



The General Convention of The Episcopal Church

TO: Bishops and Deputies to the 69th General Convention

FROM: The Rev. Donald A. Nickerson, Jr. *Donald A. Nickerson, Jr.*
Executive Officer, The General Convention

DATE: April 30, 1988

Here is the 1988 Blue Book, containing the reports of the Commissions, Committees, Boards and Agencies to the 69th General Convention, which will meet from July 2 to 11 in Detroit.

I would like to express my appreciation and gratitude to the officers and members of all of these interim bodies for their hard work over the past triennium, which is reflected in these reports. The Blue Book is commended to every Bishop and Deputy for thorough study. It is an excellent summing up of the work of the Church during the triennium as well as an essential introduction to the matters that will come before Convention in Detroit. Each report is accompanied by resolutions which have been referred to the appropriate legislative committees and will be reported out and acted upon by the two Houses of Convention.

All resolutions in the Blue Book are given "A" legislative numbers. There are also three other legislative categories: "B" resolutions submitted by Bishops, "C" resolutions that come from Diocesan Conventions, and "D" resolutions submitted by Deputies. In addition there are Memorials (given an "M" designation) that do not require action of the Convention and are distributed only to the appropriate legislative committees.

Careful study of these reports will prepare you to participate fully in the discussion and voting in Detroit. Please bring your copy of the Blue Book with you for ready reference at Convention.

THE BLUE BOOK

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



DETROIT, MICHIGAN
JULY, 1988

Table of Contents

Reports to the General Convention, 1988

Archives, Board	1
Building Fund	9
Constitution and Canons, Standing Commission	12
Deployment, Board	19
Ecumenical Relations, Standing Commission	24
The Episcopalian, Inc.	63
The Episcopalian, Special Committee	66
Evangelism and Renewal, Joint Commission	73
Examining Chaplains, General Board	85
Executive Council	
Christian Education Task Force	92
Committee for Full Participation of Women	103
Forward Movement Publications	122
Funding of the National Church, Select Committee	126
General Theological Seminary	131
Historical Society	133
Human Affairs and Health, Standing Commission	137
Liturgical Commission, Standing	171
Metropolitan Areas, Standing Commission	208
Ministry Development, Council	232
Music, Standing Commission	300
Nominations, Joint Standing Committee	309
Pastoral Development, House of Bishops Committee	338
Peace, Standing Commission	340
Planning and Arrangements, Joint Standing Committee	360
Program, Budget, and Finance, Joint Standing Committee	367
Small Communities, Standing Commission	371
State of the Church, Committee	377
Stewardship and Development, Standing Commission	390
Structure, Standing Commission	401
Theological Education, Board	418
Women in the Episcopate, Committee	437
World Mission, Standing Commission	439
Supplemental Report: Presiding Bishop's Committee on	
Christian-Jewish Relations	449
Supplemental Report: Guidelines for Theological Education	461

The Board of the Archives of the Episcopal Church

CONTENTS

Membership
Summary of the Board's work
Financial Report
Special Resolution Proposed by the Board
Objectives of the Board for the Coming Triennium
Proposed Budget for the Coming Triennium
Proposed Resolution for Budget Appropriation
Appendix - Report of the Archivist

MEMBERSHIP

The Rt. Rev. Scott Field Bailey, *Chair*, San Antonio, Tex. (1991)
The Rt. Rev. Duncan M. Gray, *Vice Chair*, Jackson, Miss. (1991)
The Rt. Rev. James H. Ottley, Balboa, Panama (1988)
The Rev. Donald N. Hungerford, *Treasurer*, Odessa, Tex. (1988)
The Rev. Frank E. Sugeno, Austin, Tex. (1991)
The Very Rev. Durstan McDonald, Austin, Tex. (*)
Dr. David B. Gracy, Austin, Tex. (1991)
Ms. Frances K. Swinford, Lexington, Ky. (1988)
Ms. Barbara Smith, Anchorage, Alaska (1991)
Dr. V. Nelle Bellamy, *Archivist*, Austin, Tex. (ex officio)
Ms. May D. Lofgreen, *Staff Person*, Austin, Tex. (**)

*Eligible for reappointment if ex officio proposal does not pass Convention

**No Vote

SUMMARY OF THE BOARD'S WORK

The newly appointed Board met twice in the past triennium. The first meeting, June 4, 1986, was largely organizational in order to apprise members of the history of the archival program in the Church and the purpose of the new Board.

At the second meeting, September 2, 1987 the Board heard the Archivist of the Anglican Church in Canada, Mrs. Terry Thompson, describe her responsibilities in that Church. In the business matters, the Rev. Donald N. Hungerford was elected as liaison between the Board of the Archives and the Board of the Historical Society. The Rt. Rev. Duncan M. Gray was designated to represent the Archives in deliberations in the House of Bishops. Long-range plans for the replacement of the Archivist in about five years were set in place. This process is scheduled to begin in 1991.

THE BLUE BOOK

FINANCIAL REPORT

	1986	1987	1988 (projected)	Total
INCOME				
General Convention	\$146,675	\$162,682	\$176,903	\$486,260
Program development	21,500	21,500	27,000	70,000
Interest	565	859		1,424
Miscellaneous	2,340	2,959		5,299
	<u>171,080</u>	<u>188,000</u>	<u>203,903</u>	<u>562,983</u>
EXPENSES				
Salaries	99,233	113,189	116,844	329,266
Employee benefits	19,288	23,113	27,644	70,045
FICA	7,095	8,093	8,775	23,963
Seminary rent*	12,100	17,400	17,700	47,200
Operating expenses	15,647	14,695	13,940	44,282
Archivist travel and expenses	5,008	6,770	6,000	17,778
Microfilming	2,009	8,356	5,000	15,365
Records management	1,002	3,302	8,000	12,304
	<u>\$161,382</u>	<u>\$194,918</u>	<u>\$203,903</u>	<u>\$560,203</u>
Over (under)	9,698	(6,918)		

*As of June 1986, General Convention increased our budget in order for the Archives to pay their portion of the rising expenses for space on the campus of the Episcopal Theological Seminary of the Southwest.

SPECIAL RESOLUTION PROPOSED BY THE BOARD

Since the Archives of the Episcopal Church is now housed permanently at the Episcopal Theological Seminary of the Southwest in Austin, Texas; and since close coordination and cooperation between the Archives and the Seminary are essential, we propose that the Dean of the Seminary be an ex officio member of the Archives Board.

Resolution #A001

Resolved, the House of _____ concurring, **That Title I, Canon 5, Section 2(a) be amended to read as follows:**

Sec. 2(a). There shall be a Board of the Archives which shall consist of the Archivist (ex officio, with vote), *the Dean of the Episcopal Theological Seminary of the Southwest (ex officio, with vote)*, and nine (9) appointed persons, three (3) of whom shall be Bishops and six (6) shall be Clerical or Lay Members. All appointed Members of the Board shall serve terms beginning with the close of the General Convention at which their appointments are confirmed and ending with the close of the second regular Convention thereafter.

OBJECTIVES OF THE BOARD FOR THE COMING TRIENNium

The Board proposes three meetings in the triennium to discharge its responsibilities as proposed in the Canons: to set policy for the Archives of the Episcopal Church, to set forth the terms and conditions with regard to the work of the Archivist. The purpose of

the Archives "shall be to preserve by safekeeping, to arrange and to make available the records of the General Convention and of the Executive Council, and other important records and memorabilia of the life and work of the Church, so as to further the historical dimensions of the mission of the Church." (Canon I.5.1)

PROPOSED BUDGET FOR THE COMING TRIENNIUM

Salaries and Benefits:	1989	1990	1991	Total
Archivist	\$ 45,840	\$ 48,132	\$ 50,520	\$144,492
Libry/Archivist	27,972	29,364	30,828	88,164
Asst. for Administration	25,500	26,772	28,116	80,388
Proc./Archivist	24,504	25,728	27,012	77,244
Microfilmer	5,700	5,700	5,700	17,100
Part-time	6,500	6,500	6,500	19,500
Social Security	10,866	11,320	11,878	34,064
Retirement				
Archivist	9,500	9,500	9,500	28,500
Libry/Archivist	3,360	3,516	3,696	10,572
Asst. for Administration	3,060	3,216	3,372	9,648
Proc./Archivist	2,940	3,084	3,240	9,264
Disability for Staff	1,400	1,400	1,400	4,200
Health/Life Insurance	7,500	7,500	8,000	23,000
	<u>\$174,642</u>	<u>\$181,732</u>	<u>\$189,762</u>	<u>\$546,136</u>
Operating:				
Acquisitions	\$ 700	\$ 700	\$ 700	\$ 2,100
Audit	1,000	1,000	1,000	3,000
Contingencies	1,000	1,000	1,000	3,000
Equipment	3,500	3,500	3,500	10,500
Ins/Maint. Contract	1,700	1,700	1,700	5,100
Legal	600	600	600	1,800
Miscellaneous	600	600	600	1,800
Newsletter	300	300	300	900
Photo Reproduction	300	300	300	900
Postage	1,000	1,000	1,000	3,000
Reimbursed Expenses				
Rent (ETSSW)	18,000	19,000	20,000	57,000
Storage	1,200	1,200	1,200	3,600
Supplies	2,100	2,100	2,100	6,300
Telephone	3,200	3,200	3,200	9,600
Archivist travel	4,000	4,500	5,000	13,500
Professional expenses	2,000	2,000	2,000	6,000
Intercity travel	540	540	540	1,620
	<u>\$ 41,740</u>	<u>\$ 43,240</u>	<u>\$ 44,740</u>	<u>\$129,720</u>
Microfilming	\$ 5,000	\$ 5,000	\$ 5,000	\$ 15,000
Records Management	3,500	3,500	3,500	10,500
	<u>\$ 8,500</u>	<u>\$ 8,500</u>	<u>\$ 8,500</u>	<u>\$ 25,500</u>
Archivist Search	<u>000</u>	<u>000</u>	<u>\$ 12,000</u>	<u>\$ 12,000</u>
	000	000	\$ 12,000	\$ 12,000

THE BLUE BOOK

Sums requested for meeting of Board

1989 - \$ 7,695 (one meeting)	
1990 no meeting	
1991 - \$14,310 (two meetings)	
\$22,005	

The sum of \$22,005 to be appropriated during the triennium is for three meetings of the Board of the Archives, consisting of nine members. Figures are based on the following:

1989 - airfare	(\$ 4,455)
hotel/meals	(\$ 3,240)
1991 - airfare	(\$ 9,810)
hotel	(\$ 4,500)

PROPOSED RESOLUTION FOR BUDGET APPROPRIATIONS

Resolution #A002

Resolved, the House of _____ concurring, That the 69th General Convention appropriate \$713,356 for the ongoing operation of the Archives of the Episcopal Church for the 1989-91 triennium, in accordance with the provision of Title I, Canon 5, Sec. 4; and be it further

Resolved, That there be appropriated from the assessment budget of the General Convention the sum of \$22,005 for the triennium for the expenses of the Board of the Archives of the Episcopal Church.

APPENDIX - REPORT OF THE ARCHIVIST

*Archivist's Report
to
The 69th General Convention
July, 1988*

I. STAFF AND BUILDING

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

V. Nelle Bellamy, Ph.D. - Archivist of the Episcopal Church
Elinor S. Hearn - Archivist/Librarian
Leslie C. Gronberg - Processing Archivist
May D. Lofgreen - Assistant for Administration

This is a professional and able staff with historical, archival, library and business credentials. During the six weeks when the Archivist was recovering from surgery, the rest of the staff kept the Archives moving along quite well. Our thanks to them for their dedication and cooperation.

Three people have worked part-time: Sylvia Baker continues as microfilmer; Carolyn Stevenson has been the transcriber for the China Oral History Project and was paid from that fund; Cindi Lofgreen has recently begun assisting in the office and the Archives. They, too, are a valuable part of the Archives program.

The Archives occupies the second floor of the Library Building of the Seminary of the Southwest. We paid \$52,200 in the triennium for rent and utilities. Obviously, we are basically a guest of the Seminary, whose contribution to the archival task of

the Episcopal Church is quite substantial. The necessity for additional space in the immediate future poses some basic questions which must be considered by the Archives and the Seminary. Conversations have already begun.

II. STATISTICS FOR 1985 - 1987

A. Researchers

The regular staff has answered 612 mail research requests and made 191 referrals to other sources of information. One hundred twenty-seven researchers have used the records. Seventy-seven were engaged in small research projects, including students and faculty of the Seminary of the Southwest. Fifty researchers were involved in substantial projects. Among them were seven seminary professors or graduate students, 12 university and college professors, 14 university and seminary students, and at least 11 were working on projected books. We had four researchers from other countries and two Episcopal Church staff have used the records in our search room. Services have been provided for various offices and staff at the Episcopal Church Center.

B. Use of Records

Statistics of materials used by researchers are: 837 books and pamphlets, 1,161 Record Group boxes, 1,507 volumes or boxes of periodicals and series, 310 biographical files and private papers boxes, 1,119 diocesan journals, and 72 boxes of photographs or audio-visual materials.

III. ACCESSIONS: RECEIVED AND PROCESSED

A. Accessions Received

Fifty-seven file drawer size transfer cases, one briefcase and one oversized photograph from the offices of the Executive Council and General Convention were received in January and February 1985.

Eighty file drawer size transfer cases and two packages from the offices of the Executive Council and General Convention were received in March of 1986.

In addition to the two major shipments, the Archives has received records from various offices and staff of the Executive Council and General Convention. Among records received are those of the Triennial Meetings, the General Board of Examining Chaplains, the Secretary of the House of Bishops, the Secretary of the House of Deputies, the Communications Office, the Standing Commission on Stewardship and Development, and, of course, Minutes of the Executive Council and the Domestic and Foreign Missionary Society.

From other sources the Archives has received numerous books, periodicals, private papers, diocesan journals, and records of organizations and institutions related to the Episcopal Church. All items received in the Archives are recorded in the accessions book.

B. Accessions Processed

The processing of Record Groups 169 through 194 has been completed during this triennium.

IV. PROJECTS

A. Funded by the General Convention

1. Microfilming of the Archives of the Episcopal Church

The General Convention provides limited funds to film its records as a

security measure, and only a negative is made. This film is stored in a bank vault in Austin. When all of the records on a roll of film are seventy-five years old, then the microfilm with the approval of the Archives Board may be deposited in other Archives. The following records have been filmed in the past three years.

Domestic and Foreign Missionary Society (DFMS): Japan Records, 1859-1953 (40 rolls)

DFMS: Haiti Records, 1855-1952 (5 rolls)

DFMS: Dominican Republic Records, 1902-1964 (2 rolls)

DFMS: Philippine Records, 1901-1968 (13 rolls)

DFMS: Panama Records, 1851-1960 (3 rolls)

DFMS: China Records, (in progress)

DFMS: *Proceedings and Reports*, 1820-1918 (1 roll)

Church Deployment Office: 10,000 Clergy Questionnaires

2. Records Management in Offices of Executive Council and General Convention

This program continues in order to insure that records of administrative, legal, and historical value are preserved.

B. Not Funded by the General Convention

1. The China Oral History Project

This project continues under the direction of a steering committee composed of the Rev. Leslie L. Fairfield, Dr. Paul Ward, and the Archivist. It is funded largely by grants from the James and Vera Cushman Trust, with small contributions from other sources as well. The following persons have been interviewed as of May 15, 1987:

Bishop Gilbert Baker

Catherine Barnaby

Clara D. Bergamini

Constance Bolderston

Emeline Bowne

John Coe

Mary Coe

Leslie L. Fairfield

Mary Fairfield

Martha Wakefield Falcone

John Foster

Dorothy Jenks Gilson

Hazel Gosline

Anne M. Groff

Frances Roots Hadden

Virginia Hebbert

Carmen Hunter

Virginia Huntington

Charles Long

Nancy Long

Sister Louise Magdalene

Sister Lucy Caritas

Marian McGeary

Florence M. Nobes

Carey C. Perry

Claude L. Pickens, Jr.

Elizabeth Pickens

Helen Van Voast Pipe

Katherine Putnam

John Roberts

Lucy Roberts

William Henry Scott

Margaret Sheets

Alfred Starratt

Anne Starratt

Bishop A. Ervine Swift

Elizabeth Ann Swift

Bishop Y. Y. Tsu

Eleanor Walker

Catharine W. Ward

Dr. Paul Ward

2. Microfilming of Lambeth Conference proceedings 1867-1948

In a joint project undertaken by Dr. E.G.W. Bill, Archivist, Lambeth Palace Library, London, and the Archivist of the Episcopal Church, permission

was received from the Primates of the Anglican Communion to microfilm the Lambeth Conference proceedings. The filming of records through 1948 has been completed and there is a negative and a positive in each archives. A third positive is available for loan to the Primates through the Archives of the Episcopal Church. The Cameron Fund monies paid for this filming. The fund is a special one given to the Archivist of the Episcopal Church by the Rev. Dr. Kenneth Cameron of Connecticut. According to the terms of the gift, it may not be applied to operating expenses.

3. Microfilming of the records of the Anglican Consultative Council

Cameron funds are also paying for this service to the Anglican Communion. The filming has begun. In July the Archivist met with the staff at the ACC for records management in preparation for future microfilming.

4. Exchange of reports of Provincial Archivists of the Anglican Communion

This project has been initiated through a memo to all of the Primates asking for the name of the person responsible for their archives.

C. Other Projects

Photographs to the Nippon Sei Ko Kai.

In accordance with Board approval in 1986, the Archives presented to the Primate and people of the Nippon Sei Ko Kai a photograph album of 48 photographs of the interiors and exteriors of Japanese churches from the time of the Great Earthquake through World War II. This was in honor of the centenary of the Nippon Sei Ko Kai. It was financed by the Cameron Fund.

V. Depositing of microfilm in Archives of Nippon Sei Ko Kai: 40 rolls of Domestic and Foreign Missionary Society Japan Records, 1859-1953.

The Board at its 1986 meeting voted to deposit this film in the Archives of the Nippon Sei Ko Kai and requested the Archivist to work out the access policies. The following resolution contains the arrangement with the Nippon Sei Ko Kai, Rikkyo University and the Archives of the Episcopal Church in the United States.

The Archives of the Episcopal Church, USA, agrees to place the film in the Archives of Rikkyo University and understands that the following access policies are acceptable:

1. "The Statement of Use" will be signed by all researchers. We are pleased that the "Statement" will be translated into Japanese.
2. We further understand that members of the Nippon Sei Ko Kai Historical Commission may keep individually signed "Statements" on file in order to avoid signing one each time they use the microfilm.
3. Written approval for access by researchers will come from the Nippon Sei Ko Kai Historical Commission acting for the Archives of the Episcopal Church, USA.
4. In accordance with the archival practices of the Episcopal Church, USA, we request that complete record series should not be photocopied. The purpose of this is to preserve the integrity of the collection and avoid having large numbers of photocopies in the hands of private researchers. We interpret "*complete record series*" as all of the letters of a missionary: we, therefore, would not permit photocopying of all letters of a missionary. We do permit photocopying of a reasonable number of the letters that are necessary for research.

VI. Professional Activities of the Archivist and Staff

The Archivist presented a paper, "Changes and Prospects of Archival Practices in Main Line Protestant Churches" at the Society of American Archivists annual meeting in Chicago.

She taught two sessions on religious archives in Professor David Gracy's course on archival management at the University of Texas.

The Archives staff organized a two-day workshop for diocesan archivists in the Seventh Province. There were ten in attendance. Teaching was provided by the Archives staff. If other provinces are interested in workshops for diocesan archivists, the staff is willing to cooperate with them.

The Archivist met with representatives of the three dioceses in the State of Tennessee to consider the establishment of a central archival repository for the records of the three dioceses.

Respectively submitted,

V. Nelle Bellamy, Ph.D.

December, 1987

Scott Field Bailey
Bishop of West Texas (Retired)
Chair, Board of the Archives

The Episcopal Church Building Fund

(Established by General Convention of 1880 as the American Church
Building Fund Commission)

MEMBERSHIP

Officers

The Rt. Rev. Robert Appleyard, *Chairman*, replacing
The Rt. Rev. Christoph Keller, Jr., due to retirement
Mr. William Chisholm, *Vice Chairman*
The Rev. Sherrill Scales, Jr., *President*
The Rev. Charles Fulton III, *Vice President and Secretary*
The Rev. Craig Casey, *Treasurer*

Trustees

The Rt. Rev. Craig B. Anderson
The Very Rev. Robert Bizzaro
Mr. William M. Barnum
Mr. Robert Duke
Mr. Melvin W. Ellis
Ambassador Ulric Haynes, Jr.
The Rev. Harry R. Johnson
Mr. John A. Kley
Mr. Kurt Landberg
The Rev. Robert F. McGregor
The Rev. Richard Petranek
Robert C. Royce, Esq.
Mr. William F. Russell
The Rt. Rev. Jonathan G. Sherman
Ms. Gayliss Ward
Mr. Norris Whiteside
Mr. James B. Grant

SUMMARY OF THE COMMISSION'S WORK

The Board of Trustees meets four times a year to support services related to planning, designing, and financing of church building sites and buildings as carried out through the staff and standing committees. In the last triennium our services grew to provide loans to dioceses for congregations totaling \$4,991,600, as compared to \$2,488,250 in the previous triennium. Funding in the form of loans to dioceses for congregations provide financing toward the cost of church land, building remodeling, repairs, and construction for a new mission or redevelopment of existing sites and buildings.

RESOLUTIONS OF THE COMMISSION

(passed by unanimous vote of the Trustees)

Resolution #A003

Resolved, the House of _____ concurring, That the 69th General Convention call on each diocese and congregation to carry out a program of fire and risk prevention in order to protect the membership and property of the Church.

THE BLUE BOOK

Resolution #A004

Resolved, the House of _____ concurring, **That the 69th General Convention call on each diocese and congregation to create and maintain art and architectural excellence in the worship environment of all church buildings.**

GOALS AND OBJECTIVES

The Board of Trustees of the Episcopal Church Building Fund, which is now in its second century of service to the Church, voted unanimously to achieve the goal of expanding our services to increase support of national and diocesan efforts through a "Builders for Christ" development program. A Strategic Planning Committee of our board identified needs and opportunities where our services, if expanded, would better serve the dioceses and congregations of our Church. It is the intention of our board in the next triennium to begin to implement through committees and staff the steps necessary to meet our short and long term goals. (See Appendix.)

APPENDIX

*Our Goals to Serve the Church
into the
Next Century*

I. PLANNING

To be the recognized resource for services related to church sites and buildings, including ecclesiastical art and architecture within the Episcopal Church, with particular attention to the worship environment, educational and program space.

This can be accomplished by

- Establishing a National Commission on Ecclesiastical Art and Architecture.
- Expanding the existing services of the Fund.
- Broadening the network of diocesan representatives.
- Providing regional representatives of the Fund.
- Financial support.

II. FUNDING

To be one additional source where a diocese may borrow adequate funds for a congregation to provide partial financing for remodeling, repairs, and new construction as well as for land, special programs such as housing, accessibility, and repairs to organs and stained glass.

This can be accomplished by

- Increasing the Permanent Revolving Loan Fund through contributions, Investment Debentures and by leveraging our existing funds.

III. SPECIAL SERVICE

To achieve a working relationship with those programs of the Church where our services may be supportive. At the present time two needs and opportunities exist:

1. To support the programs of the Church Center, such as new congregational development where land and buildings are required, housing, General Loan Fund, and missionary dioceses.

This can be accomplished by

- Preparing a program of services, resources, and funds available for presentation by the chairman of our board with representatives of the Fund to the Presiding Bishop and his representatives.

2. To increase our relationship with the Church Insurance Company, whereby, after identifying areas of mutual concern, we can share together in preparing and distributing church site and building standards. The material will provide resource information for new construction and restoration of existing property. Particular attention would be given to occupancy provisions such as fire and risk prevention.

This can be accomplished by

- Representatives of the Fund meeting with representatives of the Church Insurance Company to identify mutual concerns and to prepare site and building standards for use in the life of the church.

The above Planning, Funding, and Special Service Goals build upon the 107-year foundation of services by the Fund and retain the historical purpose that meets the present and future needs. We believe that it is possible to achieve the necessary funding for this three-fold strategy to expand our services because these goals can be supported by the case for the Fund that illustrates the accomplishments of the past and the needs and opportunities of the future.

The Standing Commission on Constitution and Canons

MEMBERSHIP

The Rt. Rev. Walter D. Dennis, Jr. *Chair*, New York (1988)
The Rt. Rev. Herbert A. Donovan, Jr., Arkansas (1988)
The Rt. Rev. C. Charles Vaché, Southern Virginia (1991)
The Rev. Rachelle Birnbaum, New York (1991)
The Very Rev. Richard Coombs, Spokane (1988)
The Rev. Canon Kermit L. Lloyd, Central Pennsylvania (1988)
David Booth Beers, Esq., Washington (1991)
Mary Lou Crowley, Esq. *Treasurer*, Central New York (1991)
Burns H. Davison II, Esq. *Secretary*, Iowa (1988)
John A. Lockwood, Esq., Hawaii (1991)
Sarah G. McCrory, Esq., Upper South Carolina (1988)
Robert C. Royce, Esq. *Vice Chair*, Long Island (1988)
and:
Fred C. Scribner, Jr., Esq. *Consultant*, Maine

[Bishop Dennis and Mr. Royce are authorized by the commission to receive non-substantive amendments to the matters contained in this report in the House of Bishops and House of Deputies respectively.]

INTRODUCTION

The Standing Commission on Constitution and Canons met three times during the triennium: in Garden City, L.I., N.Y., in April, 1986; in Garden City in April, 1987; and, in Miami Beach, Florida, in December, 1987. At its organizational meeting, the commission elected officers and addressed referrals from the General Convention.

All members, and the commission as a whole, have continued to promulgate the inherent limitations present in the authority and duties of this commission to the extent of advising all parties that this commission is neither a judicial body for the interpretation of the Constitution or Canons of the Church nor is it a legislative body for the adoption of constitutional modifications or canonical amendments to existing church law.

To resolve the 1985 General Convention referral (A114a) related to Title III Canons, the chairman appointed a committee to be in liaison with the Council for Development of Ministry. In response to the referral of the 1985 General Convention to insure sexually inclusive language (A115a), the commission dedicated itself to review and revision of the Constitution and Canons of the Church.

The commission's continuing responsibilities to update *White and Dykman* by way of current annotations and pocket parts will result in a supplement including actions taken at the General Conventions of 1982 and 1985, to be distributed in the spring of 1988.

CONSTITUTION AND CANONS

FINANCIAL REPORT

	1986	1987	1988
<i>Income</i> through 2/1/88			
From General Convention	\$4,964.55	\$18,103.00	\$7,204.00*
<i>Expenses</i>			
Meetings	\$4,964.44	\$9,735.44	
Printing, mailing, consultants, etc.		\$ 995.72	

*Budgeted

RESOLUTIONS OF THE COMMISSION AMENDMENTS TO THE CONSTITUTION, SECOND READING

The following three Amendments were proposed and adopted at the General Convention of 1985, and are to be acted upon finally at the General Convention of 1988. The Standing Commission on Constitution and Canons recommends to the 69th General Convention the adoption of the proposed resolutions.

Resolution #A005

Resolved, the House of _____ concurring, **That the first paragraph of Article I, Section 4 of the Constitution is hereby amended to read as follows:**

Sec. 4. The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four Presbyters or Deacons, canonically resident in the Diocese, and not more than four Lay Persons, *confirmed adult* communicants of this Church in good standing in the Diocese, but not necessarily domiciled in the Diocese. . . .

