager's staff, not including set-up time required by the hall and hotels. Three days are needed for the move-out. This time-frame includes pre-Convention meetings and advance office staff work.

Altogether, at least 20 days are required to produce a triennial General Convention.

### C. Possible cost reductions

1. Costs would be lower on a university campus for room and board, as well as facilities.

- a. Direct cost reductions would be evident to those dioceses choosing dormitory-style housing.
- b. Costs for food would be reduced as long as all meals were taken in a school's cafeteria.
- c. Combined room and board costs would average \$15 per person per day on most of the campuses in 1982.

### D. Future trends

1. The General Convention continues to become larger and more expensive to dioceses, delegates, and attendees because of its size.

- a. More dioceses are added each triennium, adding more representation.
- b. More dioceses are having more than one bishop.
- c. Some dioceses continue to send more than one alternate.

2. The national economy has a direct relationship to the cost of a General Convention. During the next triennium, we will either be in a super-deep recession, or experience another round of hyper-inflation. It is impossible to accurately forecast costs, one can only speculate.

- a. Hotel room costs will continue to rise by 10% in 1982. That figure is not expected by the industry to keep up with inflation. However, it is down from previous years due to declining occupancies. This projected 10% increase is the lowest since the mid-1970's. In 1979-1980 when costs and high demand allowed, the annual increase was 16% to 18% annually. Leveling off began in 1981 when rates increased by only 12%. It is not unreasonable to see \$200 per day Convention hotel rates by the end of this decade. This is a direct reflection of new construction, high interest rates, increased labor costs, higher utilities and other such built-in costs that are passed through by the hotels to their customers.
- b. Air transportation costs doubled during the 1970's. It is impossible at this point for me to forecast transportation costs. Air transportation costs are also dependent upon fuel costs and the world supply of petroleum. Deregulation of airline routes will also be a factor. Labor costs and the purchase of newer aircraft will be a factor. Interest rates will have a direct effect upon costs, together with the other factors which could pass on to the consumer.
- c. Food costs may rise by as much as  $\frac{2}{3}$  by 1988. This would relate to the price of food paid for in the hotels and at the 400 functions scheduled at a General Convention.
- d. Labor costs for a General Convention may double during the next five years. This cost is for Convention decorator-laborers and union employees who service Conventions. These wages have doubled since Denver and may double again by the time General Convention reaches Anaheim in 1985.
- e. Equipment rental for chairs, tables, typewriters, sound systems, copy equipment, and telephones could double over the next ten years.
- f. Utility costs, whether commercial or a university, for heating, air-conditioning, and lighting in facilities used by the General Convention will continue to be passed

through to us. Those rates may rise as rapidly as the controlling government agencies will allow. For example, the electricity bill in the New Orleans Marriott Hotel for one month in 1981 was \$186,000.

### E. Summary

1. As long as the General Convention continues to grow in numbers of persons attending and its basic structure and format remains unchanged, the number of places it can meet will remain limited. Its cost will be a direct reflection of the national economy. Reductions in the cost of the General Convention are desired and are being sought, but the reductions begin with the self-discipline of the General Convention itself.

2. It is possible for a full triennial meeting of the General Convention to meet on a university campus. This was reported to the 1979 General Convention and rejected. However, the restrictions and limitations of such a setting, as mentioned in paragraph B(1), should be borne in mind by the Convention as a whole when instructing that such a Convention be planned.

3. It is possible for a full General Convention to experience cost reductions on a university campus. Costs are dependent upon the cooperation and participation of *all* dioceses and groups in attendance by staying in campus dormitory housing and eating *all* meals on campus in the cafeteria. Otherwise, savings will be token. Dioceses, provinces, and special groups, requesting food and meeting arrangements for breakfasts, lunches, dinners, receptions and banquets *should not* use local hotel, motel or restaurant banquet facilities. Because this kind of space is not available on campus, these functions could not be held.

4. To meet on a university campus would necessitate a restructuring of the General Convention organization and format. The agenda would have to be relaxed in order to allow for decentralized meeting facilities and to accommodate greater walking distances. Please refer to the report of the "Future Models of General Convention" report to the Planning and Arrangements Committee presented at New Orleans, March 11-12, 1982.

5. Because the General Convention selects future sites 9 years in advance, consideration must be given to the changing needs and use of space by the university selected, since their primary space utilization is for educational purposes and not conventions.

6. Irrespective of whether a future General Convention meets on a university campus, or continues in a commercial setting, strict financial guides and controls which are already in place must be maintained. Hard, intelligent, professional bargaining will continue to be practiced by the General Convention Manager and his staff in an attempt to reduce the cost of future General Conventions.

The report of the *ad hoc* committee was presented at the March 1982 meeting of the Joint Standing Committee on Planning and Arrangements, and is now included in this report as accepted and approved by the Joint Standing Committee.

### BACKGROUND AND ENABLEMENT OF NEW MODELS

"General Convention, as we now have it, is a luxury that this Church cannot continue to afford." Voices saying something like this have been heard in and out of General Convention, speaking with an increasing note of urgency. These voices have been saying, more and more clearly, that the Church simply cannot afford the extreme cost of General Convention as it currently meets.

The Presiding Bishop heard these voices and called together the elected officers of the two Houses and other Convention authorities to seek alternative to the present and increasingly expensive type of Convention. It was the conclusion of the group he called



together that it would be desirable to reduce the membership of the House by one lay and one clerical deputy in each deputation. It was also the conclusion of this group that, as evidenced by recent votes in the House of Deputies, up to now the House has not agreed with this. Therefore, this reduction in the size of the House, although desirable, is not included in the proposal.

The proposal the group makes is as follows:

**First**, the date of Convention should move to the summer, around the 4th of July when rates at many places are at their lowest. The earliest this could take place would be the General Convention of 1988.

**Second**, the group proposes a Convention of eight days and seven nights, thereby doing away with the "blank" weekend. This would mean not having the numerous banquets, night meetings, and other festivities often connected with the General Convention as we have known it. The reduction of the actual number of legislative days could take effect as early as the Convention of 1985.

**Third**, the group recommended a modification in the site selection process. As it is now done, the Convention decides on the site and, barring emergencies, there is no way to change it. This leaves the Convention manager no room for maneuver, as the Convention authorities in the site selected know there is no opportunity to change it. The group suggests a more representative site selection committee, and that it present to the General Convention several alternative sites, securing the approval of the General Convention for more than one. The Committee itself could then be given the authority to decide between the approved sites after negotiation with the approved sites. These negotiations should secure a significant reduction in cost.

If the changes in the proposal were to be made using current average costs, the cost of the dioceses of General Convention could drop from \$1,673,100 (the cost for room and board; does not include travel) to \$760,530. A reduction in the size of the House of Deputies would, of course, result in further reduction of cost.

Appropriate committees and organs of General Convention would obviously be the ones to present such changes to both Houses, but something is going to have to be done in an age of increasing inflation and the enormous drain upon the Church's resources.

### New Models for General Convention

The Joint Standing Committee on Planning and Arrangements has been charged by the Presiding Bishop with the task of preparing a comprehensive plan for the implementation of Resolutions B—137 and C—36 of the 66th General Convention. Attached to this Report is a copy of the Presiding Bishop's charge to this Joint Standing Committee.

The Resolutions of the 66th General Convention state:

**B—137:** *Resolved*, That this General Convention directs its Convention planners to continue their efforts to simplify housing and feeding provided at the next succeeding General Convention; and be it further

*Resolved*, That all members of this Convention are encouraged to forward suggestions to accomplish this simplification to the Joint Standing Committee in care of the Secretary of the General Convention.<sup>1</sup>

**C—36:** *Resolved*, That all national and regional meetings of the Church be dedicated to as simple a life style, in terms of housing, board, and energy utilization, as possible.<sup>2</sup>

<sup>1</sup>*Journal of The General Convention*, 1979, p. C-67.

<sup>2</sup>*Ibid*, p. C-71.

The Presiding Bishop has charged this Committee to seek a means of simplifying the life-style and cost to the Church and dioceses of General Convention so as to fully express our commitment to the stewardship of the resources of the Church.

Article I. Sec. 6 of the Constitution provides that:

The General Convention shall meet not less than once in each three years, at a time and place appointed by a preceding Convention; but if there shall appear to the Presiding Bishop, acting with the advice and consent of the Executive Council of the Church or of a successor canonical body having substantially the powers now vested in the Executive Council, sufficient cause for changing the place or date so appointed, he, with the advice and consent of such body, shall appoint another place or date, or both, for such meeting. Special meetings may be provided for by Canon.

There are no Canons applicable to the establishment of a time and place for the meeting of the General Convention.

The Joint Rules, VI. 16. (sic), provides for the establishment of a Joint Committee on Planning and Arrangements, which has the sole responsibility between Conventions for the matters indicated by its title. This Joint Committee has the duty, subject to the instructions of the General Convention, to investigate sites and make recommendations for future sites to the General Convention, and is to study and determine the arrangements for and nature of the agenda of General Convention.

Accordingly, no constitutional action is required; minimal "safeguard" canonical action may be desirable; and a simple amendment to the Joint Rules of Order may be made, all to the end charged by the Presiding Bishop.

It is the recommendation of this Joint Standing Committee on Planning and Arrangements that the charge of the Presiding Bishop be implemented commencing with the 68th General Convention.

Attached to this report as an exhibit is a model of a General Convention having the same number of deputies and bishops, but held at the most advantageous times, and with a reduced number of room nights. It is estimated that this model would save 54.5% of the estimated total cost to the members of the houses under the present format and at current average rates.

The following is a summary of a comparison of salient aspects of General Conventions under the present format and the proposed format:

	<b>Present Format</b>	<b>Proposed Format</b>	(Using New Orleans as an example)
Time of Convention	September	July	
Total cost to dioceses	\$1,673,100	\$760,530	
Legislative hours	46.5	42.00	
Committee hours	19.5	19.0	
Delegates (bishops, deputies, Triennial)	1,449	1,449	

It is clear that economies may be achieved by changing the time and reducing the number of room nights.

The most advantageous convention time depends upon the particular site selected, e.g., Anaheim's least expensive time is September, which corresponds with our traditional meeting time, while Detroit would be substantially less expensive in July than in September.

Further, a change of time can often result in obtaining the meeting accommodations at little or no cost due to the civic desire to have someone in town during that slack season. One fundamental problem facing the General Convention in selecting a site under the

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most advantageous financial conditions is a combination of the long lead time required for bookings and negotiations coupled with the mandate of General Convention to select one designated site. Such a mandate limits our Convention Manager's ability to negotiate for the very best possible package. Greater flexibility is absolutely essential, if any substantial economies are to be effected. This can be accomplished without any meaningful diminution of the authority of General Convention's constitutional duty to appoint the meeting site.

To implement the process of site selection the following amendment to the Canons is proposed:

## RESOLUTIONS

### Resolution #A—101.

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 1 be amended by the addition of the following:*

*Sec. 15(a). At each meeting of the General Convention the Joint Standing Committee on Planning and Arrangements shall submit to the General Convention its recommendations for sites for the meeting of the General Convention to be held as the second succeeding General Convention following the General Convention at which the report is made.*

*(b). From the sites recommended by the Joint Committee, the General Convention shall approve not less than three sites as possible for such meeting of the General Convention.*

*(c). From the sites approved by the General Convention, the Joint Committee, with the advice and consent of a majority vote of the following: the President of both Houses of Convention, the Presidents of the Provinces and the Executive Council, shall determine the site for such General Convention and proceed to make all reasonable and necessary arrangements and commitments for that meeting of the General Convention. The site shall be selected before the meeting of the General Convention next preceeding that Convention.*

*(d). Upon the final selection of and the arrangements for the site for that General Convention, the Joint Committee shall advise the Secretary of the General Convention, who shall communicate the determination to the Dioceses.*

*(e). Subject to the Constitution, the General Convention shall appoint the site so determined at the General Convention next preceeding such Convention.*

### Resolution #A—102.

*Resolved, the House of \_\_\_\_\_ concurring, That Joint Rule VI (Joint Standing Committee on Planning and Arrangements) be amended as follows:*

~~16-~~ 17(a). There shall be a Joint Standing Committee on Planning and Arrangements for the General Convention, which shall have sole responsibility between Conventions for the matters indicated by its title. *In addition, the Committee shall have authority to select the site for General Convention pursuant to the Canons of this Church.* The Committee shall be composed, *ex officio*,<sup>3</sup> of the Executive Officer of the General Convention, ~~the Bishop and General Chairman of Arrangements of the Local Committee of the Diocese in which the General Convention shall be held;~~ the Vice-Presidents, Secretaries, and Chairmen of the

Committees on the Dispatch of Business, of the two Houses, *the Treasurer of the General Convention, the Presiding Officer of the Triennial Meeting, Chairman of the Triennial Committee, and the General Convention Manager. In the case of a General Convention for which a meeting site has been appointed by the General Convention, the Committee shall also include the Bishop and General Chairman of Arrangements of the local Committee of the Diocese in which that General Convention shall be held.*

(b). It shall be the duty of the Committee to consult with the Presidents of the two Houses, the Chairmen of the Joint and Standing Committees and Commissions, Boards and Agencies of the General Convention, the Executive Council, and such others *representative bodies* 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.

(c). It shall be the further duty of the Committee, subject to the instructions, if any, of the General Convention, to investigate possible sites for future Conventions, and to ~~report its recommendations to the General Convention for determination by that body.~~ *recommend to each regular meeting of the General Convention not less than four (4) nor more than six (6) sites for the third succeeding regular meeting of the General Convention. After the approval by the General Convention, the Joint Committee shall negotiate arrangements for at least one of such approved sites and with the approval of the Executive Council shall recommend to the General Convention at least one site for the second succeeding Convention. In making such recommendations, the Committee shall certify to the Convention the willingness of the Dioceses within which recommended sites are located to have the General Convention meet within their jurisdictions.*

(d). *In the event of a change of circumstances indicating the necessity or advisability of changing the site of a future meeting of the General Convention previously determined by action of the General Convention, the Joint Committee shall investigate and make recommendations to the Presiding Bishop and the Executive Council if such Convention is the next succeeding meeting or to the General Convention with the approval of the Executive Council with respect to any later meeting of the Convention.*

and be it further

*Resolved, the House of \_\_\_\_\_ concurring, That these proposals be adopted and implemented commencing with the 67th General Convention so as to affect the 69th General Convention.*

#### MODEL FOR A GENERAL CONVENTION

1. The *same* number of deputies, *et al.* (bishops, deputies, and delegates to the Triennial)
2. Convention to be held at a *different* time.
3. A *reduced* number of room nights.

A. This model includes only legislators and does not include staff, press, visitors, etc.,

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<sup>3</sup>Not a proposed revision: italicized in present text.

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## PLANNING AND ARRANGEMENTS

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which make up the total Convention family. The cost savings also do not include costs of travel.

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B. Total legislative hours .....	42.0
Total committee hours .....	19.5

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C. Same number of deputies *et al* based upon the averages of the past two General Conventions.

185 bishops	241 alternates
814 deputies	(30% estimated number of alternates seated at each Convention)
450 Triennial	
1,449 Total	

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D. Statistics for two Houses and Triennial, based upon current average rates:

7 Room-nights		
@ \$30 x 1449	\$304,290	
0408 Meal-days		
@ \$30 x 1449	347,760	
		<u>\$652,050</u>
7 Room-nights		
@ \$30 x 241	50,610	
8 Meal-days		
@ \$30 x 241	57,840	
		<u>\$108,480</u>
Grand total to dioceses		<u><u>\$760,530</u></u>

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E. This model, with the same number of deputies, held at a different time and having a reduced number of room-nights, results in a savings of approximately 54.5% over the present format.

F. This model could result in a greater reduction for the facilities budget due to a greater number of sites with which to bargain and less expensive rental periods.

In order to implement the new models and site selection process, should they be accepted by the General Convention, the following two resolutions will permit the process to proceed:

### Resolution #A—103.

*Resolved, the House of \_\_\_\_\_ concurring, That this 67th General Convention delay the selection of the site for the 70th General Convention (1991) to not later than the 69th General Convention (1988).*

**Resolution #A—104.**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Joint Standing Committee on Planning and Arrangements, through the General Convention Manager, present the 67th General Convention not less than three (3) nor more than five (5) additional sites for the 69th General Convention, with final appointment of the site for the 69th General Convention taking place at the 68th regular meeting of the General Convention.

**FINANCE**

In the 1980-1982 triennium, the Joint Standing Committee on Planning and Arrangements met three times and spent \$9,380. The budget for the Joint Standing Committee for two meetings during the triennium was \$14,200.

For meetings in the 1983-85 triennium, the Joint Standing Committee presents the following resolution:

**Resolution #A—105.**

*Resolved*, the House of \_\_\_\_\_ concurring, That the sum of \$21,700 be appropriated by the General Convention Budget for two meetings of the Joint Standing Committee on Planning and Arrangements for the triennium 1983-85.

## The Joint Standing Committee on Program, Budget, and Finance

In December, 1979, Dr. Charles Lawrence, President of the House of Deputies, and the Presiding Bishop appointed the members of the Joint Standing Committee on Program, Budget, and Finance.

### Work of the Committee

The organizational meeting of the Committee was held March 20-21, 1980, in the Diplomat Room of the O'Hare-American Inn, Des Plaines, Illinois, with the Rt. Rev. Jackson Gilliam as the convenor. The work and responsibility of each of the sections were presented by members of the Joint Standing Committee who had been members during the past triennium. Lueta E. Bailey was elected Chairman, the Rev. Robert Royster, Vice-Chairman, The Rev. Canon George I. Chassey, Secretary; and the Rt. Rev. Jackson Gilliam was appointed as the liaison person with the House of Bishops.

The Committee was divided into five sections to facilitate its task:

### MEMBERS

Those members appointed were:

#### Province I

The Rt. Rev. Robert S. Kerr, *Vermont*  
The Rev. Canon David W. Crockett, *Western Massachusetts*  
Mr. Bryon Rushing, *Massachusetts*  
Mrs. Alfred Kozar, *Rhode Island*

#### Province II

The Rt. Rev. Albert W. Van Duzer, *New Jersey*  
The Rev. Lloyd Uyeki, *New York*  
Mrs. Margaret Fitter, *Rochester*  
Mr. Joseph Leidy, *Newark*

#### Province III

The Rt. Rev. Lloyd E. Gressle, *Bethlehem*  
The Rev. William G. Lewis, *Pittsburgh*  
Jennifer Railing, *Central Pennsylvania*  
Capt. Janet Maguire, USN (Ret.), *Virginia*

#### Province IV

The Rt. Rev. Sidney Sanders, *East Carolina*  
The Rev. Canon George I. Chassey, *South Carolina*  
Lueta E. Bailey, *Atlanta*  
Mr. Robert E. McNeilly, Jr., *Tennessee*

#### Province V

The Rt. Rev. Henry I. Mayson, *Michigan*  
The Rev. Henri A. Stines, *Chicago*  
Mr. John Webster, *Southern Ohio*  
Mr. Ernest N. Robinson, *Chicago*

#### Province VI

The Rt. Rev. Jackson Gilliam, *Montana*  
The Rev. Robert Royster, *Colorado*  
Mr. Kent H. Horton, *North Dakota*  
Mary Wallace, *Minnesota*

## THE BLUE BOOK

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### Province VII

The Rt. Rev. Stanley F. Hauser, *West Texas*  
The Rev. Carl E. Jennings, *West Texas*  
Mr. Sheldon H. Crocker, *Texas*  
Mr. William F. Grosser III, *Western Kansas*

### Province VIII

The Rt. Rev. John L. Thompson, *Northern California*  
The Rev. William G. Burrill, *Northern California*  
Mr. Matthew K. Chew, *Arizona* (Executive Council liaison)  
Mr. Paul Chalk, *Nevada*

### Province IX

The Rt. Rev. Telesforo Isaac, *Dominican Republic*  
The Rev. Clarence W. Hayes, *Panama*  
Mrs. Catherine Saucedo, *Western Mexico*  
Dr. Roberto Hernandez, *Pineda, Guatemala*

### Ex Officiis Members

Mr. Kenneth Miller, *Treasurer of General Convention*  
Mr. Matthew Costigan, *Treasurer of Executive Council*  
The Rt. Rev. John M. Allin  
Dr. Charles R. Lawrence

Several members of the Joint Standing Committee resigned, others were not re-elected deputies, and some did not choose to be nominated as deputies. The President of the House of Deputies appointed the following persons to fill the vacancies.

### Province III

The Rev. Earl Brill, *Washington*  
(Replacing William G. Lewis)  
Mr. Lawrence M. Knapp, *Pittsburgh*  
(Replacing Jennifer Railing)

### Province IV

The Rev. J. Frederick Patten, *Western Louisiana*  
(Replacing the Rev. Canon George I. Chassey)  
Mr. Thomas S. Tisdale, Jr., *South Carolina*  
(Replacing Robert E. McNeilly, Jr.)

### Province V

The Ven. Arthur Williams, *Ohio*  
(Replacing the Rev. Henri A. Stines)  
Mrs. Clay Moody (Nancy), *Indiana*  
(Replacing John Webster)

### Province VI

Mrs. Douglas D. Campbell (Betty), *Minnesota*  
(Replacing Mary Wallace)  
The Rev. James L. Roach, *Nebraska*  
(Replacing the Rev. Robert Royster)

### Province VII

Mr. Jack Hebdon, *West Texas*  
(Replacing William F. Grosser)

### Province IX

The Rev. Dr. Leonardo Cespedes, *Northern Mexico*  
(Replacing the Rev. Clarence Hayes)

## WORK OF THE COMMITTEE

The organizational meeting of the Committee was held March 20-21, 1980, in the Diplomat Room of the O'Hare-American Inn, Des Plaines, Illinois, with the Rt. Rev. Jackson Gilliam as the convenor. The work and responsibility of each of the sections were presented by members of the Joint Standing Committee who had been members during the past triennium. Lueta E. Bailey was elected Chairman, the Rev. Robert Royster, Vice-Chairman, the Rev. Canon George I. Chassey, Secretary, and the Rt. Rev. Jackson



Gilliam was appointed as the liaison person with the House of Bishops.

The Committee was divided into five sections to facilitate its task:

Program:	Ernest Robinson, <i>Chairman</i>
Expense:	The Rev. William Lewis, <i>Chairman</i>
Funding:	Sheldon H. Crocker, <i>Chairman</i>
Audit:	Joseph Leidy, <i>Chairman</i>
Presentation:	The Rt. Rev. Jackson R. Gilliam, <i>Chairman</i>

### **Executive Committee**

The Executive Committee includes the officers and section chairmen and vice-chairmen. Lueta E. Bailey, Chairman of the Joint Standing Committee, is Chairman of the Executive Committee. This Committee has met twice during the triennium. At the meeting on May 7, 1980, at the Sheridan Airport Inn, Memphis, Tennessee, the following resolutions concerning General Convention were approved:

*Resolved*, That the Expense Section be responsible for developing \$77,000 from the lapsed balances from the years 1980 and 1981 to provide for the \$47,000 deficit incurred in the General Convention facilities expenses for 1979, plus a \$30,000 Contingency Fund.

*Resolved*, That the Executive Committee instruct the Chairman of Program, Budget, and Finance to write the Chairman of Planning and Arrangements for the 1982 General Convention, pointing out that Program, Budget, and Finance is concerned about the overdraft on the 1979 General Convention facilities expense item of \$47,000.00, and to remind Planning and Arrangements that there is only \$60,000.00 for General Convention facilities expense for the 1982 General Convention; if it is expected that this amount will not be sufficient, Program, Budget, and Finance wishes to know the anticipated cost no later than September 1, 1980 so that Program, Budget, and Finance can avoid any recurrence of the problem which developed in 1979 at Denver.

*Resolved*, That the Executive Committee instruct the Expense Section to set aside an additional \$45,000.00 per year during 1981 and 1982 to cover the anticipated additional cost of the 1982 General Convention facilities expenses.

A second meeting of the Executive Committee was held at the Bahia Hotel, San Diego, California, on October 9-10, 1981. At that time, recommendations were approved concerning control of General Convention expenses. Also, the 1982 General Convention budget was approved. There were several resolutions which allowed the Executive Officer, Canon Gundrum, to purchase information processing equipment, approved participation of Program, Budget, and Finance members in the Synod meetings of 1982, and adjusted the Expense Budget from lapsed balances.

### **Expense Section**

The Expense Section met February 2-4, 1982, in St. Louis, Missouri. The Section took action which provided funds for the \$47,000.00 deficit incurred in the General Convention facilities expenses for 1979, and a \$30,000.00 Contingency Fund. Also, procedures to control the expenses of General Convention recommended by the Audit Section were approved.

At the same meeting, representatives of the nineteen interim bodies through the challenge process made adjustments for the 1981 and 1982 Budgets.

### **Audit Section**

The Audit Section supervises the accounting procedures and fiscal policies of the Church, working in conjunction with the two treasurers. This Section has met twice with the Audit Committee of the Executive Council. After the meeting of June 4, 1980, the Section recommended procedures to control the expense of General Convention.

### **Program Section**

Between General Conventions, the Program Section of Program, Budget, and Finance consults with representatives of the Executive Council with respect to budget changes. This is a responsibility which allows Program, Budget, and Finance to review the annual Church Program Budget in the light of General Convention Budget decisions. In 1980, Ernest Robinson, the Rev. Robert Royster, and Lueta Bailey met with the representatives. In 1981, the Rev. William G. Burrill and Lueta Bailey met with the Executive Committee representatives. At both consultations, the members of Program, Budget, and Finance endorsed and approved the annual budgets.

### **Funding Section**

The Funding Section will recommend to the Joint Standing Committee the NDBI assessment rates to fund the 1982-85 budget of the Church.

### **Presentation Section**

The Presentation Section is responsible for the report of the Joint Standing Committee when it is presented to the Joint Session of the House of Bishops and House of Deputies. This section will make its plans after the Executive Council has presented its proposed Program Budget to the Joint Standing Committee and the Expense Section projects the budgetary needs of the interim bodies, the salaries and expenses of the officers of the General Convention, and the costs related to holding General Convention.

The Executive Council will present to the Joint Standing Committee the proposed Triennium Program and Budget on April 29, 1982. An addendum report concerning the meeting will be sent to the bishops and deputies at a later date. In this report, there will be a resolution requesting funds for the 1982-85 Joint Standing Committee on Program, Budget, and Finance.

Lueta E. Bailey, *Chairman*

# The Seabury Press

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Edward J. Birmingham, Jr.

## REPORT

There is much confusion about what happened at Seabury that resulted in a change of management and the divestiture of a major part of Seabury's business. This report to the General Convention is our effort to both describe The Seabury Press today and to tell you exactly what did happen and what is happening.

### Who we are.

Unlike most other denominations, whose publishing is mandated into a single publishing entity, the Episcopal Church has several publishing companies who share the Episcopal marketplace. Of these, Seabury is the largest and most diversified. However, the situation is not too different from that of the airlines after deregulation: Too much competition for the size of the market.

This is not a new condition. Since receiving its last subsidy advance in 1973, Seabury has only grown and survived by looking past the Episcopal Church, by publishing books which are useful to persons of all faiths, and, until the divestitures described below, by also publishing two imprints of non-religious books.

It has also moved into allied fields. Seabury is probably the largest importer of religious books in the country, acting as sole U.S. distributor for T. & T. Clark of Edinburgh, the Society for the Promotion of Christian Knowledge and Sheldon Press of London, the Anglican Book Centre of Toronto, and Ariel Books of Jerusalem. In addition, Seabury's Somers, Connecticut, Service Center performs total fulfillment services for Pilgrim Press, the publishing arm of the United Church of Christ, and provides warehousing and shipping services to The Church Hymnal Corporation.

The Seabury Professional Services division offers complete editorial, art, and production services, as well as distribution services for the agencies of the Executive Council and to the Church as a whole. Among the materials produced by Seabury Professional Services are the Convention Blue Book, the Journal of the General Convention, as well as the annual campaigns for the United Thank Offering, Every Member Canvas, Presiding Bishop's Fund for World Relief, and Church School

Missionary Offerings, to name a few. It publishes "Selected Sermons" four times a year and is just completing the publication of a new edition of White and Dyckman's *Commentary on the Constitution and Canons of the Episcopal Church*. It also operates the mailroom at the Episcopal Church Center.

Seabury operates three bookstores which offer religious books of all publishers. Two are in New York, at the Episcopal Church Center and at General Theological Seminary. The third is the Thomas More Bookstore in Harvard Square, Cambridge.

Seabury's staff consists of 66 people, who can be classified as 6 administration, 7 editorial, 7 marketing, 4 art and production, 8 professional services and mailroom, 11 bookstore, and 23 Service Center. Edward J. Bermingham, Jr. is President; Avery Brooke is Vice-President and Publisher; John Weir is Senior Vice-President, Administration and Marketing; Richard Spana is Vice-President and Controller, with responsibility also for the Seabury Service Center and the Bookstores. Patrick Wenz is Professional Services Manager.

### Years of change.

In 1979 The Seabury Press was publishing its religious books, other than prayer books and the Church's Teaching Series, under the Crossroad imprint. In addition, it also published non-religious books under two imprints. Clarion Books, developed from a children's publishing program commenced in 1964, had grown into a highly respected and successful line of general books for young people. Continuum Books, a program established shortly after Mark Linz became President of Seabury to publish books of social and political significance, was producing a distinguished but unprofitable line. The Crossroad name itself was highly respected and moderately successful. Crossroad consisted of two principal lines. One was Seabury's traditional line of religious titles, mostly by American and British authors. The other was the traditional line of Herder and Herder, which was acquired as part of the arrangement under which Mr. Linz joined Seabury. It consisted mostly of serious Roman Catholic theology.

In 1979 Seabury had one-time success because of three nonrecurring events—the publication of the new *Book of Common Prayer*, of the Church's Teaching Series, and of books by and about the newly elected Pope John Paul II. It could easily be anticipated that after very large initial sales, these books would decline to more modest levels, and that Seabury would have difficulty supporting its three fine publishing lines. The Seabury board was also concerned that the company's religious publishing emphasis was too much in the area of imported works and that the company's involvement in non-religious publishing might jeopardize both its corporate purpose and its tax exempt status.

Realizing that any major change is costly, the board decided in 1979 to take advantage of Seabury's present success to increase the company's emphasis on publishing for Episcopalians and to re-position the company in the center of religious publishing. The re-positioning was to consist of two major moves. The non-religious lines would be sold, and the remaining business would be merged with Church Hymnal Corporation. Under the leadership of Mr. Linz, a highly successful sale of Clarion to Houghton Mifflin Company was negotiated, bringing Seabury \$787,600 of cash and a \$328,800 profit, and permitting it to retire a \$350,000 loan from the Executive council. No buyer was found for Continuum; and finally Mr. Linz proposed to form a company to buy the assets at book value, and to pay for them as they were realized on. This sale was completed as of December 31, 1979. It brought in a minor amount of cash and resulted in a \$115,000 loss. Unfortunately investments in inventory and the losses arising from the difficulty in adjusting expenses to a reduced level of sales consumed the remainder of the proceeds, and Seabury was forced to borrow from a bank.

At about the same time, the boards of Church Hymnal and Seabury Press reached a joint conclusion that the previously announced merger would not be advisable until Seabury had demonstrated its viability in its reduced operation. Shortly after the cessation of the merger negotiations, it became apparent that Mr. Linz's publishing interests were broader than Seabury's remaining fields of activity, and a separation was negotiated. The board agreed to sell to a second company formed by Mr. Linz its 120 titles in the Herder and Herder tradition. Mr. Linz left the company in July, 1980, and the sale was completed in October, 1980. It brought in \$430,000 cash and produced a \$107,000 profit. By March, 1981, the bank loan had been retired. The company now operates with a \$150,000 bank line which is used seasonally.

### **New management, new objectives**

To replace Mr. Linz, the board elected Edward J. Bermingham, Jr. President of the company and Avery Brooke Vice-President and Publisher. Mr. Bermingham is a former officer of Dillon, Read & Co. Inc., investment bankers, and former president of Columbia Ventures, Inc., a small business investment company. Mrs. Brooke had founded and led Vineyard Books, Inc., a small religious publishing company, until the imprint was sold to Seabury in 1977. Both are Episcopalians.

With the approval of the board, the decision was made to concentrate publishing efforts in two major but overlapping areas. One was books useful to Christians of all denominations. The other was books to fill the special needs of Episcopalians. (Out of 25 books being published this fall, 14 are by Episcopal authors, most of them well-known.) The deputies can judge for themselves how well the goals are being met by visiting the Seabury booth at the Convention, where most of Seabury's current list is on display.

### **A difficult adjustment**

We doubt if any company can sell half its business, have 11 out of 32 home office personnel leave with its ex-President, and stay in the black. Seabury certainly did not. While losses during the transition were anticipated, 1980 and 1981 both produced much larger operating losses than were expected, \$226,000 in 1980 and \$513,000 in 1981. The losses began after the sale of Continuum and continue through March, 1982. The company's expenses have been substantially reduced; the problem has been almost entirely an inability to rebuild sales to a viable level. A staff consisting of veteran Seabury employees, and some talented new people, has become welded into a respected publishing team. Seabury is now producing what we believe to be an exciting and useful list of religious books, which should produce the needed sales.

The weakness in sales is believed to have been due to two aspects of the transition. First, the company's publishing lists of 1980 and 1981 were a mixture of books contracted for by the new management with a new publishing emphasis and books previously contracted for or already in the list. A list in transition is not an easy list to sell.

Due to the Herder and Herder acquisition, Seabury's image in the religious market had been mostly that of a publisher of serious Roman Catholic theology. In the trade market, it was known for its prestigious secular Continuum line, and few religious books were sold in that market. When these lines were sold, Seabury's image became blurred. We have spent the last two years trying to reestablish our image with religious bookstores and seminary bookstores as a publisher of useful books for parishes, colleges, and seminaries, and with trade stores as a publisher of religious books of wide appeal. Unfortunately, our reestablishment was delayed by the need to reorganize our sales force.

### What's next?

In 1982 we have strong spring and fall lists of books. We feel we are particularly strong in new books for the parish market. We are reaching deeply into our markets to promote our books, using advertising, direct mail, special discounts, network flyers and bill stuffers. In April, for the first time in a year, our sales, through April 14, are at budget level. We hope this represents the beginning of a turnaround.

Toward the end of bolstering Seabury's working capital, we are launching through The Seabury Society, a fund-raising program designed to raise \$250,000 annually by subscriptions to limited editions of two books a year. A second program under consideration will offer individuals and foundations the opportunity to sponsor individual books. Both programs should be tax-deductible. While the programs are yet to be tested, we are optimistic that they will help us cover future budget gaps.

Even with a turnaround, such programs should be a part of our future. We do not believe that a church publisher can count on operating profitably in a competitive environment without a reliable source of outside funds. We also believe that one of the things that makes Seabury different from most denominational publishers is its lack of dependence on and independence of its denomination. Between dependence and survival, we would probably choose survival. We hope that between market recognition of the good things we are doing and a successful annual giving program, there will not be an occasion to make that choice.

We report in candor, and we report in optimism. We believe that our ministry in Episcopal publishing is necessary and important, and that the filling of that role is totally compatible with our second goal of publishing for all Christians.

# **The Standing Commission on The Church in Small Communities**

## **CONTENTS:**

- A. Commission members
- B. Purpose
- C. Background
- D. The SCCSC approach
- E. The next three years
- F. Specific objectives
- G. Resolutions

## **A. COMMISSION MEMBERS**

The Rt. Rev. William J. Cox, *Chairman*, Tulsa, Oklahoma  
The Rt. Rev. William Davidson, Cleveland, Ohio  
The Rt. Rev. William Beckham, Columbia, South Carolina  
The Ven. Carlson Gerdau, St. Louis, Missouri  
The Rev. Vernon A. Jones, Jr., Tuskegee Institute, Alabama  
The Rev. George E. Bates, Pendleton, Oregon  
Mr. F. Peter Finger, Geneva, New York  
Mr. Douglas F. Fleet, Jr., Tazewell, Virginia  
Dr. Arthur Raymond, Grand Forks, North Dakota  
Dr. Rosa J. de Cisneros, San Salvador, El Salvador (deceased, 9/81)  
Mr. Stephen B. Smith, Blacksburg, Virginia  
Mrs. William (Carol) Nichols, Littleton, New Hampshire

## **Also assisting the Commission:**

The Rev. Richard E. Gary, national Church staff, New York  
The Rev. Robert H. Greene, Resource Center for Small Churches, Luling, Texas  
The Rev. James R. Gundrum, Executive Secretary, General Convention, New York  
The Rev. Charles R. Wilson, CRW Management Services, Easton, Pennsylvania

## **B. PURPOSE**

Canon 1.1.2(h): "To concern itself with plans for new directions for Churches in Small Communities."

## **C. BACKGROUND**

In 1979 the Commission set forth a vision of the future of the small congregation, a vision intended to guide its work through the triennium. Our proposals for the next three years are not limited to issues suggested by that vision. However, we again affirm that vision; and our proposals do include continued efforts on its behalf.

**A Vision of the Future of the Small Congregation**

Commission Report to General Convention in 1979

- Members are proud to stand in the tradition of the Episcopal Church: supporting of the mature in the faith as well as those who are seekers yet unsure.
- The congregation is a true mix of people of various states . . . in different stages of religious growth . . . people affirming and depending upon each other.
- Varieties of small congregations are appreciated. *Small* does not imply inferiority. Small congregations are seen as complete Christian communities, capable of carrying on the full ministry and mission of Christ; yet *small* as a value does not stand as a block to energetic evangelistic efforts.
- Members are aware of each other's ministries . . . each ministry validated; each person involved . . . vital. "Total ministry" is understood and finds many expressions; and the plight of the poor and the powerless is receiving attention.
- Newly ordained clergy as well as mature and experienced priests see small congregations as an attractive option, not a stepping stone.
- Leaders are competent—teaching, preaching, and living the gospel. Environmental forces and events affecting the congregation are recognized. Decisions are formed in prayer and with an awareness of the guidance of the Holy Spirit.

In 1979 we also set forth five objectives. Here is a report on activities of the Commission related to its objectives for the triennium.

**Objective 1.** To encourage and assist the formation of regional strategies of mission in the non-metropolitan areas of the nation.

- The Commission chairman has, on behalf of the Commission, attended meetings and participated in the work of the Leadership Academy for New Directions and in its formation of regional groupings of "landsmen." In this way we have supported and kept in touch with this important program now operating out of a new corporation called New Directions Ministries, Inc.
- We have, in similar ways, through the chairman or other members, maintained contact with regional efforts to strengthen the work of the Church in small communities—such as the five Carolina dioceses' annual small church conference, similar conferences of the Texas dioceses, in Province V, and the work of APSO in the Appalachian region.

These conferences are proving to be productive for participating dioceses. For example, one Carolina diocese, as a direct result of its participation, has scheduled a series of conferences for clergy of small congregations; improved its minimum salary; engaged The Church Pension Fund in a retirement/investment presentation to groups and consultations for individuals. It has launched a major renewal program for small churches, tailor making the program for each congregation, and established a new continuing education program.

- Through these contacts we have shared experience, encouraged regional efforts and kept ourselves informed of grassroots activity. As a result we see a new consciousness of small community church work emerging and a positive attitude about it.

**Objective 2:** To foster increased communication and sharing of experiences relevant to the needs of small congregations.

- In February, 1980, in New Harmony, Indiana, we sponsored a consultation with seminary representatives on the special needs of the Church in small communities. This lively consultation was attended by Commission members and representatives of:



Seabury-Western Theological Seminary; General Theological Seminary; Nashotah House; School of Theology of the University of the South; Church Divinity School of the Pacific; Episcopal Theological Seminary in Kentucky; and the George Mercer Jr. Memorial School of Theology.

This forum, which was followed by correspondence among participants, resulted in putting people with common interests in touch with each other. Commission members are indeed grateful for renewed interest in small community church work now being expressed by our seminaries. One of the resolutions proposed later in this report was suggested by a seminary representative. The seminary-related demonstration projects now supported by APSO, involving Central Pennsylvania with Virginia and Tennessee with Sewanee, offer further evidence of progress in this arena.

- In September, 1980, we were one of four sponsors of the International Consultation of the Church in Small Communities. Some twenty people attended this consultation, including British and Canadian representatives, and small church specialists from throughout the United States.

By all accounts the consultation was a success. Some of the material covered was extremely thought-provoking and still claims the attention of Commission members.

- + *For example*, the British have moved from a system of high disparity in clergy stipends to one of essential equity (Russell Report). However, the level of stipends is very low by our standards. Does "equity" equate with "low"? What implications are to be drawn out of this experience for the American situation?

- + *Another*: The British clergy's sense of collegiality seems to be quite different from that of American clergy. The "parish" is viewed as a geographical area and the priest's assignment is within the boundaries. To cross the boundary and lend a hand in the other priest's territory happens, but it is not casual and apparently is not experienced as the natural thing to do.

- + *Research* conducted by two churchmen and professors at the University of Minnesota in Minneapolis on the relationship between small church structure and church effectiveness stimulated the interest of Commission members. The research dealt with small, mainly Lutheran congregations in rural Minnesota (Cantrell and Kriele Report). One finding is that when one pastor serves two or more small town congregations, the church's ability to deal with local social concerns is significantly reduced. These were basically traditional multi-church pastorates. Implications for the Episcopal Church, and for the new forms of "shared" and "total" ministry now under development in many places have yet to be studied.

- + *Demographics* is not dull when presented by one who is really in charge of his material (Calvin Beale Report). Of special interest to the group was the report of a clear reversal of migratory trends "back to the country."

An abstract of this consultation was published in *Grassroots*. The full transcript of presentations was published and distributed to a selected group of people. The abstract (free) or the full transcript (\$12.50) is available from Jethro Publications, Box 10, Creek Road, Frenchtown, NJ 08825. A second international consultation on the Rural and Small Town Churches is planned for the summer of 1982.

**Objective 3:** To encourage efforts seeking to promote leadership development, educational programs, and other appropriate services to small congregations.

- In addition to relevant activities reported under the first two objectives, we have been keeping in touch with the Commission on Church Music for the purpose of assuring that the special needs of the small congregation are reflected in their work.

The main concerns for the new hymnal that we have kept before the Commission are:

- + *Key* signatures should be simple.
- + *Melodies* should be easily singable in vocal ranges comfortable to the average person.
- + *Optional* descants or instrumental parts should be included to make some hymns useful as anthems for small choirs.

We are happy to report that the Commission on Church Music has been responsive to these concerns and has expressed its willingness to meet with us in the future.

- We have continued to press The Church Pension Fund in its efforts to deal with a resolution from 1979 dealing with minimum pensions and a higher degree of equity of retirement income.

During the triennium, The Church Pension Fund made two adjustments in pensions. In January, 1981, all pensions were reviewed and brought into line with a 20% increase in the minimum. (The \$100 minimum in the formula had been raised to \$120.) In January, 1982, the minimum was raised another 8% to \$130 and an additional weighting factor of 10% was allowed to the first \$3,600 of pension, providing some relief for those on smaller pensions.

However, our concerns in this area continue. We do not see the issues resolved yet.

Out of these experiences we have learned:

- + *A large* capital increase in Church Pension Fund reserves could not be used exclusively to the benefit of those on small pensions. It would increase the total capitalization of the Fund and benefits would have to be spread over everyone's pension. (This was the subject of the 1979 resolution.)
- + *The* Church Pension Fund operates under New York State insurance laws and this places serious constraints on what they can do.
- + *We tend* to assume that the full burden of retirement should belong to The Church Pension Fund. It is not a necessary, and probably not a helpful, assumption. A diocese, a parish, or an individual can establish supplemental plans—and perhaps should. One point to remember is that the Fund must treat people in accordance with established policy. It cannot cover special needs or extenuating circumstances with discretion. On the other hand, a diocese *could* establish a program for dealing with individual cases with discretion.

We have commissioned the preparation of a guide on how to use supplemental retirement plans permissible under new IRS regulations to help in cases where projected Fund benefits will not adequately cover retirement income needs.

**Objective 4:** To assist and support occasional research and studies which will inform this Commission and others in their planning.

We have arranged for a study on vitality in small congregations which will result in a report expected to be ready in time for the 1982 General Convention.

This paper will be framed primarily on ten case studies. It will set forth factors contributing to effectiveness in small congregations and offer suggestions to those leading or working with the leadership of small churches.

Initial work on this project is underway as we prepare this report, and we are encouraged by the enthusiastic response to, and support of, the project that we have experienced already.

**Objective 5:** To continue to exercise a strong advocacy for the needs of the Church in small communities in the interest of seeing a broad national strategy of small church support emerge out of what could be isolated and sporadic attempts to contribute solutions to small church problems; and to bring to the attention of the General Convention via

resolutions or recommendations appropriate national Church action which will be supportive of national strategy for small congregations.

While all of the Commission work has addressed this objective, we have also supported and contributed to the work of the National Mission subcommittee of the Executive Council's Standing Committee on National Mission in Church and Society (Two Commission members serve on this subcommittee).

The Commission thanks the many individuals and groups who helped with its work over the past three years; those who have attended and contributed to its various consultations, hosted meetings, and responded to requests for information. Also to the Episcopal Church Foundation for a grant of \$10,000 to help with the small church study. To the Paddock Foundation for a grant of \$5,000 to the Resource Center for Small Churches which contributed to the International Consultation. And to the Division of National Mission in Church and Society of the Episcopal Church Center for its help in the distribution of the small church study.

### FINANCIAL REPORT

#### 1980

Balance forward	-0-	
From General Convention Budget	\$21,400.00	
Credits	424.82	
<b>Total</b>		<b>\$21,824.82</b>
February forum with seminary representatives— New Harmony, Indiana.	\$ 3,784.92	
September International Consultation on Small Churches—Buckeystown, Maryland	5,134.59	
Professional assistance	3,750.00	
Office expenses	36.80	
Budgeted expenses	\$12,706.31	
Year end balance	9,118.51	
		<b>\$21,824.82</b>

#### 1981

Credit balance	\$ 8.22.00	
From General Convention Budget	16,750.00	
<b>Total</b>		<b>\$17,572.00</b>
Commission meeting, April, N.Y.C.	\$ 4,297.46	
Commission meeting, Sept., N.Y.C.	5,691.83	
Subcommittee meeting, Dec., Tulsa	506.95	
Professional assistance	2,250.00	
Office expenses	14.60	
Printing/distribution of manuscript	1,765.00	
Budgeted expenses	\$14,525.84	
Year end balance	3,046.16	
		<b>\$17,572.00</b>

## THE BLUE BOOK

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### 1982

(estimated)

Balance forward	\$ 3,046.16	
From General Convention Budget	14,000.00	
Special research grant, E.C.F.	10,000.00	
<b>Total</b>		<b>\$27,046.16</b>
Commission meeting, Feb., N.Y.C.	\$ 3,513.85	
Commission fall meeting	4,500.00	
Planning meeting	2,000.00	
Office expenses	40.00	
Special research and other services including expenses	15,700.00	
<b>Total</b>	<b>\$25,753.85</b>	
<b>Balance</b>	<b>1,292.31</b>	
		<b>\$27,046.16</b>

### D. HOW THE SCCSC VIEWS ITS WORK

Our Church's strategy in small communities does not come out of a simple plan assembled by any single agency. Rather, it is a composite emerging out of the planning going on in many interdependent centers: diocesan, regional, institutional (such as seminaries) and national.

In light of this the SCCSC views its job as two-fold:

- 1) On the one hand, we provide opportunity for people to share in the cause, to receive encouragement and inspiration in their work, and to learn about the work of others. Through this the overall work is strengthened and integrated into something we can indeed think of as a coherent "strategy" in small communities.
- 2) On the other, we pay careful attention to all this in order to discern matters that should be brought to the attention of the General Convention. Through its action our church's central legislative body then makes policy contributions to the total effort appropriate to its sphere of authority.

Thus through higher levels of communication flow, sharing, and mutual influence among those who share the task, this Church attempts to respond to the promptings of the Spirit and sets its course in the small communities of our land.

### E. THE NEXT THREE YEARS

The Church in rural and small town America is in a crisis that is still largely unappreciated. We are encouraged by the new attention to, and interest in, the small town church—but the crisis is real and it persists. Its symptoms are largely economic: clergy salary standards the small churches cannot meet; a diocesan program they cannot afford to support; building costs and utilities escalating far faster than the cost of living index would lead us to believe.

Beneath these symptoms are the basic questions of how we deploy our full-time ordained leadership; how we develop and organize to make use of everyone's ministry; how the church relates to the environment in which it is called in God's name to serve.

Many of the concerns of the past three years will continue to occupy the attention of the Commission over the triennium 1983-1985.

- Ministry and economics: clergy salaries, more equity in the retirement benefits.
- Congregational life: total ministry development issues; ecumenical opportunities.
- Environmental concerns: land use; absentee land ownership.

## F. SPECIFIC OBJECTIVES

With these general areas of concern in mind, and recognizing the need for flexibility in the years ahead, this Commission proposes the following objectives for the new triennium.

1) *To conduct a study* of national Church Canons in an attempt to identify anything, previously unnoticed, that may be detrimental to the ministry or life of a small congregation; to publish findings; and, as appropriate, to propose responses.

2) *To sponsor or contribute to the sponsorship* of three forums which will connect appropriate people and interests for dialogue, stimulate new action or generate new information or insights related to church work in small communities. And, out of this, to propose appropriate policy for General Convention consideration.

One forum will deal with the economics of ordained ministry, one with aspects of total ministry related to small churches, and one will take a look at land use and corporate absentee ownership.

3) *To sponsor, encourage and/or contribute* to one to three research projects related to the work of the Church in small communities, to disseminate findings and perhaps propose responses. Areas under consideration are: compensation/pension plans and their impact on small community mission strategy; the present state of clergy who work in small churches in other than full-time jobs: how are they doing? how do they feel about their lot?

4) *To continue to be involved* in an advocacy role for the needs and concerns of dioceses, congregations, and individuals (clergy and laity) who are engaged in ministry among people who are located in small communities or isolated places. For example, those engaged in agriculture, forestry, mining, and fishing; and those on Indian reservations and in resort areas.

5) *To continue in liaison* with agencies and networks (Episcopal Church, ecumenical, and secular) making common cause on behalf of the Church in small communities; to stimulate and encourage where possible; to attempt to identify new issues; and to attempt to bring appropriate matters before the General Convention of this Church.

### PROPOSED BUDGET

	1983	1984	1985
For commission meetings (2 per year)	\$14,500	\$15,960	\$15,960
For forums (1 per year)	6,070	6,680	6,680
For study/research/reporting	3,000	3,000	3,000
For misc. telephone/postage/office costs	500	500	500
For professional assistance	3,800	4,200	4,600
	<u>\$27,870</u>	<u>\$30,340</u>	<u>\$30,740</u>
		<b>Total:</b>	<u><u>\$88,950</u></u>

## G. RESOLUTIONS

### Resolution #A—106.

*Resolved*, the House of \_\_\_\_\_ concurring, That \$88,950 be appropriated for the Standing Commission on the Church in Small Communities for the ensuing triennium.

### Resolution #A—107.

*Resolved*, the House of \_\_\_\_\_ concurring, That the 67th General Convention urge each Diocese to assign specific concern and advocacy for small congregations to an appropriate department or committee, and to appoint an individual to serve as liaison with regional and national activities and groups (including seminaries); and, be it further

*Resolved*, that the Episcopal Church Center be urged to assign an appropriate staff member to maintain contact with such diocesan units in the interest of encouraging them, sharing information and coordinating activities.

**RATIONALE:** Innovative and hopeful approaches in varieties of ministry are cropping up in many places. There are many national and regional activities stimulating these ventures, such as LAND, Syndicators, Rural Workers Fellowship, APSO, and the Resource Center for Small Churches, as well as the visibility of the SCCSC. A diocesan contact would facilitate these efforts and a clear national linkage would offer further sanction and provide for coordination and cross-fertilization.

### Resolution #A—108.

*Resolved*, the House of \_\_\_\_\_ concurring, that this General Convention urge each Seminary to identify an interested faculty member to be a resource person in small church life and ministry; and be it further

*Resolved*, that the Executive Council provide a source from which grants may be made available to assist Seminaries in the training and preparation of these resource persons; and be it further

*Resolved*, that this Convention urge appropriate diocesan and regional groups to explore the use of Seminaries as resources for small congregations.

**RATIONALE:** There is an increasing interest on the part of seminaries in the area of special needs of small congregations. It is believed that many seminarians today look forward to small town ministries. We believe these developments should be encouraged and supported.

### Resolution #A—109.

*Resolved*, the House of \_\_\_\_\_ concurring, That the 67th General Convention urge every Diocese to adopt a ministry strategy for work in small communities in which the Diocese makes use of all approved forms of lay and ordained ministry.

**RATIONALE:** There is a crisis in ministry in small town congregations. If we don't learn how to sustain ministry vitality in small churches, we will soon be back in the business of closing churches. Our Canons and our *Prayer Book* provide for many varieties of ministry. We are encouraged by the renewed emphasis on lay ministry, new concepts of total ministry, new insights concerning the Diaconate and the particular functions of Priesthood, and on the use of Canon 8 and Canon 10 ordination. Though we do not claim

that every innovation, or every variety of ministry, is appropriate in every Diocese, we believe that under the current and emerging diverse social, economic, and demographic conditions, we are called to exercise our imagination in assuring a full and effective ministry wherever we serve.

**Resolution #A—110.**

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention urge the Commission on Church Music to fully test the proposed musical settings in small congregations in order that the final product of its work be of maximum use to small congregations. Of particular importance are: simple key signatures; easily singable melodies in vocal ranges comfortable to the average person; inclusion of optional descants or instrumental parts to make some hymns useful as anthems for small choirs.*

**RATIONALE:** While the Commission on Church Music has indicated its desire to address this concern, we feel that its efforts are deserving of the support and encouragement of this Convention.

**Resolution #A—111.**

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention of the Episcopal Church ask dioceses to work ecumenically in their states to help form land stewardship councils dedicated to responding spiritually to issues of land use ownership and stewardship; and be it further*

*Resolved, That dioceses report their learnings to the next General Convention, through the Standing Commission on the Church in Small Communities.*

**RATIONALE:** The Episcopal dioceses in North Carolina were active, during the last triennium, in the forming of an ecumenical land stewardship council. This group's successes can be shared with the rest of the country as a local method for addressing issues of land stewardship. In addition, information on land stewardship is available through the Episcopal Church, in the Seabury Press's Jubilee Series book, *Let the Earth Bless the Lord*, and through similar studies of other Christian denominations.

**Resolution #A—112.**

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention urge the Executive Council to review its policies, funding practices, and overall strategy of supporting Mission and Ministry in Indian country; and be it further*

*Resolved, That the Executive Council, through an appropriate body, actively recruit, train, assign, and support Native Americans in ordained and specialized ministries.*

**RATIONALE:** The concern of this Commission is with the Church in small communities. The small communities of the reservation and the congregations of Native American Episcopalians are among those most desperately in need of assistance.

# The Committee on the State of the Church

## CONTENTS

- A. Membership
- B. Profile of Episcopalians, 1982
- C. Christian Marriage
- D. Black Clergy Deployment
- E. Community Outreach
- F. Communicating the Actions of General Convention
- G. Church Statistical Data, 1979-1980
- H. Development of Management Information System
- I. Financial Report, 1980-1982
- J. Goals and Objectives, 1983-1985
- K. Budget Request, 1983-1985

## Appendices

- 1. Profile of Episcopalians
- 2. Statement on Marriage

During this triennium, the Committee attempted to assess the state of the Church and the attitudes of its lay members in several ways. The description of these studies, together with the conclusions drawn and specific recommendations, are presented in the subsequent sections of this report.

In carrying out its work, the Committee met as a whole four times, two of these meetings being coupled to meetings of the Council of Advice to the President of the House of Deputies, of which the members of this Committee are a part. In addition, a considerable amount of work (especially work on the profile of Episcopalians) was carried out by telephone and mail.

## A. MEMBERSHIP

<i>Province 1</i>	The Rev. Donald E. Bitsberger <sup>1</sup> (Massachusetts) The Hon. Joseph E. Michael, Jr. (New Hampshire)
<i>Province 2</i>	The Rev. Carol Anderson (New York) Dr. Warren C. Ramshaw <sup>2</sup> (Central New York)
<i>Province 3</i>	The Rev. Paul M. Washington (Pennsylvania) Mrs. Raymond Rich, Jr. (Washington)
<i>Province 4</i>	The Rev. Alex Dickson (Mississippi) Mr. Eugene H. Bowens (Atlanta)
<i>Province 5</i>	The Rev. O. Dudley Reed, Jr. (Springfield) Mr. W. Scott Gerstenberger, <i>Chair</i> (Michigan)
<i>Province 6</i>	The Rev. Canon Ronald L. Wiley, <i>Secretary</i> (Nebraska) Mrs. J. B. Robinson (Montana)
<i>Province 7</i>	The Rev. Canon James P. DeWolfe, Jr. (Dallas) Mr. Thomas Deal Reese (Texas)
<i>Province 8</i>	The Rev. Canon John H. M. Yamazaki (Los Angeles) Mrs. Marion Cedarblade (California)
<i>Province 9</i>	The Very Rev. Sabino Reybal <sup>3</sup> (N. Mexico) Mrs. Vilma White (Panama)

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<sup>1</sup> Replaced the Rev. Edward B. Geyer, Jr., who resigned.

<sup>2</sup> Replaced Dr. Malcolm D. Talbott following his death.

<sup>3</sup> Did not participate in the work of the Committee.



## B. PROFILE OF EPISCOPALIANS, 1981

In 1981, the Committee undertook a comprehensive, random sample survey of the opinions of nearly 1,000 lay people throughout the domestic dioceses of the Episcopal Church. This sample size is sufficient to produce results which are accurate to within four percentage points 95% of the time. A comprehensive report of the results of this survey is presented in Appendix 1. This analysis contrasts the 1981 results with the data from a similar survey done for this Committee three years ago, the results of which may be found in the *Journal of the General Convention, 1979*.

The Committee would like to highlight the following points learned from the analysis of the results of the 1981 survey:

1. The representation of racial minorities within the Church is lower than in the U.S. population. The Committee lists as an objective for the next triennium the task of trying to find out more about the feelings and needs of minority groups. Section D, Black Clergy Deployment, of this report presents additional data about the current deployment of black clergy in the domestic dioceses.
2. The representation of young adults, under age 30, in the Church is lower than in the U.S. population. The Committee recommends that, as an objective for the next triennium, the attitudes and needs of young adults be studied. About one-fourth of all Episcopalians are over age 65. We also recommend that the 1981 survey data be more thoroughly analyzed in order that the feelings and needs of these older members can be more clearly understood.
3. The Committee notes that most of our members do not see their own occupations as ministry.
4. The survey asked people if they agreed that "the goals of the Episcopal Church are public and clearly understood by the people." The responses show that only about 17% agree with this statement, while 58% disagree, and 25% aren't sure whether they agree or not. People with incomes less than \$20,000 per year tend to disagree with this statement less than do people with higher incomes. People in the over-65 age group also tend to disagree with this statement less than do younger people.
5. The survey asked people if they agreed that "members should support national Church programs more." The responses show that about 26% agree with this statement, while 28% disagree, and the balance (46%) have no strong opinion. People with incomes less than \$20,000 per year tend to agree with this statement more than people with higher incomes.
6. The survey asked people if they agreed that "there is good communication between the national Church and the people." The responses show that about 19% agree with the statement, while 40% disagree, and the balance (41%) have no strong opinion. People with incomes less than \$20,000 per year tend to agree with this statement more than people with higher incomes. In addition, widows and widowers tend to disagree with this statement less than other people.
7. The survey asked people if they agreed that "the Episcopal Church is not involved in the community sufficiently." The responses show that about 34% agree with the statement, while 40% disagree, and the balance (26%) have no strong opinion. This result is interesting because most people (74%) had an opinion on the question and the opinions are quite balanced. In addition, there was no significant relationship between the responses to this question and income, region of the country, sex, age, or marital status.
8. The survey asked people if they agreed that "the Episcopal Church does not place enough emphasis on social issues." The responses show that about 25% agree with the

stagement, while 41% disagree, and the balance (34%) have no strong opinion. The results from three years ago indicated that, at that time, the level of agreement with this statement was only about 20%, five percent less than now.

9. The survey asked people if they agreed that "Christian education is generally of high quality." The responses show that about 44% agree with the statement, while 16% disagree, and the balance (40%) have no strong opinion. This result shows much less agreement with the statement than there was three years ago, but no corresponding increase in disagreement, i.e., many people who agreed with this statement three years ago are no longer sure how to answer. People in the 40-49 year age group tend to agree less with this statement than others do, while people with incomes less than \$20,000 per year tend to agree more than people with higher incomes.

10. The survey asked people if they agreed that "the Church does not devote enough time to evangelism." The responses show that about 32% agree with the statement, while 33% disagree, and the balance (35%) have no strong opinion. This result is interesting because it shows such an even distribution between agreement, disagreement, and uncertainty. However, the number of people who agree has risen from 25% three years ago to 32% now. In addition, there was no significant relationship between the responses to this question and income, region of the country, sex, age, or marital status.

11. Since the data from this survey was collected late in 1981, the Committee has not had sufficient time to analyze it in several respects. In particular, we recognize that there are areas of dissatisfaction among our members which need additional analysis. We would also like to understand better the demographic characteristics of those who are dissatisfied. We are recommending that this analysis be an objective for the next triennium.

### C. CHRISTIAN MARRIAGE

In attempting to assess the state of the Church, the Committee takes note of the fact that many Church members view the current United States divorce rate as alarming. We believe that a commitment to the permanence of marriage is an essential part of the basis for any marriage, whether it be in a first marriage, or when a person is seeking to marry again after having experienced a broken relationship. We believe that it is the pastoral responsibility of the Church to offer theological guidance to its members in any significant area of personal and/or corporate life. We, therefore, offer one statement of what we believe the Church teaches about the importance and necessity of a commitment to permanence in the relationship of marriage (See Appendix 2).

We acknowledge and are concerned that some marital and premarital relationships exist without the basis and precepts of this statement. For that reason, we present the following resolution.

#### **Resolution #A—113.**

Examination of concerns about marital relationships.

**Resolved, the House of \_\_\_\_\_ concurring, That during the next triennium the Standing Commission on Human Affairs and Health examine the concerns raised in the report of the Committee on the State of the Church, Section C, Christian Marriage, with the express charge of bringing to the 68th General Convention recommendations on ways the Church can best respond to these concerns, based upon Christian teachings.**

## D. BLACK CLERGY DEPLOYMENT

In the report of the Committee on the State of the Church to the 66th General Convention in 1979, that Committee stated its hope that "in the next triennium, the Committee will continue to hold up a mirror to the Episcopal Church, and to the larger church of which we are a part, always with the aim of bringing our small contribution to bear upon the tasks of seeking the truth, of helping the church to draw nearer to the mind of Christ, and of doing its work in obedience to his will." It is with this hope in mind that we look at the area of black clergy deployment.

There are approximately 400 predominantly black congregations in the domestic dioceses of the Episcopal Church. Many of these congregations are not served by black priests; approximately 35-40% are served by white priests. In addition, a significant number are served by priests from the West Indies.

The 1981 Profile of Episcopalians indicated that about 96% of our lay members belong to predominantly white parishes. Further, about the same number indicated that their rector was of the same racial background as the majority of the members of the congregation. These people (whose rector was of the same race as the majority of the congregation) were asked if they would welcome a new rector, were one now being called, of a different racial or ethnic background. Overall, two-thirds said they would. Nevertheless, as far as the Committee can determine, there is currently only one black rector of a predominantly white congregation in the domestic dioceses. Moreover, there are currently only 20 blacks from domestic dioceses attending the seminaries of this Church. In addition, it should be noted that the answers to this question showed significant variation with region of the country, age, and sex, with larger percentages of "yes" answers among people living in the West and North Central regions, among younger people, and among women.

**Question:** If your present rector is of the same racial or ethnic background as the majority of the members of your parish and if your parish were now calling a new rector, would you, yourself, welcome a person of a different racial or ethnic background than the present rector?

Percentage of those responding "yes"

Region of Country		Age		Sex	
North East	67.3	Under 30	73.9	Female	72.8
North Central	73.8	30-39	77.1	Male	59.4
South East	57.7	40-49	76.3		
South Central	56.6	50-65	62.5		
West	90.2	Over 65	58.0		

## E. COMMUNITY OUTREACH

The Committee was interested in surveying the involvement of parishes and dioceses in community outreach programs and, in some way, attempting to encourage additional involvement throughout the Church. The National Commission on Social and Specialized Ministries was contacted about their work in this area. It was determined that they were already attempting to promote increased involvement in community outreach programs.

In these times of substantial reduction of government involvement in such programs,

the Committee has observed increased activity among Episcopalians and other church groups in partial response to these reductions. Both traditional and new forms of outreach ministries are being developed by our Church to address the multiplicity of needs brought on by reductions in government supported programs. We applaud these outreach ministries in our dioceses, parishes, and missions, and encourage the National Commission on Social and Specialized Ministries to identify and publish descriptions of model community outreach ministries—so that successful programs may become known and emulated elsewhere.

### F. COMMUNICATING THE ACTIONS OF GENERAL CONVENTION

During the previous triennium, the Committee on the State of the Church addressed the question, "What impact do the actions of the General Convention have upon actions or concerns in succeeding diocesan conventions?" As a means of checking to see what follow-up occurred, that Committee surveyed 79 diocesan journals for the year 1977, looking for actions on 20 resolutions of the 1976 General Convention.

Realizing this was only a beginning step to the sort of analysis which could have been done, nevertheless that Committee "concluded that the concerns that the General Convention considered pressing upon the Church did not at once arouse significant discussion or calls for action in the dioceses." They, therefore, set a goal for this Committee to "help provinces and dioceses to discover how best to use the General Convention and its interim bodies." As a result of their work and considerable discussion by this Committee, the following resolution is offered:

#### **Resolution #A—114.**

Communicating the actions of General Convention.

*Resolved, the House of \_\_\_\_\_ concurring, That,*

1. All resolutions passed by General Convention which require action by Dioceses be identified in the Journal by a certain symbol or code to be determined by the Secretary of General Convention;
2. The Chairpersons of legislative Committees of General Convention be instructed to include in all resolutions for which specific action is expected in the Dioceses, a Resolve clause which calls the matter to the attention of the Dioceses;
3. A list of all action items be published upon adjournment of General Convention in the Summary of Actions of General Convention and be distributed to the Bishops and Deputies of each Diocese along with a request that the list be printed in an official publication of the Diocese and referenced in some manner, at the Bishop's discretion, in the Bishop's address and/or acted upon by resolution at the next Diocesan Convention;
4. The Bishops and Deputies from each Diocese convene within 30 days after receiving the Summary of Actions of General Convention to determine a plan to communicate to all people of the Diocese the actions of General Convention; and
5. The Chairperson of the Deputation from each Diocese file a report with the Secretary of General Convention stating the diocesan plan for implementing the decisions of General Convention which call for specific action on the part of the Diocese.

### G. CHURCH STATISTICAL DATA, 1979-1981

In each of the past several triennia there has been substantial improvement in the

collection and analysis of parochial and diocesan statistics. The forms have been revised with the help of the Committee to reflect real needs for the data and avoid unnecessary paperwork by parish and diocesan offices. The information is released to the secular and Church press every Fall and is published triennially in the *Journal*. During the year there is a substantial demand by Church and secular agencies for "hard and soft" information and its analysis. Comparative figures of interest to the Convention, providing data through 1981, will be distributed to it as an appendix to this report.

## H. DEVELOPMENT OF A MANAGEMENT INFORMATION SYSTEM

The Committee had received a \$24,000 appropriation from the 1979 Convention to participate in research and development of a contemplated ecumenical management information system for the Church. Other judicatories were unable to provide staff and funding.

However, we did participate with a broad spectrum of almost every denomination in America in a county-by-county survey of churches and membership. Delay in publishing a report of this significant demographic study was occasioned by the unavailability of relevant census figures for comparison. We expect to have the results available in mid-summer.

Since we did not feel it appropriate to use for our own purposes funds which had been granted for an ecumenical project, we let the balance lapse. However, the Joint Commission on Program, Budget, and Finance was responsive to our need to use the rapidly-developing technology in management information systems ourselves. Since we had already demonstrated the cost-effectiveness of such systems over the past several triennia by reducing the per page costs of our publications despite inflation, PB&F authorized the acquisition of some equipment from funds already appropriated for publications and statistical analysis.

Thus, while not using new funds or even some of our previously-authorized appropriations, we are able to start this year to use state-of-the-art technology in text management, electronic filing and retrieval, data entry, reporting, and analysis. We have shared the resultant benefit with others. The budget-planning process of the Executive Council, the calculation of various NDBI formulae, and allocation among the dioceses is now also facilitated by the system, whose development was encouraged by the Committee. We are developing the system into a pilot project which may not only benefit the national staff, but the Church as a whole. Considerable interest has been expressed by diocesan administrators, and a substantial part of their regional conferences will be devoted this year to computer technology and management information systems.

A continuation of this research and development of management information systems, on an on-line basis, is hoped for in our request for \$3,000 for this purpose in each year of the next triennium.

## I. FINANCIAL REPORT, 1980-1982

	1980	1981	1982 (est.)
<b>Income</b>			
Appropriated by General Convention	\$17,600	\$24,075	\$17,900
Sale of profile data analysis			200
	<u>\$17,600</u>	<u>\$24,075</u>	<u>\$18,100</u>

**Expenses**

Meetings	\$6,693	\$ 3,807	\$ 8,203
Statistical data processing		6,000	3,000
Management information system		3,000	
Profile of Episcopalians:			
Postage and printing		3,279	100
Consultant	471	1,572	2,420
Computing services			1,000
Diocesan Press Service	270		
Miscellaneous	188	206	7
	<hr/> \$7,622	<hr/> \$17,864	<hr/> \$14,730

**J. GOALS AND OBJECTIVES, 1983-1985**

During the next triennium, the goal of the Committee will be to continue to seek out and present in meaningful ways, information about the Church, its members, and its relationship with other parts of the church of God and society, helping the Church to draw nearer to the mind of Christ by doing its work in obedience to his will.