[To provide in the Constitution a phrase equivalent to "communicant" as that term was understood before amendment of the membership Canon (Canon I.17), effective January 1, 1986.]

Resolution #A006

Resolved, the House of _____ concurring, **That the first sentence of Article X of the Constitution is hereby 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.~~

[As originally described, the simplification of Article X deletes those matters that are repetitious of other contents of the Book of Common Prayer. The attention of those concerned is invited to the exposition to Article X of the Constitution, *White and Dykman* (1979).]

Resolution #A007

Resolved, the House of _____ concurring, **That Article II, Section 7 of the Constitution is hereby amended to read as follows:**

Sec. 7. It shall be lawful for the House of Bishops to elect a Suffragan Bishop who,

under the direction of the Presiding Bishop, shall be in charge of the work of those Chaplains in the Armed Forces of the United States, *Veterans' Administration Medical Centers, and Federal Correction Institutions* 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 for election as Bishop or Bishop Coadjutor or Suffragan Bishop of a Diocese.

[To logically expand the jurisdiction of the Suffragan Bishop and provide for uniform Episcopal Authority.]

Because of the potential for undue invasion of diocesan authority, the commission makes no recommendation as to the following Amendment proposed and adopted at the General Convention of 1985 and to be acted on finally at the General Convention of 1988.

Resolution #A008

Resolved, the House of _____ concurring, **That Article IV of the Constitution is hereby amended to read as follows:**

ARTICLE IV

In every Diocese a Standing Committee shall be ~~appointed~~ *elected* by the Convention thereof, *except that provision for filling vacancies between meetings of the Convention may be prescribed by the Canons of the respective Dioceses*. When there is a Bishop in charge of the Diocese, the Standing Committee shall be . . .

AMENDMENTS TO THE CONSTITUTION, FIRST READING

The following amendments are initially proposed in accordance with a referral from the 1985 General Convention (A115a) to ensure sexually inclusive language.

Resolution #A009

Resolved, the House of _____ concurring, **That Article I, Section 2 of the Constitution is hereby amended to read as follows:**

Each Bishop of the Church having jurisdiction . . . who . . . has resigned ~~his~~ *a* jurisdiction, shall have a seat and vote in the House of Bishops.

Resolution #A010

Resolved, the House of _____ concurring, **That Article I, Section 3 of the Constitution is hereby amended to read as follows:**

. . . ~~His~~ *The* term and tenure of office and duties and particulars of ~~his~~ *the* election not inconsistent with the preceding provisions . . .

But if the Presiding Bishop of the Church shall resign ~~his~~ *the* office as such, or if by reason of infirmity ~~he~~ shall become disabled, or in case of ~~his~~ death, the Bishop who . . .

Resolution #A011

Resolved, the House of _____ concurring, **That Article I, Section 7 of the Constitution is hereby amended to read as follows:**

... but if there shall appear to the Presiding Bishop sufficient cause for changing the place or date so appointed, ~~he~~ *the Presiding Bishop*, with the advice and consent of such body, shall appoint another place or date, or both . . .

Resolution #A012

Resolved, the House of _____ concurring, **That Article II, Section 2 of the Constitution is hereby amended to read as follows:**

No one shall be ordained and consecrated Bishop until ~~he shall be~~ *attainment of* thirty years of age . . .

Resolution #A013

Resolved, the House of _____ concurring, **That Article II, Section 3 of the Constitution is hereby amended to read as follows:**

A Bishop shall confine the exercise of ~~his~~ *such* office to ~~his own~~ *the Diocese in which elected*, unless ~~he shall have been~~ requested to perform episcopal acts in another Diocese by the Ecclesiastical Authority thereof, or unless ~~he shall have been~~ authorized by the House of Bishops

Resolution #A014

Resolved, the House of _____ concurring, **That Article II, Section 4 of the Constitution is hereby amended to read as follows:**

~~He~~ *A Suffragan Bishop* shall be eligible for election

Resolution #A015

Resolved, the House of _____ concurring, **That Article II, Section 6 of the Constitution is hereby amended to read as follows:**

A Bishop may not resign ~~his~~ jurisdiction without the consent of the House of Bishops.

Resolution #A016

Resolved, the House of _____ concurring, **That Article II, Section 7 of the Constitution is hereby amended to read as follows:**

... ~~He~~ *The Suffragan Bishop* shall be eligible for election as Bishop . . .

Resolution #A017

Resolved, the House of _____ concurring, **That Article II, Section 8 of the Constitution is hereby amended to read as follows:**

... *Provided*, that ~~he~~ *the Bishop* shall have served not less than five years in ~~his~~ *the* present jurisdiction; and *Provided always*, that before acceptance of such election ~~he~~ *the Bishop* shall tender to the House of Bishops ~~his~~ *a* resignation of

his jurisdiction in the Diocese in which he is then serving, conditioned on the required consents of the Bishops and Standing Committees of the Church to his the election, and also, if he be a Coadjutor, his *renunciation of the right of succession* therein

Resolution #A018

Resolved, the House of _____ concurring, **That Article II, Section 9 of the Constitution is hereby amended to read as follows:**

Upon attaining the age of seventy-two years a Bishop shall ~~tender his resignation from his jurisdiction~~ *resign from all jurisdiction*.

Resolution #A019

Resolved, the House of _____ concurring, **That Article III of the Constitution is hereby amended to read as follows:**

. . . If a Bishop so consecrated shall be subsequently duly elected as a Bishop of a Missionary Diocese of this Church ~~he shall then enjoy~~, *such election shall then confer* all the rights and privileges given in the Canon to such Bishops.

Resolution #A020

Resolved, the House of _____ concurring, **That Article IV of the Constitution is hereby amended to read as follows:**

. . . the Standing Committee shall be ~~his~~ *the Bishop's* Council of Advice.

Resolution #A021

Resolved, the House of _____ concurring, **That Article V, Section 2 of the Constitution is hereby amended to read as follows:**

In case one Diocese shall be divided into two or more Dioceses, the Bishop of the Diocese divided ~~may elect the one to which he will be attached, and he shall thereupon become the Bishop thereof, and the Bishop Coadjutor, if there be one, may elect the one to which he shall be attached, and (if it not be the one elected by the Bishop) he shall be the Bishop thereof, at least thirty days before the effective date of such division, shall select the Diocese in which the Bishop will continue in jurisdiction. The Bishop Coadjutor, if there be one, subsequently and before the effective date of the division shall select the Diocese in which the Bishop Coadjutor shall continue in jurisdiction, and if it not be the Diocese selected by the Bishop, shall become the Bishop thereof.~~

Resolution #A022

Resolved, the House of _____ concurring, **That Article V, Section 3 of the Constitution is hereby amended to read as follows:**

. . . to the choice between ~~his own~~ *the Bishop's* Diocese and the new Diocese so formed.

Resolution #A023

Resolved, the House of _____ concurring, **That Article V, Section 4 of the Constitution is hereby amended to read as follows:**

. . . one of the said existing Dioceses to which the greater number of ~~clergymen~~
Members of the Clergy shall have belonged

Resolution #A024

Resolved, the House of _____ concurring, **That Article VIII of the Constitution is hereby amended to read as follows:**

No person shall be ordered Priest or Deacon to minister in this Church until ~~he~~ *the person* shall have been examined by the Bishop and two Priests . . . unless at the time, in the presence of the ordaining Bishop or Bishops, ~~he~~ *the person* shall subscribe and make the following declaration . . .

If any Bishop ordains a Priest or Deacon . . . ~~he~~ *the Bishop* shall do so only in accordance with such provisions . . .

No person . . . shall be permitted to officiate as a Minister of this Church until ~~he~~ *the person* shall have complied with . . .

[The following amendment is proposed to ease any future editorial problems presented.]

Resolution #A025

Resolved, the House of _____ concurring, **That Article XII of the Constitution is hereby amended by adding a second paragraph reading as follows:**

Notwithstanding the provisions of the foregoing paragraph, the adoption of any alteration or amendment of this Constitution which inserts or repeals an Article, or a Section or Clause of an Article, shall effect the necessary change in numbers or letters of Articles, or of Sections or Clauses of an Article, that follow, and in references made in this Constitution to any other part, without the necessity of specific provision therefor in the alteration or amendment.

AMENDMENTS TO CANONS

Resolution #A026

Resolved, the House of _____ concurring, **That Canon I.1.2(n)(2)(i) is hereby amended to delete the word "Joint" as follows:**

(i). Review such proposed amendments to the Constitution and Canons as may be submitted to the ~~Joint~~ Commission . . . The ~~Joint~~ Commission shall express its views

[The change in the canon is required since the Standing Commission on Constitution and Canons is not a "Joint" Commission.]

Resolution #A027

Resolved, the House of _____ concurring, **That Canon I.1.2(n)(9) is hereby amended to add language as follows and to delete the three subparagraphs:**

(9). There shall be a Standing Commission on Stewardship and Development

THE BLUE BOOK

consisting of 12 members (2 Bishops, 2 Presbyters or Deacons and 8 Lay Persons). It shall be the duty of the Commission . . .

[The material in the three subparagraphs to be deleted is covered either in the language to be added or in provisions of Canon I.1.2 applicable to all commissions.]

Resolution #A028

Resolved, the House of _____ concurring, **That Canon IV.11.2(d) is hereby amended to read as follows:**

(d). Any Minister whose name shall have been added to the said List as aforesaid, and who has not ~~complied with Canon III.21.Sec.4(d)(3)~~ *made an annual report on the Minister's exercise of office to the Presiding Bishop* for a period of ten years, may be considered to have abandoned the Ministry of this Church. The Presiding Bishop may, ~~at his~~ *in the exercise of* discretion, in the presence of two Presbyters, pronounce sentence of deposition on such Minister, and authorize the Secretary of the House of Bishops to strike the name from the List and to give notice of the fact as provided in Canon IV.12.4(b).

[The canonical amendment is proposed because Canon III.21.4(d)(3) no longer exists. The proposed language incorporates the substance of the former canon.]

AMENDMENT TO THE JOINT RULES OF ORDER

[This proposed amendment to the Joint Rules of Order is to reflect the change made in 1985 to the bylaws of the Episcopal Church Women.]

Resolution #A029

Resolved, the House of _____ concurring, **That Joint Rule of Order VI.17(a) be amended as follows:**

. . . the Treasurer of the General Convention, ~~the Presiding Officer of the Triennial Meeting, the Chairman of the Triennial Committee, the President and First Vice President of the Episcopal Church Women,~~ the General Convention Manager and . . .

The Commission continues its work in revision of Titles I, II, IV, and V of the Canons with respect to the mandate of the 1985 General Convention to ensure the use of sexually inclusive language. Attention is invited to the Report of the Council for the Development of Ministry related to Title III Canons, which incorporates such language in that Title.

PROPOSED BUDGET FOR 1989-1991

	1989	1990	1991	Total
Meetings	\$10,828	\$17,642	\$ 9,213	\$37,683
Supplies	\$ 400	\$ 300		\$ 700
	\$11,228	\$17,942	\$ 9,213	\$38,383

Resolution #A030

Resolved, the House of _____ concurring, **That the sum of \$38,383 be appropriated for the work of the Standing Commission on Constitution and Canons during the next triennium.**

The Board for Church Deployment

MEMBERSHIP

The Rt. Rev. C. Charles Vaché, *Chairman*, Diocese of Southern Virginia
The Rt. Rev. Joseph T. Heistand, *Vice Chairman*, Diocese of Arizona
The Rev. James A. Hanisian, *Executive Committee*, Diocese of Southern Ohio
Mr. Matthew K. Chew, *Executive Committee*, Diocese of Arizona
Mrs. Mary Lou Lavallee, *Executive Committee*, Diocese of Western
Massachusetts
The Rt. Rev. Donald M. Hultstrand, Diocese of Springfield
The Rev. Henry Mitchell, Diocese of Michigan
The Rev. Barbara Schlachter, Diocese of Southern Ohio
Mr. Lawrence C. Otto, Diocese of Kentucky
Dr. Edward V. Voldseth, Diocese of Iowa
Mrs. Dixie Hutchinson, Diocese of Dallas
Dr. Larry McNeil, Diocese of Tennessee
Mr. William A. Thompson, *Executive Director*, Church Deployment Office
The Rev. James G. Wilson, *Associate Director*, Church Deployment Office

SUMMARY OF BOARD'S WORK

The Church Deployment Board (CDB) meets six times during the triennium. Additional meetings of various Board committees are held as needed. The objectives established in the 1985 Blue Book report have been accomplished as outlined below:

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

The use of the services of the Church Deployment Office (CDO) have increased during the past triennium. As of the end of December 1987, 11,800 persons were registered as compared with the 10,766 shown in the last Blue Book report. The CDO was used in searches to fill almost 1800 vacancies and the monthly *Positions Open Bulletin* (POB) has listed over 400 vacancies each issue. Organizations such as the World Council of Churches, the National Council of Churches, American Bible Society, American Guild of Organists, National Association of Episcopal Schools, the Association of Episcopal Colleges, seminaries of the Church and the Executive Council are using the office on a regular basis as well, listing their openings for Episcopal clergy and laity.

Caring for Clergy through Compensation, which was added to the list of booklets published by the CDO, has proved very popular, and over 6,000 copies have been distributed.

Since the 1985 General Convention, more than 2,000 copies of *Caring for Clergy in the Calling Process*, 6,000 copies of *Clergy Side of Interviewing*, and 6,000 copies of *Interviewing in the Calling Process* have been distributed throughout the Church. The publication of the booklet *Prayer in the Calling Process* has been taken on by Forward Movement Publications.

Annual training programs for diocesan deployment officers have been held in New York. Over 60 clergy and lay persons have been trained during the triennium. Additionally, the Executive Director and Assistant Director have visited several dioceses to assist with particular training needs, and training updates have been given at provincial meetings as well. The Black Ministries Office at the Church Center has also been active in assisting the CDO in registering clergy and training.

Provincial meetings of diocesan deployment officers are held once or twice a year in all provinces. These are attended by a representative of the CDO. The meetings serve as a forum for the exchange of ideas and common concerns relating to deployment.

The Rev. David Seger completed his three-year service with the Church Deployment Office as Assistant Director and resigned to become Director of Admissions and Alumni Relations for the Nashotah House Seminary. The Executive Committee of the Board was constituted as a Search Committee and recommended the appointment of the Rev. James G. Wilson as Associate Director, CDO. Father Wilson assumed his new duties in January of 1988. He brings to the office an abiding interest in deployment matters, evidenced by his former presidency of the National Network of Episcopal Clergy Associations, his co-authorship of the manual *More Than Fine Gold*, and his consultancy in numerous parish vacancies and with clergy conferences on the best way to update individual personal profiles.

Dr. Nelle Bellamy, Director of the Episcopal Church Archives in Austin, Texas, with the consent of the Church Deployment Board, has undertaken a project to preserve the Church Deployment Office records of all those who have registered since its opening in 1971. The records will be completely microfilmed and preserved for posterity, inasmuch as no other comprehensive, centralized history of clergy during this time period exists. The project will be completed during this coming triennium, and a possible plan for microfilming future registrations and updates will be considered for the next triennium.

The Rev. Robert Davis, a former Board member and recently retired rector from Cazenovia, New York, was engaged to contact some of the principal architects of the CDO from its inception. An oral history has been obtained and is now stored in the Archives for posterity.

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

The human resources planning project was initiated through the Council for the Development of Ministry (CDM). An ad hoc committee was created consisting of the Church Pension Fund, CDO, and Board for Theological Education. A major actuarial study was undertaken by the Pension Fund and projections were made based on mortality, retirement, resignations, etc., to determine the needs for clergy over the next few years. As a result, and based on the present number of paid parochial pensionable positions, there appears to be a projected shortfall in the number of seminarians in the next three to seven years to replace the normal number of retirements from full-time work. It should be noted that this is a preliminary projection and needs to be refined and continued as a planning model. The committee has also co-opted the Ven. Frank Cohoon of the Diocese of Kansas to continue work on this project. It is hoped that a diocesan model can be created and CDO can assist in the preparation of pertinent statistics so that dioceses can address the replacement concerns with greater knowledge.

During the triennium, the Board authorized acquisition of an in-house mini-computer. Coincidentally, a new McDonnell Douglas Microdata mini-computer became available from the Executive Council. The Board agreed to acquire the Microdata

computer in view of promised technical assistance and backup from the Executive Council. This is a historic occasion inasmuch as the office has been leasing off-premises service bureau equipment and technical support, namely from Information Sciences Inc. and the Church Pension Fund, since its inception in 1971. The Pension Fund has been an excellent support group, but updating modifications to the now antiquated programs proved impossible. It is anticipated that the new system will allow for greater flexibility, increased capabilities for research, and potential for expanded services to the clergy and parishes.

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

The manual *Clergy Side of Interviewing* was prepared and distributed in response to the need for a companion piece to *Interviewing in the Calling Process*.

An extensive housing survey, spearheaded by the Church Deployment Board, was undertaken to ascertain the present policies of dioceses with respect to clergy housing and results were sent to each diocese and a summary was published in *The Episcopalian*. In addition, a pamphlet entitled *Caring for Clergy through Housing*, summarizing the results, was prepared and made available to the Church at large through the Church Deployment Office.

Liaison with ad hoc lay professionals organizations has been established and efforts to register and maintain data for them are being continued. The General Convention will be asked to support this endeavor through a resolution from the CDM to encourage lay professionals, employed by the Church, to register with CDO.

The ongoing concern on the subject of mutual ministry review and evaluation has been the subject of much of the Board's time and deliberation. A manual entitled *Mutual Ministry Review: for Clergy and Parishes* has been prepared and is now available to the Church for trial use and testing.

A television (VCR) training film entitled *So Your Pastor is Leaving*, was prepared by the Alban Institute with some funding from the Church Deployment Board. It is hoped that it will provide an additional resource to the film strip *Prime Time for Renewal*.

The CDO, along with the "815" Women's Desk, provided the startup for the publication *Open*. It is directed toward women's ministries and job openings for women clergy and church-employed lay professionals. In addition, a conference for clergy couples, based on an Alban Institute study, was held at Stony Point, New York, and funded by the Church Deployment Board.

In November of 1986 the Church Deployment Board endorsed a survey of the state of interim ministry practices throughout the Church and appointed an ad hoc committee of people currently involved with such ministries to carry out the survey and propose "next steps" to the Board.

Current information regarding interim ministry was gathered by using two questionnaires — one for bishops and one for diocesan deployment officers — which were circulated to all dioceses in early 1987.

The response was extremely gratifying. Fifty-eight bishops and 49 diocesan deployment officers representing 71 dioceses responded. Indications were that these specialized ministries have been successful in many dioceses and parishes. However, there is a lack of understanding of these ministries in many areas of the country and there is a significant need for trained interim pastors and consultants. In addition, the responses

reflected a lack of common consensus on definitions of interim ministry, Interim Pastor, etc.

Recognizing the importance of these findings, we propose the following:

Resolution #A031

Resolved, the House of _____ concurring, **That this 69th General Convention recommend the use of trained professional Interim Pastors and Consultants in the dioceses and parishes of the Episcopal Church; and be it further**

Resolved, **That the Church Deployment Board encourage and initiate regional or provincial opportunities for those concerned with interim ministry to further understand and explore the use of these specialized ministries; and be it further**

Resolved, **That dioceses and provinces be encouraged to recruit able persons for these specialized ministries and provide training and support for them.**

EXPLANATION

It has been increasingly recognized that the time of transition between rectors is one in which congregations may discover new opportunities for growth, development, and renewal. Specialized interim ministers (pastors and consultants) have been successful in many dioceses and parishes. Training for these specialized ministries has proven to be essential.

Resolution #A032

Resolved, the House of _____ concurring, **That this 69th General Convention adopt the following definitions:**

The Interim Period

The Interim Period is the time between rectors when educational developmental opportunities abound. Transition activities may include:

- Reviewing history
- Evaluation and planning for the future
- Encouraging lay ministry
- Dealing with grief, loss and anger
- Leadership development

It is a time of challenge. The energy present can be directed in very positive ways during this period.

Interim Ministry

The Interim Ministry is the collective ministry of the diocese with the parish through the bishop, staff, interim pastor, interim consultant, and parish lay leaders which intentionally seeks to respond to the opportunities, issues and energies present when a parish is between rectors.

Interim Pastor (Interim Ministry Specialist . . . a professional)

An Interim Pastor is a priest with parish experience and interim ministry skills and training, who can give guidance to parishes which are between rectors, and who understands and is trained to respond to dynamics and issues which come into operation during the interim period. In addition, the Interim Pastor maintains sacramental and pastoral norms. To be effective, an Interim Pastor should be available for a minimum of two or more days per week, including Sundays. Anything less is more typically described as supply. The Interim Pastor is not a candidate for the permanent position.

FINANCIAL REPORT**Income**

	1986	1987	1988
Appropriated by the convention	\$17,830	\$20,285	\$21,885
Expenses	18,568	20,231*	

*Estimated

GOALS AND OBJECTIVES FOR THE TRIENNIUM 1989-1991

OVERALL OBJECTIVE. To help the clergy understand and best use their leadership skills and abilities; to assist parishes to develop their own sense of mission and calling within a sound theological framework of deployment in its broadest context.

Objective #1. To continue to oversee the Church Deployment Office and to hold it to the same high standard of performance; identify and study issues related to deployment and publish information to strengthen the practices and policies of the dioceses in this vital area of the Church's mission.

Objective #2. To learn and utilize the capabilities of the in-house computer and to become more familiar with the ways in which newer technology can assist the Church to be responsive to human resources planning and its impact on recruitment and ordination projections.

Objective #3. To study and participate with other related groups in recommending organization structural changes which will increase the helpfulness of all these groups to clergy, parishes, and the bishops of the Church in the most efficient way.

REQUEST FOR APPROPRIATIONS**Resolution #A033**

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$60,000 during the triennium of 1989-91 for the expenses of the Church Deployment Board.

The Standing Commission on Ecumenical Relations

CONTENTS

Membership	25
Introduction	25
Report on the National Ecumenical Consultation	26
Resolution #A034: Future Ecumenical Agenda	29
Province IX Committee on Ecumenism	29
Resolution #A035: Translation of Ecumenical Documents into Spanish	30
Opinion Study on Ecumenical Matters	30
Official Dialogues and Conversations	30
Anglican-Orthodox Dialogue	30
Resolution #A036: Millennium Anniversary of the Russian Orthodox Church	31
Anglican-Roman Catholic Dialogue	32
Resolution #A037: On <i>Salvation and the Church</i>	32
Baptist-Episcopal Dialogue	33
Consultation on Church Union	34
Resolution #A038: The Consultation on Church Union	37
Resolution #A039: Use of COCU Liturgies	37
Lutheran-Episcopal Dialogue	41
Resolution #A040: Lutheran-Episcopal Dialogue	42
Resolution #A041: "Implications of the Gospel"	42
Oriental Orthodox Relations	43
Relations with Churches in Full Communion	43
Resolution #A042: North American Working Group	43
Participation in the National Council of Churches and the World Council of Churches	44
Report of the Committee to Evaluate the Episcopal Church's Participation in the National Council of the Churches of Christ and the World Council of Churches	45
Resolution #A043: Report of the Episcopal Church's Participation in the NCCC and the WCC	57
Resolution #A044: Change in Canon I.a.2(n.) (3)	58
Report on the Episcopal Diocesan Ecumenical Officers	58
Resolution #A045: Appointment of Diocesan Ecumenical Officers and Financial Support	59
Financial Report	60
Request for Budget Appropriation	60
Resolution #A046: Request for Budget Appropriation	60
Appendix	61

MEMBERSHIP

Bishops

The Rt. Rev. Edward W. Jones, *Chair*, Indianapolis, Indiana
The Rt. Rev. James B. Brown, New Orleans, Louisiana
The Rt. Rev. Theodore Eastman, Baltimore, Maryland
The Rt. Rev. Richard F. Grein, Topeka, Kansas
The Rt. Rev. Armando Guerra, Guatemala City, Guatemala
The Rt. Rev. Harry W. Shipps, Savannah, Georgia

Presbyters

The Very Rev. John H. Backus, Peoria, Illinois
The Rev. William B. Lawson, Lynn, Massachusetts
The Very Rev. William H. Petersen, Rochester, New York
The Rev. Suzanne Peterson, Des Moines, Iowa
The Very Rev. Elton O. Smith, Jr., Buffalo, New York
The Rev. Patricia Wilson-Kastner, *Vice-Chair*, New York, New York

Lay Persons

Mrs. Lueta E. Bailey, *Treasurer*, Griffin, Georgia
Dr. E. Rozanne Elder, Kalamazoo, Michigan
Mr. G. Donald Ferree, Jr., Storrs, Connecticut
Dr. Ralph William Franklin, *Secretary*, Collegeville, Minnesota
Ms. Barbara James (1987-88), Des Moines, Iowa
Dr. George McGonigle (1986), Austin, Texas
Dr. J. Rebecca Lyman, Berkeley, California

Adjunct

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

Assisting Staff

The Rev. William A. Norgren, Ecumenical Officer
The Rev. Elizabeth Zarelli Turner, Assistant Ecumenical Officer
The Rev. J. Robert Wright, Consultant to the Ecumenical Office

INTRODUCTION

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

- To develop a comprehensive and coordinated policy and strategy on relations between this Church and other churches.
- To make recommendations to General Convention concerning interchurch cooperation and unity.
- To carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention.
- To nominate for appointment by the Presiding Bishop persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to participate in major conferences as convened by such organizations.

Participation in the several ecumenical dialogues continues to be the “bread and butter” work of the Standing Commission on Ecumenical Relations (SCER). Over the

years, these dialogues have led this Church to an ever-deepening realization of the unity to which Christ calls all his people. At times the dialogues have brought to the General Convention documents and proposals of landmark proportions, such as the ARCIC I *Final Report* and the World Council of Churches Faith and Order report, *Baptism, Eucharist and Ministry*, both of which were dealt with by the 68th General Convention of 1985, and both of which will receive major attention at the 1988 Lambeth Conference of bishops.

This 69th General Convention will be asked to consider a document of comparable significance, the report of the Consultation on Church Union (COCU), *The COCU Consensus: In Quest of a Church of Christ Uniting*. While, as the commentary and resolutions which follow indicate, members of the SCER are unable to recommend the Consensus report as "a sufficient theological basis for the covenanting acts and the uniting process proposed at this time by the Consultation" (*The COCU Consensus*, p. 2), the SCER is of a firm mind that the Episcopal Church should continue its ecumenical journey with member churches of the Consultation on Church Union.

Also included in this report to the 69th General Convention are commentary and resolutions emerging from the September, 1987, National Ecumenical Consultation, in celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral. The commentary and resolutions endeavor to set a direction for ecumenical activity in the future, and the SCER commends them for careful study.

While continuing progress in the several ecumenical dialogues can be reported, the SCER must acknowledge that to many in this Church the progress can seem painfully slow. During the past triennium, members of the SCER have more than once asked, "How can the ecumenical vision which so stirred this Church 100 years ago, when the Chicago-Lambeth Quadrilateral was adopted, be renewed in our time?" As the Most Reverend Edmond L. Browning, our Presiding Bishop, asked in his sermon at the Eucharist celebrating the Quadrilateral, "Where will we be — just twelve years from now — at the dawn of the third millennium since the advent of Christ?"