More specifically, the objectives of the Committee will include:

1. To attempt to determine more carefully the needs of minority groups within the Church. The 1981 Profile was unable to accurately assess these needs since the number of minority respondents was so small (less than 5% were non-white). The Committee feels that, since minority representation in the domestic dioceses is less than in the population as a whole, it is important to find out what minority people need that is not being adequately provided. It is intended that the Committee use whatever data is already available, but it is anticipated that it will be necessary to sample the opinions of minority groups within the Church.
2. To attempt to understand more clearly the attitudes of young adults, under age 30, within the Church. Again, the 1981 Profile was unable to accurately assess these attitudes since the number of such people was so small (less than 6% of the respondents were under age 30). As with minority groups, the representation of young adults in the domestic dioceses is very much smaller than in the population as a whole. It is clear from the 1981 Profile that adults do not generally become active in the Church until they reach age 30 or, perhaps, when they become parents. For example, there are three times as many active adult members in the 30-34 age group as there are members below age 30. It is important to the future of the Church that we find out what these young adults are thinking and feeling. It is anticipated that it will be necessary to conduct a random sample of the opinions of young people within the Church.
3. To examine more closely the clear finding of the 1981 Profile that people in the Church do not see their occupations as ministry.
4. To study the data from the 1981 Profile in more detail to discern the opinions and needs of elderly people. Since about one-fourth of our members are over 65 years old and a similar number retired, the 1981 Profile data needs to be examined in much more detail to determine the opinions and needs of this large segment of our membership. No new data gathering will be necessary to accomplish this objective.
5. To study the 1981 Profile data to discern areas of dissatisfaction within the Church. The purpose of this study will be to learn what people are dissatisfied about and who is dissatisfied, i.e., what are the demographic characteristics of the dissatisfied groups. Here again, no new data gathering will be necessary to accomplish this objective.

## STATE OF THE CHURCH

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In order to accomplish these objectives, the following budget is proposed for the 1983-1985 triennium:

Meetings	\$54,000
Four meetings of the Committee, two of which would be joint with the Council of Advice to the President of the House of Deputies.	
Steering Committee meeting	1,000
One meeting of a small group to plan the first meeting of the full Committee.	
Sample minority needs (Objective 1)	10,000
Sample young adult needs (Objective 2)	10,000
Statistical data processing	9,000
Analyzing the data received from the annual Parochial and Diocesan Reports.	
Management information system	9,000
Continuing the development of a system wherein many kinds of information about the Church can be centralized for easy, consistent, and accurate access by Church leaders.	
Miscellaneous phone and postage	800
<b>Total Budget Request</b>	<u><u>\$93,800</u></u>

### K. BUDGET REQUEST, 1983-1985

#### Resolution #A—115.

Appropriation for the Committee on the State of the Church.

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Expense Budget of General Convention, the sum of \$93,800 for the triennium of 1983-1985 for the expenses of the Committee on the State of the Church.

APPENDIX #1

Profile of Episcopalians — 1982

A survey by the  
Committee on the State of the Church

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General Background and Purpose

It was in 1978 that the General Convention commissioned the first sample survey of the Episcopal Church. The *ad hoc* Statistical Research Committee, constituted by the Finance Department at the Episcopal Church Center, gathered information needs from the Executive Council staff, the State of the Church Committee, and the Venture in Mission staff and designed a survey which would produce a profile of the characteristics and opinions of the members of the Episcopal Church. Other churches and coalitions of churches had used the sample survey method, but this one was designed specifically to meet the needs of workers and decision-makers in our Church.

Since this was the first effort of its kind, it was decided that the survey was to be conducted by an independent research organization. The contract was awarded to Market Facts, Inc. of Chicago, and a summary of the results can be found in the *Journal of the General Convention, 1979*.

Part of the purpose of such a survey is found in its ability to produce trend data — the comparison of responses to similar questions over a period of time. We can thus sense changes in the shape of the Church (e.g., in the age of its people and their geographical distribution) and in their opinions and concerns (e.g., about important issues in both the Church and the world).

The first survey was found to be so useful that the Convention commissioned a second survey to be conducted by its State of the Church Committee in preparation for the 1982 General Convention.

The objectives of the 1981 survey were:

1. To provide demographic information about the Episcopal Church. Since we had begun work to discover this information, it was felt that a continuation would prove even more valuable.
2. To determine the opinions of the laity of the Episcopal Church about the Church and its programs, and to discover patterns of religious background, belief and behavior.



The information gleaned from this survey will allow us to continue to describe the life of the Episcopal Church. We now possess a great deal of useful data. For those who serve the Church, this information will be invaluable.

### **The Way in Which the Survey Was Conducted**

The 1981 survey was designed to gather information about and from active Episcopalians over eighteen years of age who live in the continental United States, Alaska, and Hawaii. A small amount of information was also gained about those persons' spouses and children.

To undertake the survey, we requested that a random sample of 750 parish clergy (one of every ten who serve congregations) send us their parish lists. The clergy were asked to cross out names of inactive persons. We received 246 usable lists which contained an estimated 65,000 names of persons who are qualified to be included in our sample. The lists were subsequently assigned to their proper provinces. Since we know the distribution of members in each province, that percentage of our national total was calculated (e.g., 12.1% in Province I). Then a sample of 2,000 persons was randomly chosen from the assembled lists with the appropriate proportion selected from each province.

Questionnaires were mailed to the approximately two thousand persons selected. Each questionnaire was to be completed and returned anonymously to the Computing Center of the University of Michigan at Ann Arbor. A reply card addressed to our New York office was enclosed with the questionnaire with a request that the respondent let us know that he/she had replied. This enabled us to follow up non-respondents, without knowing what any person's replies had been. Completed questionnaires were returned by mail from 894 persons, or 44% of the sample.

To improve the accuracy of the survey, a sub-sample of 200 of the non-respondents was selected. These persons were also chosen randomly and in proportion to the known membership in each province. This group was then contacted by telephone and one hundred and twenty calls were completed. Fifty of these persons said either that their questionnaire was in the mail, or that they would put it in the mail promptly. Seventy chose to answer the questionnaire over the phone. These answers were combined with the mail responses for a total sample of 964.

### **Validity of Our Results**

We can be reasonably confident of the information gained in our Profile. Samples of around 1,000 respondents, similarly selected, are commonly used by major research organizations for opinion polls of the entire United States population. Such samples have a tolerance within four percentage points 95% of the time.

## **FINDINGS**

### **A. The Importance of Religion**

The first items on the "Profile of Episcopalians" questionnaire attempt to measure the importance of religion to the people of the Church. Religion is clearly a very important part of the life of our members. Sixty-four percent term it "very important," and an additional 30% choose "fairly important" to describe their opinion. This view — that religion is important to our members — is similar to what was found in our 1978 study.

Comparing this with the most recent Gallup study, we find that members of the Episcopal Church rate religion a full eight points higher (94% vs 86%) than does the average American as reported in the Gallup study.

We also asked whether the people of the Church think religion is increasing or losing influence. Less than a majority, 44%, feel that religion is increasing its influence, while 37% think it is losing. Nineteen percent believe the influence of religion is unchanged, a similar finding to that of Gallup for the American population as a whole (1981).

### **B. Religious Beliefs**

Two questions in the 1981 survey asked about the religious beliefs of our members. One tried to assess the people's beliefs about the Bible, and the other about the nature of Christ.

The query about Christ was a new question. The previous profiles had deliberately borrowed a question from a 1978 ecumenical survey of the unchurched in order to make specific comparisons with that survey. Some consternation ensued in Church circles when it was reported that only 56% of Episcopalians seemed willing to say "Jesus Christ is God." Then, 20% had opted for the reply "a divinely inspired man."

But, when presented with the 1981 question, "Do you think that Jesus Christ was God and man?", 73% of the members of our Church chose it. Other answers were: "God" — nine percent; "a divinely inspired man" — 14%; and "other" — five percent. At first glance it would seem that in 1978 roughly 76% of Episcopalians believed in our Lord as God or as divinely-inspired, compared with 96% in 1981. We do not think that their beliefs have changed so drastically, but rather that those responding prefer to be precise when using theological language.

There has indeed been a sharp change from 1978 in the other principal item of religious belief assessed by the survey: belief about the Bible. The proportion of our members who believe the Bible is "to be taken literally, word for word" has fallen from 15% to 11%, and the proportion believing that the Bible is the "inspired word of God, but not everything in it should be taken literally, word for word" has risen from 74% to 80%. It appears that those who take the Bible literally, or who, on the other hand, hold it to be a book of legends are in a distinct minority in our Church.

### **C. Religious Practices and/or Behavior**

Several of the questions on the survey were aimed at finding out about the religious and ecclesiastical behavior of Episcopalians.

We asked about attendance. It is evident that our record of attendance is substantially higher than for the average American. Forty-seven percent of our members attend Church services weekly, versus 31% of Americans. It is still very impressive to find that 78% of our people attend at least twice a month. Furthermore, the proportion of people whom their rectors call active, yet who say they never attend, has dropped from eight percent to three percent in the last three years. This may merely mean that our survey this time reached fewer of our inactive people.

In this connection, we may caution that, although each of our questionnaires was invariably addressed to a specific person, the spouse may have actually filled it out. Some clergy may have provided us with lists on which the addressees were "Mr. and Mrs.," even though one spouse was not an active member. Hence three percent of our respondents may be relatively inactive. This low figure in our sample contrasts with other national religious surveys which admittedly include high percentages of relatively inactive persons as "members."

An important aspect of our religious behavior is our prayer life. Three questions were directed toward an assessment of the prayer life of Episcopalians. It is strong. Virtually all pray (99%). The most usual schedule of prayer is "about once a day," and, most

frequently, this is private prayer. Other occasions for prayer are "a worship service" (86%), "with the family at meals" (53%); and "on other occasions with the family" (13%). There was a significant drop in the proportion who prayed as a regular part of some group — from 27% to 23%. Yet, there was a similar increase in the proportion who answered "on other occasions," which may offset or modify this finding.

Pledging or giving money to religious causes is always an interesting part of our religious behavior. There appears to have been a drop in the proportion of members who make pledges, from 97% to 91%. It may be that the slightly different form of the question prompted a more conservative answer. Under any circumstances, the number of members who say they pledge is still very high and may reflect intention as well as actual behavior. Another question deals with Christian giving. We also asked about the "tithe" (described in the questionnaire as ten percent of income for the work of God) as a standard for Christian giving. Fifty-three percent of the people think it a "good standard." Stronger support for tithing comes from households with income under \$20,000 (61% favor it), while only 41% of households with income over \$50,000 favor the tithe as a standard. Widows and divorced persons are more likely than other members to affirm the tithe as a good standard for giving. It will be interesting to note any changes in this response over the years.

Another facet of religious behavior is participation in the organizations and activities of the church. In 1978 we simply asked an open-ended question, "In what church activities or committees are you involved?" Church activity was found to be very high. In 1978 about 56% of the members were involved in some activity. In 1981 this number increased to 69%. We asked the question using the categories generated by the 1978 responses and presented them in order of level of response, with some new categories. The most frequent activities cited in 1981 were: Episcopal Churchwomen (22%); fund-raising (19%); vestry (14%); altar guild (13%); helping human needs (12%); acolyte, chalice bearer, lay reader (11%); church school teaching (11%); choir and adult education (ten percent). The only really significant change over the three years has been a large increase in the number of our members involved in fund-raising — from 7.5% to 19.3%.

This question also yielded some interesting information on Church activities. When asked which parish activities the respondents actually are involved in, it was found that the largest proportions of our people are served by parishes that have:

Family-oriented activities, dinners, etc.	49%
Adult study programs	40%
Weekday worship	39%
Youth groups	29%
Prayer groups	22%

Our confidence in this estimate of involvement in adult religious education is reinforced in another way. An estimated 35% of the respondents said they had received religious training in the last two years and they named the type of study program. The most frequently attended programs are:

Study of:	
Bible or Christian doctrine	8%
Confirmation classes	4%
Lay training	5%
Other adult education	17%

While there seems to be a considerable amount of organizational activity in the Church, other activities and services are still needed. The most strongly desired of these appear to be:

A professional counseling service	14%
A senior citizens' program	14%
Cultural programs	14%
A day care center	14%
A program for single adults	13%
A program for young married couples	13%

These programs are apparently not available and are wanted by about one in seven of our members.

### Christian Outreach and Ministry

Christian outreach and ministry beyond the activities of the parish were reported by a large percentage of our sample. More than 30% of those responding on this point told us of specific activities they undertake. The most frequent examples of such ministry were visiting the sick and shut-ins, doing volunteer work with organizations such as the Cancer Society, the Red Cross, and serving on school or hospital boards in their communities. More than half of those responding told us that their ministry was: to be a good Christian example to others, to be helpful, thoughtful, and responsive. Nearly eight percent saw their own occupations as a form of ministry. Nineteen percent had no activity in this area or left the question unanswered.

### D. Church and Denominational Background

Substantially more than half our adult members have been members of another denomination. Of the estimated 58% who belonged to other churches (up from 48% in 1978), the largest proportions came from the Methodist, Roman Catholic, and Baptist Churches in 1981.

#### Denominational origin of Episcopalians who have been members of another Church body

	<b>1981</b>
Methodist	26.0%
Presbyterian	14.5
Roman Catholic	19.3
Baptist	16.9
Lutheran	7.2
Congregational	5.3
Church of Christ	2.2
Other	8.5
	<hr/> 99.9%

We also attempted to assess the respondent's reasons for affiliating with his or her local church. The answers for 1978 and 1981 are similar. We list them in order of frequency.

1978	1981
1. The type of liturgical worship.	1. Same.
2. The way the faith is presented.	2. Rector.
3. Like the rector.	3. Way faith is presented.
4. Brought up in the congregation.	4. Sacramental emphasis.
5. Its sacramental emphasis.	5. Geographically close.

It is evident that the style of worship and the characteristics of the rector are very important to the individual in explaining his or her decision to affiliate with a parish.

We learned from the survey that virtually all Episcopalians have received religious training as children. It is interesting to note that the proportion of our people (90%) who

said they had attended Sunday or Church School is significantly higher than the national average of 76%.

A similarly high proportion of our members (89%) received training in preparation for confirmation. Most of this instruction lasted between six and twelve sessions, with only 20% lasting more than twelve sessions.

#### **E. Issues Facing the Church and the World.**

In the Gallup Organization's *Religion in America*, 1979-80, it is said that the key issues facing the church are abortion, interfaith marriage, prejudice in voting, and the place of the homosexual in U.S. society. None of these issues concerned more than one percent of the people in our survey, when they were asked, "What do you consider the most important issues facing the church today?" The answers to that question varied widely, but there were distinct clusters which revolved around the following themes (in order of frequency):

1. Concerns over young people.
2. Concerns revolving around the vitality of the church (need for evangelism, spirituality, renewal, better attendance)
3. Concerns about the relationship of faith and works in the local church (making church more relevant)
4. Concerns over social issues (getting the church either more or less involved in social issues)
5. Concerns over the survival of the local church (especially, financial survival)

What is most evident is the absence of unanimity or clear focus about what the important issues are. It would appear that there is little evidence to support any contention that a majority of our membership sees any particular issue as central.

A wide range of issues facing American society were reported by our respondents. Approximately 20% of the responses — we received 1,700 responses to the question because most people named more than one issue — listed the loss of moral and religious values as the most important issue facing American society today. Following that, in descending order, were the issues of inflation and the general economic situation, crime, the decline in family life, and drug abuse. Also listed as important issues were these: keeping the peace, poverty, terrorism and violence, fear of war, and unemployment.

#### **F. Likes and Dislikes in the Parish and the Church in General**

In 1978 when asked what our respondents liked most and least about their local church they named (1) the warmth and friendliness of the parish members, (2) the rector, and (3) the worship program. Seventy-three percent of the answers were contained in these categories with the largest proportion being in category (1).

The response was even clearer in 1981. Eighty-nine percent of the replies fell in the same three areas. Forty-four percent like "church members, friendliness and warmth" best; 29% liked the rector best; and 16% found the "worship, liturgy, and ceremony" to be what they liked best. When asked what they liked least, the respondents had much less agreement. The only significant categories appeared to be: (1) some characteristics of the rector (nine percent), (2) unfriendly, uncaring, cliquish people (nine percent); and (3) the unsatisfying nature of the 1979 Prayer Book (six percent). The other responses are too varied to be categorized (some dislike smoking; others resent lack of opportunity to smoke; bad coffee was mentioned by several as a "gripe;" some said their parish was too wealthy; others too poor). Thirty-six percent had no negative comments.

#### **G. Agreement/Disagreement with Statements**

Another question also provided an opportunity for the respondents to assess the

Church. In this case it is the national Episcopal Church. There are some significant changes in the estimates on these statements we received from 1978 and 1981.

This multi-part question asked the level of agreement or disagreement with a series of statements. These statements, with comments on the responses, follow:

**1. Christian education is generally of high quality.**

The proportion of our people who consider Christian education to be of "high quality" has fallen from 58% to 44%. People in lower income brackets are much more likely to agree with this statement compared with people in upper income brackets.

**2. There should be intercommunion and closer relations with the Roman Catholic Church.**

There was little change with regard to closer relationship with the Roman Catholic Church. Forty-one percent of our members support the idea.

**3. The Church does not devote enough time to evangelism.**

The proportion wanting more time devoted to evangelism has risen from 25% to 32%.

**4. There should be increased cooperation with other Protestant churches.**

Sixty-one percent of our members support increased cooperation with Protestant churches.

**5. Elderly persons do not receive enough attention from the Church.**

There now appear to be more persons in our Church (40%) who believe that the elderly deserve more attention than in 1978 (36%). Women are more likely to agree with this statement than men.

**6. Episcopal Church members should support national Church programs more.**

Twenty-six percent of our members agree that members should support national church programs more. In 1978 41% agreed with that statement. The survey indicates that people in lower income brackets are more likely to agree with the statement compared with people in upper income brackets.

**7. The Episcopal Church is not involved in the community sufficiently.**

The 1981 response appears to indicate that about 34% of the Church wants more involvement in the community. While there is a slight change in the order of words in this question from the 1978 version, the change in response (up 7%) is so large that it may represent a significant change in opinion.

**8. The 1979 Book of Common Prayer provides excellent worship services.**

There appears to be no change in our people's opinion of the 1979 Book of Common Prayer since its official adoption. A majority of the 1981 respondents (54.3%) agreed with this statement as they had in 1978. Twenty-five percent of the respondents disagreed with the statement. Twenty percent expressed no strong opinion either way.

**9. Adolescents and youth do not receive enough attention in the Episcopal Church.**

Forty percent of our members believe youth and adolescents do not receive enough attention. That proportion is about the same as those who do not think we exercise sufficient concern for the elderly. Members in the 40 to 49 age group are more likely to agree with this statement.

**10. There is good communication between the national Church and the people.**

There is a much smaller proportion of people who agree with this statement. In 1978, 27% agreed, while in 1981 there were 19%. Communication between the national Church and the people is not seen as good. Lower income persons are more likely to agree with this statement than those in other income categories. Older members are more likely to agree with this statement than younger members.

**11. The Episcopal Church does not place enough emphasis on social issues.**

There was a significant increase in the proportion of our members who want more emphasis on social issues. The proportion has risen from 20% in 1978 to 25% in 1981. Members in the Northeast and Western regions of the country are more likely to agree with the statement. Members in the North Central and Southeast regions are more likely to disagree. Members in the South Central region are more likely than all others to be uncertain about the subject and have no strong opinion either way.

## **12. The goals of the Episcopal Church are public and clearly understood by the people.**

There is still little evidence to support the idea that our Episcopal Church goals are understood. Only 17% of our membership agrees with that statement, the same as in 1978. Low income members are more likely to agree with the statement than other members.

### **Venture in Mission**

The proportion of the membership of our Church who have heard of VIM has increased dramatically (from 23% to 52%). It is evident from our survey that the campaign had only small effect on regular giving. Eleven percent of the people indicated that their giving increased; four percent said it decreased and 85% said that the campaign had no effect on their regular giving.

## **H. Demographics**

The demographic information which was gathered suggests:

### **1. Male/Female**

There is a larger proportion of females than males in our membership. The selection of the sample indicated that 54% are female; 46% male. This is similar to the finding of Gallup (*Religion in America 1981*) which was reported as a 55%/45% ratio.

NOTE: The response rate (on the questionnaire) for females was much higher than for males.

	Gallup 1981	Questionnaire Sample, 1981	Questionnaire Responses 1978	Questionnaire Responses 1981
Male	45%	46%	35%	38%
Female	55%	54%	65%	62%

### **2. Race**

The racial distribution of Episcopalians was estimated by the Gallup survey to be 95% white, five percent non-white. Our estimates are that both our membership and our parishes are 96% white, three percent black, and less than one percent oriental. The U.S. population is 88% white.

It was also found that 68% of our people indicate that they would welcome a rector with a racial or ethnic background different from the majority of their congregation.

### **3. Marital Status**

The marital status of Church members closely resembles the distribution of the United States population with two differences. There are proportionately fewer single persons and more married persons in the Episcopal Church than in the U.S. population.

	US Population (Percent)	Gallup, 1981 (Percent)	Profile, 1981 (Percent)
Single	17	17	7
Married	66	69	77
Divorced	5	5	5
Widowed	9	8	11
Separated	2	1	—

**4. Community size**

The largest segment (51%) of our people live in towns from 2,500 to 50,000 in size. This is a significantly higher portion than in 1978 (45%).

One conclusion may be that, from 1978 to 1981, a large number of our people have left the larger cities — those from 500,000 to 1,000,000 in size. Seven percent of our members now live in such places.

**5. Age**

Our age distribution differs from the U.S. population.

Age	US Population	Episcopalians	
	1980 (Percent)	1978 (Percent)	1981 (Percent)
18-24	18	4	2
25-29	11	7	4
30-34	10		10
35-39	9		10
		34	
40-44	7		8
45-49	8		10
50-65	26		32
		56	
over 65	11		24

The table indicates that younger persons are omitted from our parish mailing lists, or that they failed to respond, or that there are fewer young people in our parishes than we would expect, based on the United States population.

**6. Education**

Fifty-seven percent of our people have completed college and 31% have completed graduate or professional training. This compares with 30% of the U.S. population who have completed college.

**7. Occupation**

Almost half of our membership is involved in professional or business work. Three percent are manual workers. Seven percent are in clerical or sales work. Twenty-five percent are retired.

**8. Income**

Thirty-two percent of the U.S. population had income over \$20,000 in 1980. In 1981 seventy-one percent of Episcopal households had income over that figure. Given the considerable inflation of the period from 1978 to 1981, it is very difficult to make meaningful comparisons about income changes among Episcopal Church members during that time.

**9. Distribution by Province**

The survey was designed to represent the proportions of membership in the eight provinces. This chart tells how close we came to achieving our goal.

Province	Returned 1978	Sent 1981 (in percents)	Returned 1981
I	8.1	12.1	11.7
II	14.4	15.9	11.7
III	14.6	16.3	16.8
IV	16.8	16.8	18.4
V	15.2	11.7	13.9



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VI	6.6	5.4	5.4
VII	11.3	9.9	9.4
VIII	11.8	11.9	11.2

Except for Province II, which was not as proportionally responsive as the others, our replies have equitable provincial representation, a substantial improvement over 1978.

## APPENDIX 2

### Statement on Marriage

A report of the Commission on Family Life,  
The Diocese of Mississippi

As members of the Body of Christ, our concept of marriage is necessarily based on and derived from the understanding we have of our relationship with Almighty God. Much of this understanding is stated in the *Book of Common Prayer*, which draws on Holy Scripture and our Christian experience of God in history. The *Prayer Book* states that "the bond and covenant of marriage was established by God in Creation." Marriage, the formation of a new family, "signifies to us the mystery of the union between Christ and his church." The Church further proclaims that "marriage is a lifelong union of husband and wife." Each person promises exclusiveness ("forsaking all others"), permanence and fidelity ("be faithful to him/her as long as you both shall live"). In Holy Matrimony both the man and the woman take a "solemn vow" "in the Name of God" that, under whatever circumstances that may develop, they will "love and cherish" each other permanently—"for better for worse, for richer for poorer, in sickness and health, . . . until we are parted by death."

The Church fully realizes how difficult it is for a man and a woman to keep these vows. All of the prayers of the liturgical act of marriage ask for the blessing and grace of God to enable these two people to keep these vows. In addition, the whole Christian community is asked to "do all in their power to uphold these two persons in their marriage." The Church also fully intends that the blessing and grace of God Almighty will come not just through the marriage ceremony itself, but as these two people and their children, "if it be God's will," are nurtured in the knowledge and love of the Lord through their life in the Church thereafter.

The moral teachings of Jesus Christ and his Church are not to be seen as a New Law imposed upon a struggling humanity, but rather as an invitation to live in the kingdom of God instead of in our own kingdom or someone else's. The consequence for failing to do so is that we pass up the opportunity he offers and the grace, fulfillment, joy and peace that comes from living in his kingdom.

We fully recognize that we frail human beings break many of the solemn vows we make "in the Name of God," including the vow of marriage. We, therefore, must recognize the reality of divorce. The pathway to reconciliation with God in any broken relationship is the same. We trust in a loving, forgiving God who takes the broken relationships of our lives and heals them when we turn to him with repentance and faith.

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Copies of a 475-page document, "Raw Data — Profile 1982," containing the specific replies to each question in every category, with histograms, and cross-tabulations are available for \$30 each, postpaid, check with order, payable to General Convention, 815 Second Avenue, New York, N.Y. 10017-4594

At such a time we also need and have a right to expect the same kind of love, support and forgiveness from his Body, the Church.

But let it be understood by all people that it is the expectation of Almighty God and his Church that the marriage of a man and a woman is a lifelong union lived out in faithfulness with honor toward each other.

# The Standing Commission on Stewardship and Development

## Introduction

The above named Commission was established at the 66th General Convention in Denver by the unanimous passage of Resolution D-22. We have been funded with a budget of \$35,000 for the triennium. An accounting for our expenditures appears at the end of this report.

The membership of the Commission is as follows:

The Rev. John H. MacNaughton, *Chairman*  
The Rt. Rev. Christoph Keller, Jr.  
The Rt. Rev. Gerald N. McAllister  
The Rev. Robert Parks  
Mr. John Meirs  
Mr. I. H. Burney  
Mrs. Richard Boas  
Mr. William Noble  
Mr. Henry Ikard  
Mr. Harry Havemeyer  
Mr. Frank Troutman  
Mr. Richard Wheeler

Our charge by resolution includes:

- 1) "To hold up before the Church the responsibility of faithful stewardship. . . ."
- 2) "To recommend a strategy for stewardship education throughout the Church. . . ."
- 3) "To plan and recommend a program of long-range development" (in stewardship).
- 4) "To recommend a joint strategy for the various Church agencies in their fund-raising efforts. . . ."
- 5) "To consider all national fund-raising proposals for its recommendation."

The Commission has included in all our meetings the three executives of our national Stewardship office, the Rev. Tom Carson, the Rev. Henry Free, and Mr. Richard Lamport. The effect of this has been a broad sharing of concerns and ideas, and a strong sense of mutual cooperation, support, and a cross-fertilization. To inform ourselves as broadly as possible, we have also invited the following people to address the Commission:

- Dr. Charles Lawrence, President of the House of Deputies.
- The Rev. James Gundrum, Executive Officer of the House of Deputies.
- The Most Rev. John Allin, Presiding Bishop.
- The Rev. Leo Waynick, Executive Director of the Ecumenical Center for Stewardship Studies.
- Mr. Robert M. Ayres, Chairman of the Executive Council Committee on Stewardship.
- The Rt. Rev. Milton Wood, Executive for Administration of the Executive Council staff.
- The Rev. John Schultz, Director, Management Information Systems.
- Mr. Hal Treash, Chairman of Ward, Dreshman and Reinhardt.
- Dr. Fredrica Thompsett, Executive Director of the Board for Theological Education.

The Commission is both painfully and joyfully aware of two realities. Painfully we are aware that stewardship is an area that has not held a high priority, heretofore, in the thinking and planning of the Church nationally. Joyfully, we are aware that, in spite of this, some excellent work is being done in stewardship by some dioceses and parishes nation-wide. The Commission, under the leadership of the Rev. John MacNaughton, surveyed parishes nationally that, in the opinion of their bishops (all of whom were contacted), were doing an effective job in stewardship at the parish level. The result was the publication of a document, titled *A Grass Roots Survey*, that calls out major areas of similarity in effective stewardship approaches, as well as other significant data for the use of the Church. A copy of the survey is available from the national Stewardship office.

In pursuing our goals, listed before, we have, to date, addressed ourselves to our charge in the following ways:

1. In response to item one in our charge, "to hold up before the church the responsibility of faithful stewardship. . ." the Commission, at our meeting of February 10, 1981, adopted and signed the following personal stewardship commitment:

"We affirm the biblical definition of the tithe as the standard of giving for all Christians. We understand this to mean giving at least 10% of our income to the work of God."

Every member of the Standing Commission on Stewardship and Development is presently tithing or working toward tithing as a goal for giving.

Following our commitment and lengthy discussions of the issues involved, we recommend the following resolution to the 67th General Convention.

**Resolution #A—116.**

*Resolved, the House of \_\_\_\_\_ concurring, That the tithe be affirmed as the standard of giving for Episcopalians; and be it further*

*Resolved, That we the Deputies and Bishops do hereby pledge ourselves to tithe, or to work towards tithing, as a standard of our own giving and of our witness in the world; and be it further*

*Resolved, That we do call all of the Church to join us in accepting the biblical tithe as the standard of Christian giving.*

In support of this resolution, the following datum has been developed by the Commission on the State of the Church in November, 1981. It is accurate, by standard opinion poll accuracy measurements, to an error factor of 5% or less.

From "Profile of Episcopalians"  
(See State of the Church Committee report)

**Question 30:** "Do you think that the tithe is a good standard for your giving? (Tithe is defined as a gift of ten percent of your income for the work of God; the definitions of "income" and "work of God" are left to you)."

	Yes	No
Overall	52.5%	47.5%
Region:		
North East	45.7%	54.3%
North Central	54.9%	45.1%
South Atlantic	52.2%	47.8%
South Central	61.1%	38.9%
West	55.1%	44.9%

<b>Community size:</b>	20,000	51.4%	48.6%
	20,000 — 50,000	47.0%	53.0%
	50,000 — 300,000	53.0%	47.0%
	300,000	60.9%	39.1%
<b>Household income</b>	\$15,000	61.4%	38.6%
	\$20,000 — 50,000	53.2%	46.8%
	\$50,000	41.5%	58.5%
<b>Marital status</b>	Single	43.9%	56.1%
	Married	51.3%	48.7%
	Divorced	63.8%	36.2%
	Widowed	62.2%	37.8%
<b>Sex</b>	Male	49.1%	50.9%
	Female	55.3%	44.7%

The above datum notwithstanding, the major thrust in the resolution above is to respond to the biblical standard of giving in both the Old and New Testaments, which we recognize as the tithe. We derive that from a variety of biblical sources, one of which is Matthew 23:23 where Jesus says, "Woe to you, scribes and Pharisees, hypocrites! for you tithe the mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others."

While Jesus' statement seems, on a superficial reading, to be a criticism of tithing as religious legalism, in fact Jesus' words, "these you ought to have done" (referring to tithing) clearly affirm the tithe as an assumed, non-arguable standard. What Jesus is saying about the tithe is: Do it! Let's not discuss it or be proud of it. Just do it! Now let's get on with the more important matters which are justice and mercy and faith. On the basis of that affirmation, we believe we can offer no less a standard for the Church.

**2. In response to item two in our charge, "To recommend a strategy for stewardship education throughout the church. . ."**

a) The Commission has reviewed our national publications on stewardship with an eye to upgrading both the content and presentation of future materials. This is an ongoing task, undertaken in cooperation with the Stewardship office.

b) The Commission has encouraged and enthusiastically supported the efforts of both our executives and the Executive Council Stewardship Committee in their efforts to include stewardship education in the regular curriculum of our seminaries. In this connection, two book-length treatments of stewardship, designed both as seminary tests and for the use of the Church generally, are being prepared for publication by the Rev. Charles Price and the Rev. John Westerhoff. The Rev. Tom Carson, with the support of the Commission, has served to put the authors and publishers together in this effort.

In addition, members of the Commission both encouraged and contributed to a booklet edited by the Rev. Henry Free, titled *Ten Who Tithe*. This publication will be sent to all General Convention deputies and will be available to the whole Church through the Stewardship office.

c) Additionally, contacts have been made, again by the Rev. Tom Carson, to encourage the inclusion of questions dealing with stewardship in the General Ordination examinations.

d) Contact continues to be made with the seminaries directly in regard to our interest in including stewardship education in the seminary curricula.

e) Commission members have also begun to cooperate with our national office in serving as resource people for the regional Stewardship conferences held annually, nation-wide.

f) Stemming from these efforts and our clear vision of the need, throughout the whole Church, to address stewardship concerns in an ongoing way and to establish additional channels of communications, we recommend the following to the 67th General Convention:

**Resolution #A—117.**

*Adopted  
concur  
H of B* *which has not already done so requested*  
**Resolved, the House of \_\_\_\_\_ concurring, That each Diocese be encouraged to establish a diocesan Stewardship Committee, to educate and encourage local congregations in matters of stewardship, to work with the national Stewardship Office and the Standing Commission on Stewardship for the continued strengthening of our witness to the world of our gratitude for God's bounty in our lives.**

**3. In response to item three in our charge, "to plan and recommend a program of long-range planning in stewardship. . ."**

a) We have been in contact with the Rt. Rev. John M. Allin in regard to the progress and continued influence of Venture in Mission on the Church. Our work has been in two areas (1) to develop a suitable vehicle to celebrate VIM at the 67th General Convention, to recognize the tremendous influence and effectiveness of VIM in leading the Church toward its true mission, and (2) to recognize and encourage those dioceses that are still in the Venture process.

b) We recommend the following resolution to this 67th General Convention.

**Resolution #A—118.**

**Resolved, the House of \_\_\_\_\_ concurring, That this 67th General Convention does declare that the spirit of mission growing out of Venture in Mission is to be nurtured on every level of the life of the Episcopal Church as the foundation for the Church's program for the decade of the 80's.**

c) We further recommend to this 67th General Convention the following:

**Resolution #A—119.**

**Resolved, the House of \_\_\_\_\_ concurring, That the Executive Council be charged with responsibility for the continual updating of the "Venture in Mission Case Book" which has served as a valuable tool in identifying the needs of our worldwide mission. The updated Case Book, with its listing of current, high priority mission needs, shall be known as the "Catalogue of Mission Opportunities." It shall be prepared for distribution as soon as possible, and be kept before individuals, congregations, dioceses, and other units of the Anglican Communion, as our ongoing and necessary tool for the one mission of Christ.**

Our rationale for this proposal is as follows:

It now appears that, when the fund-raising portion of VIM is completed, less than one-half of the projects listed in the Case Book will have been underwritten. A determination needs to be made regarding which of the unfunded projects should be retained in the new "Catalogue of Mission Opportunities." The Executive Council needs to develop procedures by which new mission opportunities can be brought to the attention of the Church, and, after responsible screening, be incorporated in the Catalogue. The "Catalogue of Mission Opportunities" thus becomes part of the

ongoing legacy of Venture in Mission, whose primary purpose was to recall the Church to her reason for being.

d) The Commission also recognizes the absolute necessity of calling the Church to a stewardship of its spending as well as its giving. Stewardship directs us to seriously consider how we use the material resources we have been given with responsibility and with a clear vision of our call to advance the mission of the Church, especially as that call leads us outside of ourselves and our parochial concerns and needs.