Other matters of special interest during the past triennium included: (1) the first in-depth study in many years of the Episcopal Church's participation in the National Council of Churches and in the World Council of Churches, in fulfillment of a November, 1984, Executive Council resolution (the text of the report is included herein); (2) formation of a Province IX Committee on Ecumenism, to give attention to the special ecumenical challenges facing Episcopal dioceses in Latin America; (3) the continuing growth and development of a network of Episcopal Diocesan Ecumenical Officers, whose contributions to this Church's ecumenical task have been of immeasurable help to the SCER and to the Church at large; and (4) the addition of an Assistant Ecumenical Officer to the staff of the Ecumenical Office at the Episcopal Church Center.

We begin this report with a commentary and resolution on the National Ecumenical Consultation.

REPORT ON THE NATIONAL ECUMENICAL CONSULTATION

The decision to include the text of the Chicago-Lambeth Quadrilateral in the "Historical Documents of the Church" section of the *Book of Common Prayer* (pp. 876-878), as well as the celebration of its 100th anniversary, has given the Quadrilateral a renewed importance in the catechetical and ecumenical life of the Episcopal Church. In 1982 the General Convention reaffirmed the Quadrilateral as a "statement of essential principles for organic unity with other churches" and explicated the four points in

a document entitled "Principles of Unity" (*Journal of the General Convention*, 1982, pp. C56-57). In 1985 the 68th General Convention approved the SCER's plans for a three-year national ecumenical emphasis which would culminate in a national consultation and celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral. Goals for the three-year emphasis included the involvement of dioceses in celebration of the Quadrilateral and in assessing ecumenical developments during the last decade.

The National Ecumenical Consultation was held in St. Charles, Ill., September 24-26, 1987. It was the third such national ecumenical consultation (the first was in Detroit, Mich., in November of 1978; the second was in Erlanger, Ky., in November of 1981). The 85 invited participants included 15 guests from other communions; members of the SCER and of the Episcopal Diocesan Ecumenical Officers (EDEO) Executive Committee; the authors of the papers presented; representatives from the Communication and Education units of the Episcopal Church Center; bishops from the House of Bishops' Ecumenical Committee and those who serve on various ecumenical dialogues; bishops assigned to the Ecumenical Relations section of the 1988 Lambeth Conference; members of ecumenical dialogues and of Executive Council; and Anglican guests from Canada, England, and Pakistan. The Chicago area was chosen as the site for the Consultation since it was in Chicago in 1886 that the House of Bishops adopted the Quadrilateral and in Chicago that the House of Bishops was to meet in September, 1987. On September 26 the Consultation participants joined the House of Bishops at the Cathedral of St. James in Chicago for a Solemn Eucharist in celebration of the centenary of the Quadrilateral.

A report on the Consultation can be found in *Ecumenical Bulletin* 86 (November-December, 1987), available from the Ecumenical Office at the Episcopal Church Center. In addition to the Eucharist at the Cathedral of St. James, highlights of the Consultation included: (1) presentation of, and response to, three papers: "The Chicago-Lambeth Quadrilateral: Heritage and Vision"¹ by J. Robert Wright of the General Theological Seminary; "Anglican Ambiguity and Authority"² by James E. Griffiss of Nashotah House; and "Strategizing for Ecumenism in Mission"³ by William A. Norgren, Ecumenical Officer; (2) publication by the Episcopal Diocesan Ecumenical Officers of the book *Models of Ecumenism*, which was presented at a dinner honoring EDEO presidents past and present, each of whom was presented a medal commissioned by the Presiding Bishop in commemoration of the Quadrilateral's centenary; and (3) the participation of guests from other communions who were reticent neither in their praise nor in their criticism of the Episcopal Church's ecumenical efforts.

Much of the work of the Consultation was done in the context of small working groups. Participants were asked to discuss four issues: primary issues of authority which must be confronted for the future; possible ecclesial structures for "one eucharistic fellowship"; possible new conceptual frameworks for local ecumenism and the development of strategies for discovering the unity that already exists; and a future ecumenical vision. A number of issues and questions were raised during the course of those discussions which suggest the shape of a future agenda for the SCER. There were five primary issues:

1. *The significance of the Chicago-Lambeth Quadrilateral in ecumenical dialogue.* Discussion during the Consultation reaffirmed the continuing significance of the Quadrilateral, to which the Episcopal Church remains committed. It was also noted that the Quadrilateral has been influential as a basis for discussion within the

1. *Ecumenical Bulletin* 80 (November-December, 1986)

2. *Ecumenical Bulletin* 81 (January-February, 1987)

3. *Ecumenical Bulletin* 82 (March-April, 1987)

ecumenical movement among a number of other churches, as reflected in the WCC Document, *Baptism, Eucharist and Ministry*. The Episcopal Church was challenged by one ecumenical participant to “embrace the Quadrilateral anew.”

2. *Authority in the Church.* The Consultation called fresh attention to the crisis of authority in the Episcopal Church, as in other churches. We may agree in principle that ultimate authority rests with God and that God’s authority is mediated through Scripture, sacraments, creed and ministerial office, especially the historic episcopate, but the practical interpretations of the Quadrilateral by the Episcopal Church and by its ecumenical partners depend on *persons*, acting individually or collectively with different understandings of the nature of the Church and of their personal or collective authority within the Church. The Consultation called upon Episcopalians to re-examine the Church’s understanding of authority in the context of ecumenical dialogue. The re-examination raised questions about such things as governance, unity and diversity within the Anglican Communion, and the teaching office of bishops.

3. *The relationship of unity and mission.* One of the discussion groups identified the relationship of unity and mission as the most important focus for the Episcopal Church in the next decade. A renewed ecumenical vision must include a theological understanding of mission as an integral part of our search for Christian unity.

4. *The nature of the unity we seek.* One of the goals of the Consultation was to review, and if appropriate revise, the document “The Nature of the Unity We Seek.” It was agreed that a revision was not necessary, but questions were raised about the document. In it the Episcopal Church proposed the vision of “one eucharistic fellowship . . . a communion of Communion” as a model of visible unity. The Anglican Consultative Council document *Steps Towards Unity*, in particular the section “Unity by Stages,” suggested steps and stages towards visible unity. It remains for the Episcopal Church to discuss, determine, and define the criteria which would make each successive stage possible.

5. *Interim Eucharistic Sharing.* The 1982 Agreement with the three Lutheran Churches (now the Evangelical Lutheran Church in America) was based on extensive conversation, mutual study, and agreement that “the basic teaching of each respective Church is consonant with the Gospel.” It provides an example of what is possible with other churches as we look to the future. Eucharistic sharing between Episcopalians and Lutherans has enabled these churches to experience such sharing as a means towards unity as well as a goal of the ecumenical journey. Episcopalians and Lutherans have been led to a renewed awareness of life together in the Body of Christ.

In addition to these five points which emerged from the discussions during the Consultation, the Presiding Bishop’s sermon at the Eucharistic celebration suggested four principles on the way to fuller communion: the necessary unity of the people of God in mission, demanded by their “co-discipleship” and established in baptism; the interdependence of all our dialogues in expressing the faith and holding up the image of unity; the need to renew and intensify our participation (especially locally) in dialogue and collaboration; and the need for Christians to pursue together dialogue with people of other living religions. As the Presiding Bishop said, each of these principles “expresses in a different way the integral nature of the Church’s unity . . . Each step we take, however small, creates a new situation, and in turn becomes a starting point for other steps.”

Resolution #A034

Future Ecumenical Agenda

Resolved, the House of _____ concurring, That this 69th General Convention endorse the following ecumenical agenda for the Episcopal Church in the years ahead:

1. That theological seminaries, education programs for clergy and lay people, and other appropriate agencies be encouraged to include the study of the Chicago-Lambeth Quadrilateral in their curricula in light of its continuing ecumenical significance.
2. That the question of authority in the Church be referred to Episcopal Church delegations to the several ecumenical dialogues for study and report.
3. That the inseparability of unity and mission be a guiding principle in the life of this Church and that program groups focusing on the mission of the Church be challenged to explore ways in which the unity of the Church may shape mission and that the Standing Commission on Ecumenical Relations focus attention on current theology and practice of mission in the Church.
4. That the vision of unity, "one eucharistic fellowship . . . a communion of Communion," as adopted by the 66th General Convention be reaffirmed; and that the Episcopal Church's delegations to each of the several dialogues be requested to articulate what they believe to be the criteria for entering by stages into a communion of Communion.
5. That the importance of reaching agreement on eucharistic sharing as a step towards unity be encouraged as a guiding principle for the Episcopal Church's delegations to dialogues with the several churches [as specified in the Lutheran-Episcopal Agreement adopted by the 67th General Convention, in 1982].

PROVINCE IX COMMITTEE ON ECUMENISM

The Province IX Committee on Ecumenism was formed in response to a request from the bishops of Province IX to the House of Bishops gathered at the General Convention of 1985. Its purpose is to enable Province IX to deal with ecumenical concerns within its own Latin American context. The bishops of the Province felt the Church in Latin America was several steps behind the achievements of the Episcopal Church in the USA and the Anglican Communion in the rest of the world.

Consisting of bishops and priests from the four regions of the Province (Central America, Mexico, Northern South America, and the Caribbean) the committee has met five times and considered the following issues:

1. *Evaluation of ecumenical relations in the Province IX countries.* As a result of this evaluation it can be said that the main concern of the Province is the need to open dialogue with the Roman Catholic Church. Relationships with the other principal churches are considered to be friendly and therefore a dialogue with them seems not to be needed at this time. It was reported by committee members that because of the power of the Roman Catholic Church in Latin America, it is not so interested in talking with others. It was also said that in such countries as Mexico, Colombia, and Ecuador, the Episcopal Church is suffering religious persecution from the Roman Catholic Church. The committee felt that what worries Roman Catholics in some places is the fact that the Episcopal Church in Province IX is no longer English-speaking.

2. *Education on ecumenism.* The committee is encouraging Province IX dioceses to appoint local ecumenical officers, and to have regional workshops on ecumenism to study and evaluate the present state of the inter-church dialogues.

3. *Translation of ecumenical documents into Spanish.* This is a great concern of the committee because few documents are available in Spanish.

4. *Dialogue with CELAM.* In July 1987, the committee, enlarged by the presence of the Primate and one other bishop of the Episcopal Church of Brazil, met in Panama with representatives of the Latin American Episcopal Council (CELAM) of the Roman Catholic Church. The meeting was very positive because it precipitated a frank dialogue on problems related to both churches. The encounter ended with the setting of a three-year agenda and a joint declaration that expressed the joy and expectations of the group (*Ecumenical Bulletin* 85, September-October, 1987).

Resolution #A035

Translation of Ecumenical Documents into Spanish

Resolved, the House of _____ concurring, **That this 69th General Convention encourage a consortium of Spanish-speaking Provinces in their efforts to translate church documents into Spanish, and recommend that such translations include significant ecumenical documents.**

OPINION STUDY ON ECUMENICAL MATTERS

The SCER commissioned an opinion study on ecumenical matters by means of a mail questionnaire sent to all bishops and to all deputies to the 68th General Convention in 1985. A full summary of the results of this study shows an endorsement of the vision of a "communion of Communions" coupled with only mild optimism about significant progress towards this in the next decades.

Episcopal Church leaders perceive convergence in faith in a number of areas with the various churches with which we are in dialogue. The extent of agreement with Lutherans especially testifies to the power of our shared experience with them in the wake of the 1982 Agreement.

Only moderate familiarity with the various dialogues is shown; and, while none has yet come to full consonance with the faith of the Episcopal Church, and areas of special difficulty exist for each, Episcopalians do discover much of their faith in them. At the same time, some inconsistency is perceived among the dialogues, and in particular there is uncertainty whether or not dialogue with the churches in the Consultation on Church Union has been congruent with what we have said in other discussions.

Overall, the survey shows that, if "ecumenism" is seen *solely* as a program of formal dialogue and inter-church diplomacy competing for attention with other program areas, support and interest will be limited. On the other hand, if it means growing together with other churches in faith and practice so as to enrich our common life and mission, the leadership of this Church strongly supports the ecumenical quest.

The SCER commends this study (available from the Ecumenical Office, the Episcopal Church Center) and expresses its gratitude to those who thoughtfully took the time to complete the questionnaire.

OFFICIAL DIALOGUES AND CONVERSATIONS

Anglican-Orthodox Dialogue

The Anglican-Orthodox Theological Consultation (AOTC), the oldest of the Episcopal Church's theological dialogues, worked steadily through the triennium, meeting annually. The liturgy was celebrated alternately between the two traditions. Bishops Peter L'Huillier, of the Orthodox Church in America Diocese of New York

and New Jersey, and Bishop David B. Reed, of the Episcopal Diocese of Kentucky, are co-chairmen.

The Consultation concentrated on the production of an "Agreed Statement on Christian Initiation," an "Agreed Statement on the Eucharist," and discussion questions on the Moscow and Dublin Agreed Statements of the international dialogue. The first two statements, representing significant agreement among the members of the Consultation, have been published but have not been submitted to the several churches for approval. The discussion questions are intended to assist ecumenical groups to study the two international Agreed Statements and to elicit local response.

In addition, the Consultation also studied the ARCIC *Final Report*; the Orthodox members offered a helpful response to the document. The Orthodox also commented on the documents produced by the Consultation on Church Union. In response to a request from the Presiding Bishop, the Consultation discussed the implications of ordaining women to the episcopate. In conjunction with the 1200th anniversary of the Seventh Ecumenical Council, papers were presented on the theology of icons and on the meaning and use of art in the Church.

We take pleasure in noting two significant events touching on Anglican-Orthodox relations:

1. In response to a General Convention resolution in 1985, Episcopalians have increasingly been involved in events surrounding the celebration of the baptism of Prince Vladimir in 988 and the millennium of Russian Orthodoxy. This celebration has provided an opportunity for Episcopalians to study Russian Orthodoxy and the missionary role of Kiev; to study and pray with the Orthodox in this country; and to travel to the Soviet Union. Bishop David B. Reed plans to represent the Episcopal Church at the official "festive events" in the Soviet Union celebrating the millennium anniversary of the Russian Orthodox Church.

2. In December, 1987, His All Holiness Demetrios I, Archbishop of Constantinople and Ecumenical Patriarch, accepted the invitation of the Archbishop of Canterbury and paid a formal visit to Canterbury and London. The Patriarch came directly from a similar visit to Pope John Paul II, accompanied by a delegation from the Phanar (the Patriarchal center in Istanbul). He was met by the Archbishop of Canterbury and an Anglican delegation, among them the Very Rev. John H. Backus, of the Cathedral Church of St. Paul in Quincy, Ill., and a member of the AOTC. A Joint Communiqué was issued by the two Primates at the conclusion of the visit (*Ecumenical Bulletin* 87, January-February, 1988). Three points in the Communiqué were of particular ecumenical importance: the Patriarch and the Archbishop reaffirmed their "fullest commitment" to the bilateral dialogue and expressed a determination to reinforce it; they agreed that the dialogue's goal is "visible and sacramental unity"; and they agreed that the ordination of women to the presbyterate and to the episcopate would not be the cause or reason for either church to withdraw from, or downgrade the importance of, the dialogue. On the contrary, they said it was proper and necessary to be able to continue the search for the unity desired by our Lord in "this dialogue of love."

Resolution #A036

Millennium Anniversary of the Russian Orthodox Church

Resolved, the House of _____ concurring, **That this 69th General Convention convey to His Holiness Pimen, Patriarch of Moscow and all Russia, to the Holy Synod, and through them to the people of the Russian Orthodox Church, its affection, support and prayers on the occasion of the millennium anniversary of the Russian Orthodox Church, and be it further**

Resolved, That the congregations of this Church be encouraged to observe the Feast of St. Sergius, Abbot of Holy Trinity, Moscow, on September 25, 1988, in celebration of the thousandth-year anniversary of the Russian Orthodox Church, and that since St. Sergius' day 1988 falls on a Sunday the proper for the commemoration of St. Sergius in *Lesser Feasts and Fasts* be commended for alternative readings for this day.

Anglican-Roman Catholic Dialogue

The meetings of the Second Anglican-Roman Catholic International Commission (ARCIC II) have been marked by agreement on fundamental doctrinal principles concerning salvation, justification, and the nature of the Church as *koinonia* (community or fellowship) during the past three years.

In January of 1987 ARCIC II released the Agreed Statement *Salvation and the Church*, on which the Commission had been at work since 1982, the year in which its cycle of dialogues had been initiated by the "Common Declaration" of Pope John Paul II and the Archbishop of Canterbury. *Salvation and the Church* addresses four areas of difficulty between Anglicans and Roman Catholics: the *faith* through which we are justified; *justification* and associated concepts; the bearing of *good works* on salvation; and the role of the *Church* in the process of salvation.

The renewal in our time of biblical and historical studies and the growth in mutual understanding through the ecumenical movement led ARCIC to affirm that these areas of difficulty "need not be matters of dispute between us." Greeting with joy this agreement on the essential aspects of the doctrine of salvation, the Standing Commission on Ecumenical Relations presents the following resolution:

Resolution #A037

On Salvation and the Church

Resolved, the House of _____ concurring, That this 69th General Convention receive with gratitude the ARCIC II document *Salvation and the Church*, and commend it to the Episcopal Church for study and reflection.

With this document completed, ARCIC II has a mandate from the "Common Declaration" to focus on the doctrine of the Church as *koinonia* as a means to address outstanding differences still at issue between our two churches, such as authority, the ordination of women, and the recognition of Anglican orders. This study of *koinonia* is consonant with the Episcopal Church's declared vision of visible unity described in 1979 as a "communion of Communions," and this work will be advanced by a number of subcommittees in various parts of the world.

The September, 1987, personal visit of Pope John Paul II to the meeting of ARCIC, then in progress, is regarded as an encouraging sign of the importance of this dialogue. On this occasion the Pope particularly commended the *koinonia* ecclesiology as a way forward to unity. Our two churches now await the official responses to *The Final Report* from the 1988 Lambeth Conference and from the Vatican. It is hoped that these responses will indicate a way forward on questions of authority still unresolved between us.

"Authority" has also emerged as the central issue in the Anglican-Roman Catholic Consultation in the United States (ARC) during the past triennium. During this period ARC has passed through a transitional period of a change of leadership to a new level of energy and determination in addressing difficult issues. Some of these have made

headlines: academic freedom, collegiality and primacy, the ordination of women, and other issues of gender and sexuality. Additional topics have been of a more technical nature and yet all have led inevitably to the question of authority. Therefore, ARC proposes to complete an agreed statement on "Authority in the Church," to be published with supporting documentation.

At its October 1985 meeting, ARC adopted and transmitted to SCER a memorandum expressing concern about the corporate and liturgical dimensions of the Roman Catholic Pastoral Provision for former Episcopalians entering the Roman Catholic Church, specifically the use and modification of Anglican liturgical forms in the Roman Catholic Church and the question of the permanency of these modified liturgies, the provisions for absolute re-ordination of Episcopal priests, and the lack of official consultation with Anglicans on this arrangement. Subsequently, three bishops, on behalf of SCER, met with Cardinal Bernard Law, Archbishop of Boston and administrator of the Provision in the United States, to discuss tensions and issues growing out of the Pastoral Provision in this country. A frank and full exchange of views took place.

The June 1986 and 1987 meetings heard papers on *Apostolicae Curae*, the papal condemnation of Anglican orders in 1896. The first paper, presented from the Episcopal Church delegation, revealed new evidence that half of Pope Leo XIII's commissioners in 1896 recognized the validity of Anglican orders. The second paper, presented by a conservative Roman Catholic scholar, not a member of ARC, maintained that *Apostolicae Curae* holds the status of a definitive or infallible papal declaration and must stand. A subcommittee of ARC has been formed to seek a resolution of these differing points of view.

At the request of the Presiding Bishop, the entire December 1986 dialogue was devoted to considerations of the ecumenical and ecclesiological implications of the ordination of women as bishops in the Episcopal Church. A letter from ARC to the Presiding Bishop stated that "the strains which the ordination of women as bishops in the Episcopal Church might place on our relationship are serious." And yet both sides in this dialogue have expressed an "intention to stay in conversation, should the ordination of women to the episcopate in the Episcopal Church occur."

The ARC study of authority now in progress is one sign of this long-term commitment, and it should provide a context in which to discuss many outstanding issues. Five goals have been set for this long-range study of authority: the nature and function of authority in the Church, with specific reference to unity and diversity; authority, order, and decision-making; authority and the doctrine of the Church; authority and the practice of the Church; and authority and the exercise of discipline.

In 1987, during his second American visit, Pope John Paul II met in Columbia, S.C. with heads of numerous American churches and participated, as one leader with others, in a moving ecumenical service of Christian witness, held in a university stadium.

The ARC experience of the past triennium is best summarized in the realization that our journey to unity can succeed only if it is rooted in candor and prayer.

Baptist-Episcopal Dialogue

During the past triennium there has been only one meeting of the North Carolina Baptist-Episcopal Dialogue. In 1986 a two-day meeting on ecclesiology revealed the vast differences between our two traditions while disclosing the need for further investigation of the topic as it relates to our respective teachings regarding the doctrines of salvation and sanctification. A proposed meeting in 1987 on these subjects was cancelled due

to internal Baptist concerns at the State Convention level. It is hoped that the meeting may be held in 1988.

Consultation on Church Union Background

The 68th General Convention (1985) directed the SCER to initiate and facilitate a study in all the dioceses and seminaries of this Church of *The COCU Consensus: In Quest of a Church of Christ Uniting*. This document represents a theological consensus achieved through a quarter-century process by official representatives of the nine churches participating in the Consultation on Church Union (COCU). Its final form was "approved and commended" by all delegations of those churches at the 16th COCU Plenary meeting in Baltimore in November, 1984. The 16th Plenary also asked "the participating churches, by formal action to recognize in it:

- (1) an expression in the matters with which it deals, of the Apostolic faith, order, worship, and witness of the Church,
- (2) an anticipation of the Church Uniting which the participating bodies, by the power of the Holy Spirit, wish to become, and
- (3) a sufficient theological basis for the covenanting acts and the uniting process proposed at this time by the Consultation."

Over the past triennium the SCER, in cooperation with the Ecumenical Office, the network of Episcopal Diocesan Ecumenical Officers (EDEO), and the accredited seminaries of the Episcopal Church, has undertaken to fulfill this commission. The process of reception and evaluation also included the work and report of an ad hoc Theological Committee appointed from SCER membership and other Anglican theological consultants with particular expertise in ecumenical contexts. The "Elucidations" section of this report to the 69th General Convention reflects the painstaking work of SCER's Theological Committee.

In a related matter, the 68th General Convention also directed the SCER (1) to conduct a study of the covenanting process proposed by the Consultation on Church Union in a further document entitled *Covenanting Toward Unity: From Consensus to Communion*; (2) to convey a preliminary evaluation to the Consultation; and (3) to report to the 69th General Convention. The evaluation of *Covenanting Toward Unity*, copies of which are available from the Ecumenical Office, consisted of brief comments on each chapter of the document with some suggestions for future work. The evaluation concluded that the document was *not* a fully satisfactory basis for entering into a relationship of such magnitude.

Even such a brief report foreshadows one of the conclusions reached by the SCER with regard to *The COCU Consensus* document and its attached requests for formal recognition. These conclusions are succinctly stated in the resolutions proposed below by the SCER to this 69th General Convention. At this critical juncture, however, a preliminary rehearsal of prior General Convention actions regarding COCU appears appropriate out of a due regard for our ecumenical partners and in recognition of the fact that the Episcopal Church has participated in COCU from its inception. This chronological overview is presented with a minimum of historical interpretation.

Previous General Convention COCU Actions

The General Convention of 1961 responded positively to an invitation extended by the United Presbyterian Church to join with it in inviting the Methodist Church

and the United Church of Christ to explore the possibilities for an eventual united Church "truly Catholic, truly Reformed, and truly Evangelical" (*Journal*, 1961, p. 421). In further action the Joint Commission on Approaches to Unity [SCER predecessor] was officially reminded "to make the historic position of this Church as defined in . . . several statements [e.g., Chicago version of the Chicago-Lambeth Quadrilateral and the Faith and Order Statement prepared for the Lambeth Conference of 1948 and the General Convention of 1949] the framework for all church unity conversations in which [the Episcopal Church] shall be engaged" (*Journal*, 1961, p. 286).

The General Convention of 1964 confirmed continued participation of the Episcopal Church in COCU through the agency of the (at that time) Joint Commission on Ecumenical Relations. JCER was called upon "to conduct these conversations, as heretofore, on the basis of the Chicago-Lambeth Quadrilateral . . . ; to determine the size and nature of any subcommittee which shall . . . take part; and to regularly report the progress of these conversations to the General Convention for its consideration" (*Journal*, 1964, p. 278).

By 1967 COCU had produced a document entitled *Principles of Church Union* and referred it to the constituent churches. General Convention received the *Principles*, commending them as "a significant advance toward Christian unity in certain matters of doctrine, worship, sacraments, and ministry," and resolved that the document "be made a subject for study and recommendations by an official committee in each Diocese; which committee shall report its findings to the Diocesan Convention, as well as to the JCER for its consideration and use." In other relevant actions, JCER was (1) authorized to participate in COCU's development of a "plan of union for study at all levels of Church life and ultimate consideration by governing bodies of the Churches concerned, but not to negotiate the entry of this Church into such a plan of union"; (2) called upon to prepare a report on COCU for Lambeth 1968 and the next General Convention; and (3) made the authorized agent of the Episcopal Church for all other ecumenical contacts and conversations (*Journal*, 1967, pp. 404-405).

Subject to the usual provisos, the Special General Convention of 1969 authorized "for trial use in special circumstances of ecumenical worship, or for use in special study sessions, that certain document entitled, 'An Order of Worship for the Proclamation of the Word of God and The Celebration of the Lord's Supper' " [published by Forward Movement with copyright by the COCU Executive Committee, 1968] (*Journal*, 1969, p. 213). This "COCU Liturgy" with further texts and requirements sustained repeated trial use authorizations by each subsequent General Convention from 1970 through 1985.

By the time of the General Convention of 1970 COCU had prepared a draft plan of union, and JCER was given authorization to continue participation in its further development, "but not to negotiate the entry of this Church into such a plan of union." A further resolution called upon members of the Episcopal Church "to participate in ecumenical, parochial, and other forms of study of the draft plan of union," reporting resultant suggestions and criticisms to JCER through diocesan ecumenical commissions. Finally, the Executive Council was "authorized and directed to take part in providing designs, materials, and other aids for such study" (*Journal*, 1970, p. 255).

The General Convention of 1973 expressed "a general unreadiness to accept organizational structures as formally proposed by the Consultation on Church Union in *A Plan of Union*," but nevertheless authorized JCER to continue participation in COCU, instructing it also to "continue its emphasis on theologically sound approaches to the problems of Faith and Order as a basis for full communion and organic union, working within the guidelines laid down by the Chicago-Lambeth Quadrilateral, and

to attempt to bring other Christian bodies into conversations with the Consultation" (*Journal*, 1973, pp. 368-369). COCU's proposals regarding the formation of "Generating Communities" and the establishment of "Interim Eucharistic Fellowship" were referred to the House of Bishops for consideration at its next interim meeting after Convention.

By 1976 COCU had prepared and transmitted to member churches a document entitled "Toward a Mutual Recognition of Members: An Affirmation." This was received "with gratitude" by General Convention. A resolution endorsed the document and noted its consonance with traditional Anglican teaching that "the Church is the Body of which Jesus Christ is the Head and all baptized persons are the members." General Convention, however, appended a JCER-drafted preamble and footnotes to the document that interpreted the Episcopal Church's understanding of our common baptism with water and in the Name of the Triune God as carrying an imperative for ecumenical concern and activity. These additions emphasize the distinction between "membership" understood simply as enrollment in a particular congregation of a church, on the one hand, and those aspects or marks of "membership" in distinct ecclesial bodies that, on the other hand, nurture and shape spiritual life. Confirmation in the Anglican tradition was cited as an example of the latter type. Other distinctive membership aspects or marks were recognized among the diverse traditions. While reiterating the Episcopal Church's commitment to the goal of union, the footnotes concluded: "In our opinion a more widespread and frank discussion of and living with these distinctive elements in our several traditions needs to take place before we can make wise and appropriate decisions about the character of a united Church" (*Journal*, 1976, pp. C91-92).

The 1976 Convention also dealt with the COCU proposal for "Interim Eucharistic Fellowship" in an affirmative manner, noting that "a responsible consequence of our Church's commitment to the Unity of Christ's Church requires experience in eucharistic fellowship with others who seek this same unity with us . . ." Under "Guidelines for Interim Eucharistic Fellowship," Convention authorized participation in this COCU-recommended program for local eucharistic celebration among its constituent churches. The following provisos were articulated in the resolution: need for local episcopal authorization, use of the "COCU liturgy," elements of bread and wine, provision for reverent disposal of elements remaining after communion, the presence of an Episcopal priest as concelebrant, and a stated program of frequency and evaluation (*Journal*, 1976, pp. C89-90).

By the General Convention of 1979 COCU had completed a draft theological consensus, *In Quest of a Church of Christ Uniting*. The 66th General Convention received "with thanks" six of the seven chapters, commending them by resolution for a two-year study by the theological schools of the Episcopal Church, diocesan ecumenical commissions, and selected parishes. The resolution also requested the (now) Standing Commission on Ecumenical Relations "to receive and collate reports from these groups and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union." This Convention also designated COCU "as the principal place in which Episcopalians are called upon and enabled to engage in serious dialogue with the nine constituent Church bodies, both predominantly black and predominantly white, which make up such an important segment of our pluralistic American scene" (*Journal*, 1979, pp. C51-52).

The "principal place" theme of the 66th General Convention was formally reiterated by the 67th in 1982, and in a further resolution the Convention expressed gratitude for the "emerging theological consensus" reflected in the document *In Quest of a Church of Christ Uniting*. The Consultation's Episcopal delegation was directed

“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” (*Journal*, 1982, p. C50). Those items included: 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 episcopate; the divine action in ordination; the meaning of lay and diaconal sharing in ordination rites; and the theology of the Church.

The actions of the 1985 General Convention respecting COCU have been noted previously in setting the context for this brief quarter-century overview. The final form of *The COCU Consensus* was achieved in November, 1984, less than ten months before the 1985 General Convention, which accounts for the fact that Convention called for official response after a further triennium for that study and evaluation which inform the following resolutions.¹

Resolution #A038

The Consultation on Church Union

Resolved, the House of _____ concurring, That this 69th General Convention recognize with deep gratitude the extensive contributions of the Consultation on Church Union over the past twenty-five years in advancing the cause of church unity and for its articulation of significant ecumenical convergences; and be it further

Resolved, That, on the basis of studies which the 68th General Convention directed the Standing Commission on Ecumenical Relations to initiate and facilitate, this 69th General Convention recognize *The COCU Consensus: In Quest of a Church of Christ Uniting* as: (1) “an expression in the matters with which it deals, of the Apostolic faith, order, worship, and witness of the Church,” (2) “an anticipation of the Church Uniting which the participating bodies by the power of the Holy Spirit wish to become,” but (3) *not* “a sufficient theological basis for the covenanting acts and the uniting process proposed at this time by the Consultation;” and be it further

Resolved, That this 69th General Convention authorize this Church to continue its participation in the Consultation on Church Union and, through the agency of the Standing Commission on Ecumenical Relations, to seek with the partner churches in the Consultation on Church Union fresh approaches toward visible unity.

Resolution #A039

Use of COCU Liturgies

Resolved, the House of _____ concurring, That this 69th General Convention authorize, subject to the approval of the diocesan Bishop, provided that an ordained Priest of this Church is the celebrant, or one of the celebrants at a 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. C89-90), for trial use in special circumstances of ecumenical worship or for use in special study sessions:

¹As indicated near the outset of this report, the 16th COCU Plenary of 1984 also produced a draft of *Covenanting toward Unity: From Consensus to Communion*, commending it to the Churches for study and response. Initial evaluation of this latter document through the agency of SCER concludes that it is “not fully satisfactory” and suggests that further work indicating constructive alternatives be undertaken with reference to *Steps towards Unity*.

(1) That certain document entitled *An Order for the Proclamation of the Word of God and the Celebration of the Lord's Supper* published by Forward Movement Publications and copyrighted 1968 by the Executive Committee of the Consultation on Church Union, and previously authorized by the 65th, 66th, 67th, and 68th General Conventions;

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

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

Elucidations

The Standing Commission on Ecumenical Relations offers the following affirmations and reservations concerning *The COCU Consensus* as a means of elucidating the above resolutions. The SCER affirms and recognizes in the text of *The COCU Consensus* "an expression, in the matters with which it deals, of the Apostolic faith, order, worship, and witness of the Church."

A. Affirmations

In particular and with regard to Chapters I, "Why Unity," and II, "Unity: A Gift to be Made Visible," we affirm the imperative of Christian unity with which the document begins. We find ourselves in agreement especially with such statements as: "For the Church to be a concrete embodiment of Christ's message, some visible expression of unity is indispensable" (I.3), and whatever form this visible unity might take there would still be room, "within consensus, for a great range of theological points of view, practices in worship, and forms of organization" (I.11). We welcome the explicit rejection of the corporate "merger" model not only because, as the document notes, of its historically demoralizing effect on predominantly black churches (I.16a), but also because such a model is untrue to the nature of the Church.

With regard to Chapter IV, "Membership," we affirm that "The foundation of Christian unity is Baptism into the Body of Christ" (IV.1). When the theology and anticipated practice of Baptism articulated in Chapter IV is read in conjunction with Chapter VI, "Worship," it is clear that in the Church Uniting Baptism is expected to be essential for church membership; unrepeatable; for infants as well as adults; normally administered by a presbyter in the presence of a congregation; and a beginning of a life-long process of development and renewal, which may include Confirmation and Reaffirmation of Baptismal Vows at particular times. Chapter IV also places appropriate emphasis on "The Development of Membership," and we fully concur with its affirmation that "the recovery and clarification of Christian discipline . . . is an essential task as churches work towards union" (IV.14).

We conclude that Anglicans will strongly affirm the following points of Chapter V, "Confessing the Faith," namely that:

(1) the identifying Christian confession is that Jesus Christ is Lord and Savior and that this faith is at the heart of the tradition of apostolic preaching and teaching (V.1-3);

(2) the Holy Scriptures are recognized "as the unique and normative authority" for the Church's life, worship, teaching, and witness (V.4);

(3) "Scripture and Tradition belong together," with Scripture as the "supreme norm and corrector of all traditions" and the "focal and definitive expression of the Tradition of the apostles" (V.6-7);

(4) the Apostles' and Nicene-Constantinopolitan Creeds are acknowledged as "unique, ecumenical witnesses of the Tradition to the revelation of God recorded in Scripture" which the Church Uniting will use in worship and in teaching the faith (V.8-9);

(5) the public confession of faith as represented in the creeds must be accompanied by "costly individual choice and obedience" enabled by grace that will foster personal trust in Jesus Christ (V.10);

(6) Christian faith is confessed in "acts of common public worship" (V.14);

(7) the "prophetic and reconciling" mission of the Church toward the world is an important part of her confession of faith that Jesus is Lord (V.15-16);

(8) the Church Uniting will include in her fellowship "every person who confesses Christ as Lord," making no disparaging discriminations "based upon social, racial, mental, physical, or sexual" attributes (V.17-18).

We commend Chapter VI, "Worship," for its affirmation that worship, considered as an act of thanksgiving, is simply the whole of Christian life viewed from a certain angle. The chapter's discussion of corporate worship—centered on the elements, pattern, and meaning of normal Sunday worship—accords with the broadest tradition of catholic teaching (V.9), and the articulated understanding of "sacrament" is traditional and unexceptionable. Given present-day confusions and disagreements about the character and status of "confirmation" or "sealing," the practical compromise in this regard suggested in the chapter is welcome in its conformity to long-established practices without attempting a final settlement of the issues.

Finally, with regard to Chapter VII, "Ministry," we heartily affirm the location of ordained ministry within the context of the ministry of all Christians. The chapter's assertion that all ministries are simultaneously personal, collegial, and communal (VII.22) is extremely important. Also welcome is the rooting of the ministry of all believers in Baptism (VII.24-26). We find the section describing the exercise of the episcopate as generally consonant with the apostolic faith as understood by Anglicans and appreciate the treatment accorded the three-fold pattern of ordained ministry (VII.39-44). As an adaptation of statements in the WCC ecumenical document *Baptisms, Eucharist and Ministry*, the historical overview of developments in the three-fold ministry among those traditions which have not retained the orders by name and those which have but acknowledge the necessity of their reformation is instructive, helpful, and given prominent place in the discussion. The expressed intention that bishops in the Church Uniting shall be "in continuity with the historic ministry of bishops" (VII.48) is vitally important for Anglicans, and the document's section on the presbyterate is generally expressive of our understanding of that ministry (VII.52-56).

The SCER also recognizes that *The COCU Consensus* is "an anticipation of the Church Uniting which the participating bodies, by the power of the Holy Spirit, wish to become." In particular, we affirm in this regard the comprehensive vision of the Church and its stand against discrimination on the basis of race, sex, age, disability, or ethnic origin.

B. Reservations

The Standing Commission on Ecumenical Relations does not, however, find *The COCU Consensus* to be a "sufficient theological basis for covenanting acts and the

uniting process proposed at this time by the Consultation.” SCER notes the following critical comments and reservations:

(1) The SCER is uncertain about the function of *The COCU Consensus* document. Affirmation of it as a sufficient theological basis for the covenanting process could be construed as the sufficient condition for mutual recognition of the churches, and hence as a substitute for the normal, painstaking process of becoming intimately knowledgeable and understanding of each other—a process which is presupposed by the act of mutual recognition. We are clear in the conviction that the document alone cannot serve this purpose.

(2) The larger ecumenical dialogue has moved beyond the terms of this particular consultation,² which is tied too closely and, perhaps, uncritically to certain aspects of our national heritage and expectations. As a corrective to this tendency we find it important to call attention to certain more international ecumenical documents, such as *Baptism, Eucharist and Ministry* and the agreed statements of the Anglican-Roman Catholic International Commission.

(3) The Episcopal Church is committed to a vision of unity of greater specificity than that expressed by *The COCU Consensus*—namely, a communion of Communion based on mutual recognition of each other as churches rather than on the basis of mutual acceptance of a document.

(4) The understanding of salvation articulated in *The COCU Consensus* is insufficient. The role of the Church in the economy of salvation is conceived almost exclusively as an agency of social amelioration. There is little sense of grace and the need for personal and corporate transformation in Christ. The eschatological dimension of Christian faith and life are nearly lost amidst the concern for improving society.

(5) *The COCU Consensus* describes a process by which the faith of the Church Uniting may be confessed, rather than setting forth a statement of the Apostolic faith. For instance, while there is a stated commitment to acknowledge the Apostles’ and Nicene Creeds (see above IV.A, p. 12) and to teach their faith and use them in worship, we note, however, that the actual teaching of those creeds is not adequately engaged in the text of the document itself. At the same time, the document affirms that the Church Uniting “will include, as part of its preaching and teaching office, an obligation to confess and communicate from time to time the substance of the faith in new language to meet new occasions and issues.” Questions thus arise about which statements would express the binding teaching authority of the Church, and whether local confessions do not need wider ecumenical acceptance in order to offer an authoritative interpretation of the ecumenical creeds.

(6) For Episcopalians and other Anglicans, worship and confession of faith are particularly and especially joined in liturgy. *The COCU Consensus* lacks provision for liturgical norms to be used by the Church Uniting that would safeguard, ensure, and promote the common character of worship. By this we do not mean specific authorized liturgies, but rather the articulation of principles. For example, the document entirely ignores the issue of the elements (bread and wine) appropriate to the Lord’s Supper as noted by the Chicago-Lambeth Quadrilateral. Similarly, trinitarian language is safeguarded in the document only with respect to the Creeds and the rite of Holy

²In addition to the national restriction noted in this sentence, there is a more general criticism to be discerned in the fact that absolutely no affirmations were made in regard to Chapter III, “Toward a Church Catholic, Evangelical, and Reformed.” The larger ecumenical discussion has moved beyond the confining aspects of the paradigm informing Chapter III.

Baptism, whereas we would want, for example, to ensure its inclusion in the rehearsal of salvation history featured in the Great Thanksgiving of the Eucharist also.

(7) In spite of tremendous advances made in Chapter VII, "Ministry," there remain a number of difficulties. For example, the document states particularly with regard to the office of bishop that "the Church Uniting . . . will ordain its bishops in such a way that recognition of this ministry is invited from all parts of the universal Church." The document, however, is not sufficiently specific about the role of bishops in ordination; it does not define what it means by the bishop's "presiding" at ordinations; nor does it specify who performs the laying-on-of-hands at the ordination of a bishop (VII.50). There appears to be a possible confusion of orders where the text mentions the participation of other ministers, ordained and unordained, in ordinations (VII.51e). The document would seem not only to call into question catholic teaching of long standing, but also to contradict what Anglicans have said in dialogue with Lutherans and Roman Catholics in this regard.

(8) Finally, the document leaves unclear how the Church Uniting will combine traditions which express episcopacy "in the form of a succession of ordained ministers" and those which intend "a succession in the apostolic faith" but lack formal episcopal succession (VII.47). For churches in the catholic tradition, such a ministry must be inaugurated by a liturgical act, and, unless a liturgy is agreed upon which will accomplish this, no definitive step should be taken.

Lutheran-Episcopal Dialogue

Since 1983, members of the third series of the Lutheran-Episcopal Dialogue (LED) have been at work on the mandate given by the General Conventions of the respective churches in the Lutheran-Episcopal Agreement of 1982. By that mandate the Dialogue was authorized to discuss "any other outstanding questions that must be resolved before full communion . . . can be established between the respective churches, e.g., implications of the Gospel, historic episcopate, and ordering of ministry (Bishops, Priests, Deacons) in the total context of apostolicity" (*Journal*, 1982, p. C-48).

The Dialogue has met five times since the 68th General Convention of 1985 and continued its work through extensive studies and intensive discussions. Through this process LED has come to a new appreciation of the importance of unity in mission and of the 1982 Agreement involving mutual ecclesial recognition and Interim Sharing of the Eucharist. In January 1988, the Dialogue announced partial completion of its mandate with the adoption of an agreed statement entitled "Implications of the Gospel." The ninety-page text of this document was simultaneously transmitted to the SCER of this Church and to the Standing Committee of the Office of Ecumenical Affairs of the newly constituted Evangelical Lutheran Church in America (a merger of the Association of Evangelical Lutheran Churches, the American Lutheran Church, and the Lutheran Church in America). On New Year's Day, 1988, the Evangelical Lutheran Church in America (ELCA) became the official partner, along with the Lutheran Church-Missouri Synod (LCMS), of the Episcopal Church in LED. SCER welcomes the emergence of LED, noting that this event brings the Dialogue into a new phase.

"Implications of the Gospel" has been recommended by the Dialogue for study in the churches. As an ecumenical document, "Implications" is not directed toward the task of overcoming doctrinal differences. It attempts rather to set forth what Episcopalians and Lutherans can say together for the contemporary life and mission of the Church about a gospel grounded in the death and resurrection of Jesus Christ. It is, furthermore, a document addressed to an audience beyond as well as within the churches which commissioned it. And, finally, it is vitally concerned with unity in

mission and concludes with a number of specific and practical recommendations to the Episcopal Church and the ELCA which are not dependent upon full communion for implementation, but which, insofar as they are undertaken cooperatively, can aid the churches in advancing faithful life and mission and can also provide living steps toward full communion.

It should be noted that the LCMS representatives to the Dialogue were unable to endorse the latest agreed statement, since their church was not an official party to the Agreement of 1982. At the same time, the LCMS representatives have been full partners in the Dialogue's discussion and examination of all these and other topics. Their role in the future of LED III, however, awaits further clarification.

During the past triennium, LED has also examined a number of key documents in the churches' traditions—namely, the *Book of Common Prayer*, the Augsburg Confession, and Luther's Small Catechism—with a view, through reflection and discussion, toward deepening mutual doctrinal understanding in our developing relationship. This examination and evaluation will continue on LED's agenda at least throughout the next triennium.

Finally, the remaining part of the 1982 mandate will form a major focus for LED's agenda in the coming years: study of the topic of "historic episcopate and ordering of ministry . . . in the total context of apostolicity." Papers on these and the other above-mentioned topics have been assigned to various members of the Dialogue beginning with its next meeting in January 1989. Meanwhile, the SCER hopes that a widely based study of the significant agreed statement "Implications of the Gospel" can go forward with the endorsement of this Church and the ELCA.

Resolution #A040

Lutheran-Episcopal Dialogue

Resolved, the House of _____ concurring, **That this 69th General Convention greet with joy the newly constituted Evangelical Lutheran Church in America, recognize now the partnership of that Church in the Lutheran-Episcopal Dialogue, and acknowledge with gratitude that Church's continuance of those agreements achieved between this Church and the Association of Evangelical Lutheran Churches, the American Lutheran Church, and the Lutheran Church in America (its predecessor churches) in 1982; and be it further**

Resolved, **That these greetings and acknowledgements be communicated by the Presiding Bishop of the Episcopal Church to the Bishop of the Evangelical Lutheran Church in America.**

Resolution #A041

"Implications of the Gospel"

Resolved, the House of _____ concurring, **That this 69th General Convention direct the Standing Commission on Ecumenical Relations to devise and execute during the next triennium a process for study and evaluation by this Church of that certain document entitled "Implications of the Gospel" as adopted by the Lutheran-Episcopal Dialogue in January 1988; and be it further**

Resolved, **That this 69th General Convention direct the Standing Commission on Ecumenical Relations to report to the 70th General Convention the results of such study and evaluation along with a recommendation concerning whether this Church can receive and affirm the agreed statement as a faithful expression of the Gospel and as a step on the road to full communion with the Evangelical Lutheran Church in America.**

Oriental Orthodox Relations

The first international Forum of Representatives of Anglican and Oriental Orthodox Churches met at St. Albans, England, in 1985. Sponsored by the Anglican Consultative Council, the meeting took place against the background of long friendship with all these churches with jurisdictions in North America: Armenian, Coptic Orthodox, Ethiopian Orthodox, Syrian Orthodox and Syrian Orthodox Church of the East. The Forum proposed, among other things, that a North American regional body be formed to promote Anglican-Oriental Orthodox understanding and cooperation. The SCER recommended that the Presiding Bishop approach the Oriental Orthodox bishops in the U.S. about the proposal. The ecumenical officers of the Episcopal Church and the Anglican Church of Canada have begun conversations about the proposed regional body.

RELATIONS WITH CHURCHES IN FULL COMMUNION

The past triennium has witnessed theological advance and wider geographical representation in the international Anglican theological conferences held with the Old Catholic Churches because of the full communion that exists with them. The "Chichester Agreed Statement" on authority and primacy in the Church is an example of such achievement (*Ecumenical Bulletin* 73, September-October, 1985). Discussions at the latest Anglican-Old Catholic Theological Conference meeting, at Toronto in 1987, led the official Anglican representatives from the U.S.A. and Canada to recommend that the North American Working Group of this dialogue be continued despite the termination of intercommunism by the Polish National Catholic Church in 1978. The SCER endorses this recommendation.

Resolution #A042

North American Working Group

Resolved, the House of _____ concurring, **That this 69th General Convention authorize the Standing Commission on Ecumenical Relations to continue the participation of the Episcopal Church in the North American Working Group of the international Anglican-Old Catholic Theological Conference.**

Regular contacts and cooperation have been maintained with the united Churches of South India, North India, Pakistan and Bangladesh.

Meetings of the Council of the Episcopal Church and the Philippine Independent Church in the U.S.A. were initiated. The Rt. Rev. Victor Esclamado is the auxiliary in the U.S.A. of the Obispo Maximo of the Philippine Independent Church, the Most Rev. Soliman F. Gauno. Esclamado's office coordinates relations between the Philippine Independent Church and the Episcopal Church in the U.S.A. Lists of recognized clergy and congregations are available.

The close cooperation of the Episcopal Church with the Mar Thoma Church continues through the efforts of the Asiamerica Ministries Office at the Episcopal Church Center and through dioceses where Mar Thoma congregations continue to increase.

For the first time, representative bishops from each of the churches in full communion with the churches of the Anglican Communion have been invited to participate in the Lambeth Conference of 1988. The SCER applauds this broadening of the traditional composition of the Lambeth Conference, which recognizes that communion implies a visible sharing in the common life of the Body of Christ.

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

The Episcopal Church has a long and important history of commitment to the ecumenical movement. This commitment is lived out in many diverse ways, and the conciliar movement is a significant part of that experience. We participate fully in the life of the National Council of Churches and the World Council of Churches.

National Council of the Churches of Christ

The SCER notes with appreciation that the integrating vision of the National Council of the Churches of Christ (NCCC) as a "community of Christian communions" is coming to fruition. Several important structural changes have been achieved from 1985 to 1988. All of these were studied and developed by the NCCC Implementation Committee working with the NCCC staff and Executive Committee. General Secretary Arie Brouwer's steadfast commitment to the vision of an integrated Council and his seasoned organizational development skills have been invaluable during this reorganization of the former structure of a "cooperative agency."

The most noteworthy achievement has been the separation of the Division of Overseas Ministries and Church World Service. Prior to this separation, Church World Service, which represents at least 75 percent of the budget and personnel in the NCCC, was subsidiary to the Division of Overseas Ministries. The two divisions are now on a peer basis and are seeking ways to serve each other and to strengthen the life of the NCCC in education, public policy, international affairs, communication and social service. This major area of reorganization illustrates what has already been achieved through the process of integration as well as the direction in which the Council must continue to move.

Significant progress has also been made in both the reality and perception of the Governing Board truly "governing" a Council which has within it many individual unit committees, different constituencies, and varying objectives based on different histories. Now all major business comes before the Board from "clusters" of divisions and units, and each Governing Board member serves on such a cluster. The actual leadership of the officers and Executive Committee has also been significantly enhanced. Nevertheless, the tension between program unit leadership and Governing Board leadership still exists.

The need for better linkage of the NCCC and its Governing Board to the internal life of the member communions has been identified but not resolved. Many Governing Board members do not yet have a direct place in their communion's policy planning. The attempted integration of the work of program units of the Council and the enhancement of the Governing Board's role in the Council have not yet generated significantly more funds for the Council. The level of total support for divisions and units is at a precariously low level. The Council is thus forced into a survival mentality rather than being creative and proactive in responding to the wide range of needs and opportunities. Because member communions have yet to recognize themselves as a "community of Christian communions," they have yet to reshape their own program and budget priorities.

Nevertheless, we are encouraged by the direction in which the NCCC is moving. We look forward to being more effective partners with others in this pilgrimage towards a "community of Christian communions".

World Council of Churches

Since the 1983 Sixth Assembly, the World Council of Churches (WCC) has pursued its post-Vancouver agenda, building towards the Seventh Assembly to be held in Canberra, Australia, in February, 1991.

Since the 1983 Assembly, two major international conferences have been held. In 1986, a conference on Inter-Church Aid, Refugees and World Service (CICARWS) addressed the question of ways in which member churches, with CICARWS, serve migrants, refugees, and other needy people and respond to related issues. In 1987, a Consultation on Resources Sharing addressed the manner in which churches, agencies, ecumenical bodies, and persons participate in the use and exchange of spiritual, human, and material resources.

Other major events scheduled before the Canberra Assembly are a 1989 Conference on World Mission and Evangelism in San Antonio, Texas, and a 1990 World Convocation on Justice, Peace and the Integrity of Creation. "Justice, Peace and the Integrity of Creation" is a special focus of the WCC in this period, designed to be addressed by all program units of the Council.

The WCC-sponsored "Ecumenical Decade: The Churches in Solidarity with Women" is planned to begin at Eastertide, 1988. The Episcopal Church's Executive Council has commended the decade to our attention and for our observance.

The present Presiding Bishop has taken up his responsibilities as a new member of the WCC's Central Committee and has shown deep concern for, and commitment to, the work of the Council.

The SCER offers its continuing appreciation for the work of the WCC's Faith and Order Commission, particularly for the agreed statement on *Baptism, Eucharist and Ministry*, which the 68th General Convention declared to be a major contribution to the work of reconciliation. Two other current study projects are *Towards the Common Expression of the Apostolic Faith Today* and *The Unity of the Church and the Renewal of Human Community*.

The Episcopal Church's participation in the NCCC and the WCC is addressed in the report which follows. The report's recommendations present challenges both to this Church and to each of the Councils.

REPORT OF THE COMMITTEE TO EVALUATE THE EPISCOPAL CHURCH'S PARTICIPATION IN THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST AND THE WORLD COUNCIL OF CHURCHES

I. The Work of the Committee

A. Purpose

A strong ecumenical vision is essential for the very life of the Church. The 1967 General Convention spoke of our commitment to this vision in the following words: "Our ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate activity be a step toward the fullness of unity for which our Savior prayed."

The ecumenical policy, therefore, of the Episcopal Church is the visible unity of the whole Church, and we strongly reaffirm that policy.

Participation and leadership of the Episcopal Church in the modern ecumenical movement began with the movement itself. A great range of activities and decisions at

all levels constitute this participation and leadership. As this Church has been involved, it has given of its richness, and it has also received much.

It is in the light of this policy and out of deep concern for the effectiveness of existing conciliar bodies that Presiding Bishop John M. Allin requested that there be an evaluation of our participation in the National Council of the Churches of Christ in the USA (NCCC) and the World Council of Churches (WCC). Further responsibilities were added to the work of the committee as the result of actions of the 1985 General Convention. The purpose of the committee was to study both councils and our relationship to them, to raise concerns and questions, and make recommendations that will lead to stronger and more accountable councils.

More effective participation on the part of the Episcopal Church emerged as a major issue during the work of the committee. As the committee continued its study, it became clear that such effective participation will depend upon a renewed interest in and commitment to the ecumenical movement.

B. Process

In response to Presiding Bishop Allin's request through the Executive Council, the Standing Commission on Ecumenical Relations (SCER) appointed a special committee at its 1984 fall meeting to carry out this mandate. There have been six major meetings of the whole committee. We have read numerous documents, papers and books relating to the life and work of the councils. We have consulted with current and former members of the Governing Board of the NCCC and with delegates to the Assemblies of the WCC. We have sought the advice of various persons who have been involved in the working units, committees and commissions of the two bodies. The entire committee made an on-site visit to the NCCC offices at the Interchurch Center in New York City to meet with the Rev. Dr. Arie Brouwer and other key staff persons. Three of our members visited the WCC offices at the Ecumenical Centre in Geneva, Switzerland, for a similar consultation with the Rev. Dr. Emilio Castro and other key persons. In addition, we spoke with representatives from dioceses that have been critical of our Church's involvement in the NCCC and the WCC. We also met with representatives from the Institute of Religion and Democracy, a major critic of the councils. Our report is a product of this research process and consultation, together with our own analysis and deliberation.