We, therefore, recommend to this 67th General Convention the following:

**Resolution #A—120.**

*Resolved, the House of \_\_\_\_\_ concurring, That while stewardship is more often identified with our giving than our spending, we call upon the Church to reaffirm that faithful stewardship clearly requires us to spend responsibly those monies entrusted to our care; and be it further*

*Resolved, That, since stewardship is inextricably bound up in the whole mission of the Church, every unit of the Church should look beyond its own parochial needs and continue to hold up Mission as the priority of our giving and spending.*

*Adopted*  
*Concur*

e) To pursue another avenue of long-range planning in stewardship, efforts have been successfully made to assist Mr. Richard Lamport of the national Stewardship office in pursuing the presentation of the concept of planned giving as a way to exercise faithful stewardship. This concept, with an accompanying plan for implementation, has been introduced in three (3) dioceses in a pilot project, and will be revised through this pilot experience to be made available to the whole Church.

*4. In response to item four of our charge, "to recommend a joint strategy for the various Church agencies in their fund-raising efforts. . ."*

a) We invited Dr. Fredrica Thompson, Executive Director of the Board for Theological Education, to meet with us in regard to the funding of our theological seminaries. The Rev. Tom Carson and the Rt. Rev. Christoph Keller have met with the BTE to insure clear communication between us as they have progressed in their work in response to Resolution B-127.

In our March, 1982, meeting we reviewed the proposed plan of the BTE, as presented in their document titled, "A Plan For Theological Education and Mission — Resolution in Response to B-127." In the main, from the stewardship stance of our Commission, we endorse this resolution. We commend its bold language, a boldness required if the Church's attention is to be caught. We also commend the BTE and the seminary deans in commissioning a study of both the short- and long-term financial needs of the seminaries. The use of the Peat, Marwick and Mitchell findings by the seminaries is a strong exercise in the good stewardship of their present resources and builds a responsible foundation on which their present appeal for funding from the Church at large can stand.

Our main point of concern is in regard to the proposed dialogue and partnership that is to be built between the seminaries and the Church at large, a dialogue and partnership to be initiated by the seminaries and the Council of Deans. Whatever the intention of their resolution, the language of it suggests a dialogue in which the needs of the seminaries are communicated to the Church with little apparent provision for the Church at large to speak, or for the seminaries to listen to the Church. We believe that there is a stewardship of listening in which the seminaries and the Church need to enter equally.

b) We have not yet come to grips with the much larger question of a joint strategy

for various Church agencies in their fund-raising. This question is cast in the molasses of agency independence and will be very difficult to address effectively. Dialogue with many of these agencies is now underway, however.

5. *In response to item five in our charge, "to consider all national fund-raising proposals for its recommendations. . ."*

a) We have had no occasion, to date, to deal with this matter.

6. *Long-range goals and objectives for the triennium, 1983-85.*

a. To continue and expand our contacts with the theological seminaries, encouraging inclusion of stewardship teaching in seminary curricula — to the advantage of both the seminaries and the Church.

b. To continue to bring to the Church an awareness and enlarged acceptance of the principle of the tithe as a standard of giving.

c. To initiate conversations with the Commission on the State of the Church on ways to secure more sophisticated and helpful information on the giving patterns of the Church, in order that materials produced and training conferences held can speak as accurately as possible to our real situation.

d. To gather information on the various fund-raising efforts of the agencies of the Church for the purpose of coordination and cross-fertilization—to the mutual advantage of all foundations and agencies.

e. To find ways to hold up to the whole church the concept of accountability in the use of our resources, to become, as a Commission, the stewards of the concept of accountability.

f. To continue to be a viable support group to our national Stewardship office.

g. To hold before the Church the thrust of mission growing out of Venture in Mission.

7. *The budget.* The following budget proposal, in support of the Commission for the next triennium, is recommended for adoption by this 67th General Convention.

**Resolution #A—123.**

*Resolved, the House of \_\_\_\_\_ concurring, That the sum of \$50,750 be appropriated for the work of the Standing Commission on Stewardship and Development during the next triennium.*

8. *Financial report for 1979-81 triennium.*

**Budget: \$35,000.00**

Expenses	1980	1981	1982
Travel	\$5826.34	\$ 9713.45	\$ 4780.25
Housing and meals	1742.97	2483.41	3180.50
Office exp. and misc.	526.99	308.24	186.25
Estimated additional expenditures through Dec. 31, 1982			4750.00
<b>Totals</b>	<u><u>\$8096.30</u></u>	<u><u>\$12,505.11</u></u>	<u><u>\$12.897.00</u></u>

Respectfully submitted,

The Rev. John H. MacNaughton, *Chairman*



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**STEWARDSHIP AND DEVELOPMENT**

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**9. Suggested triennial budget.****1983**

Three meetings	\$14,000
Secretarial assistance (5 days @ \$50 per day)	250
Subcommittee meetings	1,200
Miscellaneous	300
	<hr/>
	\$15,750

**1984**

Three meetings	\$15,700
Secretarial assistance (8 days @ \$50 per day)	400
Subcommittee meetings	1,400
Miscellaneous	300
	<hr/>
	\$17,750

**1985**

Two meetings	\$10,500
Secretarial assistance (20 days @ \$50 per day)	1,000
Subcommittee meetings	3,500
Miscellaneous	450
Contingency	1,800
	<hr/>
	\$17,250
	<hr/>
<b>Total, 1983-85</b>	<b>\$50,750</b>

# The Standing Commission on The Structure of the Church

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## INTRODUCTION

The Standing Commission on the Structure of the Church (hereinafter referred to as the Commission) is charged by the Canons (Title I, Canon 1, Section 2(n)(6)) to "... study and make recommendations concerning the structure of the General Convention and of the Church..." and to "... review the operation of the several Committees and Commissions to determine the necessity for their continuance and the effectiveness of their functions and to bring about a coordination of their efforts."

The agenda of the Commission originates from (1) specific referrals by resolutions of the preceding General Convention; (2) the Commission's review of "... the operation of the several Committees and Commissions..."; (3) resolutions introduced at preceding General Conventions but not adopted (at times because of lack of time for full consideration); (4) matters requested for consideration by other commissions, committees, organizations or individuals; and (5) matters identified by members of the Commission.

Since the establishment of the General Convention Office (recommended in the

Structure Commission's 1976 report), the task of reviewing and coordinating the efforts of the several committees and commissions has become steadily easier. Communications have improved. Summaries of the minutes of these bodies are distributed. Each of them is represented at the "challenge process" session of the Joint Standing Committee on Program, Budget, and Finance held by the expense section, at which they are required to defend their budget requests; and Executive Council minutes are sent to each chairperson. The Executive Officer of the General Convention has attended most meetings of the interim bodies, and has been invaluable in the coordination function.

The members of the Standing Commission on the Structure of the Church are very grateful for the guidance and counsel of the current Executive Officer, the Rev. Canon James R. Gundrum, D.D.

Upon consideration of its agenda, the 1979-1982 Commission divided itself into three committees: Polity and Authority, General Convention Process, and Bishops.

The Commission's report is divided into sections according to its committees' responsibilities, and the Commission's recommendations appear in bold-face type following the discussion on each subject.

### **Commission membership**

The composition of this Commission, with date of expiration of term and diocese of each member being placed in parentheses, is as follows:

The Rt. Rev. Robert H. Cochrane (1982, Olympia)  
The Rt. Rev. Alexander D. Stewart (1982, Western Massachusetts)  
The Rt. Rev. Robert C. Witcher (1985, Long Island)  
The Rev. Jesse F. Anderson, Jr. (1982, Washington)  
The Rev. Carlos Touche-Porter (1985, Central and South Mexico)  
\*The Rev. Robert M. Wainwright (1985, Rochester)  
Mrs. Donald C. Barnum (Lois), *Chairman* (1982, Bethlehem)  
Mr. George T. Guernsey, *Secretary* (1985, Missouri)  
Mrs. William K. Nicrosi (Harold) (1985, Alabama)  
Mrs. Henry N. Somsen (Anne) (1982, Minnesota)  
Mr. Robert J. Wesley (1985, Kansas)  
Mr. Frank T. Wood, Jr. (1982, Central New York)

The full Commission met three times during the triennium: April 23-24, 1980; October 27-29, 1980; and October 21-23, 1981. A fourth meeting had been planned for January or February, 1982, which could not be held due to uncertainty as to the availability of funds. Therefore the Commission and Committee chairmen have taken major responsibility for the writing of this report. The entire Commission membership has, however, had an opportunity to review, revise, and concur with the final report.

## **POLITY AND AUTHORITY COMMITTEE**

### **Committee membership**

The Rt. Rev. Robert C. Witcher, *Chairman*  
The Rev. Carlos Touche-Porter  
The Rev. Robert M. Wainwright  
Mr. Robert J. Wesley

Aware that our present Presiding Bishop is required by the Canons to retire on the

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\*Executive Council Liaison

first of January following the 1985 General Convention and that, therefore, the Joint Nominating Committee [for the election of the Presiding Bishop] (hereinafter referred to as the Nominating Committee) must be elected at the 1982 General Convention, the Commission assigned to the Polity and Authority Committee the preparation of a report on the role and function of the Office of the Presiding Bishop, to assist the members of the 1982 General Convention as they elect the Nominating Committee, and to assist the Nominating Committee as they work during the ensuing triennium. The Polity and Authority Committee was also assigned the responsibility for making recommendations for constitutional and canonical changes, if needed, regarding the Office of Presiding Bishop, the subject of metropolitan authority, and elections/appointments to the Anglican Consultative Council (ACC) and the Anglican Church in North America and the Caribbean (ACNAC).

### **Office of Presiding Bishop**

The Committee has been entrusted with the responsibility of studying the role and office of the Presiding Bishop and putting forward proposed changes in the Constitution and Canons related to that office.

A corollary task has been to offer background materials and suggestions to the Nominating Committee for their use in selecting nominees for the Office of Presiding Bishop at the 1985 General Convention. The Commission makes a clear distinction between the *office* of Presiding Bishop and such individuals as may be nominated to fill that office. Our basic concerns deal with the office of Presiding Bishop; the Nominating Committee must propose individuals to fill that office.

The process for the election of a Presiding Bishop is ordered in Article I, Sec. 3 of the Constitution of the Church. Nominating Committee membership and its function is described in Title I, Canon 2. As the Nominating Committee begins to carry out its function, it should consider carefully the nature of the office of Presiding Bishop in the life of the Church today. The Commission recommends that this task be carried out objectively until a clear understanding of the role and office of Presiding Bishop is set forth. Only then should the Nominating Committee consider individuals to be nominated. The Commission urges the Nominating Committee to use the resources the Church provides to implement this process.

### **Historical Considerations**

As the Polity and Authority Committee studied the office, its first consideration was *historical*. In order to view the office of Presiding Bishop in the context of its historical evolution, we sought to determine how the office has evolved into its present shape in order better to prepare for its future occupant. Using a generous grant from the trustees of the Mercer Scholarship Fund of the Diocese of Long Island, we were fortunate to be able to persuade the Rev. Dr. Roland Foster, an ecclesiastical historian, to undertake a scholarly research project and prepare a paper, "The Role of Presiding Bishop." In this paper Dr. Foster describes the office not only in its canonical evolution but in the unique manner in which the office has functioned through the gifts which the various Presiding Bishops have brought to it.

A second research paper on the office of Presiding Bishop was prepared by the Rev. Canon Charles M. Guilbert, entitled "Changes in the Structure, Organization, and Government of the Episcopal Church in the Last Sixty Years." This paper emphasizes the canonical evolution of the office of Presiding Bishop in its relationship to General Convention and the Executive Council.

A third reference provides a deeper historical understanding of the structure of

episcopacy in the Episcopal Church. The monograph by Frederick G. Mills, entitled *Bishops by Ballot: An Eighteenth Century Ecclesiastical Revolution*, vividly portrays the genesis and evolution of the unique form *episcopate* has taken in the polity of this Church.

### **Biblical and theological considerations**

A second major consideration, and a primary framework for our understanding of the Office of Presiding Bishop, is in the *biblical* and *theological* areas. A large bibliography of such literature as it relates to the office of Bishop and of the office of Presiding Bishop exists, such as Kenneth Kirk's *Apostolic Ministry*. The Commission wishes only to underline the necessity of viewing the office of Presiding Bishop in the context of scripture and Christian theology before it views this office from its administrative and functional perspectives. An understanding must be developed of *episcopate* as a scriptural and theological development before "chief pastor" can be properly understood.

### **Canonical considerations**

Thirdly, the office of Presiding Bishop is described in its canonical role (especially I.2.4) in the context of the polity of a Church which describes itself as "Episcopal," which is one led by bishops. We call special attention to a distinction between governance (administration) and order. Clearly, order is prior to governance; and our presumption is that the order of the episcopate in general, and the office of the Presiding Bishop specifically, is a gift of God which has been given for ministry within the Church and for leadership in mission.

### **Metropolitan authority**

A fourth consideration is the role of the Presiding Bishop as he relates to other primates (by whatever name they are called) of other Anglican Churches and ecumenically to other Christian communions. This aspect is generally subsumed under the heading of "metropolitan authority" and is a subject of paramount concern in the worldwide circles of the Anglican Communion today.

We make reference to two documents for further study in the area of metropolitan authority. One is a letter from Bishop John Howe, Secretary-General of the ACC, (ACC, June 28, 1977) which proposes a definition of metropolitan authority. In this letter Bishop Howe states: "metropolitan authority is one of the basic concepts of Anglican Church structure. This is usually exercised within the provincial structure of the Anglican Communion, but it is also exercised in extra-provincial dioceses which are related to a particular archbishop. . . . This concept confirms the conviction that no diocese should exist in isolation, but should receive pastoral support and should develop within the general Anglican ethos—which it should continually help to form." The eight areas defined by the ACC for exercising such authority are as follows:

1. The provision of pastoral oversight over the area concerned, assuring both that its constitution and canonical development is in accordance with general Anglican tradition and practice, and that the provisions of its constitution and canons are adhered to.
2. The giving of authority for the division of dioceses and the creation of new dioceses.
3. The giving of authority for the election, and/or translation, of bishops within the diocese or dioceses concerned, and the confirming of the same.
4. The provision of adequate episcopal oversight in the case of vacancies.

5. Consecrating or issuing the mandate for the consecration of bishops in the diocese or dioceses concerned.
6. Provision for the necessary approval of all changes in the constitution and canons of the diocese or dioceses insofar as they pertain to faith and order and the relations with other parts of the Anglican Communion.
7. Fullest consultation about the calling of meetings of synods and standing committees.
8. Receiving appeals allowed by the appropriate constitution and canons.

The other document is from the primates meeting in Washington, D.C., April 1981, entitled, "Authority in the Anglican Communion." In this booklet, four papers are presented which shed considerable light on the concept of authority in our Anglican system which relates to the office of Presiding Bishop.

### Functional considerations

A fifth consideration is functional. In 1972 the House of Bishops developed a brief document which dealt with the "Expectations of the Office of Presiding Bishop." This was a useful vehicle at that time; it gave the Church some concept of what to expect of its newly elected Presiding Bishop, and gave the new incumbent an idea of what the Church expected of him. While recognizing that the office of Presiding Bishop has been historically molded to a degree by the incumbent, and also recognizing that the world changes, it is reasonable to assume that certain expectations of the person holding the office may change as well. This is legitimate as long as those changes are understood in the light of the five considerations enumerated above.

A further statement regarding the office was included in the Structure Commission's report to the 1976 General Convention (Louisville), particularly the section headed "Report Relating to the Administrative Function" (1976 *Journal*, AA-13 to AA-21). The Commission commends this material to those persons elected to the Nominating Committee; in fact, we recommend that all bishops and deputies read the material under the subheadings "Election of the Presiding Bishop" and "Joint Nominating Committee" (1976 *Journal*, pp. AA 19-20), as they prepare to elect the members of this very important committee.

The task of the Nominating Committee is to propose not fewer than three nominees for the office of Presiding Bishop. The Commission believes that *each person* who becomes a member of the Nominating Committee must be prepared to develop a clear understanding of the office of Presiding Bishop before considering any possible nominees. In addition to the above considerations the materials listed in the bibliography which follows are, we believe, valuable tools for this purpose. The task will require a considerable commitment of time, energy, study, and prayer.

The Commission also suggests that the Nominating Committee members listen to the needs of the Church in our own day, and gather such information into a form which will assist them in determining the particular kind of leadership required in the office of Presiding Bishop. Their next task will be to determine the background, experience, personal qualifications, and skills which are especially needed to fulfill the office as it has historically evolved and is canonically constituted.

The Presiding Bishop is the symbol of apostolic order and is the chief pastor of our Episcopal Church today and tomorrow, and the possible nominees must be viewed in the light of this leadership role. The Nominating Committee should analyze and enumerate such qualities—which can be reduced to a profile clearly understandable by the Church, especially by members of the House of Bishops and House of Deputies.

All of this, the Commission suggests, should be done within the context of the historic evolution of the office of Presiding Bishop and with the biblical and theological models as the constant frame of reference. All of this, the Commission believes, will be done as a genuine offering to God, with constant prayer, by the Nominating Committee.

The Commission feels strongly about the importance of the use of this process by the Nominating Committee. Therefore, we recommend the passage of the following resolution:

**Resolution #A—140.**

*Resolved, the House of \_\_\_\_\_ concurring, That the Joint Nominating Committee [for the Election of the Presiding Bishop] be instructed to consider the Office of Presiding Bishop in the light of the requirements of the Constitution and Canons of the Episcopal Church which define his responsibilities as Chief Pastor of the Episcopal Church, as the Primate in relation to other Anglican Provinces, and as the primary ecumenical link to other Christian and non-Christian bodies; and be it further*

*Resolved, the House of \_\_\_\_\_ concurring, That the Joint Nominating Committee [for the Election of the Presiding Bishop] develop a profile of the Office of Presiding Bishop in the light of its historical development and its present position, outlining such qualifications, background, experience, education, and unique gifts as may be required in the Bishop selected to fill this office; and be it further*

*Resolved, the House of \_\_\_\_\_ concurring, That the Standing Commission on the Structure of the Church monitor and evaluate the process for the election of the Joint Nominating Committee (for the Election of the Presiding Bishop) and its operation, and report all findings when appropriate to succeeding General Conventions.*

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Foster, Roland, "The Role of the Presiding Bishop." An unpublished manuscript written for the Standing Commission on the Structure of the Church.

Guilbert, Charles, "Changes in the Structure, Organization, and Government of the Episcopal Church in the Past Sixty Years." An unpublished study delivered at the 1981 Johnson Lectures at Seabury-Western Theological Seminary.

*Journal of the General Convention*, 1976, "The Standing Commission on the Structure of the Church, Report Relating to the Administration Function," pp. AA-13 - AA-21.

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**Proposed changes in titles**

In order to clear up an anomaly existing between the Rules of Order of the Executive Council and certain Canons, where the Presiding Bishop is at times called "Chairman" and at other times called "President" of the Council, the canonical change contained in the following resolution is recommended:

**Resolution #A—141.**

*Resolved, the House of \_\_\_\_\_ concurring, That Canon I.2, Sec. 4(a)(1) be amended as follows:*

(1) Be charged with responsibility for leadership in initiating and developing the policy and strategy of the Church and, as ~~Chairman~~ *President* 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;

The Committee's study of the office of the Presiding Bishop necessarily included consideration of the title of the chief pastor of the Episcopal Church in its historic evolution. The Presiding Bishop began in a timid way as the Presiding Officer of the House of Bishops. He later became the Presiding Bishop of the Church and the President of the Executive Council. In the Anglican world today, which has expanded to 28 autonomous national Churches, the title, "Presiding Bishop," is almost unique to the American Church. Other Anglican provinces use the title "Primate" or "Archbishop." After considerable discussion the Commission, by a majority vote, agreed to recommend the title "Archbishop" as being most descriptive of the office of Presiding Bishop as it exists today. This implies no change of his authority or any archepiscopal jurisdiction, as is associated in other Christian bodies. It simply puts the Presiding Bishop on a par with other Anglican metropolitans, and clearly identifies his role as chief pastor of the Episcopal Church.

Therefore, the Commission agreed to recommend the constitutional change set forth below. Upon passage at second reading, a resolution to bring the canonical language into conformity with the constitutional language should be proposed.

**Resolution #A—142.**

*Resolved, the House of \_\_\_\_\_ concurring, That Article I, Sections 3 and 6; Article II, Section 7, and Article III of the Constitution be amended as follows:*

**ARTICLE I.**

Sec. 3. At the General Convention next before the expiration of the term of office of the ~~Presiding Bishop~~ *Archbishop*, it shall elect the ~~Presiding Bishop~~ *Archbishop* of the Church. The House of Bishops shall choose one of the Bishops of this Church to be the ~~Presiding Bishop~~ *Archbishop* of the Church by a majority of all Bishops, excluding retired Bishops not present, except that whenever two-thirds of the House of Bishops are present a majority vote shall suffice, such choice to be subject to confirmation by the House of Deputies. His term and tenure of office and duties and particulars of his election not inconsistent with the preceding provisions shall be prescribed by the Canons of the General Convention.

But if the ~~Presiding Bishop~~ *Archbishop* of the Church shall resign his office as such, or if by reason of infirmity he shall become disabled, or in case of his death, the Bishop who, according to the Rules of the House of Bishops, becomes its Presiding Officer, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the House of Bishops, to elect a member thereof to be the ~~Presiding Bishop~~ *Archbishop*. The certificate of election on the part of the House of Bishops shall be sent by the Presiding Officer to the Standing Committees of the several Dioceses, and if a majority of the Standing Committees of all the Dioceses shall concur in the election, the Bishop



elected shall become the ~~Presiding Bishop~~ *Archbishop* of the Church.

Sec. 6. The General Convention shall meet not less than once in each three years, at a time and place appointed by a preceding Convention; but if there shall appear to the ~~Presiding Bishop~~ *Archbishop*, acting with the advice and consent of the Executive Council of the Church or of a successor canonical body having substantially the powers now vested in the Executive Council, sufficient cause for changing the place or date so appointed, he, with the advice and consent of such body, shall appoint another place or date, or both, for such meeting. Special meetings may be provided for by Canon.

## ARTICLE II.

Sec. 7. It shall be lawful for the House of Bishops to elect a Suffragan Bishop who, under the direction of the ~~Presiding Bishop~~ *Archbishop*, shall be in charge of the work of those chaplains in the Armed Forces of the United States who are ordained Ministers of this Church. The Suffragan Bishop so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor or Suffragan Bishop of a Diocese, or he may be elected by the House of Bishops as a Bishop of a Missionary Diocese.

## ARTICLE III.

Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the Bishops of this Church entitled to vote in the House of Bishops, certified to the ~~Presiding Bishop~~ *Archbishop*; under such conditions as may be prescribed by Canons of the General Convention. Bishops so consecrated shall not be eligible to the office of Diocesan or of Bishop Coadjutor of any Diocese in the United States or be entitled to vote in the House of Bishops, nor shall they perform any act of the episcopal office in any Diocese or Missionary Diocese of this Church, unless requested so to do by the Ecclesiastical Authority thereof. If a Bishop so consecrated shall be subsequently duly elected as a Bishop of a Missionary Diocese of this Church he shall then enjoy all the rights and privileges given in the Canon to such Bishops.

### Other changes

In the course of studying the office of the Presiding Bishop, the members of the Polity and Authority Committee interviewed the present Presiding Bishop. During that interview he stated his opinion that it would be helpful to the Church generally if, among the listed duties of the Presiding Bishop, were included the duty to consult with the Ecclesiastical Authority in a diocese where there is an episcopal vacancy.

The Presiding Bishop already possesses the authority to visit dioceses of the American Church and its missionary dioceses. The proposed Canon is intended to give continuing episcopal oversight to the ecclesiastical authority in a diocese during an episcopal vacancy, through consultations with the chief pastor. It would not give the Presiding Bishop jurisdiction, but a pastoral consultative role with the ecclesiastical authority to insure that interim episcopal oversight is provided. Therefore, the Commission recommends enactment of the following resolution:

### Resolution #A—143.

*Resolved, the House of \_\_\_\_\_ concurring, That a new section be added to Title*

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**I, Canon 2, Section 4(a), to be numbered (3) and to read:**

*(3). In the event of an Episcopal vacancy within a Diocese, consult with the Ecclesiastical Authority to insure that adequate interim Episcopal services are provided.*

**and be it further**

*Resolved, That the present paragraphs (3), (4), and (5) be renumbered (4), (5), and (6).*

In its study the Committee realized that Section 8(a) of Title I, Canon 2 is out of date and recommended its elimination. The Commission therefore recommends passage of the following resolution:

**Resolution #A—144.**

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 2, Section 8 be amended as follows:*

~~Sec. 8 (a). At the expiration of his term of office the Presiding Bishop, and any other Bishop who shall have held the office of Presiding Bishop, shall receive a retiring allowance of six thousand dollars per year, less whatever retiring allowance they may receive from The Church Pension Fund.~~

~~(b).~~ Upon the acceptance of his resignation prior to the expiration of his term of office for reasons of disability, the Presiding Bishop may be granted, in addition to whatever allowance he may receive from The Church Pension Fund, a disability allowance to be paid by the Treasurer of the General Convention in an amount to be fixed by the [General Convention] *Joint Standing Committee on Program, Budget, and Finance*, and ratified at the next regular meeting of the General Convention.

As this Committee studied the office of Presiding Bishop in its relationship to other provinces in the Anglican Communion, the difficulty of having this Church's representatives to the Anglican Consultative Council (ACC) elected by the General Convention became apparent. Because the General Convention meets only every three years and the Anglican Consultative Council does not meet on this same schedule, it is impossible to conform the terms of office of the Episcopal Church's representatives to that body to our triennial schedule. Therefore, the Commission recommends that the election of representatives to the Anglican Consultative Council (and other intra-Anglican or ecumenical bodies) be assigned to the Executive Council, by passage of the following resolution:

**Resolution #A—145.**

*Resolved, the House of \_\_\_\_\_ concurring, That Joint Rule of Order 18(g) (Calling for the Joint Committee on Nominations to propose nominees for the representatives of this Church on the Anglican Consultative Council) be eliminated; and be it further*

*Resolved, the House of \_\_\_\_\_ concurring, That a new subsection (g) be added to Title I, Canon 4, Section 2, to read:*

*(g) The Council shall elect representatives of this Church to the Anglican Consultative Council (ACC), the Anglican Church in North America and the Caribbean (ACNAC), and to other Anglican and ecumenical bodies for which no other procedure is provided.*

## GENERAL CONVENTION PROCESS COMMITTEE

### Committee membership

The Rt. Rev. Robert H. Cochrane  
 Mr. George T. Guernsey III  
 Mrs. Henry N. Somsen (Anne)  
 Mr. Frank T. Wood, Jr., *Chairman*

The General Convention Process Committee was assigned a number of matters having to do with the General Convention and its interim bodies.

### Deacons as deputies

An amendment to the Constitution which would allow deacons to be seated as deputies to General Convention will be before the 1982 General Convention for second reading. The Structure Commission recommends adoption, and thus final passage, of this amendment.

### Joint Nominating Committee [for the election of the Presiding Bishop]

As our present Presiding Bishop approaches the end of his twelve-year term (Title I, Canon 2, Sec. 2) the canonical provisions for the nomination of his successor, passed at the 1976 General Convention, are being utilized for the first time. The Commission members (as well as others active at the national Church level) realized the necessity for clarification of the relevant Canon, as contained in the two resolutions recommended below.

As the Commission points out in the Polity and Authority section of this report, the Nominating Committee will have a very important responsibility. We urge each deputation to this General Convention to prepare for its role in the election of this Committee by studying carefully the process as embodied in Canon I. 1.2. We point out that the nominees for the Nominating Committee must be members of the General Convention (i.e., bishops or deputies); that they must be nominated by another member from the same province—bishops nominated by bishops and deputies nominated by deputies (although not necessarily in the same orders); and that the election is to be by the entire House from the slates nominated according to province, the election to be confirmed by the other House.

The Commission further recommends in the Polity and Authority section of this report that, since this is the first time this new procedure has been used for the election of a Presiding Bishop, the Nominating Committee elected at the 1982 General Convention develop and publicize throughout the Church recommended criteria for the office of Presiding Bishop. This Commission also recommends that the system be carefully monitored by the Structure Commission during the 1982-1985 interim, and any suggested changes be recommended to the 1985 General Convention.

### Resolution #A—146.

*Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 2, Sec. 1(b) and Sec. 1(c) be amended as follows:*

*Sec. 1(b). At the General Convention next before the Convention at which a Presiding Bishop is to be elected, 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.

Sec. 1(c). *At the General Convention next before the convention at which a Presiding Bishop is to be elected*, the House of Bishops shall elect, by a majority vote 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.

**and be it further**

*Resolved*, the House of \_\_\_\_\_ concurring, That this resolution be effective immediately.

### Size of the House of Deputies

For at least thirty years the size of the House of Deputies has been a concern to the Church. In 1952 the Joint Committee on Structure and Organization of the General Convention recommended a canonical amendment reducing the representation of each diocese in the House of Deputies to three presbyters and three laymen. In 1946 both Massachusetts and Virginia memorialized the General Convention regarding proportional representation. Both subjects have been surfacing regularly ever since.

This Structure Commission reviewed past Structure Commission reports, particularly the report to the 1976 General Convention in Minnesota, and agreed to reaffirm the statement made in that report: "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." Therefore, this Commission does not favor proportional representation.

However, the members of the Commission agree unanimously that reducing the size of the House of Deputies is essential to the continued well-being of the Church.

One consideration that has caused this proposal to fail in the past was the fear that such a reduction in the size of the House of Deputies would adversely affect the proportionate representation of minorities and women. This Committee has studied the available information, and believes this fear to be unwarranted.

We have outgrown most convention centers. The number of deputies has become so large as to diminish greatly the possibilities of deputy participation in the legislative process. The expenses of the General Convention have gone far beyond the level of good stewardship.

Although the members of the Commission agree about the need, we do not agree about the method. The minority view would ask General Convention to limit the number of deputies in each order to two per diocese (the greatest possible reduction allowed by our Constitution). The majority of the Commission, however, favors recommending to the 1982 General Convention passage of the resolution appearing below, which was recommended to the Louisville Convention in 1973 by the House of Deputies Committee on Structure, and to the 1976 and 1979 General Conventions by the Structure Commission. The suggested renumbering rearranges the Canon in a more logical manner.

### Resolution #A—147.

*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 Deputies by three Presbyters canonically resident in the Diocese and by three Lay Persons, communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese.*

### **Board for Church Deployment**

In the course of reviewing "... the operation of the several Committees and Commissions..." as required by Canon I.1.2(n)(6), this Commission considered particularly the various interim bodies having to do with ministry. In order to achieve more uniformity with other interim bodies this Commission recommends that the existence of the Board for Church Deployment (formerly the Board for Clergy Deployment) be based in the Canons, and that the Board's membership be selected as are the other interim bodies, i.e., by appointment of the Presidents of the two Houses of General Convention. The following resolution was largely developed by the present Board; the Structure Commission recommends its adoption.

### **Resolution #A-148. 30**

*Resolved, the House of \_\_\_\_\_ concurring, That Canon III.8 be renumbered as Canon III.9, that succeeding Canons be renumbered accordingly, and that a new Canon III.8 be enacted as follows: M. 30*

#### *Of a Board for Church Deployment*

*Sec. 1(a). There shall be a Board for Church Deployment of the General Convention consisting of twelve members, three of whom shall be Bishops, three of whom shall be Presbyters or Deacons, and six of whom shall be Lay Persons.* Referred to Canons

*(b). The Bishops shall be appointed by the Presiding Bishop. The Presbyters or Deacons and Lay Members shall be appointed by the President of the House of Deputies. All appointments to the Board, except those to fill vacancies, shall be subject to the confirmation of the General Convention.* H&D Adopted 9/10

*(c). The Members shall serve terms beginning with the adjournment of the General Convention at which their appointments are confirmed, and ending with the adjournment of the second regular General Convention thereafter.*

*(d). At the General Convention in which these provisions are adopted, two Bishops, one Presbyter or Deacon, and three Lay Persons shall be appointed to serve for one half of a regular term and one Bishop, two Presbyters or Deacons, and three Lay Persons shall be appointed to serve full terms. At each succeeding regular General Convention one half of the membership shall be appointed to serve full terms.*

*(e). Positions on the Board which become vacant between regular meetings of the General Convention shall be filled by appointment of the respective Presiding Officers, and those appointed shall serve until the next regular meeting of the General Convention. Vacancies which exist at the time of the General Convention shall be filled by appointment in the usual way, and those appointed shall serve until the end of the term of the position which was vacant.*

*Sec. 2 The duties of the Board for Church Deployment shall be:*

*as provided in Sub para. (b) above*

- (1). *To oversee the Church Deployment Office.*
- (2). *To study the deployment needs and trends in the Episcopal Church and in other Christian bodies.*
- (3). *To issue and distribute such reports and <sup>information</sup> ~~data~~ concerning deployment as it deems helpful to the Church.*
- (4). *To cooperate with the other Boards, Commissions, and Agencies of the Church which are concerned with ministry, and particularly with the Executive Council.*
- (5). *To report on its work and the work of the Church Deployment Office at each regular meeting of the General Convention.*
- (6). *To report to the Executive Council at regular intervals as a part of its accountability to the Council for the funding which the Church Deployment Office receives.*
- (7). ~~*To direct the executive of the Church Deployment Office*~~ *To work in cooperation with the Church Center staff, especially with those concerned with the Ministry and Mission of the Church.*
- (8). *To fulfill such other responsibilities as may be assigned to it by the General Convention.*

and be it further

*Resolved, the House of \_\_\_\_\_ concurring, That this resolution be effective immediately.*

#### **Follow-up on General Convention actions**

The Committee on the State of the Church communicated to the Commission its concern that actions taken by the General Convention are not always followed up by dioceses after conventions. As a result of discussion of this matter, the Commission agreed to propose an additional Joint Rule regarding proposals for legislative consideration. This rule would require that, when action by bishops and deputies following General Convention is expected, the expected action be specifically stated in a separate Resolved clause. Hence, the commission recommends adoption of the following resolution:

#### **Resolution #—149.**

*Resolved, the House of \_\_\_\_\_ concurring, That the Joint Rules of the House of Bishops and the House of Deputies be amended by renumbering Joint Rule III.14 to III.15, and all subsequent Joint Rules accordingly, and by inserting the following new Joint Rule III.14:*

*14. Each proposal for legislative consideration on which Bishops and/or Deputies are expected to take action following the General Convention shall state, in a separate Resolved clause, the specific action expected.*

#### **Other matters concerned with General Convention**

The Commission considered several other matters arising from referrals and from resolutions introduced at earlier General Conventions but not adopted, and decided not to make recommendations regarding them. These include the General Convention as a unicameral body (memorial from the Diocese of Virginia), equalization of deputies' expenses (defeated in previous conventions), and the divided vote (proposed solutions to the problem defeated in previous conventions).