II. Conciliar Ecumenism

A. Background

The plurality of Christian communions in the United States is the background for understanding the 19th-century movements toward cooperation between the churches. The Episcopal Church has been a leader and pioneer in the ecumenical movement while being a minority among the Christian churches in America. Consideration of its role in relation to the other Christian communions led to the historic Chicago-Lambeth Quadrilateral of 1886-1888 as the basis on which it would confer with other Christian bodies to restore the unity of Christ's Church. A primary interest of the Episcopal Church historically has been in issues of Faith and Order.

While these efforts to reach a theological consensus were underway, the Episcopal Church sought also to cooperate with other Christian bodies on a variety of issues. The 1907 General Convention instructed the Joint Commission on Unity to send representatives to an inter-church conference in 1908 that created the Federal Council of Churches. Although various commissions and the National Council (now called the Executive Council) of the Episcopal Church worked with it, the Episcopal Church as a whole did not join the Federal Council of Churches until 1940.

Many agencies of cooperation were organized outside and apart from the Federal Council of Churches. In 1950, eight major agencies, including the Federal Council, joined together to form the National Council of the Churches of Christ in the USA. The Episcopal Church was a founding member. Its first President was Presiding Bishop Henry Knox Sherrill; Dr. Cynthia Wedel later served as President. It was not until 1959 that Faith and Order became a part of the NCCC as a result of the 1957 North American Conference on Faith and Order at Oberlin, Ohio. Faith and Order's first Executive Director was the Rev. Dr. William A. Norgren, who now serves as the Episcopal Church's Ecumenical Officer.

The NCCC, as a result of its history and sources of funding, has been to a large degree a council of agencies with limited governance by its Governing Board. As a result of concerns raised by the Executive Council of our own Church and other member churches, a new preamble to the constitution and statement of purposes was approved in 1981, reflecting a change in self-understanding. The NCCC, previously described as a "cooperative agency" of the member churches, was to become a "community of Christian communions." A Presidential Panel, appointed from members of the Governing Board, prepared a plan for NCCC's functioning as such a community. (The Episcopal Church was represented by Bishop Gerald McAllister and Dean Elton O. Smith.) In 1984, the Panel's report was approved, and an Implementation Committee was elected to monitor and assist in the complex reshaping necessary. (The Episcopal Church was represented by Dean Elton O. Smith.)

The first great impetus to the global ecumenical movement was the pioneering World Missionary Conference at Edinburgh in 1910. Episcopal Bishop Charles Henry Brent's passionate plea for unity in a world "too strong for a divided Church" was instrumental in the development of the Faith and Order Movement. Starting with the 1910 General Convention, a Joint Commission on Faith and Order worked for seventeen years in preparation for the Lausanne Conference on Faith and Order in 1927. Two years previously a conference on Life and Work had met in Stockholm. Representatives from our Church participated in both of these conferences, and in the two conferences when they met again at Oxford and Edinburgh in the summer of 1937. At this second series of meetings, the decision was reached to form the World Council of Churches. The 1937 General Convention endorsed the proposal and was a founding member of the Council when these two World Conferences came together in 1948. Presiding Bishop Henry Knox Sherrill and Dr. Cynthia Wedel have served as presidents.

B. What is a Council of Churches?

The 1981 preamble to the constitution says, "The National Council of the Churches of Christ in the United States of America is a community of Christian communions which, in response to the Gospel as revealed in the Scriptures, confess Jesus Christ, the incarnate Word of God, as Savior and Lord. These communions covenant with one another to manifest ever more fully the unity of the Church. Relying upon the transforming power of the Holy Spirit, the Council brings these communions into common mission, serving in all creation to the glory of God." Communions which can accept the nature and purposes of the Council as set forth in the preamble and the body of the constitution are eligible for membership. Membership requires a dual vote at a meeting of the Governing Board; both a two-thirds vote of the member churches present and voting, and a two-thirds vote of the individual delegates present and voting are necessary. Membership of the NCCC includes Orthodox, Oriental Orthodox, Old Catholic, Anglican, Lutheran, Methodist, Presbyterian and Reformed, Baptist, and other communions. The Roman Catholic Church, most conservative evangelical

churches, and Pentecostal churches are not members. It is the most prominent ecumenical organization in the nation, though its member churches include less than half the the Christians in the United States.

The "Basis" of the World Council of Churches is stated in its constitution: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." The "Basis" was defined by the 1954 Evanston Assembly of the WCC as indicating the nature of the fellowship, providing the orientation point for the work the Council undertakes, and indicating the range of the fellowship which the churches in the Council seek to establish. Membership is open to any church which is able to accept the "Basis" and meet established criteria. A two-thirds vote of the churches which are already members is required. Today the more than 300 national or regional member churches live in very different political, economic and social environments. Many have a long history, but there are also younger Pentecostal bodies and Independent churches in Africa and Asia. The Roman Catholic Church is not a member, but it works with the WCC in important areas of cooperation. The WCC is the most comprehensive expression of the ecumenical movement. It calls the churches to the goal of visible unity, facilitates common witness of the churches as they seek unity, and works toward the reconciliation of all humankind.

C. What is the Authority of a Council of Churches?

The constitution of the National Council of Churches limits the authority of the Council in relation to the member churches: "The Council shall have no authority or administrative control over the churches which constitute its membership. It shall have no authority to prescribe a common creed, form of church government, or form of worship, or to limit the autonomy of the churches cooperating in it."

The authority of the World Council of Churches is specified in its constitution: "The World Council of Churches shall offer counsel and provide opportunity for united action in matters of common interest. It may take action on behalf of constituent churches only in such matters as one or more of them may commit to it and only on behalf of such churches. The World Council shall not legislate for the churches . . ." Archbishop William Temple of Canterbury said the authority of the WCC consists only "in the weight it carries with the churches by its own wisdom." This also can apply to the NCCC.

The decisions of the NCCC and WCC do not have the authority of an ecumenical council of the Church. These councils should not be confused with the Church nor identified with the goal of the ecumenical movement. Councils are instruments with a view toward visible unity, which is the goal to be reached. The distinction is important because authentic ecumenism aims at enabling Christians to be one in full communion in the faith and sacraments, not simply in their acting together.

The General Convention of the Episcopal Church has twice acted to clarify this Church's position on the authority of the councils and their relationship to this Church. In 1961 it stated, "This Convention recognizes the importance of having the National Council of Churches of Christ in the USA speak to the Churches about the Christian implications of contemporary social, economic, and political issues, but also declares that no pronouncement or statement can, without action by this Church's authority, be regarded as an official statement of this Church." In 1964 General Convention stated "that the position of this Church in any public statements or releases of the National Council of Churches be stated as follows:

a. Such public statements or releases shall have as their primary purpose the setting forth of issues about which Christian people ought to be concerned;

b. They should be so phrased as not to bring into question Christian commitment of those who do not agree;

c. Statements should not try to give specific solutions to problems that must be decided by statesmen or others in specialized fields of competence;

d. While statements may be directed properly to any area of life, they should avoid the impression that they offer the only specific Christian solution to the problem."

It has often been noted that the word "council" is a misnomer. A council of churches does not have the authority that is traditionally given to a council, such as the Executive Council of the Episcopal Church, a synod such as the General Convention, and least of all to an ecumenical council of the Church.

III. Expectations

An important aspect of our review is to clarify both our expectations of the councils and the councils' expectations of our participation and commitment.

We asked both General Secretary Arie Brouwer of the NCCC, and General Secretary Emilio Castro of the WCC, to respond to this issue of the councils' expectations of the Episcopal Church. Certain common expectations are in both letters:

1. That we will bring to the councils a commitment to the visible unity of the whole Church.

2. That we will bring the richness of our own traditions along with an openness to the traditions of others.

3. That we will participate in the life of the councils, committing our human and financial resources in order that there can be a common ecumenical vision and agenda.

4. That we will both interpret and act on that ecumenical vision and agenda at all levels of our life.

As we look to the Episcopal Church's expectations of the councils it is necessary to understand them in the context of the declaration on the nature of the unity we seek, as adopted by the 1979 General Convention:

The visible unity we seek will be one eucharistic fellowship. As an expression of and a means toward this goal, the uniting Church will recognize itself as a communion of Communion, based upon acknowledgement of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

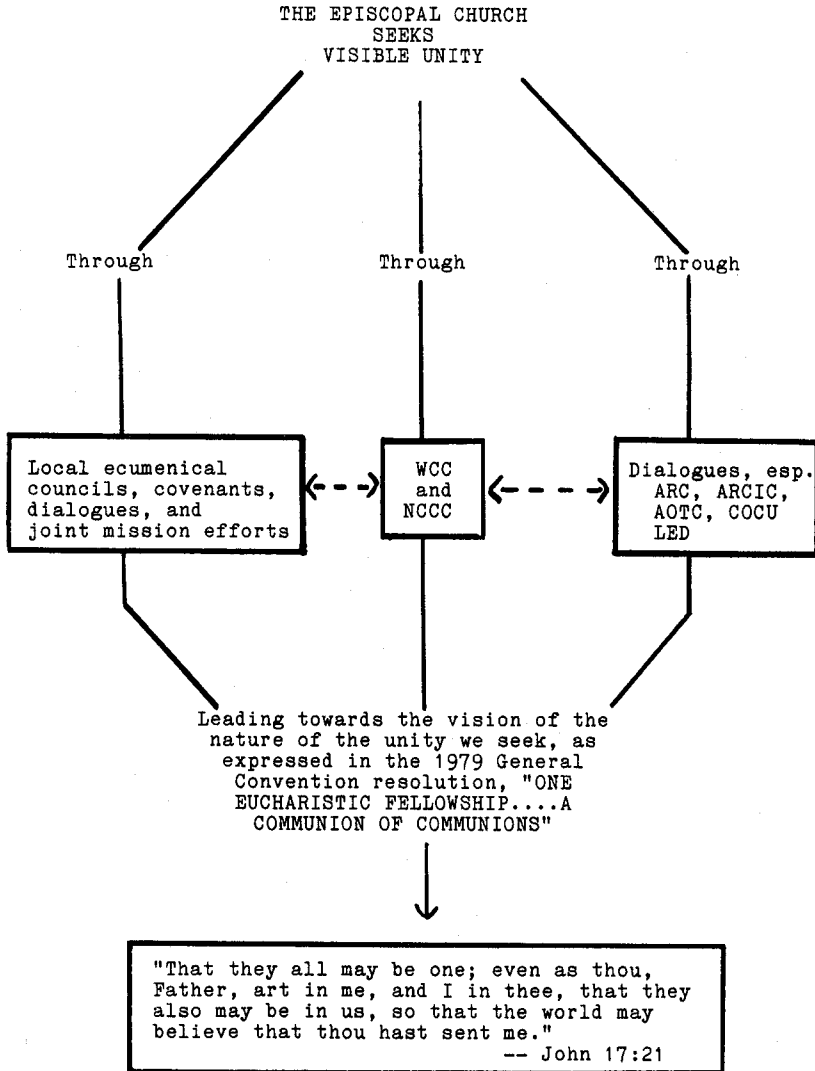
We do not yet see the shape of that collegiality, conciliarity, authority and primacy which need to be present and active in the Diocese with its Parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expression of our unity in the Body of Christ as described above.

We do not yet know how the particular traditions of each of the Communion will be maintained and developed for the enrichment of the whole Church. We do not see how the Church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.

THE BLUE BOOK

All Christians are challenged to express more fully among themselves the biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call to a communion of the Churches in the Body of Christ. As the Churches become partners in mission they will move from present inter-relatedness to interdependence.

We seek to manifest our commitments to visible unity and common witness through three broad types of relationships, as illustrated in the following diagram:



The committee identifies the following expectations for the councils and for the Episcopal Church's participation in these councils:

1. We expect the councils to exhibit those qualities of collegiality and conciliarity which will support the visible unity we seek.

2. We expect the councils to create a climate of understanding and mutuality among member communions such that, in obedience to the word of God, respect and self-sacrifice will be exhibited within the fellowship and to the world, even in the midst of disagreement and controversy.

3. We expect the councils to foster those qualities of leadership which attract to common witness people of good will from many backgrounds and traditions.

4. We expect the councils to engage in theological reflection, biblical study, and research of such character and quality that support common witness.

5. We expect the councils to provide the churches with opportunities for mutual sharing of human, spiritual, and financial resources within the councils and with one another.

6. We expect that the councils will function clearly and with a sense of accountability so that we may freely commit our human and financial resources.

Our life together provides the churches with a means of cooperation and an indispensable corrective to our own limitations and cultural bias in discerning the will of God as we are on mission in the world. If these councils did not exist, we would have to create similar bodies.

The nature of our participation needs to be conciliar in the best sense of the word: not doing ministry and mission *for* the churches but *with* the churches.

As we live out these expectations, we begin to view the results as our own. We are more faithful to that unity to which our Lord calls us, and develop a more powerful and common witness to the world.

IV. Recommendations of the Committee

From the experience of this Church, the research of the committee, and correspondence with council leadership, the following issues have been identified:

A. Recommendations Relating to the NCCC

1. Issue: The complex and sometimes cumbersome, and seemingly self-perpetuating structure of the NCCC.

The enormous input of time and energy which have been poured into the NCCC's Presidential Panel would indicate that this is a concern felt as sharply by the leadership in the NCCC as by leadership in the Episcopal Church. Whether the recommendations of the Presidential Panel can be successfully implemented is as yet unclear. Certainly at the highest levels of the NCCC management, there seems to be a desire to reform despite varying forms of resistance to change at many levels of the NCCC, including the Governing Board and the member communions.

Recommendation: That the Presiding Bishop and Executive Council of the Episcopal Church reaffirm the recommendations put forth by the Presidential Panel, and continue to monitor their implementation, particularly as related to issues of accountability, credibility and clarity.

2. Issue: The quality of the Episcopal Church's participation and leadership with the NCCC.

NCCC leaders have assured the committee that the Episcopal Church continues to occupy a significant, even pivotal, place in the NCCC community of churches. If

participation in the NCCC is to be enriched and needed change is to be implemented, then initiative and leadership for so doing will need to come from the Episcopal Church. One of the difficulties we experience as member communions in providing leadership to the NCCC is the representation requirements made by the NCCC and the internal guidelines of the Episcopal Church.

Recommendation: That the Presiding Bishop and Executive Council consider ways whereby the Episcopal Church's representatives to the NCCC Governing Board can be made more accountable to the Episcopal Church, such as direct reporting to the Executive Council and sharing the Episcopal Church's concerns with the Governing Board.

Recommendation: That the Presiding Bishop and the Executive Council provide means to oversee and evaluate NCCC policies and actions in order to develop policy recommendations to the General Convention.

Recommendation: That units and divisions of our Church be urged to review their priorities to see whether the NCCC can be a channel for more effective fulfillment of their goals and objectives.

Recommendation: That the Presiding Bishop and Executive Council be more intentional in briefing our representatives to the Governing Board so that they may be more effective members.

3. Issue: The NCCC's need to develop a more consultative and collegial style.

The NCCC has behaved more like another denomination than a "community of Christian communions" and has not sufficiently consulted with member churches as to their needs and concerns.

Recommendation: That the Presiding Bishop and Executive Council urge that increased emphasis be placed on the NCCC's unique opportunity for calling together the leadership of member churches into leadership forums.

4. Issue: The NCCC is perceived as more reactive than proactive in the way it addresses public issues.

Although there have been well-prepared initiatives on public issues, nevertheless the NCCC is often perceived as more reactive than proactive. People often see only this distorted picture of the work of the NCCC.

Recommendation: That the Presiding Bishop and Executive Council urge the NCCC to be more selective and intentional in the choice of public issues which it addresses, and more thorough in research. In making this recommendation, the committee believes there exist possibilities for addressing public issues with the same thoroughness evidenced in recent pastoral letters published by the U.S. Conference of Catholic Bishops. The committee recommends that the Presiding Bishop and the Executive Council collaborate more regularly with the NCCC as a resource for research.

5. Issue: Need for communication and cooperation among various expressions of the ecumenical movement.

The NCCC should not stand in isolation from the rest of the ecumenical movement, such as bilateral dialogues, consultations, and inter-church consortia, or from state and local councils of churches on the one hand and the WCC on the other.

Recommendation: That the Presiding Bishop and Executive Council press upon the NCCC, as it seeks to become a community of communions, the importance of assessing its relationship with and furthering the work of visible unity as carried out by consultations, bilateral dialogues, and other consortia.

Recommendation: That the Presiding Bishop and Executive Council ask the Episcopal Diocesan Ecumenical Officers (EDEO) to work with the Commission on

Regional and Local Ecumenism (CORLE) of the NCCC to develop stronger lines of communication and cooperation with the World Council of Churches as well as state and local councils of churches.

6. Issue: The perceived ideological stance of the NCCC.

Just as the Episcopal Church General Convention sometimes adopts policies and statements which seem to some Episcopalians to be unreflective of attitudes at the grassroots of the Church and insufficiently reflective of the complexities surrounding certain controversial issues, so too, the NCCC seems to be unrepresentative of the diversity of attitudes in its member communions. Part of the problem has been the media's tendency to regard as newsworthy only that which is controversial. However, the problem cannot be laid entirely at the media's doorstep. NCCC's statements do not always evidence a sufficient understanding of the moral, cultural and political ambiguities which surround sensitive public issues.

Recommendation: While the committee does not quarrel with the NCCC's right and responsibility to speak to the churches, we would urge units of NCCC and our members of the NCCC Governing Board: (1) That such statements seek, wherever possible, to evidence an awareness of all sides of an issue; (2) That, in addressing public policy questions, the NCCC describe, in greater detail, the process and theological assumptions which led the NCCC to adopt its position; and (3) That the NCCC be more conscious of the image it presents through the media to church members.

7. Issue: Funding.

It is difficult to understand the complex patterns of funding by the Episcopal Church to ecumenical bodies. It is also difficult to understand patterns of funding within the NCCC. At present funding from the Episcopal Church to the NCCC is scattered throughout the Episcopal Church's budget. The NCCC budget appears complicated to persons trying to understand NCCC funding.

Committee members found it helpful to have an analysis of the Episcopal Church's funding of the NCCC presented in one report. At its request the committee received from the NCCC a report of how money from the Episcopal Church was spent.

Recommendation: That the Presiding Bishop and Executive Council request the NCCC through its proper channels to provide Executive Council members an annual summary report of how Episcopal Church money was spent, and request its own Finance Committee to supply to Executive Council members annually a report showing the Episcopal Church's grants to the NCCC.

In Conclusion: It is important to remember that the NCCC is an organization in the process of establishing a new future for itself: a community of Christian communions, with an organizational structure which will be considerably reformed if the recommendations of the Presidential Panel are in fact implemented. Therefore, the leadership of the Episcopal Church has presently an opportunity to influence the future of the NCCC. If the Executive Council is to participate more effectively in the NCCC, this will necessarily involve assuming our fair share of budgetary responsibility.

B. Recommendations Relating to the WCC

Many of the issues and concerns mentioned in the section of this report dealing with the Episcopal Church's participation in the NCCC are applicable also to the WCC. At the same time, there are issues which particularly bear on the Episcopal Church's relationship with and participation in the WCC. One major difference lies in the difficulty for many Americans to view their concerns as well as those of other peoples in an international context.

1. Issue: The agenda of North American Churches.

North American denominationalism (for example, 31 U.S. churches are members of the WCC) makes it difficult for WCC leadership to monitor the mission priorities and viewpoints of the North American churches.

Recommendation: That the Presiding Bishop urge the WCC to hold a consultation in North America to define and propose solutions to this problem.

Recommendation: That the Presiding Bishop and Executive Council, in consultation with the SCER, seek the development of appropriate channels for sharing with WCC leadership those mission priorities which are important to the Episcopal Church.

2. Issue: Linkages between the Episcopal Church and the WCC.

Linkages between the Episcopal Church and the WCC have weakened in recent years for a variety of reasons. Because the WCC has grown to more than 300 member churches, some founding members like the Episcopal Church have fewer seats allocated to them at Assemblies and on the committees and commissions of this council, and thus fewer leaders of our Church are able to have direct personal experience of the life and work of the WCC. Moreover, in the 1950s and 1960s a generation of American ecumenists received their inspiration and training at WCC-related student conferences and work camp programs. Few such programs are available to Americans today. In addition, the Episcopal Church, until 1970, provided scholarships for qualified students to study at the Ecumenical Institute in Bossey. Misunderstanding is increased when strident voices criticize the WCC in the secular media and there are few Episcopalians able to answer in an informed and responsible way.

Recommendation: That the Presiding Bishop and Executive Council make provision for consultation between the communication staffs of the Episcopal Church and the WCC.

Recommendation: That the Presiding Bishop and Executive Council affirm support for the newly established "John M. Allin Scholarship Fund" for students wishing to study at the Ecumenical Institute in Bossey.

Recommendation: That the Presiding Bishop appoint a qualified person to serve in Geneva on the staff of the Faith and Order Commission, which would provide communication and linkage with our Church.

3. Issue: Perceived Ideological Stance of the WCC in Respect to Matters of Public Policy.

When it was constituted at Amsterdam in 1948, the WCC was largely a creation of the European and North American churches. In the nearly 40 years since, WCC membership has grown enormously, a growth which has reflected the emergence of indigenous national churches in the independent nations of Africa, Asia, and, to a lesser degree, Latin America. So, too, there has been a gradual shift of influence in the WCC from the Northern to the Southern Hemisphere. Furthermore, the entrance of the Russian Orthodox Church and other Orthodox Churches of Eastern Europe in 1961 has brought another dimension of complexity. All this means that the WCC has become far more reflective of tensions in the world. It has also meant that, in the governance of the WCC, there has been a shift in leadership and power.

The WCC has been especially likely to make public statements concerning the policies of the United States, where democratic freedoms have a greater chance of being heard, than is the case in countries with authoritarian regimes (whether of the left or right). In such countries the only way to influence public policy is to deal with the regimes directly and privately. Nonetheless, when the WCC issues public statements critical of the United States, it would help to find points to affirm as well, including

the freedom to be critical. If the WCC is seen entering into the U.S. public process with appreciation as well as criticism, its statements are less likely to be perceived as unfair and the WCC's credibility will rise.

Recommendation: That major WCC statements, particularly those dealing with public policy, include a prologue documenting the process used in developing the statement and the basis upon which the WCC feels competent to make it.

4. Issue: How to Combat Racism.

Even as the Church is committed to combating racism, we need honestly to say that the Church has also contributed to the problem. What ought the witness of the Church to be in a world where racism is a reality that threatens unity? What strategy should be followed?

There are within the WCC two distinct programs that address the issue of racism: the Programme to Combat Racism and a Special Fund to Combat Racism. Of all the WCC programs, the one which has proven most controversial is the Special Fund to Combat Racism, from which grants have been made to such groups as the Patriotic Front in Zimbabwe in 1978. It was this grant which provoked recurring attacks on the WCC. No Episcopal Church funds have been designated for the Special Fund since 1972.

It is important to note that WCC policy requires that all such grants be made for humanitarian purposes. In reality, this often involves us in the dilemma of responding to humanitarian needs in communities where civil war and terrorism are facts of life.

Recommendation: That the Presiding Bishop and Executive Council request that continuing efforts be made by the WCC to help us interpret the purpose and grants of the Special Fund to Combat Racism.

Recommendation: That the Presiding Bishop and Executive Council consider the Episcopal Church's participation and support of programs of the WCC directed toward combating racism, including the Special Fund.

5. Issue: Use of WCC Statements within the Episcopal Church.

The Episcopal Church has not given sufficient attention to WCC study papers, reports, and resolutions on current affairs as significant resources for the development of our mission and ministry. We ought to make our decisions with respect to the rest of the world and other families of churches. WCC statements could be a significant resource in helping us meet this responsibility.

Experience with the WCC's document on *Baptism, Eucharist and Ministry* gives evidence that significant WCC statements can have major positive impact.

Recommendation: That the Presiding Bishop utilize the full resources of the staff and of the Church in evaluating study papers, reports, and resolutions on current affairs and make recommendations for appropriate action, publicizing them where appropriate.

6. Issue: Relationship between the Anglican Communion and the WCC.

Anglicans throughout the world increasingly understand themselves as belonging to a Christian World Communion. The impact of this relationship along with our relationship with the WCC is not clear at this point in history.

There is no question in our minds that the Episcopal Church along with the Anglican Communion needs to see its mission and ministry in this wider global context. Our challenge is to discover new and creative ways to exert leadership and share our resources with others who may differ from us in so many diverse ways, yet are one with us in the Body of Christ.

Recommendation: That the Presiding Bishop and Executive Council request the Anglican Consultative Council to address the relationship between the Anglican Communion with its several provinces and the WCC.

In Conclusion: The WCC is constantly increasing its membership and struggling to be faithful to its unique role in mission. The very nature of the world today creates stress and strain. The WCC's faithfulness is being tested by these stresses and divisions which exist and develop within the societies in which its member churches minister. The only alternative to being part of that struggle is to withdraw into an isolationist position. The committee does not see that as an option if we are to be faithful to the Gospel.

V. The Episcopal Church's Responsibility for Leadership

The quality of the Episcopal Church's participation in the councils will inevitably be influenced by the leadership we provide. The Episcopal Church's delegations to the councils should receive education about their duties, and be responsive and responsible. They should have had sufficient exposure to the wider Church and should understand how the Episcopal Church with the Anglican Communion manifests unity in diversity. The people of the Episcopal Church should feel confident that we have people representing us who are informed and responsible.

A. Appointments

Appointments to the Governing Board of the NCCC and the delegates to WCC Assemblies are nominated by the SCER for appointment by the Presiding Bishop.

Recommendation: That the SCER initiate a change in the process of appointment to allow for the advice and consent of Executive Council to appointment of representatives to the Governing Board of the NCCC and the Assembly of the WCC. [If this process is approved by the SCER and Executive Council, it will be the responsibility of the SCER to seek amendment of Canon I.1.2 (n)(3).]

B. Criteria for Appointments

All of the following are offered subject to the requirements of the NCCC and WCC regarding representation of women, minorities and young people.

Recommendation: That the following criteria be used by the SCER, Presiding Bishop and Executive Council in making these appointments:

1. Appointments to the NCCC Governing Board
 - a. As service on the Board takes almost two weeks a year, members should either be in position to control their time and priorities or have ample vacation time.
 - b. Appointees should be accustomed to conflict and to bureaucratic process.
 - c. The delegation should include one leader with the full backing of the Presiding Bishop who will stay in touch with the NCCC and be an effective communicator.
 - d. One member of the Executive Council should be appointed to be the liaison for each quadrennium and should report annually on behalf of the delegation. This person might be reappointed for a second term in another capacity.
 - e. Appropriate consultation with constituency networks should be encouraged.
 - f. The eight provinces should be represented on the delegation.
 - g. Only the Ecumenical Officer among the staff should be appointed to the delegation.
2. Support for the Delegation to the NCCC Governing Board
 - a. A staff consultant for each of the Governing Board clusters should be present for the delegation's briefing, the Governing Board, and cluster meetings. These should

be appropriate executives, who may, however, delegate this responsibility to another staff person.

b. The evening before the Board meeting should always be free for pre-meeting caucuses of the communions. This request should be addressed to the NCCC by the Presiding Bishop.

c. At the beginning of each quadrennium and before the first Board meeting, the entire delegation should meet with the Presiding Bishop. Here they would learn in detail about their responsibility. The Presiding Bishop would share with them his views concerning the NCCC agenda and what problems he sees.

d. Staff consultants to the delegation should be responsible for seeing that provision is made for prior review of important policy statements, resolutions, programs, and other actions coming before the Board.

e. For the purposes of communication and support, Episcopal Church representatives on the NCCC unit committees and commissions should be appointed with a view to their linkages with Governing Board members.