The matter of holding Joint Sessions for debate of major issues, which was defeated by the previous convention, was discussed; there was agreement not to reintroduce the

proposal but instead to suggest that legislative committees of the two Houses meet together as authorized by House of Deputies Rule of Order No. 51, to enable members of each House to understand the rationale for positions taken by members of the other House.

## COMMITTEE ON BISHOPS

The Rt. Rev. Alexander D. Stewart, *Chairman*  
 The Rt. Rev. Robert C. Witcher  
 The Rev. Jesse F. Anderson, Jr.  
 Mrs. William Nicrosi (Harold)

The Committee on Bishops, as its name suggests, studied and made recommendations on matters having to do with bishops.

The Commission was asked to study the constitutional provision allowing for translation of bishops (Article II, Section 8) in order to clarify the clause "... *Provided*, that he shall have served not less than five years in his present jurisdiction ...." There were two questions raised:

- (1) When does the five-year period begin? and
- (2) Does the term "jurisdiction" allow combining the time a bishop may have served as Coadjutor with the time he has served as the Ordinary?

It is the opinion of the Structure Commission that the five-year period begins with the bishop's consecration, but that the intent of the constitutional proviso is that the entire five years be served in the specific category of the episcopate in which a bishop is currently serving. It does not, in our opinion, refer to five years of accumulated service in two differing categories of the episcopate. An individual who has served as a bishop coadjutor for more than five years is, in our opinion, eligible for translation.

The Commission was also asked to study Title III, Canon 16, Section 8, which reads: "No Suffragan Bishop, while acting as such, shall be Rector or settled Minister in charge of a Parish or Congregation." As a result of our study, we do not recommend any changes in this section.

We recognize the problems confronting dioceses with a large geographical area or an unusually large number of congregations that have only one bishop, the diocesan. To resolve the problems by adding suffragans who are rectors or settled ministers in charge of a parish or congregation will complicate the situation rather than solve it.

## FINANCIAL REPORT

Income	1980	1981	1982
Appropriated by the Convention	\$6,872	\$ 5,800	\$2,918
Special grant from the Trustees of the Mercer Scholarship Fund of the Diocese of Long Island for study of office of the Presiding Bishop		5,000	
Special grant from the Episcopal Church Foundation, for publication of above study			5,000
<b>Total</b>	<b>\$6,872</b>	<b>\$10,800</b>	<b>\$7,918</b>

## THE BLUE BOOK

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### Expenses

Meetings—travel, hotel	\$2,609	\$ 256	800 (est.)
Meals, etc.	553	3,727	
	3,468		
Administrative expenses	58	85	260 (est.)
Xeroxing special study		1,192	
Copies of "Bishops By Ballot"	184		
To Roland Foster, for special study		5,000	
To Forward Movement, publication of study			5,000
<b>Total</b>	<b>\$6,872</b>	<b>\$10,260</b>	<b>\$6,060 (est.)</b>

### OBJECTIVES AND GOALS FOR NEXT TRIENNium

It is impossible to know what specific matters General Convention may refer to the Standing Commission on the Structure of the Church, but we do venture some predictions as to items that may be on the Commission's agenda.

1. It is our hope that our successor Commission will monitor the process of the election of the Joint Nominating Committee [for the election of the Presiding Bishop] and the subsequent functioning of that committee, and recommend such structural changes as are needed.

2. The constitutional provision for filling a vacancy in the office of the Presiding Bishop (Article III) needs to be examined in relation to the election of a Joint Nominating Committee [for the election of the Presiding Bishop].

3. In the interview with the present Presiding Bishop described in the Polity and Authority section of this report, the Presiding Bishop stated his opinion that an examination of the nature and names of the domestic areas of this Church called provinces is needed. Further, the Diocese of Iowa at its 128th Convention memorialized the 1982 General Convention and the Executive Council "to renew serious and practical efforts to realign diocesan and provincial boundaries." This Commission did not give priority to addressing this issue because we sensed that, at this time, the issue does not have a high priority in the minds of the Church at large and, in the time available, nothing substantive could be added to previous reports on the subject.

4. If efforts to shorten the time of the General Convention are successful there may be more matters referred to the interim bodies for study and report. Increasing costs for meetings of these bodies mandate consideration of more cost-effective methods of accomplishing their tasks.

5. In discharging its responsibility "... to review the operation of the several Committees and Commissions. . .," the Commission has yet to devote attention to the General Board of Examining Chaplains.

6. If the Convention does indeed confront the issue of its increasing size and cost by reducing the size of the House of Deputies, it will be appropriate again to consider the question of a vote in the House of Bishops for retired bishops.

If the next Commission follows past practice, it will assign topics to committees for preliminary study and report, but the full Commission will need to meet at least three times. And committees will need to meet, too, even though they make maximum use of



correspondence and conference calls. Increased costs for postage and copying are also a fact of today's life. However, we must be prepared to pay these costs so that all Commission members can participate in the decision-making process.

The Commission therefore estimates its costs for the next triennium as detailed below, and submits the resolution following.

	1983	1984	1985
Commission meetings @ \$7,920	\$ 7,920	\$7,920	\$7,920
Committee meetings @ \$1,000	2,000	1,000	
Administrative expense	750	500	750
<b>Total</b>	<u>\$10,670</u>	<u>\$9,420</u>	<u>\$8,670</u>

**Resolution #A—150.**

Budget request.

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the assessment Budget of the General Convention for the expenses of the Standing Commission on the Structure of the Church the sum of \$28,760 for the triennium of 1983-1985.*

# The Board for Theological Education

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## MEMBERS

- \*The Rt. Rev. John B. Coburn, *Chairman*
- \*Mr. Karl Mathiasen III, *Vice-Chairman*
- \*The Rt. Rev. Robert B. Appleyard
- \*Ms. Dorothy J. Brittain
- The Rt. Rev. James B. Brown
- The Rt. Rev. Robert H. Cochrane
- Mr. Joseph Davenport III
- The Very Rev. O. C. Edwards, Jr.
- \*\*Mr. L. Nelson Foxx
- \*Mrs. Nell B. Gibson

\*The Rev. Charles H. Long  
Mrs. Nancie Oyama  
\*The Rev. Rogelio A. Pantón  
Ms. Sue W. Scott  
\*\*The Rev. James Tucker  
The Rev. Edwin G. Wappler  
\*Dr. Fredrica Harris Thompson, *Executive Director*

\*Executive Committee

\*\*Appointed as a seminarian

## REPORT

### Introduction and 1980-82 goals

The work of the Board for Theological Education (BTE), an agency of the Church established by Canon at the 1967 General Convention in Seattle, is directed toward strengthening the quality of theological education and coordinating the efforts of institutions involved in education for ministry. Our purpose has been, and continues to be: *To strengthen and to coordinate the bonds between theological learning and ministerial leadership.*

The duties of the Board are designated in Title III, Canon 6, Sections 2 and 3. In addition, we are charged with implementation of legislation assigned to the BTE by action of General Convention. In this triennium we were instructed by the 1979 General Convention to implement Resolution B-127. This legislation approved, in principle, a form of regular financial support for accredited Episcopal seminaries, and directed the BTE in consultation with others to study the financial needs of our seminaries and bring to the 1982 General Convention a plan for funding these institutions. Our efforts over the past three years have focused upon the response to Resolution B-127, and upon the ongoing duties assigned to us by Canon.

As the BTE report to the 1979 General Convention stated, our overall objective is "to be a national theological education resource to help dioceses, seminaries, training programs and others to provide and sustain ministry for the mission of Christ's church." In working toward this objective, we have in the past triennium pursued ten primary goals:

1. Addressing critical issues in theological education for ministry, and enhancing the accountability of seminaries and other training institutions to the Church and its mission, so that informed decisions on theological education may be promoted.
2. Seeking appropriate financial support for theological education.
3. Providing statistical and analytical reports on theological seminaries, and other training institutions, to the General Convention—in order to inform the Church on current resources in theological education.
4. Studying needs and trends in theological education in order to promote interaction and cooperation among seminaries, other training institutions, and diocesan authorities.
5. Strengthening the process of selection and enlistment of candidates for Holy Orders, in cooperation with diocesan authorities and others.
6. Encouraging development of, support for, and participation in, continuing education for clergy and professional church workers, in collaboration with diocesan authorities.
7. Offering counsel and assistance to the work of the diocesan schools and other training programs.
8. Evaluating how theological education can best respond and adapt in an age in which central issues concerning preparation for ministry are changing and a new understanding of mutual ministry is emerging.
9. Promoting increased development of lay theological education within seminaries and other training institutions.
10. Working in collaboration with the Council for the Development of Ministry, the Office of Lay Ministries, the General Board of Examining Chaplains, and other appropriate national and ecumenical agencies, to affirm and support education for the total ministry of Christ's church.

The Board, as constituted by Canon, is comprised of sixteen members. Implementation of the Board's work is provided by the Executive Director of the Board for Theological Education. Throughout the past triennium the Board as a whole met twice a year, and various BTE committees met as responsibilities required. A six-member Executive Committee met annually to insure coordination and evaluation of the Board's duties. At both plenary and committee meetings, we invited into our deliberations members of the Episcopal Church Center staff, representatives of other national Church agencies and ecumenical bodies, deans of the accredited Episcopal seminaries, and consultants to the Board who were working with us on specific programs. Our working style was, and is, to share our counsel with others, and to listen and learn from persons throughout Christ's church concerning critical issues and emerging needs in theological education.

An important aspect of our work has been the preparation of reports regarding issues in theological education. These reports are intended as research and resource documents, and are distributed throughout the Church. *Copies of these documents are available through the BTE office.*

The BTE, unlike most agencies of the General Convention, has both legislative and programmatic responsibilities. Meetings of the Board are funded by the Assessment Budget, while specific programmatic aspects of the Board's work are funded through the Program Budget. In addition, the budgetary capacity of the Board was extended in the 1980-82 triennium by foundation and trust fund grants related to specific Board projects. An accounting of the Board's financial resources is shown later in this report.

In the report which follows, we have organized our summary findings and recommendations by topics related to the BTE's legislative and programmatic responsibilities. Further, we have indicated within these categories suggestions for future work.

### **BTE Response to Resolution B-127**

This section of our report summarizes the work of the Board for Theological Education over the past three years in implementing the charge given to us in Resolution B-127. The full text of this 1979 resolution is:

*Whereas*, sound theological education and training for ministry are an imperative for the discharge of our Church's mission; and

*Whereas*, it is clear that there is a great need for a more concerted and comprehensive approach to the financial support of the Church's seminaries; and

*Whereas*, the voluntary system instituted by the 65th General Convention has not succeeded in significantly increasing support for theological education; therefore be it

*Resolved*, the House of Bishops concurring, That this 66th General Convention approves in principle a form of regular support for the theological education for the ministry of the Church; and be it further

*Resolved*, That during the next triennium the Board for Theological Education, in close consultation with the Council of Deans of the Episcopal seminaries, the Executive Council, and other concerned bodies, study the financial needs of our accredited theological seminaries and bring to the 67th General Convention a comprehensive plan for the funding of these institutions, including a method for the collection and disbursement of these funds; and be it finally

*Resolved*, That in view of the inadequate response to the appeals for voluntary giving, consideration be given in the plan to a requirement that each parochial unit annually allocate a designated percentage of its non-capital income to such funding.

Resolution B-127 is deceptively simple in its language; yet it speaks of a complex set of circumstances within our denomination in regard to theological education, and to our accredited Episcopal seminaries in particular. At the heart of the realities which produced this resolution, and its subsequent referral to the BTE, was *the challenge of strengthening the partnership between the seminaries and the people of the Church*. This task was born of the necessity to act responsibly, given the facts of shrinking financial resources for seminaries and increasing expectations from various constituencies throughout the Church for diverse services and programs of theological education. Our vision of education for ministry and mission is at the core of this challenge.

We began by asking what we in the Episcopal Church need to know, to question, to believe, so that we may make responsible decisions at the 1982 General Convention and beyond.

In order to address the educational issues and face the realities of financial support for theological education in our denomination, we identified three central and overlapping areas of responsibility.

- *Assessing the financial needs.* In order to study and to provide data to the Church on the financial resources and management of the accredited Episcopal seminaries, the Board employed the independent management consulting firm of Peat, Marwick, Mitchell & Co. (PMM&Co.).
- *Developing the case for theological education.* The Case Committee for Theological Education—a group of thirty bishops, clergy, and laity from a cross section of dioceses and parishes—was asked to write an educational document on theological education and mission which addressed the significance of the accredited Episcopal seminaries in the life of the Church.
- *Preparing the legislation.* The Financial Planning Committee of the BTE was asked to design a plan of Churchwide support for theological education and to draft appropriate legislation for the consideration of the 1982 General Convention.

These three areas of responsibility were conducted and coordinated by the BTE, which assumes final responsibility for the findings and recommendations of this report. Yet an important and central aspect of our preparation has been to work in close consultation with other individuals, groups, and institutions—both ecumenical and Episcopal. The outline, which follows, charts highlights of the activities, events, and leadership related to the response to Resolution B-127.

#### In 1980:

- The BTE, under the leadership of Bishop John Coburn, appointed Mr. Karl Mathiasen to chair the overall efforts of the *seven working committees assigned with various aspects of the response to Resolution B-127*. Work by these committees began in the spring.
- In June the BTE met with the *Council of Deans*, chaired by Dean Gordon Charlton, to accept the proposal from PMM&Co. to study the fiscal and educational resources of the accredited seminaries.
- With a grant from the *Episcopal Church Foundation*, support from each of the *seminaries*, and a matching grant from the *Lilly Endowment*, the BTE raised by August \$120,000 to cover all meetings, consulting, publication, and other expenses related to the implementation of Resolution B-127 (NOTE: the 1979 General Convention passed this resolution without budgetary support).
- BTE representatives joined in the first of several meetings with members of the *Standing Commission on Stewardship and Development*.
- For six months, between the autumn of 1980 and the spring of 1981, Dr. Alceste Pappas of PMM&Co. conducted *site visits to each seminary* to review information

from the advance data collection instruments and to further discern the needs of these seminaries.

### **In 1981:**

- Under the leadership of Dr. Marion Kellerman and Mr. Wallace Frey, the *Case Committee for Theological Education* held in February the first of two meetings (the second held in September, 1982) to address the wide range of needs and concerns existing in the Church regarding theological education.
- In the spring of 1981 the *development officers* from the accredited Episcopal seminaries met with representatives of the BTE to address the stewardship needs of these schools. This group will meet again in April of 1982.
- The *Financial Planning Committee* of the BTE, chaired by Bishop Robert Appleyard, began work in the spring to draft a legislative plan of support for theological education.
- In June the *Council of Deans* met with the BTE to review and unanimously endorse initial reports from PMM&Co. and the principles for a legislative plan.
- At the *meeting of the bishops* in October, Bishops Anderson, Appleyard, and Coburn made an initial presentation on the BTE's work in progress in support of theological education.
- Some BTE members attended *provincial meetings of Commission on Ministry representatives* in Provinces I-VII to share information and learn from their concerns about theological education.
- In November the BTE convened a meeting with *trustee representatives from all of the Episcopal seminaries* to review and revise current plans and strategies.

### **In 1982:**

- By January the final versions of *two reports on the seminaries by PMM&Co.* were published for circulation.
- In February the *Executive Council* heard and discussed a presentation on the financial, educational and legislative proposals.
- In March the BTE approved all educational and legislative materials and recommendations for presentation in the *Blue Book Report* to the 1982 General Convention.
- In the spring and summer of 1982 BTE and Case Committee members will meet, as requested, with *provincial synods, dioceses, and other groups and individuals prior to General Convention.*
- If legislation in support of theological education is passed by the 67th General Convention *work to implement legislation* begins in the autumn of 1982 and throughout 1983 in congregations and diocesan conventions.

### **Management and financial studies by Peat, Marwick, Mitchell & Co.**

We as a Board are confident that we have discharged our responsibility "to study the financial needs of our accredited theological seminaries." (B-127) The success of this project to provide a detailed analysis of the educational and fiscal needs of our seminaries is due to the sensitive and skilled efforts of the consulting staff from PMM&Co. as well as to the cooperation of seminary deans, their staffs and faculties. Every effort was made to portray each of the seminaries fairly and accurately, and to assess common threads and diversities across our seminary system. The two study documents prepared by PMM&Co., and endorsed by the BTE and the seminary deans, provide our denomination with information which we believe has been, and will be, instrumental in interpreting and strengthening Episcopal seminaries in the decade ahead. We are as well gratified to learn

that other denominations, impressed with these efforts, are considering similar studies of their seminary systems.

The central use of the data from the PMM&Co. reports was to supply detailed information to members of the Case Committee, the BTE, and those shaping the proposed legislation. Given PMM&Co.'s conclusion that there is a critical need for Church support of our seminaries, we were able to draft both the Case document and the legislation with renewed confidence in the mandate stated in Resolution B-127. Several other uses were made of the data. PMM&Co. sent each dean a "management letter" enumerating perceived strengths and matters for improvement. The PMM&Co. findings have already strengthened fiscal responsibility in the seminaries. The Council of Deans was also asked to explore a number of key issues which emerged as affecting the entire seminary system. The PMM&Co. documents are as well being used in the continuing education of seminary trustees, and in long range planning processes at several seminaries. The BTE also devised a single instrument for collecting fiscal and educational data from our seminaries in the years ahead.

The two studies prepared by Peat, Marwick, Mitchell & Co. are available from the BTE office. The more comprehensive document titled, "Theological Education in Accredited Episcopal Seminaries: The Data to Support the Case for Strengthening the Partnership between Episcopal Seminaries and the Episcopal Church," contains chapters on the research methods employed, overall observations of the seminary system, and analysis of key issues, an overview of the individual seminaries, and tables of statistical data on educational and fiscal resources in these seminaries. The shorter document is titled, "A Financial Assessment of the Accredited Seminaries and Highlights from the PMM&Co. Report, Theological Education in the Accredited Episcopal Seminaries." This study describes the financial pressures and management needs of the seminaries; it is helpful in analyzing seminary financial statements, key hidden costs, and data not revealed in financial statements. The period under review for both the PMM&Co. studies was three fiscal years, 1977-80.

In this Blue Book, we have included (in Appendix B) PMM&Co. tables on comparative revenues and costs for Episcopal seminaries. We have added (in Appendices C and D) our accounting of financial and enrollment statistics for our accredited seminaries in 1980-81 and 1981-82. We refer those who wish additional statistical and analytical information, to the two PMM&Co. studies. We quote below central conclusions from the PMM&Co. documents:

"The metamorphosis of these seminaries from schools primarily for the education of seminarians for the priesthood to centers for theological education serving lay as well as ordained members of the Church in degree and non-degree programs, continues. This dynamic environment has not been communicated effectively to the Church."

"The financial pressures currently felt by the ten accredited Episcopal seminaries...are: the spiraling costs of energy; the maturing of buildings and the accompanying need for major maintenance and replacement of equipment; rising costs for new plant construction; the percentage of tenured faculty to total faculty; and the increasing costs associated with academic and other institutional support services. In addition to these economic pressures are demands from lay and ordained members of the Church for continuing extension activities, programs for lay theology, a diversified curriculum for the traditional M. Div. program, field education, experience, and the like."

"When queried, most deans estimated the mean age of the student body as somewhere between 28-32. It is critical to underscore that these students typically are married and

have children, are responsible for their families' financial support, and are often embarking on second careers. The changing nature of these seminarians has and will continue to impact on a number of vital institutional support programs such as housing and child care, scholarship assistance, and other forms of financial aid."

"We would like to sensitize those who are responsible for securing a funding base from the Church that the dollars generated will not simply enrich programs. The dollars generated from the Church will enable the seminary system: to continue to provide core academic programs for seminaries; to sustain programs for the laity; to pursue its continuing educational endeavors; and to ensure that the requisite planning and financial management components are in place. In our opinion, Church funding is a matter of survival, not a matter of enrichment."

"For most stand-alone seminaries, in excess of twenty-five percent of their total revenues for the three-year study period are attributable to tuition and fees and auxiliary enterprises. . . . We believe it is important to point out that the tuition and fees, as well as the room and board rates, are priced with the understanding that graduates of these institutions cannot be expected to bear the 'actual' cost of seminary education."

"Sixty-five percent of the seminary system's total revenues . . . are attributable to private gifts, endowment income, and other sources. These funds are often influenced by environmental factors outside the control of the boards of trustees and the deans."

"It is readily apparent that Church funding is required to ensure the continued existence of the accredited Episcopal seminaries."

### **The Work of the Case Committee for Theological Education**

The focus of the educational task carried on by the Case Committee dealt with more than monetary concerns. This Committee was asked: To clarify and tell the story of the fundamental relationships between our seminaries and our Church; to "refresh the conversation" about theological education by providing an opportunity to raise legitimate and difficult questions; and to work to develop an ongoing network of support for theological education within our denomination.

Dr. Marion Kelleran, retired professor of Pastoral Theology at the Virginia Theological Seminary, and the Rev. Wallace A. Frey, Rector of Saint David's Church, DeWitt, New York, served as co-chairs of this Committee. Other members were:

The Rt. Rev. Robert M. Anderson (Mn)  
The Very Rev. Frederick H. Borsch (NJ)  
The Rev. Josephine Borgeson (Nev)  
Ms. Dorothy J. Brittain (CNY)  
Mr. John L. Carson (Colo)  
The Very Rev. Gordon T. Charlton (Tex)  
The Rev. William R. Coats (Pgh)  
Dr. Verna Dozier (WDC)  
Mr. Harry C. Griffith (CFla)  
The Rev. Barbara Harris (PA)  
The Rt. Rev. George N. Hunt (RI)  
The Rev. Robert H. Johnson (At)  
The Rt. Rev. Edward W. Jones (Ind)  
Mr. George S. Lockwood (CamR)  
Mr. Karl Mathiasen III (WDC)  
The Rt. Rev. Gerald N. McAllister (Okla)  
Mrs. Sarah G. McCrory (USC)



The Rev. Henry B. Mitchell (MI)  
Mrs. Babette Prince (NY)  
The Rev. Hays Rockwell (NY)  
Mr. Glenn R. Simpson, Jr. (Mil)  
The Rt. Rev. William B. Spofford (WDC)  
The Rev. Edward W. Stiess (MA)  
The Rt. Rev. Furman C. Stough (Ala)  
The Rev. Roy W. Strasburger (CamR)  
Dr. Fredrica Harris Thompsett (NY)  
The Rt. Rev. Arthur A. Vogel (WMO)

Since August of 1981, illness has prevented Dr. Kelleran from being an active participant in the work of this Committee, yet her wisdom, humor, and spirit have continued to inform our deliberations. Fr. Frey has served as primary author and editor for the Case Committee. The information which follows is endorsed by the Case Committee and the Board for Theological Education.

We believe that all evidence points to the absolute necessity for the whole Church to engage in concern for, support of, and action in behalf, of the accredited seminaries. No one dean or council of deans, no group of seminary trustees, no development officers, singly or together, can alone achieve the best solution. The strengthening of theological education for the Church's mission is the issue addressed. We who read this material will begin to take the needed steps. As we choose to do so, the whole Church and its total ministry will be strengthened. Not to act is to invite a weakening of that which we cherish. We encourage you to consider your own perspectives and questions as you read the following "conversation."

"A Conversation about Theological Education and Mission  
and the Accredited Seminaries"

*We thought about writing this document in a question and answer format. We soon learned, because of questions raised, that more than two voices and perspectives were realistically involved.*

*What follows is a conversation, not a play, about basic issues and concerns.*

*The participants in the conversation are:*

- Dr. Theo, representing the Board for Theological Education.
- Mrs. Arnold, parish warden.
- Mr. Flynn, parish treasurer.
- Ms. Santos, member of parish education committee.
- Dr. Woods, member of stewardship committee.

*Scene: a fairly plain room in a parish hall. The space is set for a meeting of five people. Dr. Theo has already arrived. He is seated with stacks of documents about him. Other people enter the room.*

Mrs. Arnold says, "Is this the room for the discussion about theological education?"

Dr. Theo, immersed in paper, replies, "Yes, it is."

"Well," says Mrs. Arnold, "what is all that paper you have there?"

"These," says Dr. Theo, "are reports, studies, documents, charts, graphs, tables and concerns about the accredited seminaries of the Episcopal Church."

"Surely you don't expect us to wade through all that?"

"No," Dr. Theo replies, "but I have, and I thought you might find it interesting to see for yourself just how much has gone on as a result of the resolution passed by the General Convention in Denver in 1979."

Looking puzzled, Mrs. Arnold asks, "What in the world are you talking about?"

"About B-127," Dr. Theo responds.

"I was a deputy to the last General Convention but I don't recall a resolution by that title—what is it?"

"Resolution B-127 asked the Board for Theological Education to study and to bring to the General Convention in 1982 a plan for the funding of the accredited seminaries of the Episcopal Church."

The group now having seated themselves, Dr. Woods says, "Is that what all those reports are about?"

"Yes. Peat, Marwick, Mitchell & Co., one of the world's leading management consulting firms, has done an in-depth study of the educational, fiscal and physical resources of our accredited seminaries. Deans, faculties, development officers, students, and trustees have all contributed to a total picture of seminary education. What I hope we will do here is talk about some of the conclusions and concerns that have come out of all this work and to answer questions you may have. A valuable piece of information to begin with is that the Peat, Marwick, Mitchell & Co. study reveals that:

*the academic and support programs in place at the ten seminaries were in fact congruent with the mission goals and objectives of those individual seminaries.*

Dr. Woods asks, "Why is this so important?"

"Because the way each seminary sets its educational goals directly informs the way in which it allocates both its financial and educational resources. No two seminaries look exactly alike. There are indeed similarities. The seminaries are alike in that they all offer a three-year course of study leading to a Master of Divinity degree, and most of their students are college and university graduates. But there is also a diversity of ways in which the seminaries seek to serve the Church. For example: in one seminary a strong program in Hispanic ministry is developing; in others there is a focus on the urban scene; others focus on isolated or small church ministries; still other seminaries have developed ambitious and far-reaching programs in continuing education for clergy, in doctoral programs, and in education for lay persons."

"All that sounds fine to me," Ms. Santos says. "Why then are we concerned about the seminaries? It seems as if all is well."

"Simply put, it is that the financial resources are not adequate to the task. Too much energy is being poured into survival, and the creative educational efforts of many of the seminaries are in danger of being deferred and sidetracked as the funding base decreases and costs escalate."

Mr. Flynn leans forward, saying, "Let's slow down a bit so that I am sure of the basic facts. I have a question. Ten seminaries seem a lot for a denomination our size. Why so many?"

"Good question and one that troubles many people. Each seminary of this Church came into being with a desire to be a place for sound education and spiritual development, and to strengthen the unique Anglican witness to solid biblical learning, to the rich traditions of the Church, and to the light of reason. Each seminary that exists today has a strong desire to live, grow, and serve, and one additional seminary is seeking accreditation. It is true that the question about the number of seminaries has been a focus of debate. Mergers have, in past years, taken place. Bexley Hall moved from Gambier, Ohio to join Colgate-Rochester in Rochester, New York; Berkeley Divinity School became affiliated with Yale University Divinity School in 1971; and, most recently, the

Philadelphia Divinity School and the Episcopal Theological School merged into the Episcopal Divinity School, located in Cambridge, Massachusetts. Some people believe that we, as a Church, would do better to have a smaller number of larger seminaries. Other people argue that it is best for the Church's mission to maintain our present ten accredited seminaries as they are, located fairly strategically around the country—where they can offer choices in the style of theological education and serve as regional centers for scholarship training. And, quite important, their small size enables them to give close attention to the individual student. There is nothing, however, in our present study or in the proposed plan for funding that would preclude a continuing discussion and study of this issue.

"Have you more to say on this?"

"Yes, I am bold to suggest that, through a greater involvement and responsibility on the part of Church members, there will be a significant increase in both support and interest in the accredited seminaries. The facts are before us: Unless the people of the Church support the accredited seminaries, some will fail. A plan for basic support is just that—basic—not luxury. There is no magic here. Seminary personnel, to be sure, have their active responsibility, but more of us at the parish level must become concerned and involved."

Dr. Woods asks, "Are you saying that the question of the number of seminaries will finally be settled by the people of the Church through the way they support individual schools?"

"Exactly. It will be done by the people of the Church, not by any national board, nor even by the General Convention itself."

Mrs. Arnold adds, "I find that interesting. That would mean that the seminaries which this parish supports would be responsible for interpreting themselves to us and at least listening to our concerns regarding what they are doing. I believe this discussion may have answered my question—I was under the impression that our Church already funded the seminaries—I gather that is just not so."

"You gather correctly. The official national Church Budget gives *nothing* to the seminaries. As one bishop has pointed out, 'There are funds in existence to aid seminarians, none to aid seminaries.' We should certainly be grateful to all those persons, parishes, and missions who have generously supported the seminaries through the Theological Education Sunday Offering and gifts to seminary endowments, but the fact remains that a *totally voluntary* system of seminary support is not sufficient.

"Many seminaries have had to invade their endowment to meet current expenses. Deferred maintenance in the seminaries cannot be deferred forever. Development officers, along with deans, faculty, students and alumni/ae, have worked, talked, and traveled in support of the seminaries. But no matter how much effort they put forward, it will never be enough unless the full membership of the Church becomes part of the support structure. Our brothers and sisters in the Lutheran, Methodist, and Baptist denominations have a much better track record than do we. Yet we continue to hold high expectations for excellence, disciplined minds, and spiritual depth. If we truly are committed to these ideals, then we had best get about the task of assuring their vitality."

Ms. Santos, who has been silent through most of the discussion, now asks, "Much of what has been said I find of interest, but there are other things that trouble me. For example, diocesan schools have been mentioned. Why not do our training for ordained ministry in these centers? They are close to home—there are more 'hands on' possibilities in such a setting—I'd like to hear something on this area."

Dr. Theo responds, "At the beginning, let me say that I do not see the accredited seminaries and diocesan schools and other training centers as necessarily competitive. The

educational range among these programs is diverse. The majority of persons affiliated with such programs are lay people gathered to strengthen the educational foundations of their ministries. There are also schools and programs which provide focused educational training for deacons, or for ethnic ministries, or for persons in isolated areas. To the extent that some of these programs are involved in pre-ordination training, they are supplementing at the local level educational resources which may, or may not, be provided at the accredited seminaries.

"There are other related issues. For example, many of the faculty for the unaccredited schools are drawn from accredited seminary graduates. Many of the books and other resources are produced by the faculty and graduates of the accredited seminaries. There is also a danger that, if all education were to take place at the local or diocesan level, we might lose the breadth of vision that is typical of our Church. I believe that the challenges of the decades ahead will demand excellence in leadership, and ministerial skill of the highest caliber."

As a person interested in education at the parish level, Ms. Santos asks, "Other than the specific training of deacons and priests, are there other ways the seminaries relate to the local parish?"

"Yes, there are—for example, the new Church's Teaching Series. When the need arose for an updated basic parish teaching series, the Church turned for its primary resource to the faculties of the accredited seminaries. The task of the seminaries is to serve the whole Church. The seminaries do much more than prepare persons for ordained ministry.

"If you will allow me," Dr. Theo continues, "I'd like to add one other item related to the diversity of educational resources."

"Go ahead," the group responds.

"Some people who have looked at the Episcopal seminaries believe that we should place greater emphasis upon having our seminarians attend one of the major ecumenical theological centers. In fact, a number of students attend accredited schools affiliated with other denominations. Our point of view is that the Episcopal Church needs to have centers where the particular Anglican/Episcopal ethos can flourish and grow. I would go so far as to say that the whole Christian church would be impoverished if we lost that Anglican education and perspective. Most of our Episcopal seminaries are in relationship with major ecumenical centers or institutions and that is a good thing! Our appreciation of ecumenicity and Christian unity does not contradict our clear need of centers for Anglican scholarship, education, and priestly formation."

"You sound convinced about what you are saying," says Mr. Flynn.

"Good, because I am," responds Dr. Theo.

"Well, let me touch on something we haven't said anything about."

"Fine."

"Maybe not so fine. It is a problem, maybe a complaint. I'm not all that pleased with what I have heard about some of our seminaries; and what may be even more distressing, I am not fully satisfied with their graduates. Some clergy just don't seem to know enough about running a parish."

"Those are fair comments," responds Dr. Theo. "They are difficult to address because of the feelings and emotion attached—let's see if some wrestling will help."

"Rumor is a difficult thing to trace and even more difficult to correct. It is rumored that there are seminaries where there are no required courses. It is rumored that there is a seminary where no course in Bible is required. The fact is that these are just that—rumors, not truth. Such stories result from lack of accurate and recent information regarding curriculum and from how statements of requirements are communicated. The

seminaries need to more clearly communicate their goals for mission and ministry and to be clear that *all* the seminaries, while ordering their curricula in different ways, do require competence in academic and pastoral areas for graduation. We, on the other hand, need to be careful before we embrace each rumor. The fact is that no school is perfect, but that each accredited seminary is teaching in the canonically required areas of study. Each seminary faculty has high standards, and each school is aware of its primary goal to serve the Church in the careful preparation of people for a variety of ministries.

"Don't get me wrong. Like any institution, seminaries can be improved. But it is doubtful if they will be helped by a Church which does not work to support them and which is in too little dialogue with them.

"Your second question about preparation for running a parish gives serious pause. One person has said that the Church is the only institution that expects its schools to graduate fully qualified branch managers. We need to ask ourselves some tough questions. Where do the people come from who seek ordained ministry in the Church? Do they not come from us? Are they not recommended by their parish, their bishop, their Commission on Ministry, their Standing Committee? Is the seminary too often blamed for 'not doing its job' as a way of getting us off the hook?

"You are concerned about adequacy in running a parish. Someone else is concerned with the depth of biblical, historical, and liturgical knowledge. We ask the seminaries to do all things and, in three years, they cannot fill every expectation! Some persons want emphasis on 'practical courses'; others want focus on academic and spiritual matters. No one can graduate from an accredited seminary in three years completely skilled in all things. If we refuse to face this fact, then it is easy to turn on the seminary and declare it and its students deficient. Clergy, parishes, dioceses, seminaries, and other institutions of the Church are, together, responsible for post-seminary training.

"You mean," says Mrs. Arnold, "that we must be aware of the need for training beyond seminary graduation."

"Exactly. A Master of Divinity degree simply states that a level of basic competence has been reached. The many pastoral, administrative, liturgical, and personal skills—the gifts that God has given the individual person—are to be developed, highlighted, and honed, by and through the Church. There is clearly a need for continuing education, and for learning on the job."

Mrs. Arnold responds, "I'm not sure I ever saw it that way before; I want to give it more thought."

"Do that. Other questions?"

"Yes," says Ms. Santos, "I've read someplace that there are too many clergy. Why should we continue to educate persons for ordained ministry if that is so?"

"Let's look at it this way. There are, depending on your perspective, too many or too few ordained persons."

"How is that possible?"

"If you want to put the focus only on fully-stipended parish clergy, a case might be made for an over-supply. But if you focus more broadly on the mission of the Church, there is indeed an under-supply in many areas of the Church's ordained ministry. There are places in the urban scene, in rural areas, and in small towns, among minority groups, in some institutional settings, which are seeking trained and qualified ordained persons. The Church needs to begin to see and support new forms and new ways for ordained ministers to function. Some of our current seminarians will serve in parishes, but many others will exercise their ministry in prisons, hospitals, teaching, and in ways we cannot now even imagine. The form and shape of ordained ministry is changing. What we do know is that men and women believe they are called by God to serve the Church as

ordained persons. Diocesan Commissions on Ministry continue to send to seminary persons presenting themselves for ordination and/or being raised up by communities within the Church. None of us may know exactly what to make of this beyond the fact that, if this is the action of God's spirit, can we but respond?"

Mrs. Arnold asks the following question, "You have just mentioned the area of minority persons and the lack of ordained people who are minorities in our church. This upsets me. What about the Church's concern for the education of minority members?"

"That is a tough question," Dr. Theo says, "and one that I will try to be as clear about as I am able. The accredited seminaries have recently begun to shape programs to address education for ministry in areas of undersupply. For example, the Episcopal Theological Seminary of the Southwest, in Austin, Texas, is developing a major program for Mexican and Latin American persons. The Church Divinity School of the Pacific, in Berkeley, California, has focused on the Pacific Basin and Asian-Americans. Seabury-Western is now affiliated with the Native American Theological Association, and Bexley Hall has a specific program in black ministries. The General Theological Seminary is placing emphasis on urban ministry, and is strengthening its procedures for recruiting minority students. The seminaries recognize that all these areas need to be further expanded and developed. In the past three years significant progress has been made and will continue to be made—if adequate support is available and assured. In other areas of mission, both Seabury-Western and Nashotah House place emphasis upon small church ministry. Virginia has a significant program of continuing education for clergy, and Sewanee, through its extension program, Education for Ministry, has had and continues to have a profound impact on theological education for laity. Doctor of Ministry degrees are offered in three of our seminaries, and other schools offer advanced and doctoral programs. These specific examples illustrate how the demands of the Church on the seminary have changed over the years. It has been *in response* to the mission of the Church for urban, minority, rural ministry, continuing education for clergy and lay persons, needs in Hispanic ministry, Asian-American ministry, and graduate education, that the seminaries are serving the Church. It is true that these responses on the part of the accredited seminaries may not be, in every way, perfect. The schools are increasingly attentive to meeting multiple demands for educational programs."

Dr. Woods, who has been chairing the group, breaks in to say, "Time is getting on, and there are still some things I want to clarify. First, are you telling us that there is no accredited seminary of our Church that is adequately funded for the years ahead?"

"I am saying just that. In the judgment of Peat, Marwick, Mitchell & Co., 'It is readily apparent that Church funding is required to ensure the continued existence of the accredited Episcopal seminaries.'"

"Second, you're saying, if I listened correctly, that there has to be both financial involvement and substantial interest on the part of the parishes of this Church in our seminaries, *and* that one leads to the other?"

"Exactly."

"And do you also say that, if this takes place, it will mean that the seminaries will try to communicate more clearly with the Church at the diocesan and parish level?"

"Right again."

"One more question. Why not just have a Churchwide capital fund drive for theological education and let it go at that?"

"There is more than one answer to that question. First, a capital fund drive may be appropriate within some of these institutions. That would be for each seminary to determine. Second, the need we are here addressing is for *ongoing basic financial support and dialogue* between the Church and the Church's seminaries in order to strengthen our relationship. Other questions?"

"Yes," Ms. Santos responds, "I've been thinking about something said earlier. It suddenly dawned on me that I am part of an Education for Ministry program. Week by week I read their educational material, and I now just realized that without one of our accredited seminaries, this program would not exist; and, further, that it is quite a new program."

Dr. Theo, smiling, says, "A good example of 'new occasions bring new duties.' There is a growing desire on the part of clergy and laity for continuing theological education. Where do we turn for resources, courses, faculty, etc.? The answer, in part, is to the accredited seminaries and to their faculties and graduates."

"You've been good about responding to our questions," Dr. Woods comments. "Would you like the opportunity for 'sum-up'?"

"Thank you, I would," Dr. Theo responds. "We as a Church are confronted with information from the Peat, Marwick, Mitchell & Co. study, which tells us that our accredited seminaries are in difficult financial shape; and when we look ahead, the fiscal situation of each school must be called precarious; no one school is amply funded; some are only marginally funded. There is no easy capital-fund-quick-fix for these problems."

"It is increasingly clear that the membership of the Episcopal Church needs to wrestle with its educational and spiritual ideals, and having professed them, to find practical ways to support those ideals. Do we want an ordained ministry of word and sacrament to be learned, caring people solidly grounded in the biblical witness, Christian liturgy, Anglican spirituality? Do we want thriving and alive centers for the training of both laity and clergy in a deepening of Christian ministry? Do we continue to believe that our particular Anglican/Episcopal perspective has something to offer the Christian world? Do we care that scholars among us can develop? The answers to these questions and others like them will form and shape theological education and ministry in our Church for years to come."

"What lies ahead of all of us, if we are truly called to be partners in shaping theological education—ministry for mission in our Church for years to come—is a *mutual task*. The seminaries are not separate sections of the Church, nor is the Church apart from the seminaries. We are all, in fact, the Church, called to serve the living Lord in speaking and living out the gospel. This is a ministry within which the seminaries have their role to play. The seminaries are *not* the whole of the educational process, but they do have a vital and lasting place within our Church's educational systems. In the grounding in scripture, in the preservation and passing on of a lively tradition, in wrestling with ethical and moral decisions, and in learning to perceive the actions of God in this world, the seminaries assist in the never-ending task of ordering from chaos. Our mutual task is to address the issues and face the realities of financial support for theological education and training within our Church—not in a contentious way but in the power of the Spirit—trusting in the One who orders and makes new."

#### *Summary Statements*

- The primary case for theological education is that the Church needs the theological learning that is the work of the seminaries. The Anglican tradition, with the emphasis on scripture, tradition, and reason, has helped to form our identity.
  - The seminaries not only continue the study and the enlivening of the Anglican theological tradition, they are also the centers for the spiritual formation of the persons in ministry. Distinctive Anglican forms of spirituality can best be developed within Anglican community life.
  - We are perplexed by the issue of the seminaries' accountability to the Church and our participation in their lives. We do know that the relationship must be clear and that we must be more responsible to each other; the seminaries and the Church have work to do to ensure the viability of that relationship.
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- Even as we speak of them, seminaries are changing, responding to new challenges—including lay theological education—and they must change if they are to be centers of excellence, and places where our best scholars will thrive and feed us.

- It is not only true that the Church needs the seminaries, it is also true that the seminaries need the Church. They need the Church, not simply for financial support, but for a continuing dialogue that will better allow them to fulfill their function as places that help prepare us all—not only to know but to live the Gospel.

### **The legislative plan in Support of Theological Education (STE)**

The ten accredited Episcopal seminaries exist as independent institutions in our Church; their primary goal is to provide sound theological education and training for ministry. Unlike seminaries of other major denominations, our Episcopal seminaries receive *no* national budgetary support from the denomination they seek to serve. Most Episcopalians are unaware of this and are therefore surprised to learn that each of the seminaries is not only responsible for raising funds for capital needs, but also for raising funds necessary for its day-to-day operation.

Since the 1940's General Conventions have recommended that a voluntary collection, the Theological Education Offering (TEO), be taken in every congregation on one Sunday each year, and that this offering be given to the seminary of the donor's choice. The 1976 General Convention set the goal of support of theological schools as 1½% of the net disposable income of each parish and mission. Despite the efforts of those congregations who have adopted this policy as their own, income from this voluntary system has failed in significantly increasing funding for our seminaries; in 1980-81 it provided only 4% of total seminary revenue. The average Episcopalian spends less today on theological education than on one newspaper.

This legislation addresses the challenge of mobilizing Churchwide support of our theological schools. We face the need to raise funds for seminary operating expenses, and thereby to assist those institutions which play a vital role in the education of ordained and lay leadership.

The Financial Planning Committee of the BTE, charged with formulating a plan for providing financial assistance to our seminaries, reviewed data from the PMM&Co. studies on seminary financial needs. It considered funding strategies used in other denominations, and the basic principles and structures for stewardship in our denomination. This Committee also learned from the experience of the Province of the Pacific, which in 1980 passed a resolution in support of theological education. After designing and testing with others throughout the Church several legislative options, the Committee and the BTE are recommending to the 67th General Convention a plan which is in accord with that currently used in most dioceses of Province VIII.

The policy we propose is based upon *congregational participation*—not upon the disbursement of funds from the national Church budget, nor upon the establishment of a new national fund-raising agency. We believe that support for theological education, and in particular for the accredited Episcopal seminaries, is the responsibility of the whole Church working through her parishes and missions. For the first time dioceses and congregations throughout the Church are being asked to establish a policy which will assure financial support for theological schools.

The full text of this legislative plan in support of theological education is:

### **SUPPORT FOR THEOLOGICAL EDUCATION (STE)**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 67th General Convention:



A. Responding to the action of the 66th General Convention, which approved in principle a form of regular support for theological education and instructed the Board for Theological Education in consultation with others to bring to this Convention a comprehensive plan for the funding of the accredited Seminaries of the Episcopal Church, now directs each parish and mission of the several Dioceses within the fifty states of the United States to give annually at least 1% of its previous year's net disposable budgeted income (item E less line 1754 of the Annual Parochial Report) to one or more of these accredited Seminaries;

B. That to implement this action, this General Convention directs each Diocese as defined above in Item A to adopt a procedure by Resolution of its Convention, or by other appropriate means, which will assure that each parish and mission annually contributes at least this 1% of the support of one or more of the accredited Seminaries of the Church; this procedure to be adopted as soon as possible and by no later than January 1, 1984, and to be reported to the Board for Theological Education for presentation to the next General Convention;

C. That each accredited Seminary of the Episcopal Church be directed to submit an annual report to the Board for Theological Education of its income from the parishes and missions of the Church;

D. That each of these Seminaries, through and together with the Council of Deans, presents to the Board for Theological Education for each General Convention a report regarding its mission and goals, and progress in fulfilling them;

E. That these Seminaries and the Council of Deans assume more responsibility for strengthening the partnership between the Church and its Seminaries and for improving the dialogue with congregations and Dioceses by providing them with current information about the Seminaries and listening to their concerns regarding theological education;

F. That Dioceses, parishes and missions be encouraged also to support other programs and institutions of theological education that are of importance to their educational and missionary goals;

G. That this General Convention requests the Presiding Bishop to continue to designate one Sunday each year as Theological Education Sunday, to be observed at that time or some other appropriate day by all parishes and missions as an occasion for interpreting the work of the Episcopal Seminaries and other programs for theological education.

We have included the following information to further explain this resolution. The goal for annual congregational support of theological schools is *at least one percent* of the net disposable budgeted income for each parochial unit. Many of the congregations that have been generous supporters of the seminaries see this percentage as a minimum, and several are already happily exceeding one percent. Revenue now realized from parish sources is approximately \$670,000. Should all parishes and missions participate in this plan, the approximate total revenue (based on available 1980 figures for item E less line 1754 of the Annual Parochial Report) would be \$4,374,000. This increase would allow the seminary system to count on a funding base of closer to 25% rather than 4% of the seminaries' already lean and limited budgets. Fund-raising efforts for capital needs, other major gifts and grants, and improvement of current programs will continue in the schools. The funding generated from the Church would be used for daily operating expenses, including core academic programs, programs for the laity, continuing education endeavors, and the requisite planning and management components. We agree with the PMM&Co. report that, "Church funding is a matter of survival, not a matter of enrichment." If the people of the Church take this situation seriously and decide to alter it, they can revive the seminaries by feeding them with financial resources *and* can insist

of them that they improve their capacity to address the theological education needs of the people of the Church.

This resolution is directed to apply in dioceses of the 50 United States, not to overseas or missionary jurisdictions. We encourage people of these dioceses to support the theological schools in their regions which are training for indigenous ministries. The intent of this legislation is *not* to divert funding from these regions to support schools in the United States.

In paragraph B, each diocese is asked to adopt by action of its diocesan convention, or by other measures (one diocese is currently considering a revision of its canons), a policy which will assure regular support of theological schools. The exact policy may well vary from diocese to diocese, depending on what is considered the easiest and most appropriate method for collecting and disbursing monies for our seminaries. In most instances where this plan is currently in effect, funds are sent directly from the parochial unit to the seminary(s) of choice. We are requesting that each diocese implement this resolution no later than January of 1984, and report the nature of its policy in support of theological education to the BTE. On the basis of this information, the BTE will report to the 1985 General Convention on these diocesan policies.

Information on the overall amount of funds generated through this plan, and on their distribution among the several seminaries, will be collected by the BTE, as provided for in paragraph C, and published in BTE reports to successive General Conventions.

Paragraph D speaks to the need to communicate accurate, current information and a progress report on the mission and goals of our seminaries. To strengthen this accountability between the Church and her seminaries, we are also requesting, in a separate resolution, that the responsibility for providing information on mission and goals be established in Canon. In addition, the BTE will continue to report statistical data on seminary finances and enrollment.

We are convinced that dialogue between the Church and our seminaries should continue in the years ahead. Thus, in paragraph E, the seminaries and the Council of Deans are asked to provide information to congregations and dioceses and to listen to their concerns.

We are well aware that the accredited Episcopal seminaries do not, cannot, and should not fulfill all of the needs for theological education in our Church. Diocesan schools, indigenous training programs, accredited seminaries of other denominations, and interdenominational schools provide educational resources which are unique and which the Church needs also to support.

Finally, in paragraph G we request that Theological Education Sunday (TES) continue to be observed as an educational occasion for interpreting the work of our theological schools.

We believe that the combined provisions of this resolution will provide the Church with the most appropriate means for assuring regular financial support for theological education.

In addition, we recommend revision of Title III, Canon 6, Sec. 2(d) and Sec. 3.

*Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 6, Sec. 2 (d) and 3, be amended as follows:

Sec. 2 (d). To compile and present to each regular meeting of the General Convention *both a complete statistical report of the work of educational and financial data and a statement of mission and goals, and progress in fulfilling them*, for each of the several accredited Theological Seminaries of the Church, and, as far as possible, ~~of~~ *for* other institutions for the training of persons for Holy Orders.

Sec. 3 It shall be the duty of each *accredited* Theological Seminary of this Church, and, *as far as possible*, of each other institution for the training of persons for Holy Orders, to present ~~annually~~ to the Board for Theological Education *both* statistical reports, *and a statement of mission and goals, and progress in fulfilling them*, on forms prepared and provided by the Board.

The intent of this resolution is threefold: to add to the BTE's canonical duties responsibility for collecting descriptive information on our accredited seminaries; to canonically require seminaries to provide information on their mission and goals; and to report to successive General Conventions information which can assist in strengthening accountability between the Church and her seminaries.

In both of these resolutions it is important to note that the North American accrediting agency for theological seminaries (there are as well regional accrediting associations) is the Association of Theological Schools in the United States and Canada (ATS). The standard reference to *accredited* seminaries is to those schools accredited by the ATS, based on specific educational and ecumenical standards that each school must meet, and upon a regular review of each school by the ATS to insure that these standards are maintained. There are currently ten accredited Episcopal seminaries, and another Episcopal school is nearing accreditation (cf. Appendix A).

In the ensuing triennium, the BTE will continue to strengthen relationships, and accountability, between the seminaries and the people of the Church. We will provide statistical and analytical reports to the General Convention on these schools, address critical issues raised in the PMM&Co. studies and by the Case Committee, and in other ways work toward encouraging the long-term health of institutions preparing men and women for ordained and lay leadership. With specific reference to implementation of the plan for support of theological education, we will provide general information on theological schools; encourage continuing dialogue among seminaries, dioceses, and congregations; continue to work in coordination with the seminaries, trustees, and the Council of Deans on development needs; and report to the 1985 General Convention on the nature and success of policies related to funding of our accredited seminaries.

### **Selection criteria for Holy Orders**

A second major area of the Board's work in the past triennium was related to our canonical mandate to "assist in the enlistment and selection of candidates for Holy Orders." In 1979 we published a report, "Selection, Screening, and Evaluation of Applicants for Holy Orders," which surveyed procedures in use by dioceses of the Church for selecting persons for ordained ministries. This document was reprinted twice in this triennium and distributed in multiple copies to diocesan Commissions on Ministry (COMs). In this report we made only an initial assessment of the diverse patterns relating to criteria for Holy Orders. Over the last three years our attention has focused upon learning more about criteria for ordained ministries and the processes by which these criteria are employed. To carry out a thorough study of this area, the Board established a five-member Committee on Selection Criteria chaired by Ms. Sue Scott, and employed Ms. Margaret Fletcher Clark as project manager and author for the forthcoming document titled, "We Need People Who \_\_\_\_: An Exploration of Criteria for Ordained Ministries in the Episcopal Church." The Booth Ferris Foundation assisted in funding for this research. The report is intended for use by diocesan COMs, bishops, standing committees, and other participants in the selection process. It does not call for a legislative response by the 1982 General Convention—thus we include here only an outline of topics covered.

We begin by asking whom we need as ordained ministers to meet the challenges of the coming decade. There were many participants in this quest to gather, sort, and re-convey our common wisdom: diocesan COMs provided their statements on selection criteria, and two representative COMs met with us in plenary sessions; we requested information (for the first time) from diocesan psychological examiners through a survey instrument; and a variety of institutions, groups, caucuses, ethnic desks, and agencies for developing and supporting ministry—numbering 19 in all—shared their experience and assessment of selection criteria. We soon learned that there was no widespread agreement on stated criteria. There was some repetition in the categories of criteria, but no underlying consensus. We then organized the study into four chapters: three focusing on major families of respondents, and the last on overarching concerns.

In a chapter on selection criteria in use by Commissions on Ministry, we look at all available criteria from three different perspectives: criteria grouped by subject area, criteria related to ten models for parish ministry, and criteria sorted in accord with differing stances toward ordination. We conclude with reflections on how a COM might use these perspectives as aids to bring into focus its own operating criteria.

The experience of diocesan psychological examiners is the topic of another chapter. Here we include a general picture of our respondent's participation in the selection process, and then highlight the trends we found as they responded to criteria regarding maturity, authority, sexuality, and coping skills. We also raise questions regarding the implications of their work for COMs.

In a chapter on "Diversities and Particularities," we identify concerns of groups that represent minorities, and focus on special ministries (including those who minister on the urban scene and those who represent sparsely populated areas). We also explore tensions between traditional and transitional ministries.

In the final chapter we reflect on important factors that we believe underlie the formulation of criteria. We look at issues relating to criteria for indigenous ministries in urban areas, second career ministries, and ordination for special ministries; we also address issues related to recruiting, and explore ways in which COMs may function as advocates (not adversaries) of those persons seeking ordination. Throughout the report, specific suggestions are made for the use of this information, and a separate comprehensive use guide is included.

We believe that our report on selection criteria is a significant resource for persons engaged in the selection process because of its thorough analysis, its developmental format and accompanying use guide, and its discussion of the challenges facing current selection practices. Copies of the report will be sent in the summer of 1982 to diocesan bishops, psychological examiners, and COM chairs. Additional copies will be available from the BTE office.

In this triennium the Board also worked with individual COMs who were seeking advice on various aspects of selection. We have participated and provided resource information in provincial meetings of COM representatives convened by the Council for the Development of Ministry (CDM).

On the basis of these experiences and the findings of our report, the Board has become increasingly concerned about the sometimes cumbersome, sometimes abrasive, impact of selection processes. In the ensuing triennium we wish to address, in cooperation with diocesan authorities, possible ways of simplifying selection procedures; to work with COMs in interpreting the material on selection criteria; to engage, in coordination with the CDM, in reflection upon the work of COMs, now in their tenth year; and to continue to raise concern for recruitment needs in areas of ministry where there is an undersupply.

### **Continuing education**

Another canonical emphasis of the BTE during the past three years was the promotion of continuing education. This work was directed by a Board Committee on Continuing Education, chaired by the Rev. Charles H. Long. We began the triennium by sponsoring a Consultation for Diocesan Continuing Education Supervisors in Provinces V-VIII (held in April of 1980 in Scottsdale, Arizona) to learn from and address the concerns of diocesan leaders. A similar consultation had been held for Provinces I-IV in 1978. These consultations pointed us to the need to review current policies, practices, and resources available at the diocesan level for the continuing education of clergy and laity. We accordingly began work on three research projects. The first focused on an evaluation of the current status of diocesan continuing education, and was based on a BTE survey, completed by 84% of diocesan bishops. Our report on this subject was published in the spring of 1982 under the title: "Continuing Education in Episcopal Dioceses: A Creative Ferment," by H. Barry Evans. This document is available from the BTE office. An action/research project was also initiated by the Board under the auspices of the Alban Institute, with funding assistance from the Episcopal Church Foundation. This study, still in progress, surveys the engagement of clergy, congregations, and bishops in continuing education. It is entitled, "Priest and Parish, Learning and Growing Together." As we also received repeated inquiries about clergy sabbaticals, we are pleased to be sponsors of an ecumenical research project, directed by the Trinity Institute, on sabbatical programs, individual sabbatical experiences, and problems encountered during and after sabbaticals. Publication of this study is planned for spring of 1983.

As a result of this research it is apparent that the necessity to provide for the continuing education of the Church's leadership is widely accepted in principle, that dioceses spent a half-million dollars on continuing education in 1980, and that national funding through the BTE for continuing education grants is no longer an urgent need.

It is also true that there is no general agreement about the definition of "continuing education," that there are dioceses who do not yet make any provision for continuing education, that continuing education is still considered by many to be a private option rather than a professional necessity, that funding for the continuing education of lay persons is still in short supply, that there is apathy and lack of motivation among many clergy to undertake intentional continuing education of any sort, and that there needs to be more sharing of information and evaluation of the various programs of continuing education now available.

We therefore recommend that for the next triennium the BTE promote continuing education for clergy and laity by coordinating exchange of information among diocesan Supervisors of Continuing Education, by developing a directory of resources, and by initiating action/research projects that directly address attitudes hindering active participation in continuing education.

### **Diocesan schools and other training programs**

In 1979 the Board published a study and catalogue of diocesan schools and programs, "Paths to Ministry, Some Alternatives in Theological Education." We have not revised this text, although there have been changes in leadership and direction in some of the alternative schools. The central, and increasing, emphasis in most of these schools is upon providing resources for lay theological education. In those institutions which offer pre-ordination training, efforts are directed toward education for the renewed diaconate, non-stipendiary ministries, the special ministries provided for under Title III, Canons 8 and 10, and ministries of Native Americans.

In the past three years we have concentrated our efforts in working with members of these schools through the auspices of Educators and Trainers for Ministry (ETM). This association was formed in 1980 "to promote and support alternatives in theological education in the Episcopal Church." The work of ETM is carried on through a newsletter and by annual conferences. Conference themes have focused on: "Partnership in Theological Education" (in 1980, presented by James Fenhagen); "Innovations in Training for Ministry" (in 1981, with John Vincent); and the 1982 conference will discuss the BTE's plan of support for theological education (STE), criteria for evaluating lay education, and the role of volunteers in society. We are pleased that the BTE has been able to participate in these meetings and that we have been able to provide regular budgeted support to ETM. We will continue, in the next triennium, to offer counsel and assistance to ETM.

### **Cooperation with ethnic and ecumenical programs**

The first Board meeting of this triennium was convened in joint session with the Consultation on Black Ministries, held in Atlanta in November of 1979. While the Board had granted funds for this event, we were also beneficiaries of the Consultation's wisdom on recruitment, education, and deployment for Black ministries. Collaboration has continued and we now have a BTE member serving with the newly formed National Task Force on the Recruitment, Training, and Deployment of Black Clergy in the Episcopal Church. In 1982 the Board sponsored a meeting between representatives of the Instituto Pastoral Hispano and leaders from four northeastern dioceses, to explore cooperative efforts in selecting and training Hispanic applicants for ordained ministries. We have as well continued to make annual grants to the Fund for Theological Education, an ecumenical agency which gives fellowships to outstanding Black, Hispanic, and other ministerial students in Master of Divinity and doctoral programs. Our advocacy on, and work in, these areas of ministry development has only begun.

Two major ecumenical events captured our attention and support over the past triennium. We sent an Episcopal deputation and provided funding assistance to the U.S./Canadian Consultation on the Future of Ministry, held in Toronto in October of 1980. This meeting, sponsored by the National Council of Churches of Christ, focused on ecumenical resources in "a changing world, changing churches and changing ministries." In July of 1982 Board members, along with representatives of several Episcopal seminaries, participated in a North American Consultation on Global Solidarity. This event was convened by the Programme on Theological Education of the World Council of Churches. Justice, peace, racism, and liberation issues in North America and throughout the world were central areas of concern; recommendations from this Consultation were aimed at encouraging global perspectives in theological education.

During the last five years, the Board has participated in an ecumenical project of the Alban Institute, focusing upon long-range planning in Protestant theological education. The director of this project is Dr. John C. Fletcher, whose recent study, "Trends in the Futures of Theological Seminaries," assesses the impact of demographic, environmental, and educational factors on the long-term health of theological schools.

In the ensuing triennium, our goal is to promote the inclusion of racial, ethnic, ecumenical, and global perspectives within institutions of theological education.

### **Lay theological education in seminaries**

Several of the accredited Episcopal seminaries encourage the admission of students pursuing lay vocations. To address the needs of this constituency, the Board for

Theological Education, the Council for the Development of Ministry, and the Office of Lay Ministries have jointly sponsored the Task Force on Seminarians Intending Lay Vocations. An assessment of this collaborative work in the past triennium and of future directions for the Task Force is given under the "Seminarians Intending Lay Vocations" section of the CDM Blue Book report.

### **Collaboration with episcopal agencies and programs**

In the past triennium, we continued to join our efforts wherever appropriate with other agencies and programs in the Episcopal Church. Our collaboration and participation in the meetings and projects of the Council for the Development of Ministry has been referred to throughout this report. An additional project of the BTE and the CDM was the joint commissioning of a Consultation on the Theology of Priesthood, held under the auspices of the Trinity Institute. A summary of this meeting is contained in the CDM's Blue Book report. We also met in each of the last three years with members of the General Board of Examining Chaplains to discuss issues pertaining to the General Ordination Examinations. This year we began the first of several meetings with members of the House of Bishops Committee on Ministry to address mutual concerns for the academic training of candidates for ordained ministry. The Board continued to be involved in efforts to strengthen and evaluate training in preaching. In 1981 we helped to design and fund a Consultation on Preaching, directed by the College of Preachers. At this meeting, homiletics professors and a group of their former students together evaluated the seminaries' efforts to prepare students in preaching. On the basis of this evaluation, the Consultation made recommendations about the teaching of homiletics in seminaries and appropriate post-seminary education.

It is our intent to continue to cooperate with these agencies, and with others, so that we may together strengthen theological education for the total ministry of the Church.

### **Acknowledgement**

In conclusion, the members of the Board for Theological Education wish to record their very deep appreciation for the leadership provided by Dr. Fredrica Harris Thompsett, Executive Director. She has—more than any other person—been responsible for making these three years a time in which the Board has been able to advance the work of theological education in the Church; and she has done so with intellectual creativity, administrative ability, mastery of her field, and with the respect of everyone with whom she has been in contact. She is a person of infinite grace with whom it has been a genuine joy to work.

Respectfully submitted,

The Rt. Rev. John B. Coburn, *Chair*,  
and Members of the Board  
for Theological Education

# THE BLUE BOOK

## FINANCIAL REPORTS, 1980-82

### Program budget

	1980 Actual	1981 Actual	1982 Budget
Conferences	\$ 4,507.61	\$ 4,700.00	\$ 5,000.00
Travel (Ex. Dir.)	8,876.21	8,961.93	9,000.00
Selection	6,679.00	6,250.00	5,000.00
Lay theological education	2,567.64	1,760.69	3,000.00
Diocesan schools and continuing education	4,145.06	3,997.64	3,000.00
Continuing education	-	-	5,000.00
Seminaries and long-range planning	-	-	5,000.00
Development in theological education	-	-	10,000.00
Fund for Theological Education (grant)	5,000.00	5,000.00	
Ecumenical theological education	-	-	5,000.00
Reference material	-	-	200.00
<b>Total</b>	<b>\$31,775.52</b>	<b>\$30,670.26</b>	<b>\$50,200.00</b>

### Assessment budget

B.T.E. meetings (1980—3 meetings) (1981—2 meetings) (1982—2 meetings)	\$11,177.95	\$11,459.36	\$11,204.50
B.T.E. Ex. Cttee. meetings (1 meeting per year)	2,944.70	2,075.24	1,400.00
B.T.E. rep. to CDM meetings (2 meetings per year)	526.35	540.90	500.00
<b>Total</b>	<b>\$14,649.00</b>	<b>\$14,075.50</b>	<b>\$13,104.50</b>
TEO general income	\$1,068.53	\$663.00	\$500.00

### Support from foundations and grants

	1980 actual income and expenditures	1981 actual income and expenditures	1982 budgeted
Booth-Ferris			
Selection	\$ 175.68	\$ 3,091.99	\$14,100.05
Theological literature	67.00	99.05	-
Episcopal Church Foundation			
Continuing education survey (Alban Institute)	3,600.00	15,000.00	1,400.00
Seminary deans, long-range planning	1,857.52	8,000.00	142.48
Resolution B-127	39,000.00	6,000.00	-
Lilly Endowment, Inc., B-127		18,300.00	19,200.00
Seminary deans, B-127	3,400.00	6,600.00	-
USAF, B-127		2,500.00	-
Constable fund, B-127		10,000.00	-
Ectene, B-127		15,000.00	-
<b>Total</b>	<b>\$48,100.20</b>	<b>\$84,591.04</b>	<b>\$34,842.53</b>



### **The Conant Fund**

The John Shubael and Mary McLaren Conant Fund was established in 1953 by a bequest for the improvement of theological education through the payment of all or parts of the salaries of selected teachers in the seminaries of the Protestant Episcopal Church. The income derived from this Fund is administered by the Board for Theological Education.

The academic year 1980-1981 marked the third and closing year for annual awards, given to: Berkeley Divinity School, Bexley Hall, Episcopal Theological Seminary of the Southwest, General Theological Seminary, and the School of Theology, University of the South.

In the academic year 1981-1982, the Board, in consultation with the Council of Seminary Deans, instituted a change in the distribution of Conant Fund grants. The protocols state: "With a primary goal of strengthening scholarship and teaching within Episcopal seminaries, the annual income from the Conant Fund will be used to supply study leave grants (understood to include sabbaticals, "mini-sabbaticals," special summer study programs, etc.) for full-time faculty members of the accredited Episcopal seminaries."

In 1981-1982, the Board issued ten such grants, ranging from \$1,500 to \$4,000, for a total of \$28,820. There were three recipients from the Episcopal Divinity School; one from the Church Divinity School of the Pacific; one from the School of Theology, University of the South; two from the Protestant Episcopal Theological Seminary in Virginia; one from the Episcopal Theological Seminary of the Southwest; and one from Bexley Hall.

For 1982-1983 grants, there are two recipients from the General Theological Seminary; two from the Episcopal Divinity School, and one each from Berkeley Divinity School, Bexley Hall, Church Divinity School of the Pacific, Nashotah House, and the Protestant Episcopal Theological Seminary in Virginia.

### **BTE OBJECTIVES AND GOALS, 1983-85**

#### **Overall objective**

As a national theological education resource, the BTE seeks to strengthen and coordinate efforts of dioceses, commissions on ministry, seminaries, training programs, and others, to provide and sustain ministry for the mission of Christ's church. (cf. Title III.6.2.)

#### **Goals**

1. To provide statistical and analytical reports on theological seminaries and other training institutions to the General Convention which accurately reflect current resources, progress on stated goals, and which promote informed dialogue between theological education institutions and the Church.
2. To address critical issues and future educational, management, and fiscal accounting needs in theological education, so that long-range planning may be furthered within theological education institutions of this Church.
3. To provide appropriate training resources to seminaries, other institutions, trustee boards, and the Council of Deans—which promote development and cooperation.
4. To promote the inclusion of racial, ethnic, ecumenical, and global perspectives within institutions of theological education.
5. To assist in improving the recruitment and selection of persons for Holy Orders, and,

in cooperation with diocesan authorities, to address ways to simplify selection procedures.

6. To promote continuing education for clergy and laity by coordinating exchange of information among diocesan supervisors of continuing education, developing a directory of resources, and initiating action/research projects.

7. To support institutional and other theological education programs for laity.

8. To offer counsel and assistance to diocesan schools and other programs through the auspices of Educators and Trainers for Ministry and other appropriate organizations.

9. To monitor, implement, and evaluate the Church's financial support for theological education.

10. To work in collaboration with the EFM&M unit, the General Board of Examining Chaplains, and other appropriate national and ecumenical agencies, and to provide progress reports on joint ventures to the General Convention.

### 1983 Objective

To organize the B.T.E. into appropriate committee structures and initiate actions and responses to 1983-85 goals, as established by mandates of 1982 General Convention and functions assigned to the Board in Canon III.6.2.

#### Budget for 1983

2 full Board meetings <sup>a</sup>	\$16,000
1 executive meeting <sup>b</sup>	2,400
BTE representative to 2 CDM meetings <sup>c</sup>	800
<b>Total</b>	<b>\$19,200</b>

### 1984 Objective

To continue studies, projects and work in support of goals, with mid-triennium evaluation.

#### Budget for 1984

2 full Board meetings	\$17,280 <sup>d</sup>
1 executive meeting	2,570 <sup>e</sup>
BTE representative to 2 CDM meetings	800
<b>Total</b>	<b>\$20,650</b>

### 1985 Objective

To complete projects and studies on major issues and to prepare reports and resolutions for the 1985 General Convention.

#### Budget for 1985

2 full Board meetings	\$18,670 <sup>d</sup>
1 executive meeting	2,750 <sup>e</sup>
BTE representative to 2 CDM meetings	800
<b>Total</b>	<b>\$22,220</b>

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<sup>a</sup>Based on 16 members, each incurring \$400 for travel and \$100 per diem room and board, for a 2-day meeting (does not include ground travel and tips).

<sup>b</sup>Based on 6 members, each incurring \$400 for travel and \$50 for on-site expenses, for a 1-day meeting (does not include ground travel and tips).

<sup>c</sup>1 representative to 2 meetings per year, estimated expense of travel, room and board.

<sup>d</sup>Annual inflation rate of 8%+.

<sup>e</sup>Annual inflation rate of 7%+.

BUDGET REQUESTS

Assessment, 1983-85

Resolution #A—124.

*Resolved, the House of \_\_\_\_\_ concurring, That there be appropriated from the assessment Budget of General Convention for the meeting expenses of the Board for Theological Education the sum of \$63,000 for the triennium of 1983-85.*

Program, 1983

1. Program

Development of theological education	\$10,000
Long-range planning in theological education	10,000
Selection for Holy Orders	7,000
Continuing education coordination	5,000
Lay theological education	3,000
Alternative theological education	3,000

**Total** \$38,000

2. Support for Program

Conferences (to address critical issues)	\$5,000
Travel	9,000

**Total** \$14,000

**Total BTE Church Program Budget:**

\$52,000

SPECIAL RESOLUTIONS

Resolution #A—125.