3. Appointments to the WCC Assembly

a. Because the Assembly requires almost a month every 7-8 years, they must either be in a position to control their time and priorities or have ample vacation time.

b. It is important that all delegates attend preparatory meetings for the Assembly.

c. Delegates should be able to function in inter-cultural, inter-confessional, multi-lingual, inter-racial and conflicted settings.

d. The delegation should report to the SCER and Executive Council, and individual delegates to groups in local areas.

e. The delegation should include the Presiding Bishop and at least one person with experience from prior Assemblies.

f. Delegates should be able to speak well in public and on the normal theological level at which current church concerns are debated within the plenaries of the WCC Assembly, so that a voice from the Episcopal Church may be heard.

4. Support for the Delegation to the WCC Assembly

a. The delegates should meet with the Presiding Bishop before the Assembly to help them prepare in such areas as issues, responsibilities, procedures, structures, and how the delegation will work at the Assembly.

b. Staff consultants should be present for the delegates' briefing prior to the Assembly. Appropriate staff persons should accompany the delegation to the Assembly.

Recommendation: That the Presiding Bishop and Executive Council authorize SCER to present this entire report to the 1988 General Convention for information, and to prepare resolutions for General Convention on those recommendations where such approval is appropriate or required for implementation. [The Executive Council acted in November, 1987. Council's resolution "commends that Report, and authorizes the Standing Commission on Ecumenical Relations to submit that Report on behalf of the Executive Council to the 1988 General Convention, and to prepare resolutions for the General Convention on those recommendations where approval of the General Convention is required or appropriate for implementation."]

Resolution #A043

Report of the Episcopal Church's Participation in the NCCC and the WCC

Resolved, the House of _____ concurring, **That this 69th General Convention give special thanks for the unique opportunity and responsibility that the Episcopal Church is given through participation in both the National Council of the**

Churches of Christ and the World Council of Churches to witness to the unity of the Church and to work for the healing of its broken Body; and be it further

Resolved, That this 69th General Convention receive with appreciation the "Report of the Committee to Evaluate the Episcopal Church's Participation in the National Council of the Churches of Christ and the World Council of Churches" dated September 22, 1987; and be it further

Resolved, That this 69th General Convention commend the recommendations contained in this report and direct that they be forwarded to the appropriate agencies with the endorsement of this Convention.

This recommendation found in Section V.A of the committee's report requires, in part, a canonical change. The SCER, therefore, offers this additional resolution:

Resolution #A044

Change in Canon I.1.2(n)(3)

Resolved, the House of _____ concurring, That this 69th General Convention amend Canon I.1.2(n)(3) to read: "... It shall also nominate for appointment by the Presiding Bishop, with the advice and consent of the Executive Council ...

REPORT ON THE EPISCOPAL DIOCESAN ECUMENICAL OFFICERS

The Episcopal Diocesan Ecumenical Officers (EDEO) is a network of local ecumenical officers and assistant ecumenical officers through which the SCER disseminates studies, reports, and information to the local church, and from which it learns of local ecumenical efforts and priorities. The SCER expresses its gratitude to EDEO for their commitment to local ecumenism and for the aid and support they give to this commission.

The three-year national ecumenical emphasis was a major priority for EDEO this triennium. The network facilitated the involvement of dioceses in celebrations of the 100th anniversary of the Chicago-Lamherth Quadrilateral and in assessment of ecumenical developments during the last decade. EDEO made a major contribution to the National Ecumenical Consultation by publishing the booklet *Models of Ecumenism*. The EDEO Executive Committee collected examples of local ecumenical projects and events which were then compiled in the publication. *Models of Ecumenism* was presented to the Consultation during a dinner honoring past and present EDEO presidents. It was also distributed to all diocesan bishops and ecumenical officers.

During the triennium a joint committee of representatives from EDEO and the Roman Catholic ecumenical network, the National Association of Diocesan Ecumenical Officers (NADEO), researched and produced three studies: *Food for the Journey: A Study on Eucharistic Sharing*; *Who in the World: a Study of Ministry*; and *How in the Church: A Study of Authority*.

EDEO facilitated continuing diocesan study of the various ecumenical documents commended to this Church: the First Anglican-Roman Catholic International Commission's *Final Report*; the Consultation on Church Union documents, *The COCU Consensus: In Quest of a Church of Christ Uniting and Covenanting Toward Unity: From Consensus to Communion*; the Report of the Anglican-Reformed International Commission, *God's Reign and Our Unity*; and the *Anglican-Orthodox Dialogue: The Dublin Agreed Statement 1984*.

During the past triennium EDEO initiated an Ecumenical Institute for the training

of new ecumenical officers and their assistants. The first Institute was held June 1-6, 1986, in Washington, D.C. Sixteen officers from eastern dioceses participated in the Institute, attending lectures and formulating projects to initiate in their own dioceses. A second Institute is scheduled for 1989 at Seabury-Western Theological Seminary.

A joint Episcopal-Lutheran committee initiated a study to determine the number of covenants between parishes, dioceses, and synods and to determine their effect on local ecumenical efforts. The study has been interrupted by the formation of the Evangelical Lutheran Church in America. It is hoped that the study will soon be completed.

EDEO extended invitations to the Episcopal Church Women and to the Anglican Religious Orders in the U.S.A. to appoint official representatives to its Executive Committee. These invitations resulted from the recognition that the two organizations are also committed to, and involved in, local ecumenism and would thereby have much to contribute to, and gain from, such participation.

EDEO continues to be actively involved in planning and participating in the National Workshop on Christian Unity. The EDEO annual meeting is held in the context of the Workshop and involves between 90 and 100 Episcopal participants. The Workshop provides opportunities for training and continuing education. The Presiding Bishop was the invited preacher for the opening worship service at the 1988 Workshop in Portland, Oregon.

EDEO's work is accomplished by the local officers and through the work of ten standing committees, appointed by the president and confirmed by the Executive Committee: (1) an EDEO-NADEO committee which studies local issues pertaining to the two communions; (2) a joint Episcopal-Lutheran committee which has focused its attention on the two churches' growing relationship, particularly since the Agreement of 1982; (3) an Episcopal-Jewish committee, formed to encourage local Episcopal-Jewish conversations (a member of this committee serves as liaison with the Presiding Bishop's Committee on Christian-Jewish Relations); (4) an Ecumenical Institute committee to plan future training for ecumenical officers; (5) a General Convention committee responsible for the EDEO booth and for hosting guests from other communions and other religious faiths; (6) a finance committee; (7) a nominations committee; (8) a bylaws committee; (9) a resolutions committee; and (10) a committee for the revision of the *Handbook for Ecumenism*, a primary ecumenical resource.

A portion of the network's budget comes from the dioceses. Each diocese is asked to pay \$150 a year; 70 percent of the dioceses contribute the requested amount. Dioceses are asked to appoint a diocesan ecumenical officer and an assistant, one from the lay order and one from an ordained order. A few dioceses have not made such appointments. EDEO recognizes the need for increased financial support in the future as the network endeavors to make visible the relationship between the unity and mission of the Church through the power and guidance of the Holy Spirit.

Resolution #A045

Appointment of Diocesan Ecumenical Officers and Financial Support

***Resolved*, the House of _____ concurring, That this 69th General Convention encourage all dioceses which have not already done so to appoint ecumenical officers and assistants and to provide the necessary financial support for their work.**

THE BLUE BOOK

FINANCIAL REPORT

	<i>Authorized Budget</i>	<i>Actual Expenditures</i>	
Appropriated by the 1985 General Convention for the 1986-1988 triennium	\$126,960		
Budget as revised by the Joint Standing Committee on Program, Budget, and Finance on recommendation of its General Convention Expense Section			
1986	\$ 49,320	\$ 46,845	
1987	52,555	52,566	
1988	37,557	16,624	(to 1/29/88)
Total	\$139,432	\$116,035	(to 1/29/88)

REQUEST FOR BUDGET APPROPRIATION

Based upon the experience of the past triennium, we propose the following budget for 1989 through 1991 to implement our commitment to the unity of the Church:

Plenary Meetings of SCER (five to be held)	\$ 52,420
Anglican-Orthodox Theological Consultation (three to be held)	13,466
Anglican-Roman Catholic Consultation (five to be held)	21,377
Consultation on Church Union Plenary (one to be held)	8,460
Consultation on Church Union Executive Committee (nine to be held)	4,571
Lutheran-Episcopal Dialogue (six to be held)	25,649
Polish National Catholic-Episcopal Working Group (three to be held)	4,567
Linkage with Episcopal Diocesan Ecumenical Officers (EDEO)	1,844
	<u>\$132,354</u>

Resolution #A046

Request for Budget Appropriation

Resolved, the House of _____ concurring, **That the 69th General Convention appropriate for the work of the Standing Commission on Ecumenical Relations during the 1989-1991 triennium the sum of \$132,354 from the Assessment Budget of the General Convention.**

APPENDIX

EPISCOPAL CHURCH REPRESENTATIVES IN DIALOGUES AND COUNCILS

Central Committee of the World Council of Churches

The Presiding Bishop

Governing Board of the National Council of the Churches of Christ in the U.S.A.

1985-1987

The Presiding Bishop
The Rt. Rev. David B. Reed
The Rev. Canon Richard J. Anderson
The Rev. Canon Edward B. Geyer (1985-86)
The Rev. William B. Lawson
The Rev. Earl A. Neil (1987)
The Rev. William A. Norgren
The Rev. Jose A. Poch (1985-86)
The Rev. F. Goldthwaite Sherrill
The Very Rev. Elton O. Smith
Dr. Robert Bottoms
Mr. John L. Carson III
Mrs. Joanna Fitts Ware
Mrs. Eugenie Havemeyer
Mrs. Constance Lyle

1988-1991

The Presiding Bishop
The Rt. Rev. Craig B. Anderson
The Rt. Rev. Rustin R. Kimsey
The Rt. Rev. David B. Reed
The Rev. J. Carleton Hayden
The Rev. Barnett Jackson
The Rev. William B. Lawson
The Rev. William A. Norgren
Dr. Robert Bottoms
Mrs. Pamela P. Chinnis
Mrs. Glennes Clifford
Ms. Naomi Diaz
Mrs. Eugenie Havemeyer
Mr. Albert Rodriguez
Mrs. Anne Shire
Mrs. Joanna Fitts Ware

Anglican-Roman Catholic Consultation (ARC)

The Rt. Rev. A. Theodore Eastman, *Chair*
The Rt. Rev. Richard F. Grein (to 1986)
The Rt. Rev. Frank T. Griswold III (from 1987)
The Rev. Bruce Griffith
The Rev. Eleanor McLaughlin
The Rev. Charles P. Price
The Rev. Philip Turner
Dr. William Banner
Dr. Ralph William Franklin

Anglican-Orthodox Theological Consultation

The Rt. Rev. David B. Reed, *Chair*
The Rt. Rev. Mark Dyer
The Very Rev. John H. Backus
The Rev. William B. Green
The Rev. Lloyd G. Patterson, Jr.
Deacon Ormonde Plater (to 1987)
Dr. E. Rozanne Elder
Dr. Paul Valliere
The Rev. James C. McReynolds, *Adjunct Secretary*

Consultation on Church Union (Executive Committee)

The Rt. Rev. Donald J. Parsons (to 1987)
Dr. Alice Cowan

THE BLUE BOOK

Lutheran-Episcopal Dialogue

The Rt. Rev. William C. Weinbauer, *Chair*
The Rt. Rev. Mark Dyer
The Rt. Rev. Richard F. Grein
The Rev. L. William Countryman
The Rev. John R. Kevern
The Very Rev. William H. Petersen
The Very Rev. John H. Rodgers, Jr.
Dr. Marianne Micks (to 1987)

Committee to Evaluate the Episcopal Church's Participation in the National Council of Churches of Christ and the World Council of Churches

The Rev. William B. Lawson, *Chair*
The Rt. Rev. Edward W. Jones
The Rev. Canon John E. Kitagawa
Mrs. Lueta E. Bailey
Dr. George McGonigle
The Rev. Michael L. Barlowe, *Editor*

Theological Committee on *The COCU Consensus*

The Rt. Rev. James B. Brown, *Chair*
The Rt. Rev. John M. Krumm
The Rev. Julia Gatta
The Rev. Richard A. Norris
The Very Rev. Elton O. Smith
The Rev. Patricia Wilson-Kastner

Committee on the Three-Year National Ecumenical Emphasis

The Rt. Rev. Edward W. Jones
The Rt. Rev. James B. Brown
The Rev. Charles Long
The Rev. Henry A. Male, Jr.
The Rev. Suzanne Peterson
The Rev. J. Robert Wright

The Episcopalian, Inc.

Thirty years ago, *The Episcopalian* was brought into being by action of the General Convention. Two years later, the first edition of the publication was printed and distributed to 36,000 subscribers across the country. Today *The Episcopalian* publishes more than 20 regional and special editions, reaching nearly a quarter of a million homes.

At the 1985 General Convention, the Board of Directors of the Church's national publication requested that an ad hoc committee of the Convention and Women's Triennial be appointed to study the relationship between *The Episcopalian* and the General Convention. Two people from each House and the Triennial were appointed by the respective leaders:

House of Bishops: Bishop Robert Estill, Diocese of North Carolina; Bishop David Johnson, Diocese of Massachusetts.

House of Deputies: The Rev. Robert Libby, Diocese of Florida, chair; William Baker, Diocese of Kansas.

Triennial: Majorie Burke, Diocese of Massachusetts; Jeanette Self, Diocese of Alabama.

Members of that committee met regularly for more than two years with the Board and staff and members of the publication's Long-Range Planning Committee. A report from the ad hoc committee will be presented to the General Convention in 1988.

The Board, the Publisher and staff are grateful for the work and devotion of the committee as it came to understand the goals and problems of *The Episcopalian*. Greatly appreciated also was the committee's suggestions for improving the product.

Throughout the past triennium, *The Episcopalian* has worked to improve its coverage of news of the Episcopal Church and the Anglican Communion. A special effort has gone into making the publication not only a readable journal but also a tool for the development of lay ministry in parishes and missions.

News and features were expanded and special emphasis was placed on articles of a spiritual nature. Early this year an editorial page and op-ed page were introduced to give the Church a greater forum for all shades of thought and opinion. Harry Toland, a veteran reporter and editorial writer for *The Philadelphia Bulletin*, joined the staff this year to edit the opinion pages and undertake special assignments.

On January 16, 1988, the Church lost one of its finest journalists in the death of Janette S. Pierce, who had been appointed Managing Editor only six weeks before. Jan Pierce was news editor of *The Episcopalian* for more than 13 years. She was, in the words of publisher Richard L. Crawford, "one of the best known and most highly respected journalists serving the Episcopal Church."

Janette Pierce succeeded Judy Mathe Foley, who resigned in December to pursue other interests after more than 22 years of service to the Church and *The Episcopalian*.

In 1987, the Board of Directors revised the corporation's by-laws, setting three-year terms for members and bringing about for the first time in its history a system of rotation. The members were divided into classes of rotation to facilitate the process.

Members who rotated off the Board: Robert L. Hartford, Inez Kaiser, Robert E. Kenyon, Jr., Elizabeth B. Mason, John W. Reinhardt, and the late Ralph E. Hovenkamp. Members who resigned from the Board during the triennium: John C. Goodbody, James Milholland, Jr., Robert A. Robinson, and Alma W. Simmons. Directors

who died in the past three years: Arthur Z. Gray, George T. Guernsey III, and Howard Hoover.

Members elected under the new by-laws: Bishop Robert Atkinson, Bishop G. P. Mellick Belshaw, Bishop Anselmo Carral, J. Curtis Brown, Sr., R. Page Henley, Jr., W. Robert Mill, and Joyce C. Smith. New members elected prior to 1988: Dr. Anne Campbell, the Rev. Kermit L. Lloyd, and the Rev. Richard H. Schmidt.

Due to increases in production costs, the price of newsprint, and spiraling postage costs, subscription rates were increased in early 1988. The increase was the first in several years. Advertising rates were raised in 1987 and 1988, with another increase planned in 1989.

Advertising revenues continue to grow steadily, as is reflected in the growing number of ads and additional pages. The October, 1987, edition and the February and March, 1988, editions were among the largest in the publication's history.

The 1988 budget adopted by the Board at its annual meeting is a balanced budget, the first in many years.

In 1986, The Episcopalian Parish Directory Service was established to offer parishes reliable pictorial directories of their members. The service is a revenue-generating program developed by *The Episcopalian* and Coppinger & Affiliates, Cleveland, Tennessee, a photography and directory production company.

Officers of the corporation elected at the April, 1987, annual meeting: Frederick L. Redpath, Upper Montclair, New Jersey, President; Bishop Gerald N. McAllister, Oklahoma City, Oklahoma, Vice President; Harry C. Rubicam, Old Greenwich, Connecticut, Secretary/Treasurer.

Executive and department heads: Richard L. Crawford, Publisher; A. Margaret Landis, acting Managing Editor; Harriette M. Padgett, Executive for Administration; Janice M. Duncan, Executive for Marketing and Development; Anita R. Spence, Director of Circulation; Vera Shemiatoverts, Business Manager; William M. Griffiths, Director of Advertising.

Respectfully submitted,

Frederick L. Redpath
President

RESOLUTIONS

Resolution #A047

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

Richard J. Anderson	Gerald N. McAllister
Robert P. Atkinson	Henry L. McCorkle
G. P. Mellick Belshaw	W. Robert Mill
J. Curtis Brown, Sr.	Alfonso A. Narvaez
Anne Campbell	Ruth Nicastro
Anselmo Carral	Frederick L. Redpath
George I. Chassey	Harry C. Rubicam
Alan Conner	Richard H. Schmidt
R. Page Henley, Jr.	Joyce C. Smith
Kermit L. Lloyd	Donald R. Woodward
	Edmond L. Browning, <i>ex officio</i>

be and they are hereby appointed and confirmed, to hold office until the expiration of their term of office and until their respective successors are elected, confirmed and qualified, as provided by the bylaws of the Corporation.

Resolution #A048

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 #A049

Be it resolved, the House of _____ concurring, That the General Convention of the Episcopal Church acknowledge and give thanks to God for the life and ministry of the late Janette Skerrett Pierce, who served as News Editor and Managing Editor of *The Episcopalian* until her death on January 16, 1988.

THE EPISCOPALIAN, INC.

*Summary of Financial Results Years Ended
Dec. 31, 1985, Dec. 31, 1986, and Dec. 31, 1987*

	1985	1986	1987
INCOME			
Advertising - net of agency commissions and cash discounts	\$ 275,915	\$ 286,221	\$ 357,665
Subscriptions - Regular	69,928	68,454	71,519
- Church Plans	67,949	58,146	48,803
- Diocesan Plans	399,744	461,097	458,195
- Seed Money Grants	[7,950]	[6,390]	[6,373]
- Clergy	33,816	36,777	60,541
Service and other income	132,476	149,898	108,918
Total	\$ 979,828	\$1,060,593	\$1,105,641
EXPENSES			
Mechanical and Distribution	\$ 418,017	\$ 506,925	\$ 508,418
Advertising	41,643	50,121	55,531
Editorial	119,646	142,562	145,670
Circulation	185,594	192,533	217,518
General and Administrative	199,775	232,957	240,850
Total	\$ 964,675	\$1,125,098	\$1,167,987
Publishing results	\$ 15,153	\$ [64,505]	\$ [62,346]
Appropriations from General Convention	---	---	---
Net from operations	\$ 15,153	\$ (64,505)	\$ (62,346)

The General Convention Special Committee on *The Episcopalian*

The Special (Ad Hoc) Committee on *The Episcopalian* was called into being by Resolution B045 of the 1985 General Convention. The resolution was introduced by the Board of *The Episcopalian*. The Committee's charge was

Resolved, the House of Deputies concurring, That this 68th General Convention direct the President of each House to appoint two of their members to work with the Board of *The Episcopalian* in delineating the present and future relationship of *The Episcopalian* to the General Convention and the role of the publication in the mission of the Church. These appointees will bring a report and recommendation to the 69th General Convention.

The committee of six persons (two delegates to the 1985 Triennial were added) brought to its work a broad variety of experience in communication, both in the Church and in secular life. (A roster of committee members appears at the end of this report.) It met over a two-year period with the Board of *The Episcopalian*, with the Board's planning committee, and independently. It consulted with, among others, the Presiding Bishop, the President of the House of Deputies, and the present and two former Executives for Communication at the Church Center. It sought the opinions of 100 Episcopal communicators, editors and publishers in a survey, and received detailed critiques of *The Episcopalian* from selected editors and officers of the Episcopal Communicators. We are grateful for the cooperation of these individuals and of members of the Board and staff of *The Episcopalian*.

The Episcopalian was called into being by the 1958 General Convention. It was first published in April of 1960, as the direct descendant of *Forth* and *The Spirit of Missions*, which date back to 1835. It was clearly the desire of the 1958 Convention that *The Episcopalian* should reach every Episcopal household. Obviously, that goal has not been reached, but we assume it is still the will of the General Convention. (*The Episcopalian* currently has a circulation of about 240,000. There are 1,200,000 Episcopal households, 700,000 of which are pledging households of record.) Early in our deliberations we endorsed this goal, and we urge that all efforts be made to achieve it.

To accomplish the task, the 1961 General Convention allocated \$200,000 per year to *The Episcopalian*. A subsidy (gradually diminishing) continued through 1974 (it was \$150,000 that year). Since 1974, there has been no subsidy as such, but the Executive Council has reimbursed *The Episcopalian* for various services; the Episcopal Church, however, is alone among major denominations in not underwriting in some major way its national publication. To put it bluntly, *The Episcopalian* is seriously underfinanced. Staff salaries range from 17 to 40 percent below those of its counterparts in other denominations. *The Canadian Churchman* (which many cited as a model church publication) receives a subsidy ranging from 42 to 60 percent of operating budget from the Anglican Church in Canada. (The rates for various services to Executive Council were set in 1975 and most of them were not increased until 1987, when this committee encouraged *The Episcopalian* Board to approach the Council on the matter. *The Episcopalian* also sends complimentary subscriptions to 14,000 clergy, with the Executive Council now contributing \$65,000 for that service.)

The elimination of unrestricted support from the national Church forced some

creative, and sometimes desperate, rethinking by the Board, and in 1975 the format was changed from a slick magazine to a tabloid on newsprint, with dioceses invited into partnership with four- or eight-page inserts of the diocesan newspapers. By 1979, 26 dioceses were in this partnership plan. Today, however, only 20 dioceses are participating. And it is significant that the total circulation of *The Episcopalian* has declined from the 1979 high of 288,929 (12-month average) to about 240,000. (Sixty-seven dioceses distribute their own independent publications to approximately 700,000 Episcopal homes. They are published from six to twelve times a year and range in format from simple newsletter to professional tabloid. The Diocesan Press Service, of the Communication Office of the Episcopal Church Center in New York supplies them with news items of national and international scope.) The Church is certainly not moving closer to the goal of *The Episcopalian* in every Episcopal household; it has been, in fact, traveling in the other direction.

Today the publication is supported by advertising revenue, by diocesan subscriptions (which have only been raised once since 1974), by income from special projects, by payment (although minimal) for services rendered Executive Council, by contributions, and by grants. It is also, in effect, subsidized by a hard-working, badly underpaid staff that spends long hours and much energy just keeping the publication afloat. Equipment is below standard. Quality and morale have suffered. We marvel that *The Episcopalian*, for all its admitted weaknesses, is as good a publication as it is—thanks to a dedicated staff.

So we found *The Episcopalian* in a Catch-22 situation. Many persons we talked to are frankly unhappy with the quality of the publication, although many recognize that it has improved in recent years. But *The Episcopalian* must increase circulation (and thus, advertising) to survive financially, and it must improve quality (which takes money) to attract new readers. Upgrading the quality of coverage and writing and improvement in format were frequently cited as needs in our survey, and clearly the Publisher and Board share that opinion.

In our survey of more than 100 Episcopal communicators, there was great support (80 percent) for financial assistance from the national Church to *The Episcopalian*. In other words, diocesan and other Church communicators are in favor of improving and expanding *The Episcopalian*. There is a clear need and demand for such a national publication.

Before we cite our specific recommendations, a word about communication in the Church. We believe that there is really only *one* ministry: the ministry of Jesus Christ. We all participate in that ministry from the moment of baptism, as laypersons and clergy, as church professionals and volunteers, as men, women, and children in the pews. We are *all* ministers of one Gospel.

The communication task is to enhance, inform, enable, and encourage the whole Church in that *one* ministry. Even with the new technologies of communication, this remains a difficult task. The printed word, as represented by *The Episcopalian*, is one tool of communication, even as communication is but one aspect of ministry.

The Church is fortunate to have a number of good independent publications, such as *The Living Church*, *The Witness*, and *The Anglican Digest*, to assist in communication. Most, of course, represent a specific point of view in their policy. Nor does their existence diminish the need for a general publication such as *The Episcopalian*. The Episcopal Radio and TV Foundation, Trinity Parish in New York, and the Washington Cathedral, among other institutions, contribute significantly to electronic communication and are to be praised.

As we surveyed church publications, we were amazed to discover the proliferating

number of publications issued by the Church Center, each reaching a different and specific constituency. While each serves a purpose, it occurred to us that the place of many of them in the information delivery system might be taken by *The Episcopalian*, working with the Communication Office at 815 Second Avenue. The annual cost of these publications, as far as we could determine, is staggering. Like Topsy, they seem just to have grown.

The importance of communication to the Church has also grown, even as the Church has become more diverse in many ways. This diversity is a fact of life and, obviously, it complicates the problem of communication. Sad to say, we find no overall plan for communication, for coordinating the various efforts. We believe there should be one. We were, however, pleased to note the Presiding Bishop's emphasis on the importance of communication in the ministry of Jesus Christ.

Our awareness of the need for, and the problems of, communication led us to certain conclusions and a series of recommendations which appear at the end of this report. We realize that to state some of these conclusions is to state the obvious. But we commend them to the serious consideration of General Convention.

We are not interested in just seeing *The Episcopalian* "keep on keeping on." Through no fault of its Board or management, it has been the victim of a survival mentality, which must end. We had the impression that management by crisis has been unavoidable because of financial problems, and that is neither healthy nor productive. A quality product must be produced consistently, and *The Episcopalian* Board, we suggest, should restate the mission statement of the publication. Subscription rates must be raised to cover current operations. (We have recommended that this action be taken by the Board, and steps in this direction are being taken by the Board.) Executive Council must pay full freight for the services it receives and consider other ways in which it could use *The Episcopalian* in communication. Above all, *The Episcopalian*, in its new vision, must be of interest to the average church member. As one person on this committee put it, "It must encourage the average Episcopal Church member to lead a better Christian life."

Inasmuch as General Convention brought *The Episcopalian* into being, it has full responsibility for the publication and must take action to live up to that responsibility. It must be more directly involved in the selection of Board members. It must develop a "sense of ownership." Certainly, it must be aware of, and react to, the near-crisis state of financing that the present Board and staff constantly live with.