Support for Theological Education (STE)

	<u>Yes</u>	<u>No</u>	<u>Dir</u>	<u>needed</u>
Lay:	81	22	10	57
Clerical:	79	18	3	56

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention:*

A. Responding to the action of the 66th General Convention, which approved in principle a form of regular support for theological education and instructed the Board for Theological Education in consultation with others to bring to this Convention a comprehensive plan for the funding of the accredited Seminaries of the Episcopal Church, now directs each Parish and Mission of the several Dioceses within the fifty states of the United States to give annually at least 1% of its previous year's net disposable budgeted income (item E less line 1754 of the Annual Parochial Report) to one or more of these accredited Seminaries;

B. That to implement this action, this General Convention directs each Diocese as defined above in item A to adopt a procedure by Resolution of its Convention, or by other appropriate means, which will assure that each Parish and Mission annually contributes at least this 1% to the support of one or more of the accredited Seminaries of the Church—this procedure to be adopted as soon as possible and by no later than January 1, 1984, and to be reported to the Board for Theological Education for presentation to the next General Convention;

C. That each accredited Seminary of the Episcopal Church be directed to submit an

*Adopted*

annual report to the Board for Theological Education of its income from the Parishes and Missions of the Church;

D. That each of these Seminaries, through and together with the Council of Deans, presents to the Board for Theological Education for each General Convention a report regarding its mission and goals, and progress in fulfilling them;

E. That these Seminaries and the Council of Deans assume more responsibility for strengthening the partnership between the Church and its Seminaries and for improving the dialogue with Congregations and Dioceses by providing them with current information about the Seminaries and listening to their concerns regarding theological education;

F. That Dioceses, Parishes and Missions be encouraged also to support other programs and institutions of theological education that are of importance to their educational and missionary goals;

G. That this General Convention requests the Presiding Bishop to continue to designate one Sunday each year as Theological Education Sunday, to be observed at that time or some other appropriate day by all Parishes and Missions as an occasion for interpreting the work of the Episcopal Seminaries and other programs for theological education.

**Resolution #A—126.**

Proposed revision of Title III, Canon 6, Sec. 2(d) and Sec. 3.

*Resolved*, the House of \_\_\_\_\_ concurring, That Title III, Canon 6, Sec. 2(d) and Sec. 3, be amended as follows:

Sec. 2(d). To compile and present to each regular meeting of the General Convention *both a complete statistical report of the work of educational and financial data and a statement of mission and goals, and progress in fulfilling them*, for each of the several *accredited* Theological Seminaries of the Church, and, as far as possible, ~~of~~ *for* other institutions for the training of persons for Holy Orders.

Sec. 3. It shall be the duty of each *accredited* Theological Seminary of this Church, and, *as far as possible*, of each other institution for the training of persons for Holy Orders, to present ~~annually~~ to the Board for Theological Education *both statistical reports, and a statement of mission and goals, and progress in fulfilling them*, on forms prepared and provided by the Board.

*APPENDIX A*

**A List of Accredited\* Episcopal Seminaries**

- |   |                          |
|---|--------------------------|
| • Berkeley Divinity School at<br>Yale University (BDS/Y)  | New Haven, Connecticut   |
| • Bexley Hall, of Colgate Rochester<br>Divinity School/Bexley Hall/Crozer<br>Theological Seminary (CRDS/BH/CTS) | Rochester, New York      |
| • Church Divinity School of the<br>Pacific (CDSP)   | Berkeley, California     |
| • Episcopal Divinity School (EDS)   | Cambridge, Massachusetts |
| • Episcopal Theological Seminary<br>of the Southwest (ETSSW)  | Austin, Texas            |
| • General Theological Seminary (GTS)  | New York, New York       |
| • Nashotah House (NH)   | Nashotah, Wisconsin      |
| • Protestant Episcopal Theological<br>Seminary in Virginia (VTS)  | Alexandria, Virginia     |
| • School of Theology of the University<br>of the South (STUS)   | Sewanee, Tennessee       |
| • Seabury-Western Theological Seminary (SWTS)   | Evanston, Illinois       |

*APPENDIX B*

**Introduction to Statistical Tables**

Before one looks at the following statistical data, a brief explanation is in order. Standardization of accounting and reporting methods has only recently been introduced and is not yet in uniform use. With continuing cooperation from the deans and their administrative staffs, we hope to have even more comparable data for reporting and planning purposes in the years ahead.

We must, however, face the reality of the diversity of institutional structures among our seminaries. It is difficult, for example, to isolate information relating to "Episcopal" endeavors at both Bexley Hall and Berkeley Divinity School, both of which are integrated components of larger institutions. It is also difficult to report comparable financial data for the School of Theology of the University of the South (Sewanee). Comparable data is available for the seven seminaries which are "stand alone" institutions.

Another inconsistency can be found in reported totals for deferred maintenance (the figure in the PMM&Co. report is \$13,200,000; that cited in the BTE table is \$10,500,000). It is the judgment of PMM&Co. that even its more generous estimate is conservative. It is also difficult to gather comparable data for revenue from the Theological Education Sunday Offering (TESO), as gifts from parishes and parish members are not always designated for TESO. Some seminaries have included for this amount all revenue from congregations.

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\**Accreditation* is given by the Association of Theological Schools in the United States and Canada (ATS). It is based on specific educational standards that each school must meet, and each school is reviewed regularly to see that these standards are being maintained. One more Episcopal seminary, Trinity Episcopal School for Ministry, in Ambridge, Pennsylvania, is approaching accreditation.

It is important to understand that financial statements provide only one picture of the fiscal resources of an institution. The realities and constraints of renewal and/or replacement of major equipment, deferred maintenance, the percentage of tenured faculty, and cost of living increments are either unrepresented or understated. Thus an assessment of a seminary's financial health solely on the basis of a yearly comparison between revenue and expenditure is incomplete. Budget statements for some seminaries show deficits, others do not. The fact is that budgeting practices in all of our accredited seminaries are self-limiting, geared to revenue expectations based upon recent history. These budgets, therefore, are not accurate reflections of the seminaries' true needs.

Episcopal Seminaries: Comparative Revenues for Combined Fiscal Years—1977-1978, 1978-1979, 1979-1980

Seminary	Tuition & Fees	Federal Grants		Private Gifts		Endowment		Auxiliary Enterprises	Other Sources
		Unrestricted	Restricted	Unrestricted	Restricted	Unrestricted	Restricted		
1. BDS/Y <sup>1,2</sup>	49.7%	—%	—%	22.6%	—%	14.3%	—%	12.4%	1.0%
2. CRDS/BH/CTS <sup>2</sup>	15.4%	—%	—%	39.4%	5.2%	20.4%	6.7%	7.8%	5.1%
3. CDSP <sup>1</sup>	15.4%	—%	1.3%	35.1%	13.8%	17.0%	—%	14.8%	2.6%
4. EDS <sup>3</sup>	13.7%	0.2%	3.8%	19.6%	1.4%	21.8%	21.0%	18.2%	0.3%
5. ETSSW	11.3%	—%	—%	11.5%	21.1%	31.0%	8.3%	12.4%	4.4%
6. GTS <sup>1</sup>	13.5%	—%	—%	13.1%	11.5%	18.4%	22.0%	20.2%	1.3%
7. NH	17.0%	—%	—%	48.2%	12.2%	6.1%	—%	13.7%	2.8%
8. VTS	13.5%	—%	—%	26.8%	—%	37.6%	—%	15.1%	7.0%
9. STUS <sup>1,2</sup>	51.3%	—%	—%	9.9%	—%	14.0%	18.9%	5.4%	0.5%
10. SWTS <sup>1</sup>	19.9%	—%	—%	21.9%	5.2%	17.6%	14.3%	20.3%	0.8%
<b>Composite</b>	<b>19.8%</b>	<b>—%</b>	<b>0.6%</b>	<b>25.1%</b>	<b>6.2%</b>	<b>21.2%</b>	<b>10.1%</b>	<b>14.0%</b>	<b>3.0%</b>

<sup>1</sup>Three-year costs exceed revenues.<sup>2</sup>Berkeley Divinity School, Bexley Hall, and the School of Theology of the University of the South, are each a part of a more encompassing academic enterprise. In every case, the financial statements of these three Episcopal seminaries are not separate and distinct from the larger institution. The percentages which appear in the columns above may, therefore, not be as accurate as those for the "stand-alone" seminaries.

## Episcopal Seminaries: Comparative Costs for Combined Fiscal Years—1977-1978, 1978-1979, 1979-1980

Seminary	Instruction	Academic Support	Student Services	Institutional Support	Operation & Maintenance of Plant	Scholarships	Mandatory Transfers	Auxiliary Costs	Enterprises Mandatory Transfers
1. BDS/Y <sup>1,2</sup>	35.0%	3.2%	—%	15.8%	13.0%	25.7%	—%	7.3%	—%
2. CRDS/BH/CTS <sup>2</sup>	34.7%	11.2%	2.7%	22.1%	11.1%	8.6%	—%	9.6%	—%
3. CDSP <sup>1</sup>	37.8%	7.5%	0.9%	23.0%	13.8%	9.4%	0.8%	6.0%	0.8%
4. EDS <sup>1</sup>	42.1%	12.6%	0.7%	9.2%	11.7%	6.3%	—%	17.4%	—%
5. ETSSW	32.9%	14.1%	0.7%	21.4%	13.0%	4.2%	—%	13.7%	—%
6. GTS <sup>1</sup>	26.3%	9.4%	3.3%	14.4%	11.2%	10.9%	—%	20.3%	4.2%
7. NH	22.7%	10.9%	1.6%	18.8%	19.6%	2.8%	0.7%	22.9%	—%
8. VTS	26.4%	9.1%	1.1%	23.0%	19.1%	1.9%	—%	19.4%	—%
9. STUS <sup>1,2</sup>	60.9%	7.1%	2.8%	7.9%	4.0%	15.0%	—%	2.3%	—%
10. SWTS <sup>1</sup>	27.5%	8.9%	4.5%	21.1%	15.8%	9.3%	—%	12.9%	—%
<b>Composite</b>	<b>34.5%</b>	<b>9.7%</b>	<b>1.9%</b>	<b>17.3%</b>	<b>13.1%</b>	<b>8.5%</b>	<b>0.1%</b>	<b>14.2%</b>	<b>0.7%</b>

<sup>1</sup>Three-year costs exceed revenues.<sup>2</sup>Berkeley Divinity School, Bexley Hall, and the School of Theology of the University of the South, are each a part of a more encompassing academic enterprise. In every case, the financial statements of these three Episcopal seminaries are not separate and distinct from the larger institution. The percentages which appear in the columns above may, therefore, not be as accurate as those for the "stand-alone" seminaries.<sup>3</sup>Includes student services.



## APPENDIX C

## Financial Statistics of Accredited Seminaries: 1980-81 Actual Budgets, 1981-82 Projected Budgets

Prepared by the Board for Theological Education

	BDS/Y <sup>a</sup>		CRDS/BH/CTS <sup>b</sup>		CDSP		EDS	
	80-81	81-82	80-81	81-82	80-81	81-82	80-81	81-82
<b>REVENUES</b>								
Tuition and Fees	\$ 680,000	\$ 890,000	\$ 356,768	\$ 359,106	\$ 223,076	\$ 243,000	\$ 2689,485	\$ 318,000
Federal Grants	—	—	—	—	12,223	12,000	77,732	23,000
Private Gifts, Unrestricted	12,000	97,000	518,360	502,832	415,431	500,000	253,210	300,000
Private Gifts, Restricted	40,000	35,000	24,613	29,000	—	—	—	—
Endowment, Unrestricted	240,000	210,000	851,975	912,331	174,378	140,000	436,847	446,361
Endowment, Restricted	140,000	145,000	277,891	270,035	19,193	19,600	438,815	492,953
Auxiliary Enterprises	32,000	40,000	209,096	205,839	196,115	166,744	318,889	311,000
Other Sources	18,000	20,000	238,073	105,000	36,730	274,813	267,500	—
<b>Total Revenue</b>	<b>\$1,162,000</b>	<b>\$1,437,000</b>	<b>\$2,476,776</b>	<b>\$2,384,143</b>	<b>\$1,077,146</b>	<b>\$1,111,344</b>	<b>\$2,069,791</b>	<b>\$2,158,814</b>
<b>EXPENDITURES</b>								
Education and General								
Instruction	\$ 392,000	\$ 428,000	\$ 617,304	\$ 671,481	\$ 488,305	\$ 542,390	\$ 846,142	\$ 881,425
Academic Support	285,000	342,000	169,443	181,547	255,574	298,337	120,772	132,636
Student Services	38,000	40,000	58,150	70,301	12,273	12,550	—	—
Institutional Support	75,000	80,000	535,434	535,330	115,086	112,992	354,079	359,575
Op. & Maint. of Plant	236,000	247,000	270,422	302,556	127,650	129,896	288,617	330,341
Scholarships	230,000	298,000	162,430	195,000	—	30,000	117,390	122,000
Total Education and General	\$1,256,000	\$1,435,000	\$1,813,183	\$1,956,215	\$ 998,888	\$1,136,165	\$1,727,000	\$1,825,977
Mandatory Transfers	—	—	—	—	—	—	—	—

APPENDIX C (Continued on next page.)

APPENDIX C (Continued from previous page.)

Financial Statistics of Accredited Seminaries: 1980-81 Actual Budgets, 1981-82 Projected Budgets

Prepared by the Board for Theological Education

	BDS/Y <sup>a</sup>	CRDS/BH/CTS <sup>b</sup>	CDSP	EDS
	80-81	80-81	80-81	80-81
	81-82	81-82	81-82	81-82
Auxiliary Enterprises				
Expenditures	—	118,467	135,518	372,300
Mandatory Transfers	—	—	17,024	—
Total Auxiliary Enterprises	—	118,467	152,542	372,300
Total Expenditures	\$1,256,000	\$1,931,650	\$1,151,430	\$2,099,300
				\$2,183,997

<sup>a</sup>Method of computation for revenues and expenditures takes 1/4 of the total figures for Yale Divinity School, plus independent BDS accounts.  
<sup>b</sup>Figures are for combined institutions.

	BDS/Y	CRDS/BH/CTS	CDSP	EDS	ETSSW	GTS	NH	STUS	SWTS	VTS	TOTALS
Deferred Maintenance	\$268,000	\$558,600	\$137,164	none	\$150,000	\$6,008,950	\$1,885,000	\$150,000	\$247,300	\$1,100,000	\$10,505,014
(1982 Dollars)											
Tuition Rate, 80-81	4,400	2,500	2,400	2,700	2,100	2,500	3,000	2,960	2,750	2,500	
Tuition Rate, 81-82	4,950	2,750	2,700	3,200	2,400	2,800	3,000	3,730	3,250	2,800	
TESO, 1980-81	18,533	NA	99,185	57,740	20,751	104,413	73,299	36,469	26,332	236,719	673,441

## Financial Statistics of Accredited Seminaries: 1980-81 Actual Budgets, 1981-82 Projected Budgets

Prepared by the Board for Theological Education

	ETSSW		GTS		NH	
	80-81	81-82	80-81	81-82	80-81	81-82
<b>REVENUES</b>						
Tuition and Fees	\$ 173,355	\$ 200,000	\$ 492,611	\$ 569,975	\$ 229,968	\$ 224,165
Federal Grants	—	—	—	—	—	—
Private Gifts, Unrestricted	131,862	150,000	441,076	318,000	305,448	586,935
Private Gifts, Restricted	140,714	174,000	272,102	162,000	66,222	38,745
Endowment, Unrestricted	548,432	635,000	402,861	303,000	151,230	134,105
Endowment, Restricted	107,767	111,000	569,302	690,000	30,740	43,500
Auxiliary Enterprises	140,786	150,000	658,131	717,000	185,092	205,320
Other Sources	111,953	120,000	24,352	15,600	74,565	83,285
<b>Total Revenue</b>	<b>\$1,353,869</b>	<b>\$1,540,000</b>	<b>\$2,860,435</b>	<b>\$2,775,575</b>	<b>\$1,043,265</b>	<b>\$1,316,055</b>
<b>EXPENDITURES</b>						
<b>Education and General</b>						
Instruction	\$ 321,376	\$ 377,241	\$ 616,737	\$ 726,705	\$ 303,665	\$ 350,760
Academic Support	121,149	126,279	164,360	200,361	293,010	241,640
Student Services	49,293	58,480	81,739	78,359	17,582	18,040
Institutional Support	255,944	271,299	478,591	458,755	180,018	224,335
Op. & Maint. of Plant	142,602	224,825	245,605	275,448	319,373	222,940
Scholarships	20,231	24,000	352,847	345,000	18,941	12,000
Total Education and General	910,595	1,082,124	1,939,879	2,084,628	1,011,589	1,069,715
Mandatory Transfers	—	—	—	—	—	32,450
<b>Auxiliary Enterprises</b>						
Expenditures	237,836	211,508	651,409	643,731	196,300	213,890
Mandatory Transfers	—	—	178,091	84,000	—	—
Total Auxiliary Enterprises	237,836	211,508	829,500	727,731	196,300	213,890
<b>Total Expenditures</b>	<b>\$1,148,431</b>	<b>\$1,293,632</b>	<b>\$2,769,380</b>	<b>\$2,812,359</b>	<b>\$1,207,889</b>	<b>\$1,316,055</b>

Financial Statistics of Accredited Seminaries: 1980-81 Actual Budgets, 1981-82 Projected Budgets

Prepared by the Board for Theological Education

	STUS		SWTS		VTS		TOTALS	
	80-81	81-82	80-81	81-82	80-81	81-82	10 Accredited Seminaries	81-82
<b>REVENUES</b>								
Tuition and Fees	\$ 262,621 <sup>c</sup>	\$ 285,540 <sup>c</sup>	\$ 156,776	\$ 178,750	\$ 422,598	\$ 476,900		
Federal Grants	—	—	—	—	—	—		
Private Gifts, Unrestricted	74,823	98,419	138,279	165,000	468,058	473,000		
Private Gifts, Restricted	155,011	143,272	92,522	40,804	—	—		
Endowment, Unrestricted	—	NA <sup>d</sup>	224,068	263,000	1,614,483	1,753,990		
Endowment, Restricted	170,731 <sup>d</sup>	NA <sup>d</sup>	192,437	217,478	—	—		
Auxiliary Enterprises	—	—	179,827	204,666	239,204	263,300		
Other Sources	2,144	3,900	14,183	—	205,780	115,150		
<b>Total Revenue</b>	\$ 665,330 <sup>e</sup>	\$ 531,131 <sup>e</sup>	\$ 998,092	\$ 1,069,698	\$ 2,950,123	\$ 3,082,340	\$ 16,656,827	\$ 17,406,100
<b>EXPENDITURES</b>								
<b>Education and General</b>								
Instruction	\$ 318,540	\$ 322,230	\$ 246,507	\$ 287,304	\$ 834,813	\$ 972,765		
Academic Support	297,122	329,520	77,043	83,903	583,189	667,320		
Student Services	15,100	17,200	36,364	58,857	—	—		
Institutional Support	352,400	391,600	218,250	211,048	295,422	327,920		
Op. & Maint. of Plant	117,400	130,400	160,030	232,714	533,875	673,470		
Scholarships	129,400	143,700	84,834	115,700	—	—		
Total Education and General	1,229,962	1,334,650	823,028	989,526	2,247,299	2,641,475		
Mandatory Transfers	—	—	—	—	394,445	—		
<b>Auxiliary Enterprises</b>								
Expenditures	—	—	108,138	79,500	305,943	440,610		
Mandatory Transfers	—	—	—	—	—	—		
Total Auxiliary Enterprises	—	—	108,138	79,500	305,943	440,610		
<b>Total Expenditures</b>	\$ 1,229,962 <sup>e</sup>	\$ 1,334,650 <sup>e</sup>	\$ 931,166	\$ 1,069,026	\$ 2,947,687	\$ 3,082,085	\$ 16,672,895	\$ 17,875,702

<sup>c</sup>Excludes revenue from the Education for Ministry extension program.

<sup>d</sup>Endowment income is not apportioned by any formula to the School of Theology. Whatever amount is necessary to balance the budget at the end of the fiscal year is transferred to the School of Theology budget.

<sup>e</sup>Revenues are specifically related to the School of Theology. Expenditures include costs related to the School of Theology, and apportioned to it by the University of the South for overall administrative, institutional and library support.

## APPENDIX D

Enrollment<sup>a</sup> Statistics of Accredited Seminaries

Prepared by the Board for Theological Education

	BDS/Y		CRDS/BH/CTS <sup>d</sup>		CDSP		EDS		ETSSW		GTS	
	80-81	81-82	80-81	81-82	80-81	81-82	80-81	81-82	80-81	81-82	80-81	81-82
<b>1ST PROF. PROGRAM</b>												
Headcount, M. Div.	92	103	20/121	32/133	75	64	102	97	63	67	124	143
Headcount: Other M.A., Certificate, Diploma, Special/Unclassified	14	12	4/47	8/50	34	27	17	17	16	20	56	46
<b>GRADUATE PROGRAMS</b>												
Headcount, Graduate (S.T.M., D. Min., Th.D., Ph.D.)	6	4	2/37	2/31	22	21	—	5	—	—	13	21
<b>TOTAL HEADCOUNT</b>	112	119	26/205	42/214	131	112	119	119	79	87	193	210
<b>Women in M. Div., Other Masters, Certificate Programs</b>	42	44	0/87	30/91	49	48	61	53	13	17	78	62
<b>Women in Graduate Programs</b>	1	3	1/2	1/3	7	6	—	—	—	—	3	5
<b>U.S. Blacks and Minorities<sup>b</sup> Certificate Programs</b>	2	4	0/32	0/28	3	—	5	5	2	5	7	14
<b>U.S. Blacks and Minorities<sup>b</sup> in Graduate Programs</b>	1	1	0/2	0/5	—	—	—	—	—	—	2	—
<b>Overseas Students in All Programs, Masters and Graduate</b>	5	4	0/1	0/3	4	4	1	2	7	5	15	9
<b>Extension and Non-Degree</b>	—	—	0/2	—	180	199	87	96	125	28	NA	NA
<b>Headcount, Faculty (includes part-time)</b>	15	16	20	20	16	17	32	30	15	16	35	38
<b>FTE Faculty<sup>c</sup></b>	12	14	17.5	17.5	12	12	18	18	10.25	10	18.33	18.66

<sup>a</sup>All figures are headcount, including part-time and full-time students.<sup>b</sup>Minorities include Black, Hispanic/Americans, Native Americans and Pacific/Asian Americans.<sup>c</sup>FTE faculty is calculated by dividing the total faculty coursework by the coursework of a full-time faculty member.<sup>d</sup>The first number represents Episcopal students; the second represents the total number of students.

Enrollment<sup>a</sup> Statistics of Accredited Seminaries  
Prepared by the Board for Theological Education

	NH		STUS		SWTS		VTS		TOTALS	
	80-81	81-82	80-81	81-82	80-81	81-82	80-81	81-82	10 Accredited Seminaries	80-81 81-82
<b>1ST PROF. PROGRAM</b>										
Headcount, M. Div.	75	66	68	63	48	56	108	126		817
Headcount: Other M.A., Certificate, Diploma, Special/Unclassified	2	12	13	8	19	20	40	40	215	210
<b>GRADUATE PROGRAMS</b>										
Headcount, Graduate (S.T.M., D. Min., Th.D., Ph.D.)	1	2	43	48	—	—	32	39	119	142
<b>TOTAL HEADCOUNT</b>	78	80	124	119	67	76	180	205	1,109	1,169
Women in M. Div., Other Masters, Certificate Programs	8	6	15	12	15	22	56	64	337	358
Women in Graduate Programs	—	—	—	—	—	—	—	—	12	15
U.S. Blacks and Minorities <sup>b</sup> in M. Div., Other Masters, Certificate Programs	1	1	2	1	—	2	2	7	25	39
U.S. Blacks and Minorities <sup>b</sup> in Graduate Programs	—	—	—	—	—	—	—	—	3	1
Overseas Students in All Programs, Masters and Graduate	1	1	13	8	1	1	8	16	55	50
Extension and Non-Degree	—	—	3,581	3,747	25	11	418	584	4,416	4,665
Headcount, Faculty (includes part-time)	14	14	19	19	13	15	25	26	204	211
FTE Faculty <sup>c</sup>	9	9	11.41	10.6	10	9.5	21	21	139.49	140.26

<sup>a</sup>All figures are headcount, including part-time and full-time students.

<sup>b</sup>Minorities include Black, Hispanic/Americans, Native Americans and Pacific/Asian Americans.

<sup>c</sup>FTE faculty is calculated by dividing the total faculty courseload by the courseload of a full-time faculty member.

# The Standing Commission on World Mission

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## MEMBERS

### Bishops

- The Rt. Rev. Edmond L. Browning, Diocese of Hawaii, *Chairman*
- The Rt. Rev. A. Donald Davies, Diocese of Dallas
- The Rt. Rev. Melchor Saucedo, Diocese of Western Mexico

### Presbyters

- The Rev. A. Theodore Eastman, Diocese of Washington
- The Rev. Ashton Brooks, Diocese of Dominican Republic
- The Rev. Charles H. Eddy, Diocese of Alaska

### Lay Persons

- Ms. Veronica Flowers, Diocese of Honduras
- Mr. E. A. Bayne, Diocese of Connecticut
- Mrs. Leona Bryant, Diocese of the Virgin Islands
- Mr. Paul A. Frank, Jr., Diocese of Ohio
- Mrs. Juanita G. Harris, Diocese of Southwest Florida
- Mr. Jorge H. Lee, Diocese of Northern Mexico

### INTRODUCTION

The General Convention of 1979 established the Standing Commission on World Mission to provide the Church, the General Convention, and the Executive Council with a continuing body to monitor, evaluate, and recommend policy related to the overseas mission of the Episcopal Church. This Commission is composed of twelve members, with one-half of its membership coming from jurisdictions outside of the continental United States of America.

Goals established by the Commission's report of 1979 for this triennium were as follows: 1) to assist in the follow-up and seek proper coordination to the responses of the Partners-in-Mission process; 2) to assist Executive Council in developing covenant planning before and after autonomy in the overseas dioceses; 3) to study the relationship and propose new policy between companion relationship and Partners-in-Mission; 4) to undertake a thorough and comprehensive review of the world mission policies and priorities of this Church, with special attention to present and future funding in the light of these reviewed policies and priorities.

The Commission believes itself to have been faithful in addressing the goals set for it by the last triennium as detailed in this report. The report shares three specific projects undertaken to meet the above goals: development of a theological statement, policy review, and an evaluation of the Partners-in-Mission process.

We share with the Convention our review of certain programs of this Church, and the Commission's participation in long-range planning.

The Commission met five times during the triennium. It wishes to express its appreciation to the staff of the World Mission department of the Executive Council for its support, and to the Diocese of Dallas for the use of its conference center for our meetings.

### SPECIFIC PROJECTS

#### 1. A Theological Statement: Mission in Global Perspective

The report to the 1979 General Convention of the Episcopal Church by the Joint Commission on World Mission called for an evaluation of policies and priorities related to the Church's international missionary responsibilities. The Commission felt this task impossible without a consensual restatement of high purpose, and an authoritative review of the theology of mission as it applies to the present call for a relevant response to the needs of an expanding, culturally diverse, international Church. The Commission, sensing this need, began to frame its inquiry; but it recognized early the necessity for clarity, theological authenticity, and careful scholarship. A special drafting team was appointed in the persons of the Rev. F. E. Sugeno, historian of the Episcopal Theological Seminary of the Southwest, the Rev. P. Turner, theologian of the General Theological Seminary, and two members of our Commission, Mr. E. A. Bayne and the Rev. A. T. Eastman. The draft was reviewed and edited by the Commission, and initially published by Forward Movement Publications for broad distribution and discussion in the Church prior to the Convention. While the statement is an important part of our official report, it is not reprinted here to conserve printing expenses. It is our intention that this statement can be the focus of a renewed dialogue on the nature of Christian mission.

#### 2. Policy Review/Future Directions/Conclusion

We have begun the policy review with a theological statement because, apart from



a vision of its calling, the Church loses its way. On the other hand, reflection and vision, which are not accompanied by obedience and action, lack seriousness and soon become mere flights of fancy. If one asks, therefore, what the Church thinks about its mission, one must also ask what the Church *does* about mission. How are its beliefs translated into acts and into policies and programs? A theological investigation of the mission of the Church implies also a critical review of what the Church is now doing, and it requires the courage to ask what new directions it ought to take.

To aid the Church in this critical task, we present here an outline of the current policies and programs of the Episcopal Church, and some indications of what we believe an adequate theology of mission implies for future courses of action.

In reviewing present policies and programs, we find both a consistent and an inconsistent theology emerging from our study. Thus, we regard this review of policy and program not so much as a platform on which to stand as a springboard from which to move forward. Some of the current policies and programs that have served the Church will continue to be useful instruments for the future. Others will require adaptation. Still others may be abandoned. All, however, require review, and all carry with them questions for the future. We list these policies and programs with as little comment as possible in the hope of stimulating questions and furthering debate.

It is the present policy of this Church:

- To insure that the twin trusts of mission — witness and service — are effectively integrated and coordinated.
- To continue to encourage the movement toward autonomy in the life of overseas jurisdictions.
- To assist the development and growth of indigenous leadership, both lay and ordained, in every part of the Church.
- To encourage the development of concepts and models of ministry appropriate to local culture and need in each place.
- To encourage and assist the church in every place to relate the Christian gospel to local, national, and worldwide social issues.
- To continue our support of existing Anglican provinces and regional councils, and to assist with the creation and development of such units as needed and appropriate, through prayer, friendship, shared resources, education, and joint planning.
- To coordinate our missionary initiatives with member churches of the Anglican Communion, Anglican regional councils, the Anglican Consultative Council, the wider ecumenical fellowship.
- To be open and responsive to the Holy Spirit's leading of the Church into new and imaginative mission initiatives.

These mission policies are implemented through specific programmatic emphases or thrusts listed below. Given limited resources, it is our judgment that these program elements should be, and therefore are, listed in order of priority.

- To recruit, train, send, receive, and sustain people to engage in a ministry of witness and service wherever there is mutually identified need, including
  - \*Indigenous ministries.
  - \*Regularly appointed missionaries.
  - \*Volunteers for mission.
  - \*Other persons on special assignments.
- To participate in the Partners in Mission consultation and planning process as a way of setting priorities, adopting goals and objectives, and building trust and friendship in any Anglican jurisdiction where invited.

To continue mutually planned support, in terms of personnel and funds in the overseas jurisdictions with which we have been linked historically, including those which may no longer be an organic part of ECUSA.

- To maintain a communications network through which members of the Episcopal Church may be informed and educated about the realities of the world in which we live, gain understanding about the Christian mission to that world, and be challenged to commit themselves to that mission through prayer and action.
- To sustain a companion relationship program through which world mission relationships may be dramatized, understandings nurtured, and resources shared between domestic provinces, dioceses, and parishes, and their overseas counterparts.
- To respond to the special and dramatic growth of the Anglican Communion on the continent of Africa through cooperative planning.
- To respond with compassion to the victims of natural and man-made disasters through the sharing of the human and material resources of the Church.
- To engage in joint action in mission with various Christian churches as a way of demonstrating our conviction that the thrusts toward mission and unity are not only compatible but inseparable.
- To sustain a leadership development program in response to the defined training needs of overseas provinces and dioceses by providing scholarship assistance for selected men and women to study in mutually agreed-upon institutions.
- To participate with other groups, public and private, ecclesiastic and secular, in cooperative planning and support in the areas of development, migration, and refugee concerns.

### *Future directions*

Christians are a pilgrim people. The Holy Spirit calls them to follow where it leads, and, as the future unfolds, new questions are raised. The Church is called to ask if its common life and organization, its policies and programs, are adequate to what the Spirit of God calls it to do. We believe that there are a host of issues clamoring for attention at present, and we list below what seem to us to be the most pressing ones now facing the Episcopal Church.

- In a time when its purpose seems confused and its energy is unfocused, the Church needs to come to a renewed vision of itself as God's people on mission.
- In a time when political and economic instability tends to trigger attitudes of caution and timidity, the church needs to gear its life and mission towards greater growth rather than survival.
- In a time when costs outrun the resources of small churches:
  - \*Ways need to be found to transfer useful but burdensome institutions to others who can maintain them responsibly.
  - \*New forms of ministry need to be developed to further witness and service at modest costs.
  - \*Greater inter-Anglican planning needs to take place — to involve a wider sharing of resources and the possible use of international mission teams.
- As a new understanding of the Church as a missionary community emerges and as diversity accelerates within the Anglican Communion and the wider Church, a thoroughgoing review of Church policy needs to take place.
- In a time when situations change very quickly and new opportunities spring up unexpectedly, more flexible Church structures need to be developed than the ones we have now.
- In a time when relationships between the developed and developing parts of the world are shifting markedly:

\*Each local, national, and regional church needs to take primary responsibility for mission in its own setting.

\*The more established churches need to move into a new level of mutuality in mission, as previously dependent churches attain and consolidate ecclesial autonomy.

\*Those who have seen themselves as givers and senders need to discover what they need to receive and how to receive it, even as those who have traditionally thought of themselves as receivers need to learn what they have to give and how to give it.

•In a time when important strides toward ecclesial autonomy are being taken, the flow of people on mission back and forth between the younger and older churches needs to be increased rather than lessened: to avoid dangerous isolation; to provide mutual assistance; and to demonstrate the unity and universality of the Body of Christ.

•In a time when the world is increasingly fragmented and ecumenical hopes remain not only unfulfilled but confused, a new self-understanding is needed of the Anglican place in and contribution to the unity of the wider church.

•In a time when vast numbers of people are uprooted from their homes through political upheaval or natural disaster, new cross-cultural coalitions need to be developed to deal creatively and effectively with refugee and migrant concerns.

### *Conclusion*

We have tried to present a theology of world mission from which the Episcopal Church can receive guidance as it struggles to be faithful to its calling. We have tried also to review the present policies and programs of the Church, and to point to a number of outstanding issues which we believe to be of pressing importance. We are aware that we have not made an appraisal of our present policies and programs, and that our grasp of outstanding issues may be partial. We are aware also that there are other and perhaps more effective ways of expressing an adequate theology of the Church's mission.

In respect to theology, some will believe that more emphasis should have been placed on the passing character of the world. Others may believe that more attention should have been given to preaching the atoning work of Christ. There are those who might place more emphasis on service to the poor or on political action. Many will be in disagreement with the view of the relation between church and society which is set out in these papers. Others may believe that a far more modern and secular statement is called for.

However, we believe that the above statement lays down a theologically sound and fruitful way forward for both thought and action. We believe also that the review of policy and the presentation of outstanding issues is in part necessary to stimulate thought, debate, and resolute action. This report does not, and cannot, however, resolve the many questions and objections it is bound to raise. No report possibly can.

We believe, nonetheless, that it is of great importance for the health of this Church, the churches of the Anglican Communion, and indeed, for all churches, that the questions, objections, and suggestions this report stimulates be brought before the Church for study and debate. Such study and debate are too frequently lacking or superficial, but they are essential if the Episcopal Church's involvement in world mission is to be of the depth God surely requires.

### **3. Partners-in-Mission Evaluation**

The goal of our Commission is to review, evaluate, plan, and propose policy for the overseas mission of this Church. Our particular task force chose to do this by collecting data focusing on issues relative to the way this Church participates in world mission, and by reviewing ECUSA's participation in the ongoing process of Partners in Mission.