For Convention to live up to that responsibility, money will be needed. The Long-Range Planning Committee and Board of the publication have submitted a proposal to increase subscriptions by 50,000 per year and at the same time to increase subscription rates, advertising rates and other income. According to their figures and projections, they can attain self-support by the end of the coming triennium. They are asking for assistance from General Convention over the next triennium to improve the quality of the publication and to increase its circulation. Since we heard the Board's original proposal, it has been changed somewhat by subsequent Board action. However, we endorse the original request. In essence we are asking the Board of *The Episcopalian* and its diocesan partners to pay for what they now have. We are asking the General Convention to underwrite the needed improvements. We recommend the following subsidy:

In 1989 - \$275,000;
In 1990 - \$200,000;
In 1991 - \$125,000.

It is not our intention that this recommendation should preclude further subsidies in the future, although we believe that the publication *can and should work toward self-*

support. But we believe the matter of continuing subsidy should be left to future Conventions and Executive Council. Both bodies, we believe, should closely monitor the progress of *The Episcopalian* during the forthcoming triennium, in which the above sums would be provided, and determine future actions in financial support of the publication.

Executive Council should pay current market value for all services it receives from *The Episcopalian*. (We were pleased to learn that, during the course of our study, *The Episcopalian* and Council renegotiated fees paid for various services.) No action is necessary on the part of the General Convention. (We mention this here because we earnestly hope that Council and the Church Center will not fall back into a mentality of "getting it wholesale" from *The Episcopalian*.)

On a related matter, we believe Council and Church Center staff should make a careful study of current information services and mailings, and where possible use *The Episcopalian* for the dissemination of such information. In this study, it is obvious that the Church Center staff needs to play a large role. In the long run, we suggest, this would prove more effective and less expensive—produce a bigger bang for the communication buck, as it were.

Executive Council, we believe, should develop a long-range communication plan for the whole Church, taking into account not only the continued use of the printed word (which, in spite of all technological marvels, is still the principal means of communication), but also the new technologies, including video. We were somewhat dismayed to learn what we had feared: that this committee is the *only* official body of the Church commissioned to examine the communication ministry, and it will go out of existence when this report is received. We believe that the vast resources for communication within the body of the Church are not being used efficiently and effectively. And we wonder why Executive Council has no committee whose primary purpose is to develop and enable communication. (This was particularly surprising, since the Presiding Bishop and Council have properly set communication as a high priority.)

We further believe that General Convention is itself ill-equipped to deal with matters of communication (including reports such as this). We recommend that in order to deal effectively with future communication matters, each House should be requested to amend its rules of order (at least for the 1991 Convention, when the long-range communication plan we propose would be received) to create a legislative committee on communication.

We believe that the Board of *The Episcopalian*, while making every effort to improve the publication within its limited capability, has been remiss in raising subscription rates only once in more than 15 years. (As we have noted, the Board is now taking steps in that direction, and is to be praised for that action.) In saying this, we once again commend the many volunteers who have served so conscientiously and well on the Board.

Some members of our committee have serious reservations about the policy of free subscriptions to all clergy. We realize this cannot be changed overnight. But we commend to the Board a campaign to urge all clergy persons to pay for their own subscriptions. And we would hope that eventually this program would be phased out and all circulation would be placed on a pay-as-you-receive basis. That will, no doubt, require education and promotion and will take time.

We believe further that the present manner of appointment and ratification of the Board is not satisfactory. It tends to downplay, even minimize, General Convention's sense of ownership of, participation in, and loyalty to *The Episcopalian*. Moreover, we believe the Board (while it has in the last year or so reduced itself in size) is nevertheless

too large and does not always have adequate representation of all geographical areas of the Church. Again, this is *not* a criticism of the present Board; rather, it is to say that the present financial crisis dictates drastic measures, and reorganization of the Board and its relationship to General Convention is one of those measures.

Most of these conclusions are fleshed out in the various resolutions we are submitting. In support of those resolutions, we offer one broad observation which, we hope, Convention will keep in mind:

The Church needs *The Episcopalian*. If it did not exist, we would have to invent it. We heartily reaffirm the 1961 resolution of General Convention which called for placing *The Episcopalian* in every home. We believe that General Convention, which brought *The Episcopalian* into being, is now being called on to rescue it, to move it from a survival mode to one of new creation and new vision. We are therefore introducing a resolution that calls for underwriting by General Convention, from the Church budget, the necessary quality improvements requested by *The Episcopalian* planning committee and Board, including funds to help cushion the shock that may result from temporary circulation losses as a result of subscription increases.

The Episcopalian is only a part of the communication aspect of ministry. But it is an essential part, one which the Episcopal Church cannot afford to lose through inattention and underfinancing. The Church through General Convention needs, in our opinion, to act and act *now*. The alternative is to see *The Episcopalian*, with its great potential for communication and ministry in the service of our Lord Jesus Christ, die a slow and painful death.

Respectfully submitted,

Robert M. G. Libby, *chair*

The Committee: (all concurring)

For the House of Bishops:

The Rt. Rev. Robert W. Estill, Bishop of North Carolina.

The Rt. Rev. David E. Johnson, Bishop of Massachusetts.

For the House of Deputies:

W. W. Baker, Diocese of Kansas, *Secretary*.

The Rev. Robert M. G. Libby, Diocese of Florida, *Chair*.

For the Episcopal Church Women (Triennial):

Marjorie A. Burke, Diocese of Massachusetts.

Jeanette W. Self, Diocese of Alabama.

Representatives of the Commission at General Convention:

The Rt. Rev. Robert W. Estill, House of Bishops, is authorized by the committee to receive non-substantive amendments to the report.

The Rev. Robert M. G. Libby, Diocese of Florida, House of Deputies, is authorized by the committee to receive non-substantive amendments to the report.

RESOLUTIONS

Resolution #A050

Resolved, the House of _____ concurring, That this 69th General Convention hereby commend the Board and staff of *The Episcopalian* for their service to the Church; and be it further

Resolved, That this 69th General Convention hereby reaffirm the goal of previous Conventions to place *The Episcopalian* in every Episcopal household.

Resolution #A051

Resolved, the House of _____ concurring, That this 69th General Convention commend and encourage the Executive Council and Church Center staff to use *The Episcopalian* whenever possible and practicable as a major tool of information dissemination to the Church.

Resolution #A052

Resolved, the House of _____ concurring, That this 69th General Convention reaffirm the financial responsibility of the Board of *The Episcopalian* for present operations and to cover current operating deficits, and that this Convention further reaffirm its intention to undertake financing of needed improvements and strengthening of *The Episcopalian*, in order that it may live up to its vision as the principal means of communication in the Episcopal Church.

Resolution #A053

Resolved, the House of _____ concurring, That in order to strengthen and improve *The Episcopalian*, that it may more effectively meet the needs of a changing and increasingly diverse Church, this 69th General Convention hereby appropriate from budget the following sums for *The Episcopalian*:

In 1989 - \$275,000;

In 1990 - \$200,000;

In 1991 - \$125,000;

said sums to be utilized by the Board of *The Episcopalian* in studying and improving the content and format of the publication; to encourage self-support; to increase and upgrade staff; to provide adequate compensation for the same; to add necessary equipment; and to plan for the future needs of a 21st century Church publication.

Resolution #A054

Resolved, the House of _____ concurring, That the Board of *The Episcopalian* be hereby requested to amend its by-laws relative to election of the Board, as follows, effective at the General Convention in 1991:

A. There shall be a Board of 15 persons, nine elected by General Convention, one person to be from each of the nine provinces but elected by the entire Convention; and six elected by the Board of *The Episcopalian* and ratified by Convention.

B. In order to provide continuity on the Board, five of the nine persons elected by Convention in 1991 (the five with the highest number of votes) shall serve a term of six years, and the remaining four shall serve a term of three years; and of those elected by the Board of *The Episcopalian* and ratified by Convention, three shall serve a term of six years and three a term of three years.

C. At elections subsequent to 1991, all elections shall be for a term of three years.

D. No persons elected either by General Convention or the Board of *The Episcopalian* shall serve more than six years on the Board.

Resolution #A055

Resolved, the House of _____ concurring, That this 69th General Convention hereby request the Presiding Bishop to appoint a Special Executive

THE BLUE BOOK

Council Task Force on Communication Planning, and that this task force enlist the vast talent, experience and resources for communication within the Episcopal Church, including, but not limited to, the Episcopal Communicators; and be it further

Resolved, That this task force be charged with developing a long-range plan for communication in the Church, and to report its findings and recommendations to the 70th General Convention in 1991; and be it further

Resolved, That funding for this special task force shall be provided in the Executive Council budget.

Resolution #A056

Resolved, the House of _____ concurring, That the President of the House of Bishops and the President of the House of Deputies be requested to appoint a legislative committee on communication in each House for the 1991 convention, to receive the report of the Special Executive Council Task Force on Communication Planning, and such other matters of communication as may be referred to it.

The Joint Commission on Evangelism and Renewal

MEMBERSHIP

Donald Hilligoss, *Chair*, Hibbing, Minnesota
John M. Etheridge, *Vice Chairman*, Corpus Christi, Texas
Ann Mayfield, New York, New York
Alden M. Hathaway, Pittsburgh, Pennsylvania
Donald M. Hultstrand, Springfield, Illinois
Leopoldo J. Alard, Austin, Texas
Carol Anderson, Fairfax, Virginia
Joan W. Bray, Avon, Connecticut
Betty Connelly, Newport Beach, California
John H. Coleman, Jr., Richmond, Virginia (deceased November 23, 1987)

JOHN COLEMAN

1932-1987

IN MEMORIAM

He was among us as a man of uncommon, common sense. His faith was rooted in an abiding and exuberant love of Jesus. His evangelism was the practical outreach of that love to the down and out, the rejects and the misfits for Jesus' sake. He continually salted our conversation with homely illustrations and colorful images born of his passion to see hungry souls fed with the bread of life. He patiently, tenderly, persistently reeled us in from our flights of spiritual fantasy and grounded us in the blood and sweat and tears of folks thirsting for a word of good news.

We are all of us different because of John Coleman. He has given integrity to our work. Because it bears the stamp of his gracious spirit, it can speak an urgent and profitable message to the Church that he so loved. We therefore are grateful to dedicate this report to him, confident that now with his Lord in Paradise, he continues to labor with us in the cause of an awakened and renewed Episcopal Church.

"I want to test love on earth,
so I can recognize it when I get to heaven."
Rest eternal grant to him, O Lord:
Thank you for the life and witness of our beloved
brother, John Coleman.

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. Donald M. Hultstrand, House of Bishops, is authorized by the commission to receive non-substantive amendments to the report.

Dr. John M. Etheridge (West Texas), House of Deputies, is authorized by the commission to receive non-substantive amendments to the report.

THE BLUE BOOK

FINANCIAL REPORT

	1986	1987	1988
Income			
Appropriated by Convention	\$15,216.00	\$10,240.00	\$ 9,700.00
Expenses			
Meetings	7,616.16	6,575.11	_____
Consultants		863.58	

FORWARD: EVANGELISM AND RENEWAL

The Joint Commission on Evangelism and Renewal, created by the 68th General Convention at Anaheim in 1985, was given the charge, "to hold up before the Church the needs and opportunities for the renewal of the Church and for the exercise of evangelistic ministry. The commission shall develop policy and recommend program in the areas of evangelism and renewal and recommend appropriate action by the General Convention, Executive Council, and the several dioceses in these areas of ministry."

We began our task by affirming accepted definitions for evangelism and renewal. From the House of Bishops Message #133 at the 64th General Convention: "Resolved, the House of Deputies concurring, that 'Evangelism' be defined as, 'The presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to him as Savior, and follow him as Lord within the fellowship of his Church.'" We recognize ultimately that the imperative to evangelize comes from the great commission given by the Lord himself: "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age'" (Matthew 28:18-20). Evangelism is a divine commission, and renewal is the work of the Holy Spirit empowering that commission.

We also began our task in full recognition that when it comes to response to this divine commission, the Episcopal Church has not always been faithful. In the past 25 years we have lost one-third of our membership. It is obvious to us that if nothing is done to remedy this situation, the Episcopal Church is in very real danger of becoming an exotic fossil. So we set out to try to understand the grounds for our past failures as well as mark out a new course of faithfulness for the future.

Our meetings have been held in locations in all parts of the country so that we could observe at first hand individual parishes in very different settings which are already undergoing renewal and practicing evangelism. These meetings have been held in the dioceses of Pittsburgh, Springfield, Los Angeles, Virginia, and West Texas. We heard presentations and interviewed leaders in evangelism, both clerical and lay, from all parts of the Church. We have surrounded our deliberations with prayer. We have been led by the Holy Spirit into a unity of vision.

During this process we have been heartened not only by the powerful renewal already taking place in our Church, but, also by the enthusiastic support of the Presiding Bishop, and the work of the House of Bishops' Committee on Evangelism and the Office of Evangelism Ministries. In his address to the House of Bishops on September 26, 1987, Bishop Browning said, "The time has also come for active evangelism. We Episcopalians are often accused of talking too much of our heritage and too little of God and God's work among us. To be a missionary is to be an

evangelist. Therefore, we must help each other to share more openly. We must find ways to let our rich heritage shape and flavor the message of faith that we share; but the most important focus must be on God and God's work among us through the Lord Jesus."

INTRODUCTION: THE DILEMMA

In trying to understand the problem facing the Episcopal Church, the Commission on Evangelism and Renewal is certain and unanimous in its belief that the reason this Church has little or no evangelism is because there is no clarity of theological vision. Do we believe that God presents himself to us through special revelation, or only through nature and the structures of human society? Do we believe that human beings are sinners in need of redemption, or simply ignorant and in need of education? Do we believe in salvation by grace through the death and resurrection of Jesus Christ alone, or do we work out our relationship with God on our own subjective terms? Is there such a thing as an objective moral standard, or are Christian ethics changing from situation to situation? Is Jesus God's only Son, or is "the Christ" manifest in all religions? Much of the contemporary theology of our Church has espoused philosophical skepticism, which is opposed to certainty, commitment, and conversion. A historical God may be affirmed, but not an empowering God who leads to life-changing renewal. The Bible and historical tradition are seen as brittle artifacts with no binding authority in the present. Consequently, we have become a church which takes its agenda from whatever is "hot" at the moment. We have become a trendy people, "tossed to and fro and carried about with every wind of doctrine" (Ephesians 4:14). When evangelism is promoted at all, it is almost always linked as an addendum to the Church's program. The result is a witness shorn of power.

What we are left with is a church where the divine commission of the Lord has become unclear. Evangelism is dismissed as being unnecessary. We may be concerned, to a degree, about our neighbor's material well-being, but we feel free to ignore our neighbor's spiritual well-being. "Evangelize? We Episcopalians don't do that." When it comes to evangelism we have become like the church at Laodicea, about which Jesus said, "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Revelation 3:15-16).

As our former Presiding Bishop John Allin said in his final address to a joint session of the House of Bishops and House of Deputies at the 1985 General Convention, "[I confess] I have loved the institutional Church more than I have loved the Lord Christ." In spite of this, the Holy Spirit is bringing about renewal and evangelism throughout the breadth of our Church. Now is the time for the Episcopal Church as a whole to respond with faithfulness to the divine commission for evangelism. We find ourselves often more concerned about preserving the Church than proclaiming the Gospel. As the Presiding Bishop said to the House of Bishops this past September 1987, "My friends, the time that God has put before us is precious and God's call is clear. We don't have time for navel gazing, we don't have patience for nit-picking, we don't have energy for fanciful distractions . . . I'm here to tell you that the train is leaving the station, and it's time to either get on it or continue to sit on your bags."

This report seeks to assist Episcopalians to think through and live out the imperative to present "Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to him as Savior, and follow him as Lord within the fellowship of his

Church.” The Joint Commission on Evangelism and Renewal, created to implement that task, has attempted to respond in the following ways:

1. To explore the biblical theology for evangelism;
2. To identify the historical and contemporary conditions of the Church in which evangelism and renewal take place;
3. To challenge the Episcopal Church to make the necessary provisions to make evangelism and renewal its highest priority in the next decade.

Finally, as John Coleman continually reminded us, as expressed in that old axiom, “Love is one beggar telling another beggar where to find Bread.”

THE BIBLICAL THEOLOGY FOR RENEWAL AND EVANGELISM

Pascal wrote that within every human being is a God-shaped vacuum. We spend our lives vainly trying to fill that space, cramming it with achievements, with material objects and sensual pleasures. Yet we are never satisfied, we always want more, because the emptiness inside us is God-shaped. Only God can fill the void. This is the consistent teaching of the Bible.

There are two creation stories in the Bible. The first creation story in Genesis 1:1—2:3 was written in response to the question, “Where do we come from?” The answer is quite simple: God, who created us and the universe we live in. At each stage of the creation, God paused and saw that it was good. The pinnacle of creation came when God said, “Let us make man in our image, after our likeness So God created man in his own image, in the image of God he created him; male and female he created them.” To be in the image of God means to be a person. As God is personal, so human beings in his image are persons.

To be a person consists of two things: to have a unique self-consciousness, and to have the ability to be in relationship with other persons. Our identities as unique, self-conscious persons are shaped by the relationships we have with other people. The primary relationship for each human being was intended to be with God himself, sharing fully in his life and honoring him as Creator. The first creation story relates that after he created humanity in his image, and knew the blessings human beings would enjoy in relationship with him, God saw that it was very good.

“What went wrong?” The second story in Genesis 2:4—3:24, the story of the Fall, answers that question. Adam and Eve rejected intimacy with God in order to worship self. It was God’s intention for human beings to find their identity not in self but in their relationship with him. The rejection of that relationship in the Fall is the biblical definition of sin. Lost in the Fall was intimacy with God, and thus the sharing in his life, and the receiving of his love, his joy, his peace.

It is at this point that the real story of the Bible begins, the story of the restoration of humanity to intimacy with God. Though mankind could do nothing to accomplish this restoration, God himself could and did. The story of the Bible can be reduced to a simple sentence: God redeems helpless humanity.

Jesus Christ began his public ministry proclaiming that the Kingdom of God was at hand. Through what he said, and far more importantly, by what he did, Jesus declared that he was the fulfillment of the promise to restore humanity to intimacy with God. He was not just the Messiah, he was Emmanuel, “God with us.” He was God the Son, who existed in eternal intimacy with God the Father. He was the incarnation of God, God come to us as a human being in order to redeem us. As sin destroyed humanity’s relationship with God and resulted in death, the death of Jesus as an offering for

humanity's sin "and a perfect sacrifice for the whole world" restored the relationship with God and destroyed the power of sin and death.

God the Father raised Jesus Christ from the dead on Easter morning. In his resurrection, Jesus represents humanity restored to intimacy with God the Father. This intimacy is offered to all human beings through a relationship with Jesus Christ. Since he is the one who shares fully in the life of God the Father, by entering into relationship with Jesus we enter into the life of God. At Pentecost, the risen, ascended Lord sent the third person of the Godhead, the Holy Spirit, to the Church to make intimacy between God and humanity a personal reality.

When we are in relationship with God, he shares his life with us and slowly transforms us into the human beings he intends us to be. As God fills the empty space inside us, we discover not only what it means to be fully human; we discover our own personal identity as well. In the mind of God, every human being exists in perfection. We are not yet that person, the person God intends us to be. We become that person at the resurrection. The future, our own future in God, breaks into our present reality. The vacuum inside us is filled. We begin to become the people we were created to be. This relationship, which leads to a new quality of existence, is renewal. And renewal is the ground for evangelism.

Christianity is about the restored relationship between God and humanity. This relationship exists on several levels, between God and individuals, God and the Church, and God and the entire world. The ability to have this relationship rests entirely on what God has done for humanity in Jesus Christ. The fulfillment of God's promise in the redeeming work of Jesus Christ is an objective reality. It exists in human history independent of any subjective experience. We enter into this relationship through baptism and a faith commitment to Jesus. The spontaneous joy experienced in this relationship is the basic imperative for evangelism. It comes with the desire to share the wonder and love with others.

RENEWAL AND GRACE

It is essential to remember that renewal, in its widest and deepest sense, is a response to a given, objective fact. This given, objective status is the redemption of humanity in Jesus Christ. It is God's intention that people enter this through a relationship with him. There is nothing we can do to earn this. It is God's gift. We simply have to receive it through faith. Regardless of what we learn about renewal, regardless of how we discipline ourselves in prayer, study, and worship, any deepening of intimacy with God depends entirely on God's grace and on his initiative. As Jesus said to the Pharisee Nicodemus in the third chapter of the Gospel of John, "I tell you the truth, unless one is born from above, he cannot see the kingdom of God."

So the Christian life is lived out in the tension between self-discipline and the free gift of grace. Yet slavishly giving ourselves over to a discipline of spiritual life and service to others doesn't mean we will automatically experience joyous intimacy with God. That discipline and service to others may easily become routine, life-killing legalism, all form and no substance. Spirituality degenerates into law when used to manipulate and control others. Yet awareness of the living death of legalism may lead to another error, that of simply relaxing in God's grace and doing nothing. One of the mysterious paradoxes of the Christian life is that it is in the practice of spiritual discipline that we enter into the grace of God in Jesus Christ. We must remember that it is always God who brings renewal and not us.

This new quality of existence in Jesus is present in the Church through the Holy

Spirit. Through the Church he calls women and men into this new existence through relationship with him. That call is the divine commission for evangelism.

THE CONDITIONS FOR RENEWAL AND EVANGELISM

In the history of the Christian Church there have been several great periods of renewal and evangelism. In just a matter of days, the power of Pentecost transformed the tiny, dispirited band of apostles into a vibrant, irresistible community of several thousand. During its first centuries the Church maintained a discipline of renewal and evangelism that eventually captured the entire Roman Empire. Beginning in the eighth century, Celtic monks (part of our Anglican heritage) conquered the fierce pagans of Scotland, Northern England, the Low Countries, Germany, and Scandinavia with the gentle message of God's redemptive love in Jesus Christ. In the thirteenth century itinerant preachers such as Francis of Assisi brought profound renewal to a deadened Church. The power unleashed by the Reformation transformed all of Europe, both Protestant and Catholic. The Great Awakening in the eighteenth century, led by the Anglicans John Wesley and George Whitefield, transformed the very societies of England and North America, and eventually spawned the greatest outburst of missionary activity in history. In our own time, the Church in East Africa (primarily Anglican) and the Church in Korea have led unparalleled renewal and growth.

Certain characteristics are shared by all renewed and evangelistic churches regardless of their culture or place in history. For example, they are communities that travel light. Rather than being overly concerned with institutional structures and denominational peculiarities, they are free to follow the Holy Spirit into new experiences of fellowship and new areas of ministry. They have a clear theology, rooted in the atonement and Lordship of Jesus Christ. They clearly proclaim Jesus Christ crucified and risen.

In his address to Episcopalians at the North American Congress on the Holy Spirit and World Evangelism held at New Orleans in the summer of 1987, Bishop Browning said, "It is very easy for those of us who find ourselves in the structure of the Church to become too heady and too practical. More than before, today in this time, in this world community, there is a need to have a direct encounter with the Lord Jesus Christ and to be able to articulate that encounter for the sake of the whole Church."

Renewed people maintain a life of disciplined piety. They stress education, both as a means to grow in faith and to equip themselves for ministry. The Bible is considered to be the Word of God and is studied with devotion and passion. Prayer, both personal and corporate, is woven throughout their lives. They maintain a ministry of all believers and see service to others as the natural fruit of faith. Ministries of social and political action are common. They are a powerful outgrowth of renewal. The entire life of the community flows from fellowship with Jesus Christ. Consequently, renewal and evangelism are the primary ministry. Yet more than anything else, all renewed churches share the confident expectation that God will speak and act in their midst. Their faith is living, powerful, and vibrant.

It is a faith that is built on the expository preaching and teaching of the Bible. The Anglican writer John Stott defines expository preaching as having certain characteristics. It begins with two convictions. The first is that the Bible is the inspired Word of God, that the men and women who wrote the books of the Bible were being led by the Holy Spirit and are revealing the person and will of God. The second conviction is that the Bible needs to be interpreted.

Finally, expository preaching and teaching take place with two expectations. The

preacher, the teacher, and the people will expect that God's own voice will be heard. The second expectation is that when God's voice is heard, his people will be obedient. If it is about God's awesome majesty, the response will be humble worship. If it is about God's righteous holiness, it will be penitent confession. If it is about Jesus Christ's atoning death, it will be faith in the Savior. If it is about the commandment to love our neighbor, it will be compassionate action. If it be the Great Commission, the response will be to bear witness to our call to evangelism. Waiting expectantly for God's voice to be heard and obeyed is the certain ground of renewal.

HOW RENEWAL IS TAKING PLACE IN THE EPISCOPAL CHURCH

Renewal is already taking place in the Episcopal Church in all parts of the country and in all kinds of settings. The Joint Commission on Evangelism and Renewal recognizes this as an act of God that has taken place in our midst. This movement of the Holy Spirit is not something unique to Episcopalians, but can be found in all denominations, and in all parts of the world. In this country, the renewal movement has led Episcopalians to make a recommitment to the classical foundations of Anglican doctrine and spirituality. Renewed Episcopalians believe in God's grace being manifest to the Church in Holy Scripture, the sacraments, and the gifts of the Spirit.

We have identified four ways in which renewal is taking place in the Episcopal Church.

The charismatic movement, which emphasizes the supernatural gifts of the Spirit, has been active in the Episcopal Church for well over twenty years. Although glossolalia, or speaking in tongues, is often seen as the characteristic gift of the movement, other gifts such as healing, discernment, and prophecy are also in the forefront of charismatic piety. Charismatics stress an openness in worship, which when practiced within the formal structure of our Prayer Book liturgies often results in powerful experiences of God's grace. Many Episcopal parishes have groups of charismatic believers worshipping within more traditional congregations. The Episcopal Renewal Ministries is an outgrowth of the charismatic movement.

The evangelical movement has a long tradition in the Anglican Communion reaching all the way back to the Puritan divines. Evangelicals stress the proclamation of the Word of God through biblical preaching and teaching. They believe that the proper response to God's Word is conversion, consisting of repentance and a personal commitment of faith in Jesus Christ. Anglican evangelicals have a long tradition of balancing their piety with active ministries of evangelism and social action. In recent years, evangelicals have founded the Fellowship of Christians in Universities and Schools, the South American Missionary Society, and the Trinity Episcopal School for Ministry.

The Anglo-Catholic movement also has a long tradition within the Anglican Communion. Anglo-Catholics focus their piety on the redemptive presence of God in the sacraments and liturgical life of the Church. They have championed religious communities and have focused on developing personal piety through disciplines such as spiritual direction. The Anglican Institute in St. Louis is an outgrowth of Anglo-Catholic renewal.

There are also many ministries and movements for renewal within the Episcopal Church which cut through the theological distinctions of the above movements, such as: the Anglican Fellowship of Prayer, the Brotherhood of St. Andrew, the Daughters of the King, the Church Army, Faith Alive, Cursillo, the Order of St. Luke, Episcopal Church Missionary Community, Sharing Our Ministry Abroad (SOMA), Marriage

Encounter, Christian Mission to the Jews, various healing ministries, and ministries of musical and liturgical renewal.

RECOMMENDATIONS

In light of the foregoing analysis, the commission believes the time has come to involve all of the structures of the Episcopal Church so as to bring the divine imperative for renewal and evangelism directly and actively into the central life of the Church. To meet this end we present the following specific recommendations for various elements within the Church.

I. The Laity

Evangelism is to be done primarily by lay people, renewed in faith, who will joyously share their belief in Jesus Christ in their secular settings of work, recreation, and neighborhood. The laity will need training to become competent evangelists, so that they will be able to articulate faith with integrity, simplicity, and power.

II. The Seminaries

Our seminaries need to train clergy who are competent in being leaders in renewal and evangelism.