The Presiding Bishop helped us a great deal by writing to the primates of the Anglican Communion and asking:

A. First of all, I would appreciate your comments about the value of the Partners in Mission Consultation for your province; I would appreciate your candor in identifying both the positive and the negative elements as you see them. Do you believe that the Partners in Mission Consultation has provided you and your province with a more effective way of communicating with your partners in the Anglican Communion, and planning your own missionary program?

B. Secondly, I would appreciate your comments about the manner in which the issues which were identified in your Partners in Mission Consultation have been dealt. Have some of the needs, problems, and mission opportunities been met and resolved?

The response from 21 primates of the Anglican Communion evidenced a high level of concern for the Partners in Mission manner of participating in mission. The feeling, when studying the responses, is one of global commitment to our Lord Jesus Christ. There is indeed a global partnership of Anglicans working together for the purpose of discovering Christ in all the world. The PIM concept began with the Anglican Consultative Council in 1973, and, since that time, consultations have been held all over this globe.

The results of PIM consultations are as varied as the individuals who take part. The following quotations from the responses to Bishop Allin's questions show the diversity of feeling and response to the consultations. The responses are from the primates themselves, or persons appointed to respond for them.

A. **Jerusalem and the Middle East:** "It is no exaggeration to say that the members of the Central Synod who met for the first time had scarcely known of each other's existence before that first meeting. Though it collectively held metropolitan authority for the province, it was divided by language, by race, by nationality, and even by its experience of Christianity and its comprehension of the meaning of the Church. The only things it held in common were that everyone lived in the Middle East and shared a faith which had come to them through the Anglican Church.

"The presence of partners from the U.S.A., Britain, and Canada — sharing in the life of this new synod, using the methods developed for PIM Consultation — in one week succeeded in doing something which might otherwise have taken many years. It opened up the sense of being one Church, linked in partnership, with a fellowship of churches around the world."

B. **Igreja Episcopal Do Brasil:** "The exercise of presenting our work to delegates from other churches has clarified our own thinking, established valid channels of personal communication, and helped to strengthen the ties that bind our Communion together."

C. **Consejo Anglicano Sud Americano:** "Positively we were agreed that the PIM process has forced us as dioceses, and as a province, to examine our strategy, the priority issues to fulfill it, and the projects that spring from it. It has served to draw our dioceses together as never before, and enabled us to mature to the point at which we are now able to move towards the formation of our own province of the Anglican Communion."

D. **Church of the Province of Tanzania:** "As far as this province is concerned, one of the positive elements of the consultative process was in assisting the province to realize its unity. Before the 1974 Consultation, the diocese in the province hardly thought of themselves as belonging to 'one' church."

E. **Nippon Sei Ko Kai:** "In our first-round meetings, we were able to work out some basic ideas about transformational funding and to put into order the beginnings of some fundamental structural changes within the provincial office. This was good timing for

us because we were headed in that direction anyway, and the Consultation gave us positive impetus and support to make that move. We also were able to establish the 'Guidelines for Sending and Receiving Missionaries' which helped us to better communicate with our several partners in receiving personnel in Japan, and also urged us to enact the Guidelines to send people to other provinces."

**F. Church in the Province of the West Indies:** "Our involvement in this consultative process has led us to re-examination and reappraisal of our mission as a province and as constituent member dioceses."

**G. Hong Kong:** "I think Partners in Mission has provided the Council of the Church of East Asia Anglican dioceses in this area with a good way of communicating, and a considerable number of projects have been undertaken and financed."

**H. Cape Town, South Africa:** "I have no doubt at all that there is always value to be had in Christians meeting to pray about and to discuss what God wants of them. The PIM is no exception, and perhaps the partners can add a perspective which would be absent without them."

These statements speak clearly to the benefits of meeting together as brothers and sisters in Christ. These statements also point to one of the guiding principles of PIM—which is that a church in a particular place has primary responsibility for the church in that place. By following that principle, the Episcopal Church has been able to respond in appropriate ways to the various askings of our partners. By following that principle, our World Mission response is guided toward those needs that are brought to light at the PIM consultations.

This means that grants from the United Thank Offering, Venture in Mission, the Presiding Bishop's Fund for World Relief can all be given in response to a specific asking. This means that Volunteers for Mission, and overseas personnel, are assigned in relation to what the needs of the church in that place are. This further means that the program funds of ECUSA, and our companion diocese relations, are established in such a way that we are responding to what is asked for from a brother or sister in Christ.

The above are all ways this Church responds to mission. Through the PIM process we respond to specific askings. ECUSA is able to respond with a variety of resources, and to bring them to bear in such a way as to have an impact on the specific asking. A further instance of the Partners-in-Mission concept is documented in the section in this report on Africa.

Summarizing the effects of PIM is no simple task, for the benefits are as varied as those who attend. It would seem based on the information we have received that PIM has helped:

- ECUSA focus its efforts in relation to world mission.
- The church in a specific place to be responsible for the church in that place.
- Establish a global planning process for the Anglican Communion.
- Establish a way in which ECUSA may respond personally to brothers and sisters in Christ.

Any honest look at something involves the negative responses as well as the positive side. Some comments from various provinces are as follows:

**A.** "The negative element of it is the danger of not understanding the meaning and purpose of 'mission' within the background and the traditions of the people. A great deal of mission work can be done at home base."

**B.** "There *can* be a danger of over-planning. We always need to ask in this work — *and* in the Church — whether bigger is always better. *Are* more people being reconciled to

the Father through Christ because of the way in which we arrange or re-arrange the Church's functioning?"

C. "I expressed my misgivings at the Malawi Consultation in June 1979 because I felt that very little was done — until at a later stage — to dispel the mistaken notion that such a Consultation would produce pots and pots of money. How can you enable us to relate in a mature way without seeing you as 'milking cows'?"

D. "It is difficult to see how, and so far there has been no sign that Consultation has made any difference to the planning of our missionary programmes. A man from an overseas country, however keen he may be in missionary work, cannot be expected to be able to participate fully in the actual planning of each diocese or within the region by merely listening to reports. This is understandable because it is not easy to understand fully the problems and the nature of the situation in a foreign country. One needs to know the customs and cultural background and the religious influence — which have a tremendous impact on the work of the Church. A missionary coming from abroad needs a whole year to familiarize himself or herself with the kind of situation in which the work is to be done; and so it is more than can be expected for someone coming for a day or two to be able to participate fully in the planning."

The PIM process does need evaluation and refinement, as does any new relationship. The criticisms of PIM are real, and in many ways this Church needs to hear very clearly what some developing nations are saying to us. "You do not listen, you do not hear, you do not respect what we have to say concerning the church in our part of the world." They are not happy thoughts; but there is hope if we will hear them!

## REVIEW OF PROGRAMS

The Commission, in responding to the goals set for it by the 1979 Convention, has reviewed six major concerns and programs of ECUSA affecting its international relations: Autonomy and Covenant Planning; African Emphasis; Seminary Consultation on Mission; Volunteers for Mission; Companion Dioceses; and a summary statement on the personalization of mission. To increase the continued awareness and support of these programs, we share in this report our review of each, and in some cases related resolutions.

### 1. Autonomy and Covenant Planning

It is the stated goal of this Church to encourage its overseas dioceses to become self-governing through constitutional autonomy. A second goal, which is not necessarily a part of constitutional autonomy, is the eventual ability of the overseas churches to become self-supporting. Attaining these two goals of freedom will enable each church to develop a new and stronger partnership with ECUSA to strengthen and enhance our mutual mission.

As reported to previous Conventions, a major concern of this Commission has been the need to develop a planning process for autonomy. The Commission started during the last triennium what is called Covenant Planning for Autonomy. The purpose of this process has been to develop covenants between ECUSA and its overseas dioceses stating what each would do to enable the overseas partner to achieve autonomy at a designated future General Convention. The process requires considerable planning, evaluation, and development in all areas of a church's life, including liturgy, education, evangelism, stewardship structure, constitution and canons, finances, and pensions.

Covenant plans for the Dioceses of Liberia and Puerto Rico were ratified by the last General Convention.

Subsequently, Puerto Rico became constitutionally autonomous in early 1980, and is now an extra-provincial diocese under the metropolitan authority of the president of Province IX and its Synod. Under the terms of the covenant, a Joint Committee of Consultation was set up to include representatives of Puerto Rico, Province IX, and ECUSA. This committee first met in March of 1981, and reviewed the progress and problems of the church in Puerto Rico. The Commission on the Constitution and Canons of Puerto Rico has been working on revisions, and these should be ready soon for review by the Province IX Synod. Some problems have developed between Puerto Rico and the Synod because both are inexperienced in this form of relationship. There have been additional problems in developing a pension plan, and in the whole area of financial planning, reporting, and spending within available resources. Particularly encouraging is the development in Puerto Rico of new forms of liturgy emphasizing the cultural history of the country.

The Joint Committee of Consultation between Liberia and ECUSA met in June of 1981. Since approval of its covenant agreement, the church in Liberia has experienced a difficult and uncertain period due to the revolution in that country. The covenant anticipated full financial independence by 1990, but many Liberian Episcopalians have left the country, have had their assets confiscated, or were placed under detention as a result of the revolution. The Committee of Consultation recognized that the 1990 date may no longer be realistic, and asked Liberia to establish a new target date. (Subsequent to this action, Liberia appointed a Standing Commission on Stewardship to review the entire stewardship and financial situation of the diocese and develop a plan to be presented by 1984.) The Consultation reviewed the progress of setting up a new pension plan, the need for monthly interpretation of financial statements, and future funding problems of church schools and institutions. The covenant stipulates that Liberia will become a full member of the Province of West Africa. The timing of this action was reviewed, along with the considerable work accomplished to change the constitution of that province to accommodate this change. As a result, the Standing Commission of the Diocese of Liberia requested transfer of its metropolitan authority to the Province of West Africa during 1982, and this request was approved by Executive Council last November.

The Committee of Consultation with Puerto Rico has scheduled another meeting in March of 1982 and a second meeting of the Liberia committee is scheduled prior to this General Convention. These committees serve as important mechanisms in the development of new relationships with overseas dioceses as they become autonomous. A number of common problems have raised difficult questions for these committees, and for the whole Church: once a diocese becomes autonomous, should ECUSA insist that its regular standards for financial reporting and auditing be met; should ECUSA be responsible for deficit operations without prior knowledge or approval; and, if an overseas diocese requires funding for growth, is ECUSA responsible for funding the growth?

Much progress has been made during the last triennium in planning for autonomy in overseas dioceses, and for most the question is not "whether" but "when." Province IX has been moving forward with a plan to have many dioceses in the Caribbean area become autonomous at the same time. The three dioceses in Mexico have held meetings to start the process. The dioceses in the Philippines have developed a covenant plan, and this may be ready for presentation to the next General Convention.

This progress in planning for autonomy needs to continue on an even more aggressive level during the next triennium. We see the need to distinguish between constitutional autonomy and financial autonomy in our planning. We see even a greater need to assist both ECUSA and the diocese seeking autonomy in discovering ways and means, through

consultation, that the relationship of interdependence may be realized. Only as we foster and nourish self-government and self-support in overseas churches will they become truly self-propagating and strong partners in world mission.

### **2. The Church's Special Emphasis in Africa**

We have noted that it is a policy of this Church to respond to the special and dramatic growth of the Anglican Communion on the continent of Africa. In recent years we have seen striking evidence of this response through participation in Partnership Consultations, expanded assignment of appointed missionaries and volunteers for mission, development of new companion dioceses, extended student training and exchanges, and increased funding of projects and programs. This response can be seen in our deepening relationships with the churches in Kenya, Tanzania, Zimbabwe, South Africa, Zambia, Malawi, Burundi, Rwanda, Zaire, Nigeria, Liberia, Uganda, and the Sudan. This report does not permit a more detailed analysis of these responses or partnerships, but we present the relationships which have developed with the church in the Sudan as an example of the more wide-spread response of our Church to the special and dramatic growth of the Anglican Communion on the continent of Africa.

The Episcopal Church, USA, was an invited partner to the first Partners in Mission Consultation of the Episcopal Church of the Sudan in 1976, and again in 1981. To be a partner with the Sudanese Christians during their dramatic period of recovery and reconstruction following the devastation wrought by the 17-year civil war was, and continues to be, a humbling and an inspiring experience for the Episcopal Church, USA.

In the 1976 Consultation report, the following agreed-upon statements appeared:

1. The church needs this kind of financial assistance which will free it to be self-governing and independent. The church must provide the means to generate its own financial resources and no longer be dependent upon outside sources.
2. The church can contribute by being ready to accept in its new structure a simplicity of organization and administration, and by seeking to raise the level of local support.
3. Serious consideration should 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.
4. A most urgent need is a crash program for upgrading the church's ministry. This has to begin with the training of suitable theological training staff. The church should establish as simply, but effectively, as possible adequate buildings at Bishop Gwynne Theological College.
5. First priority, in the short-term objectives, is to be given to the center in the new Diocese of Rumbek. A house for the bishop and an office need to be built immediately.

In cooperation with the Church Missionary Society of England and the Anglican Church of Canada, the Episcopal Church, USA, through the United Thank Offering (UTO), committed itself to provide the funding necessary for a housing project in Juba, the income from which is designed to offset grants currently being made by partner churches to the provincial budget.

From 1977 to 1981, the UTO made grants totaling \$160,000 for this purpose. In addition, the UTO granted \$32,500 for the bishop's house in Rumbek, and \$23,000 for building repairs at Bishop Gwynne Theological College.

It is now proposed that the Juba housing project be expanded, with the projected



additional revenues earmarked for budget support at Bishop Gwynne College. Venture in Mission pledges of \$400,000 for the Episcopal Church of the Sudan would be used for the construction of additional housing project units, as well as for construction of buildings at the College. The Diocese of Salisbury in England is presently assisting the Sudan church in underwriting the budget deficit at Bishop Gwynne.

Following the 1976 Consultation, CMS - England, the Anglican Church of Canada, the Province of Nigeria, and the Episcopal Church, USA, have provided theological tutors at Bishop Gwynne College. In addition, the Episcopal Church, USA, in cooperation with its seminaries, provided scholarship assistance for four Sudanese priests and two women to receive additional training to equip them for leadership roles in their church.

From 1974 to 1978, the Presiding Bishop's Fund for World Relief made grants totaling \$171,739 for relief and development in the Sudan. In 1981 a grant of \$42,390 was made to assist the Episcopal Church of the Sudan in its ministry to Ugandan refugees. The PBFWR and the development officer are currently negotiating with the U.S. Department of State Refugee Section in the development of a major program of refugee relief and training to be offered to the Sudan church.

Finally, the Diocese of Southwestern Virginia, in cooperation with the Diocese of Bradford in England, is in the process of establishing a companion relationship with the Episcopal Church of the Sudan. In addition to the prayer and deep concern which characterize companionships, a particular focus of this relationship will be the Vocational Training School at Lainya, with emphasis upon reconstruction of buildings and staffing.

In all of the above, the coordinated response of the Partners has been greatly helped by the work of the Christian Organization's Research and Advisory Trust of Africa (CORAT). CORAT, which receives a portion of its support from the Episcopal Church, USA, assists the churches in Africa in planning and in the training of church administrators. Grants from the Episcopal Church, USA, and the Anglican Church of Canada, made possible a visit by CORAT staff to the Sudan to assist the ECS in evaluating the progress towards fulfilling the goals set in the 1976 Consultation and in helping it to set realistic goals for the most strategic use of available financial and administrative resources in the future.

### **3. Seminary Consultation on Mission**

The Commission has noted with satisfaction the increased awareness of the responsibilities of world mission among ECUSA's seminaries during the past triennium. This is evident in new curriculum opportunities, in the encouragement of seminarian service abroad and ongoing welcome of non-Western students, and in a new consciousness of cross-cultural problems in mission work at home and abroad. Particular commendation should be given to the Seminary Consultation on Mission, organized in 1979 by the Council of Seminary Deans.

This body seeks (1) to give serious consideration to seminaries as centers of education for mission in the Church; (2) to facilitate cooperation among seminaries and with the Episcopal Church Center; (3) to focus on areas of cooperative action among the seminaries; and (4) to organize for specific tasks that may involve association with Partners in Mission programs — the supply of faculty for overseas seminaries, for example — and the study of special educational problems in connection with overseas mission activities.

### **4. Volunteers for Mission**

This program, authorized by the General Convention in 1976, encourages members

of this Church to offer their skills in communities that have an identified need for that particular skill. It seeks to be one of the major responses of ECUSA to the call to share God's mission with fellow Christians throughout the world. VFM is a response to the growing awareness among Anglicans that this family is interdependent, mutually responsible, and partners in mission.

In review of this response, we find the beginning of this program encouraging: 36 volunteers have served and returned. Currently there are 27 volunteers, in 12 countries, representing 7 provinces. Nine volunteers are presently serving domestic posts, while 7 have completed assignments. Since September of 1981, 6 new volunteers have taken appointments to Haiti, Central Mexico, Honduras, Guatemala; and the Provinces of Papua New Guinea; Central Africa; and Burundi, Rwanda and Zaire.

The Commission supports and encourages implementation of the goals VFM has set for itself in the new triennium: (1) increase awareness and interest of the Church at large for service at home and overseas; (2) find ways of using existing provincial system as means of generating interest and recruitment; (3) devise a plan for use of returned volunteers around the Church; (4) target domestic areas for use of volunteer skills, especially in urban areas of the USA; (5) explore and develop means of greater cooperation with the Canadian church; (6) explore and develop means of increased volunteer placement in Caribbean dioceses.

### 5. Companion Dioceses

Underlying the program of Companion Dioceses is the concept of mutual responsibility and interdependence in Christ, a dominant theological commitment within the Anglican Communion. Since 1962 some 68 dioceses have shared in the mission of the Church through this program. The sharing process has and does vary extensively, depending on such factors as distances between partners' cultural, language, and political situations. A major contributor to effectiveness is the matter of mutually agreed-upon goals. The success or failure of the Companion relationship rests basically upon the preparations made at the point of establishing the relationship. Where such goals have existed, and what each diocese has to share and receive, are understood, the relationship has matured and both partners have benefited. This is the finding of the Standing Commission's study and evaluation of the Companion programs. Venture in Mission has generated a new enthusiasm and response to meeting the needs of partners throughout the whole Church. The Companion Diocese program has been a great boon in achieving VIM goals. It will continue to be an important vehicle for sharing, and evidence good stewardship, as the VIM funds are available for local goal achievement.

Sixty dioceses at present have established new partnerships and have had the relationship formalized by Executive Council action. The staff of World Mission continues to be the chief resource in working with dioceses already engaged in the program, or investigating a relationship. The Rt. Rev. David Rose, retired Bishop of Southern Virginia, has volunteered to serve the Church as a consultant, working with dioceses seeking to participate in this vital missionary partnership.

### Resolution A—127.

*Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention, meeting in New Orleans, endorses the Companion Diocese relationship program as a major priority for mission; and be it further*

*Resolved, That the Executive Council be requested to establish more effective ways of servicing existing companion relationships, initiate new relationships, and provide adequate personnel for the implementation of this program priority.*

**RATIONALE:**

The Companion Diocese relationship program is the most important mission linkage in this decade. Its significance has grown out of the Church's commitment to, and participation in, Partners in Mission and Venture in Mission. Disciplined and active leadership by the office for World Mission is required, now more than ever, as interest in Companion Diocese relationships grow.

**6. Summary on Program Review**

In reviewing the various programs of the Episcopal Church concerned with World Mission, we believe that there are some excellent means being provided for the building of relationships between dioceses—domestic and overseas. We believe that, if there is to be a renewal of concern for the mission of this Church, the programs must be emphasized and stressed by the Executive Council and its staff as a means by which mission will be *personalized* and made of vital concern. The personalizing of mission has been a major trend running through this review; and we offer the following resolution so as to endorse it to the whole life of the Church.

**Resolution A-128.**

*Resolved, the House of \_\_\_\_\_ concurring, That this Church reaffirms its commitment to World Mission and calls upon every Congregation and Diocese to personalize its relationship to World Mission by involvement in one or more of the following:*

**Companion Diocese relationship;  
Parish-to-Parish relationship;  
Volunteers for Mission;  
Missionary service;  
Student scholarships, exchanges, and special giving;**

**and be it further**

*Resolved, That the Executive Council and its staff provide increasing opportunities for the personalization of mission to the Congregations and Dioceses of this Church.*

**LONG-RANGE PLANNING**

Planning for the future is an important task of this Commission. It is aware that the actual planning and implementation of programs related to world mission lies in the domain of other entities of the Church's life. However, we do feel that it is the Commission's responsibility not only to review present policies and programs of our church, but also to recommend direction for the future. In recognition of this task we have, as requested, participated in the long-range planning of the Executive Council; we have surveyed the overseas bishops as to their concerns related to planning; we have surveyed provincial presidents of ECUSA as well as the Executive Council in order to evaluate the ECUSA's Partner-in-Mission Consultation; and finally we have held joint meetings with the Standing Committee on World Mission of Executive Council and overseas bishops of ECUSA. The following is a brief summary of the two surveys, a commentary on our joint meetings, and a resolution.

**1. Overseas Bishops' Survey**

In June of 1980 a survey of the overseas bishops was initiated, and its results were

clarified and further defined at a joint meeting with them in September of 1981. The survey asked the question: "What concerns and issues related to world mission would you like to see the long-range planning committee address in the accomplishment of its tasks?" The following is a summation of their responses and our discussion together:

- a. Mission education throughout all dioceses of ECUSA to insure that commitment to world mission is of the highest priority.
- b. Planning must be sensitive to different cultures and races, to enable each section of this Church to recognize and appreciate the validity and equality in others.
- c. Emphasis should be given in our strategy to companion congregations/dioceses/provinces so to enable the involvement of all baptized members in the mission of the Church.
- d. In planning for mission in overseas dioceses, utmost importance is given to ministry concerns such as selection, training, sharing of new models, and support.
- e. Other concerns brought to the attention of the Commission by the overseas bishops, which future planning needs to consider:
  - i. Ministry to immigrants.
  - ii. Drain of indigenous leadership to U.S. dioceses from overseas.
  - iii. Need to coordinate efforts between private missionary societies and the Executive Council.
  - iv. Funding must be seen as enabling mission rather than "mission" itself.

### **2. Partners-in-Mission Consultation (ECUSA)**

The responses to PIM in the USA were as varied as those who took part. We asked several questions of the provincial presidents and the Executive Council. Our learnings indicate that the PIM model of inviting partners to share in decision-making on the provincial and diocesan level is not being used. Many shared that the presence of partners is "valuable," helped speed up action," and "raises consciousness." However, the high cost of such meetings is a stumbling block.

The overall value of PIM is evident when reviewing the response to our questions.

For those dioceses who do not have a planning process, the PIM Consultation provided an opportunity to assess their own strengths and weaknesses. The discipline within each diocese of having to assess its program, goals, and work—in order to share with others—was a real benefit.

Another value: The provinces in some cases reevaluated their work priorities and set about their mission in new ways. The PIM process raised the question for the Church: "What is our agenda for the 80's?"

Many provinces choose to have a group of dioceses work on a common task. This clustering of dioceses allowed those participating to take part in a ministry that crossed diocesan boundaries. Also, there are now more companion relationships in ECUSA than there were before PIM. This seems to say that mission is meaningful when it is personal.

Some changes need to be made for the next round of consultation. For example, there was a high cost in terms of dollars. The next Consultation needs to look at alternatives for this funding and costs. ECUSA is one large province, divided into 9 smaller units confusingly called provinces. With the trend swinging toward grassroots decision-making, program initiation, and local leadership, the PIM process could take on new meaning. With few exceptions, there would be no "laundry list" of immediate needs requiring outside grants and aid. The chief benefit would be sharing resources, i.e., experts, people, and experiences as they have and are brought to bear on common problems. Coalitions,

caucuses, and task forces are already recognized as cooperative witnessing entities in our lifestyle. One can only imagine what new life into old forms, or even new forms, may result from neighbors in ECUSA engaging in PIM.

The original PIM venture within ECUSA had mixed results and few consequences of lasting value. One reason for this is systemic. The "hearing group," or evaluatory body, was the Executive Council — which was not able either to share the results adequately with the provinces or to implement the results aggressively in national programs. Granted that PIM probably did lay some of the groundwork for Venture in Mission; but there was a confusion of relationship between the two. We felt they were never adequately related.

In addition to the systemic problem there were and are problems of a more ethnocentric character that impeded our Church in understanding and utilizing the values of PIM. We, as a people, may not yet be truly aware of the meaning of partnership.

*Christian partnership requires:*

- Accepting the principle of equality, without reference to material resources.
- Accepting "the other" as the carrier of a value missing in "us".
- Willingness to relinquish control, both through money and custom.
- Recognizing that what "we" do is not necessarily normative for others.
- Recognizing that our tendency to think via polarities handicaps us when trying to think holistically — which is the more normal way of thinking for the younger churches.

Like others, we in the Episcopal Church must face these demands of partnership, demands which we resist because of our own preoccupation with "ourselves." We must take care not to be afraid to share. This kind of sharing in Christian partnership can enrich us deeply!

#### **Resolution A-129.**

*Resolved, The House of \_\_\_\_\_ concurring, That the 67th General Convention, meeting in New Orleans, reaffirms its commitment to the principles of Partners in Mission as established by the Anglican Consultative Council and endorsed by the 65th General Convention; and be it further*

*Resolved, That the Executive Council be requested to work with the domestic provinces of ECUSA in reviewing the principles and implement a plan that will be appropriate for use in ECUSA in the furtherance of its mission.*

### **3. Participation in Planning with Standing Committee on World Mission**

During the course of this past triennium the Standing Commission invited the Standing Committee on World Mission of the Executive Council to meet with us (March 1981) and subsequently with the overseas bishops (September 1981). We make note of these two meetings in this report so to emphasize the necessity of commissions of General Convention working in cooperation with other entities of this Church which carry like concerns and responsibilities.

Our meeting with the overseas bishops aided the Commission in two areas: First, it offered us the opportunity to test the effectiveness of both policies and programs related to world mission; and second, we believe that such a meeting led us both to a better understanding of our partnership and what is needed to support that relationship.

The Executive Council Committee on World Mission, in sharing with the Commission its purpose and concerns, and likewise our sharing with them, enabled us both to understand our respective responsibilities in carrying forth the world mission tasks of

this Church. We believe this meeting has resulted in new coordination and cooperation between the Standing Committee and the Commission.

### GOALS FOR NEXT TRIENNIUM

The Commission sees much of its work in the next triennium as a continuation of those tasks begun in the past three years. The following goals and related resolutions will be the work of this Commission in the next triennium.

#### 1. Theology of Mission

The goal is to test the Commission's theological statement, entitled *Mission in Global Perspective*, through a broad process of discussion. To this end the Commission will take these immediate steps:

- Make the statement the major agenda item for the Commission's next regular triennial meeting with the overseas bishops of the Church.
- Join with the Dioceses of Connecticut, Massachusetts, Rhode Island, and Aberdeen and Orkney in sponsoring a pan-Anglican discussion of the statement as part of the Bicentennial Celebration of the Consecration of Bishop Seabury in 1984.
- Ask the seminaries' Consultation on Mission to discuss and respond to the statement from the perspective of the theological community in the USA.
- Solicit responses from the churches of the Ninth Province who will be studying the Spanish version of the document.
- Ask the Executive Council and its staff to design a process, and provide materials, to enable the whole Church to study the document and its implications.

During the triennium the commission will develop methods for the collection and evaluation of responses leading to a revision of the statement for presentation and adoption by the next General Convention.

#### Resolution A-130.

*Whereas*, the 67th General Convention of ECUSA requested the Church to formulate plans to observe 1984 as the Bicentennial Year of the Consecration of Bishop Samuel Seabury, first bishop of the Episcopal Church and the first native-born missionary bishop of the Anglican Communion (Resolution D-91, 1979); and

*Whereas*, the Standing Commission on World Mission has developed a theological statement entitled "Mission in Global Perspective" for the study of the Church; and

*Whereas*, this statement is recommended for analysis, response, and propagation by all dioceses, seminaries, and other educational agencies of ECUSA, and through fraternal exchange of similar theological inquiries, to all other jurisdictions of the Anglican Communion; and

*Whereas*, it is the high purpose of the whole Church to seek for a consensus of mission theology for the Anglican Communion, and to take such steps as may be appropriate to this end; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That, to provide a focus for ECUSA's celebration of the Seabury Bicentennial, the Standing Commission on World Mission be encouraged to support and co-sponsor a pan-Anglican Symposium in 1984 — with the Dioceses of Connecticut (Convenor), Massachusetts, Rhode Island, and the Diocese of Aberdeen and Orkney, and with cognizance of the Presiding Bishop's Special

**Committee for the Seabury Bicentennial** — to search for a shared theology of the Church as mission, of all churches as missions, and all Christians as Christ-commissioned missionaries.

**Resolution A—131.**

*Resolved*, the House of \_\_\_\_\_ concurring, That this Convention receives “Mission in Global Perspective,” prepared by the Standing Commission on World Mission, and commends this document to the whole Church in preparation for a revised statement to be presented to the next General Convention; and be it further

*Resolved*, That this Convention calls upon the Executive Council to provide the Church with the necessary direction and materials for the study of this document and its implications.

**2. Policy and Program Review**

It is a continuing goal of this Commission to review the mission policies and programs of the Church. In the course of the past triennium we have discovered a certain absence of congruity between our developing theological position and some of the ongoing policies of the Church. During the coming triennium we intend to pay particular attention to bringing policy recommendations into line with theology — for example, the relationship of domestic and overseas claims and needs within the Church’s universal mission.

**3. New Structures for Partnership**

It is the goal of this Commission to be in consultation with overseas jurisdictions — to study both the need and options for new structures linking dioceses becoming self-governing and independent within the Americas. New structures are also needed to ensure the new partnership within the Anglican Communion between dioceses of North and South America. We are suggesting that these new structures should be designed and implemented before additional dioceses become autonomous. The review of present regional planning and program implementation in Mexico, Central America, and Panama, northern South America, and the eastern Caribbean will assist the Commission to achieve this goal.

**4. Independent Missionary Groups**

It is a goal of this Commission to review and evaluate the place of voluntary and independent missionary societies and groups in the world mission of the Episcopal Church.

The Commission recognizes the significant work that is being done by a number of volunteer groups which recruit, train, and send missionaries overseas. As the Commission evaluates and plans, it is important that it be aware of what other groups are doing, in addition to that which is being done through official structures. Two such meetings, which have already taken place, have helped in communicating and coordinating projects. The Commission believes the process should continue, and proposes to meet on an annual basis with all Episcopal groups who are involved with sending missionaries overseas.

**5. Christian Church in China**

It is a goal of this Commission for the next triennium to review and evaluate our growing relationship with the Christian church in China, with a view to proposing new initiatives by the Episcopal Church.

In early January 1982 the Archbishop of Canterbury visited with Bishop K. H. Ting in Nanking, China. This historic visit characterizes the deep commitment of the Anglican Communion to the Christian church in China and the China Christian Council. A number of members of the Episcopal Church have visited China in recent years, under a variety of auspices, and we have received visitors from the Christian church in China, including Bishop Ting. In tracing these, as well as future exchanges, the study would give special emphasis to the post-denominational church in China and its meaning for a richer understanding of the three self-movements, (self-government, self-support, and self-propagation) as a way of the Church realizing its responsibilities.

### **Resolution #A—132.**

*Whereas*, the Episcopal Church has had an active interest in sharing the gospel of Jesus Christ with the people of China for more than one hundred years; and

*Whereas*, the efforts of the Episcopal Church and other Anglican bodies contributed to the development in 1912 of an indigenous Province of the Anglican Communion, the Chung Hua Sheng Kung Hui; and

*Whereas*, following the end of the Cultural Revolution in the Peoples Republic of China, the clergy and lay members of the Chung Hua Sheng Kung Hui have joined with other Christians throughout China to put into practice the movement for self-government, self-support, self-propagation; and

*Whereas*, Christians in China are attempting to work together through a new national structure, the China Christian Council, to strengthen the pastoral work of their Christian communities and to face the basic question of the relationship between God and man and of the fulfillment of God's purpose for society; and

*Whereas*, the Christian leaders of China, in recent meetings with Christians outside China, have indicated their readiness to renew relationships with the wider Christian church; and

*Whereas*, the Archbishop of Canterbury, on his recent historic visit to China, commented on the "painful and difficult period during the Cultural Revolution," and added that it was good to see them "working together so effectively to give the Christian faith an authentic Chinese face"; be it therefore

*Resolved*, the House of \_\_\_\_\_ concurring, That the 67th General Convention call upon the membership of the Episcopal Church to be alert to what God may be trying to teach us through the experience of Chinese Christians and to join with them in mutual prayers of intercession for one another; and be it further

*Resolved*, That the Convention send greetings to our brothers and sisters in Christ in China, through the China Christian Council, assuring them of our prayers and our willingness to assist them in any way they deem appropriate and within our power; and be it further

*Resolved*, That the staff of the Episcopal Church Center be instructed to explore ways in which further cooperation with Chinese Christians can be developed, whenever possible coordinating these efforts with other Anglican bodies and our partners in the ecumenical movement.

### **6. Philippine Independent Church**

It is the goal of this Commission to examine the relationship between unity and mission, with particular concern for the continuing implementation of the Concordat of Relationships between the Episcopal Church and the Philippine Independent Church, in the face of misunderstandings and tensions that are emerging. The Concordat is a subject



of major concern for both this Commission and the Standing Commission on Ecumenical Relations, and we therefore propose that representatives from each Commission meet together during the next triennium for the purpose of pursuing this review and evaluation.

## **BUDGET**

### **Financial Funding Needed**

To accomplish the goals of the Commission, the following funding will be required:

Biannual meetings of the Commission (6)	\$49,000
Executive Committee meetings (2)	3,000
Four subcommittees (11 meetings during triennium)	8,500
Office and resource expenses	<u>1,500</u>
	\$62,000

### **Resolution #A—133.**

*Resolved, the House of \_\_\_\_\_ concurring, That the sum of \$62,000 be appropriated from the Expense Budget for the work of the Standing Commission on World Mission for the next triennium.*

## **FINANCIAL REPORT**

### **Receipts**

Appropriated by the 1979 General Convention  
and by subsequent authorizations of the Program,  
Budget, and Finance Commission: \$56,000.00

### **Disbursements (as of 3/20/82)**

Meeting expenses	\$30,463.89	
Subcommittee meetings	1,989.98	
Office and resource expense	1,890.71	
Publication expense	<u>2,003.02</u>	
		\$36,347.60
Anticipated additional expenses		\$ 9,000.00

This report was written and approved by all the members present at the Commission's final meeting, February 9-11, 1982 (two members were absent).

#1 vote on Hymnal

Lay 55 nec

105 yes 1 no 3 div

Clerical 56 necessary

108 yes 1 no 2 div

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Exec Council

Elected 1st Ballot

Clerical (6-yr) Fred Borsch (392) 382 to elect

(3-yr) Wallace E Frey (443) 384 to elect

Elected 1st Ballot

Lay (6-yr) Paul Chole (459) Mrs Betty Conley (503) Paul Frank (396) Thos. Wisdale, Jr (418)

396 to elect

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