The seminaries need to rethink the ministry of the Church, moving from preoccupation with maintenance to commitment to mission. Training needs to move away from an exclusively pastoral model to one which will enable clergy to equip the laity for mission, ministry, and evangelism.

The seminaries need to prepare men and women to teach and preach the Gospel in ways which will lead to renewal.

Special departments on evangelism and renewal need to be created for our seminaries so that persons who are skilled and gifted in the area may actually work in the training of clergy.

III. The Clergy

As the bishop should be the chief evangelist in the diocese, and the priest the chief evangelist in the parish, there needs to be a shift in the discernment process for ordination:

We should accept men and women who have an articulated, mature, and demonstrated commitment to Jesus Christ as Lord and Savior and are willing to be his servants in the Church.

We need clergy who see as their primary task the preaching and teaching of Jesus Christ and his Kingdom so that evangelism is automatically included in every aspect of church life.

Clergy who have been ordained for several years need the opportunity to reformulate their ministry in ways which will enhance renewal and evangelism.

IV. The Congregations

Each congregation should have an articulated and ongoing commitment to preach and teach the Gospel to those outside the Church.

Each congregation should have an evangelism committee.

Each congregation should plan for church growth.

Each congregation should be integrated into the vision and plan for evangelism and renewal on diocesan and national levels.

V. The National Church

Evangelism must become in fact and not just in resolution the first priority of the Church.

The Church should provide statements and papers from bishops supporting evangelism and renewal.

The national Church must articulate the belief that the Gospel of Jesus Christ is the urgent need of all people.

What is our source of authority for evangelism? In the words of our Presiding Bishop, "That someone is Jesus Christ. That someone is the Lord and his redeeming work in his life and ministry and in his death and resurrection. I say to you that the authority of our mission is in Jesus Christ. We find our authority in the great commission, 'Go and make disciples.' We find our authority in the great commandment, 'Love God and your neighbor.' In Jesus Christ is our authority. In Jesus Christ is our very being itself."

CONCLUDING STATEMENTS AND RESOLUTIONS

Resolution #A057

Call to Evangelism

Whereas, evangelism is in direct response to the divine imperative of our Lord Jesus Christ; therefore be it

Resolved, the House of _____ concurring, **That this Church adopt the following plan of apostolic action:**

1. **To alert all Episcopalians that every member of the Church is called by virtue of Holy Baptism to share his or her faith in Jesus Christ;**
2. **To call each congregation to be a center for the extension of the Gospel;**
3. **To incorporate evangelism into the official and ongoing structure of every diocese and congregation;**
4. **To pray for renewal in all parishes in order that they may be spiritually empowered;**
5. **To express the Good News not only in word but also by loving acts, service and justice for the community in which each congregation finds itself; and be it further**

Resolved, **That the 69th General Convention designate the 1990s a Decade of Evangelism, during which we will endeavor, with other Christian denominations, to reach every unchurched person in the nine Provinces of the Episcopal Church with the Gospel of Jesus Christ, and that 1989 will be set aside as a Year of Prayer seeking God's empowerment and grace to do so.**

Rationale

Our Lord sets forth the imperative for evangelism in these key passages.

Luke 4:18-19 - "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

Matthew 28:19-20 - "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

Furthermore, the Presiding Bishop, in his address to the House of Bishops on

September 26, 1987, said, "The time has also come for active evangelization To be a missionary is to be an evangelist . . . Every Episcopalian is a missionary."

In the mission imperatives of the Presiding Bishop and Executive Council, evangelism along with servant ministry is given the highest priority.

Resolution #A058

Assistant Co-ordinator for Evangelism Ministries

Resolved, the House of _____ concurring, **That the position of Assistant Co-ordinator for Evangelism Ministries be established at the Church Center for the purpose of expanding the following services:**

- 1. Communication with and among provincial, diocesan and voluntary organizations already committed to the work of evangelism;**
- 2. Access to the resources of these organizations to all churches;**
- 3. Promoting, publicizing and supporting the work of these groups;**
- 4. Identifying national, regional and local programs and resources for the advancement and enrichment of evangelism;**
- 5. Strategies for the groups which are underrepresented in the Church;**
- 6. Encourage each diocese and congregation to study available resources and to develop and implement an intentional strategy in evangelism; and be it further**

Resolved, **That the sum of \$300,000.00 be appropriated for the creation of this office and the expenses of the expanded services in the next triennium.**

Rationale

The work of evangelism in the Episcopal Church is clearly needed in our time. The groups, organizations and societies which are already committed to this work must have their efforts integrated.

In addition, the 68th General Convention requested that a forceful strategy for evangelism be targeted to reach young adults, ages 18-35, and further directed the Joint Commission on Evangelism and Renewal to develop a strategy that broadens the evangelistic outreach of the Church to bring into its fellowship groups which by the evidence of the 1982 Profile of Episcopalians are underrepresented in the life of the Church with respect to age, race, education and income.

Resolution #A059

Establishment of a Standing Commission on Evangelism and Renewal

Resolved, the House of _____ concurring, **That Title I, Canon 1, Section 2(o) be amended to read,**

There shall be a ~~Joint~~ *Standing* Commission on Evangelism and Renewal, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). Its duties shall be to hold up before the Church needs and opportunities for the renewal of the Church and for the exercise of evangelistic ministry. The Commission shall develop policy and recommend program in the areas of Evangelism and Renewal and recommend appropriate action by the General Convention and the Executive Council in these areas of ministry.

Explanation: The Joint Commission on Evangelism and Renewal has met five times during the triennium. These meetings have been productive and encouraging,

but have pointed up the immensity of the task before the Church in the area of evangelism and renewal. Unanimously, we agreed that a Standing Commission, which can anticipate continuing its work from triennium to triennium, rather than completing a task for each General Convention, would give life and vitality to this important ministry of the Church.

We have begun the work, but there is much to do. Our Lord calls us to witness to him in our world today. We have begun to learn how to spread the Word, but we must do more to pass that knowledge along to the Church. We have seen the way in which renewal is enlivening our faith and we are able to share some of our learning in this report, but the work must be ongoing. If we are to evangelize this country and renew the people of the Church it is time to plan for the future by establishing an ongoing Standing Commission on Evangelism and Renewal.

Resolution #A060

Whereas, The Standing Commission on Evangelism and Renewal has new tasks to perform for the next triennium; therefore be it

Resolved, the House of _____ concurring, **That \$45,000 be appropriated for this Standing Commission on Evangelism and Renewal.**

Resolution #A061

Evangelism in Theological Education

Resolved, the House of _____ concurring, **That the Standing Commission on Evangelism and Renewal be included in the exploration of the Board for Theological Education as it seeks to implement the report on the future of theological education in congregations, seminaries, and post ordination training, in order to achieve the goal of educating for evangelism.**

Rationale

The Board for Theological Education in its report, "The Future of Theological Education in the Episcopal Church," states that "... the entire church is called by God to move from maintenance to mission Theological education concerns the confession of faith, proclamation in word and deed, and sharing in Christ's priesthood Its focus is properly on the saving story and asks the question, 'Are we mobilizing for mission and recruiting leadership in mission?' "

The Standing Commission on Evangelism and Renewal believes that a special program for evangelism needs to be created which seminaries can share, namely to have a "floating faculty" on evangelism which could move from seminary to seminary: persons skilled in evangelistic preaching, others who are expert in church growth, others to bring strategies for training the laity for evangelism, and others to bring skills in relating evangelism to community outreach.

We urge this cooperative venture as a key portion of this exploration with the Board for Theological Education to fulfill the need for a regular department for seminarians but also as a source for post ordination study and for lay leaders.

Resolution #A062

A Canonical Change to Authorize the Licensing of Evangelists

Resolved, the House of _____ concurring, **That**

1. Title III, Canon 2, Sec. 1 be amended to read as follows:

Sec. 1. A confirmed adult communicant in good standing, committed and prepared

to serve the Church as Lay Reader, Lay Preacher, *Lay Evangelist*, or Catechist, may be licensed to this ministry by the Bishop or Ecclesiastical Authority of the Diocese in which the person is canonically resident. Guidelines for training and selection of such persons shall be established by the Ordinary of the Diocese and include provisions of Secs. 3-6 below, as applicable.

2. Title III, Canon 2, be amended by adding Sec. 8. as follows:

Sec. 8. A Lay Evangelist is a person licensed to lead in and train others for evangelism ministries in congregations. Prior to licensing, the Lay Evangelist shall be trained, examined and found competent in the following subjects:

- (a) The Holy Scriptures, contents and background;*
- (b) Missiology;*
- (c) Christian initiation;*
- (d) Apologetics;*
- (e) Use of the voice;*
- (f) Use of the mass media; and*
- (g) Interpersonal communications.*

Rationale

The role of evangelist in the Church has always been alternately respected and underrated. Since biblical days, the evangelist has been called to a very special ministry, one that is not always comfortable, but one which is necessary for the leading of persons to know Christ. There is a need for recognized evangelists in the parishes of the Episcopal Church, ones who would be called upon for special work in the Church and in the community. These persons would be trained in ways which would enhance their gifts and talents and which would keep them accountable to the parish and the diocese.

The General Board of Examining Chaplains

MEMBERSHIP

Bishops

- The Rt. Rev. Robert M. Anderson, Minneapolis, Minn. (1988)
- The Rt. Rev. Richard F. Grein, *Chair*, Topeka, Kan. (1988)
- The Rt. Rev. C. FitzSimons Allison, Charleston, S.C. (1991)
- The Rt. Rev. J. Mark Dyer, Bethlehem, Pa. (1991)

Clergy with Pastoral Responsibilities

- The Rev. John D. Lane, Staunton, Va. (1988)
- The Rev. Herman Page, Topeka, Kan. (1988)
- The Rev. Canon Frederick Williams, New York, N.Y. (1988)
- The Rev. M. Barbara Akin, Ph.D., Grove City, Pa. (1991)
- The Rev. William H. Baar, Venice, Italy (1991)
- The Rev. Richard R. Cook, Dallas, Tex. (1991)

Members of Faculties

- The Rev. John Booty, Ph.D., Sewanee, Tenn. (1988)
- The Rev. Holt Graham, Th.D., Deer River, Minn. (1988)
- The Rev. William B. Green, Phil.D., Austin, Tex. (1988)
- The Rev. Louis, Weil, S.T.D., Nashotah, Wis. (1988)
- The Very Rev. Robert E. Giannini, Ph.D., Sewanee, Tenn. (1991)
- The Very Rev. William H. Petersen, Ph.D., Rochester, N.Y. (1991)
- Timothy F. Sedgwick, Ph.D., Evanston, Ill. (1991)

Lay Persons

- Dr. Ann H. Diemer, *Vice Chair*, Pontiac, Mich. (1988)
- Dr. Thomas Matthews, Tulsa, Okla. (1988)
- Mrs. Barbara Wolf, Falmouth, Me. (1988)
- Dr. Thomas A. Bartlett, University, Ala. (1991)
- Dr. Warren Ramshaw, Hamilton, N.Y. (1991)
- Mrs. Evelyn Shipman, Freeland, Wash. (1991)

All members of the Board concur in the following report.

Representatives of the Board at General Convention

- The Rt. Rev. Richard F. Grein, House of Bishops, and the Rev. M. Barbara Akin, Ph.D., House of Deputies, are authorized by the Board to receive non-substantive amendments to the report.

SUMMARY OF THE BOARD'S WORK

During the triennium, the General Board of Examining Chaplains:

1. Convened at the College of Preachers in each of the three years to prepare an annual General Ordination Examination and arranged for these examinations to be administered to between 288 and 322 candidates each year, in about 38 locations each year, including one or two outside of the United States.

2. Participated annually in overseeing the work of 144 to 164 persons, clerical and lay, from 59-61 dioceses, convened in seven or eight locations, to read the examinations and write evaluations of them.
3. Reported examination results and recommendations to all candidates, and their bishops and Commissions on Ministry, and made the required canonical report to seminary deans.
4. Through its chairman, participated in the Strategic Planning Committee of the Board for Theological Education in June, 1987.
5. Through its members, visited several seminaries, dioceses and parishes to interpret the work of the General Board of Examining Chaplains, the administrator doing similar interpreting by mail and by telephone.
6. Through its elected Planning Committee (new in 1984), reviewed the Board's work, evaluated the examinations and the processes of administering them, and in that way prepared for the next Annual Meeting where the subsequent examination is composed.
7. Through subcommittees and individual members, revised directions for parts of the GOE process, composed an informational brochure for Commissions on Ministry to distribute to GOE candidates, and tried to develop statistics on the results of the GOE and methods for the random distribution of GOEs to the readers (see Appendix).
8. Replaced the machine-scored Multiple-Choice Test in 1986 with a Short-Answer Test with a similar purpose: to test what candidates have by way of information available for instant recall.
9. Collaborated with other agencies which are accountable for the education and development of the ordained ministry of the Church—such as the Board for Theological Education and the Council of Seminary Deans. The Board received from the Board for Theological Education the reactions gathered by the BTE to the Guidelines for Theological Education as submitted to the General Convention of 1985, and the revision of the Guidelines submitted for approval to this Convention of 1988 is the result of comments and criticisms and further thought thereon. At the call of the BTE, representatives of the Board met with representatives of the BTE and the Council of Seminary Deans in an effort to share concerns about the disruption which the GOE causes in the last year of seminary and the purpose of the GOE (diagnostic or qualifying?), and to ask for direction from the House of Bishops about these matters.
10. Through its administrator, committed ten years of evaluations of General Ordination Examinations (1972-1981) to the Episcopal Church Archives in Austin, Texas, for safekeeping, with strict limitations on access to this sensitive material.
11. Reported through its chairman, or through bishops who are Board members, to the interim meetings of the House of Bishops at San Antonio and Chicago, as required by canon.

Note: The administration of the Board's work is in the hands of the Rev. Richard T. Loring, D.Th., of Chelsea, Mass.; he manages the work of the GBEC out of an office in downtown Boston, with a secretary, Marcia Koopman, who is engaged full-time for five months of each year.

FINANCIAL REPORT

	<i>1986 Actual</i>	<i>1987 Projected</i>	<i>1988 Budget</i>	<i>1986-88 Total</i>
Expenses				
Board expense	\$36,139.61	\$39,341.70	\$42,673.00	\$118,154.31
Meetings				
Administration				
Secretarial assistance				
Reading expenses	42,343.68 (8)	38,113.29 (7)	40,770.00 (8)	121,226.97
Conferences				
Other expenses	14,442.36	12,270.74	16,307.00 *	43,020.10
Office				
Printing				
Copying				
Postage				
Total expense	<u>\$92,925.65</u>	<u>\$89,725.73</u>	<u>\$99,750.00</u>	<u>\$282,401.38</u>
Funding				
Examination fees	\$64,400.00 (322 @ \$200)	\$60,470.00 (288 @ \$210)	\$65,250.00 (290 @ \$225)	\$190,120.00
General Convention				
Budget	<u>28,525.65</u>	<u>29,255.73</u>	<u>34,500.00</u>	<u>92,281.38</u>
Total funding	<u>\$92,925.65</u>	<u>\$89,725.73</u>	<u>\$99,750.00</u>	<u>\$282,401.38</u>

*Our computer equipment is aging, and replacement of it is planned, together with other computer equipment owned by the national Church. Costs and financing for this are not clear at this time, but are to be covered by a one-time capital grant, we are informed; so no money is in this report for that purpose.

SPECIAL RESOLUTIONS PROPOSED BY THE BOARD

Subject: Approval request on revised Guidelines for Theological Education prepared by the General Board of Examining Chaplains.

Resolution #A063

Whereas, the Guidelines for Theological Education prepared by the General Board of Examining Chaplains, with the assistance of an Advisory Committee, were received by the 68th General Convention of this Church and commended to the Church for use and evaluation during the triennium 1985-1988; and

Whereas, the Board for Theological Education received responses to the Guidelines from bishops, theological seminaries, Commissions on Ministry, and other interested parties, and shared them with the General Board of Examining Chaplains; and

Whereas, the General Board of Examining Chaplains, with the assistance of members of the original Advisory Committee, and others, has revised the Guidelines; therefore be it

Resolved, the House of _____ concurring, **That the Guidelines for Theological Education, as revised, be approved by the 69th General Convention of this Church.**

[The revised Guidelines will be found in a supplemental report in the Blue Book.]

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

In Title III, Canon 30 (1985 Canons), the responsibilities of the GBEC are clearly stated: to develop annually a General Ordination Examination; to administer said

examination to certified candidates; to evaluate the results of the examination and to report the results to the candidates, their bishops and Commissions on Ministry, and the deans of their seminaries. The objectives during the 1989-1991 triennium will be to continue to carry out the same tasks in ways that are balanced, responsible, and to the benefit of the candidates and their bishops, as well as to the Church at large. The Guidelines for Theological Education (if approved by this Convention) will be made available to all concerned parties and further revised if necessary. The Board's Planning Committee will continue to evaluate the Board's work and to suggest improvements and economies. (One such economy has been the dropping of the readers' cash honorarium; another has been the mailing of examination results in one package to the seminaries.)

We continue to be concerned with rising costs of travel, and yet can see no way to economize on travel without sacrificing the benefits of collegiality of readers, or the benefits of wide representation of readers from around the Church. Even more crucial than these benefits is the critical role of dialogue between chaplains and readers in the process of producing good evaluations. We have considered operation of the reading system by mail, but aside from the sacrifice of collegiality, the increasing uncertainty, delay and failure of mail delivery make such an alternative impossible. Having fewer readers reading more examinations per pair would be a return to something tried in the 1970s and found wanting: In general, readers of more than four papers produced results too hasty and superficial to be satisfactory in the time available. We will continue to analyze the results of the GOEs statistically and will continue the distribution of examinations to reading stations at random. Some results of this work thus far appear in the Appendix.

PROPOSED BUDGET FOR THE TRIENNium

	1989	1990	1991	1989-91 Total
Expenses				
Board expense	\$ 46,058	\$ 49,502	\$52,891	\$148,451
Meetings				
Administration				
Secretarial assistance				
Reading expenses				
Conferences	46,970	49,102	51,238	147,310
Other expenses	17,372	18,036	19,711	55,119
Office				
Printing				
Copying				
Postage				
Total expense	\$110,400	\$116,640	\$123,840	\$350,880
Funding				
Examination fees				
(assuming 320 candidates)	\$ 73,600	\$ 77,760	\$ 82,560	\$233,920
	(@ \$230)	(@ \$243)	(@ \$258)	
Convention Budget*	36,800	38,880	41,280	116,960
Total funding	\$110,400	\$116,640	\$123,840	\$350,880

*The Program, Budget and Finance Committee directed in 1983 that the Convention Budget will fund the GBEC up to one-third, that being the proportion representing Board and office expenses. The portion representing reading expenses was to be funded from GOE fees. As will be seen above, that proportion no longer holds, and the ratio is, we understand, being reconsidered.

PROPOSED RESOLUTIONS FOR BUDGET APPROPRIATION

Resolution #A064

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

\$36,800 for 1989

38,880 for 1990

41,280 for 1991

\$116,960 for the triennium.

Resolution #A065

Resolved, the House of _____ concurring, **That the authorization for the General Board of Examining Chaplains to charge a fee, not exceeding \$260 per candidate for the General Ordination Examinations, be continued for the next triennium, with the provision that candidates for whom the fee is not paid, but who otherwise are qualified, shall also be examined.**

APPENDIX

The General Board of Examining Chaplains is agreed that at this time we view the GOE as an exercise integrative of all fields of theological education, in all of the questions asked. We ask questions that we expect people to be able to answer, and the examination is composed with two and a half years of seminary education, or its equivalent, in mind as the educational background expected in the student.

We view the examination as diagnostic and remedial, to help Commissions on Ministry prepare students for continuing education in diaconal and early-priesthood years.

We also, at the beginning of each part of the examination, remind students that we are looking for theological substance in the responses.

We continually seek direction from the House of Bishops in the above matters since we are created by and responsible to the House of Bishops.

Statistical analysis of GOE results.

A member of the GBEC with expertise in statistics has materially aided the GBEC in two matters.

1. Reduction of differences between examination results at the several reading stations.

For the first time in 1987, examinations were distributed to reading stations entirely at random (rather than being sent to the station most distant from where they were written).

Short-answer test results at all stations in 1987 were well within a point of the overall national averages in each of the subjects tested and in the total scores. Thus reading stations did not differ widely from each other in short-answer results.

In terms of students passing all seven areas, the results at seven reading stations in 1986 vary considerably, from 26% to 63%. With random distribution of examinations in 1987, the spread of percentages was much less, from 43% to 55%, indicating a significant reduction of differences previously observed between the stations.

The same picture emerges if all subject-units passed are considered. A student can pass a maximum of seven units. In 1986, the percentages of units passed varied from 62% to 85% at seven reading stations. In 1987, the variation was from 69.6% to

82.8%. The range is clearly narrower in 1987, and in fact was reduced by 42%. Study of these facts will continue.

2. Analysis of short-answer results as compared with essay results.

Table 1 shows the relationship between short-answer results and essay success in the same subject, for selected reading stations in 1987.

For example, at Atlanta, of the 34 students who passed essay tests in Scripture, 76% of their short-answer (SA) results were above the SA mean. If the correlation were perfect, 100% of these students' SA results would be above the SA mean. In History, at Atlanta, of the 10 students who failed, 80% of their SA results were below the SA mean. If the correlation were perfect, 100% of the SA results for these students would be below the mean. The figures in Table 1 indicate that the SA results follow the same pattern as the essay results, and thus that nothing *new* is being learned from the SA test. The SA test is, however, our one objective, mathematical response to those who think that the essays are evaluated subjectively.

TABLE 1
1987 GOE

Relationship Between Short-Answer Area and Essay Success in the Same Subject, by Selected Reading Stations and Short-Answer(SA) Mean for the Area

Subject Area Pass/Not Pass in Essays Reading Stations	Scripture		History		Theology		Total	
	Pass	Not	Pass	Not	Pass	Not	Pass 7	Not*
Atlanta (40 candidates)								
Number Pass/Not Pass	34	6	30	10	30	10	22	18
Percent Above Mean(SA)	76%	50%	80%	20%	66%	10%	90%	33%
Percent Below Mean(SA)	24%	50%	20%	80%	34%	90%	10%	66%
Austin (44 candidates)								
Number Pass/Not Pass	38	6	36	8	33	11	23	21
Percent Above SA Mean	68%	34%	66%	38%	63%	42%	74%	38%
Percent Below SA Mean	32%	66%	33%	62%	37%	58%	26%	62%
Evanston (40 candidates)								
Number Pass/Not Pass	35	5	30	10	31	9	17	23
Percent Above SA Mean	58%	66%	63%	50%	61%	22%	64%	43%
Percent Below SA Mean	42%	33%	34%	50%	39%	77%	36%	57%
Santa Barbara (36 candidates)								
Number Pass/Not Pass	32	4	29	7	25	11	20	16
Percent Above SA Mean	65%	60%	65%	43%	52%	46%	52%	46%
Percent Below SA Mean	35%	40%	35%	57%	48%	54%	48%	54%

*Here the reference is to passing all seven canonical areas or passing fewer than seven of them.

Comparison of GOE results since the beginning.

Table 2 shows these results, from a search of the files in 1986-1987, in terms of percentage of candidates passing all seven areas, and overall percentage of units passed (where each candidate can pass a maximum of seven areas).

TABLE 2

Chart of Pass-Fail Statistics for the GOE 1972-1987 (from evaluations in the files, 1987)

Year	% Pass in All 7 Areas	% of Units Passed
1972	56	79.2
1973	56	81.9
1974	74	91.5
1975	63	85.5
1976	60	83.6
1977	64	86.0
1978	58	82.7
1979	55	82.6
1980	50	81.2
1981	57	85.9
1982	57	82.6
1983	54	80.9
1984	55	81.4
1985	46	74.8
1986	48	74.4
1987	49	76.3

The Board's statistician-member comments that "considering the vast numbers of candidates, readers and chaplains involved over the years, the statistical consistency is notable."

Finally, we wish to express our appreciation for the work and time of the several hundred readers who, through this triennium, have helped the Board and the candidates with their skills and energies. We wish also to thank the seminaries and other agencies which have helped to administer the examinations and have hosted the annual conferences of readers.

Respectfully submitted,

Richard F. Grein, *Chairperson*

The Executive Council Report of The Presiding Bishop's Task Force on Christian Education in Congregations

INTRODUCTION: MANDATE, MEMBERSHIP, AND METHODOLOGY

The 68th General Convention directed that a task force on Christian education be created by the Executive Council to study the history and present state of Christian education and to recommend actions to strengthen the Church's educational ministry. The work of the task force was to include: the goals of Christian education; its proper role in the life of parishes and individual Christians; the recruitment, training, and support of educational leadership; the identification of existing and the development of supplemental educational resources for all ages. The findings and recommendations of the task force were to be reported to the 69th General Convention.

The members of the task force, selected and appointed by the Presiding Bishop in March of 1986, represent, collectively, a rich diversity of experience and perspectives. Active as clergy and lay leaders in their local congregations, the task force members also carry out an impressive number of diocesan and national leadership roles within the life of the Church. Diverse racial, ethnic, international, and other perspectives brought by its members have contributed to the inclusiveness and breadth of the task force's approach, conclusions, and recommendations.

Designation as the Presiding Bishop's Task Force on Christian Education in Congregations reflected an ongoing commitment on the part of the task force to the creative potential and ultimate responsibility for educational ministry that belongs to each local church, whatever its size.

The task force gave serious attention to the history of Christian education and, in 1987, published a brief account of one of the peak periods of educational activity under the title, *Christian Education in the Episcopal Church, 1940s to 1970s*. This essay has been widely distributed as an aid to discussion of fundamental questions faced in an earlier era and still relevant today.

In order to obtain information on present practice, a report form was sent to every congregation in August/September 1986. Three thousand replies were received—an exceptionally high rate of response—thus providing data on the size and type of congregation; clergy and lay responsibility for educational ministry; staff training; formal educational opportunities; organizational activities; the main themes or subject matter addressed; and the materials used. Each respondent was invited to address comments to the task force, and many availed themselves of the opportunity to describe both accomplishments and needs.

The task force prepared a draft statement setting forth an initial vision of educational ministry in a local congregation. This statement and a set of questions to elicit other visions, to obtain information regarding educational resources—existing or needed—to discover the critical issues perceived as influencing educational ministry today, and to invite recommendations for the future of Christian education became the

basis for a series of in-depth personal interviews with educators and other leaders at all levels of the Church's life. Fifty individual interviews were carried out, and one hundred and eighty persons participated in six group interviews. Each of the individual and group interviews was written up and studied by all task force members.

Lessons drawn from history, information and comments from the report forms, the holistic vision of Christian education in the local congregation articulated by those interviewed, and the insights of task force members themselves provided the major sources for the first draft of the task force report. In that report, Christian education was defined as an ongoing process, integrated with every aspect of congregational life, in order that the people of God may learn what it means to live the Baptismal Covenant and, thus, to express their unique calling as followers of Jesus Christ in the world. Included also were recommendations for a structured approach to the recruitment, training, and support of mission consultants, leaders, and teachers for educational ministry in congregations as well as recommendations for the selection, development, evaluation, and dissemination of resources.

This draft report was sent to seven congregations located in very diverse communities from the West Coast to the East and designated as "listening posts." Each congregation arranged a meeting to discuss and critique the draft report and recommendations, while a team made up of a representative of the task force, an Executive Council member from the region, and one or more persons with diocesan or provincial educational responsibilities listened. One hundred members of congregations thus critiqued the initial report and recommendations. Other listening posts are being set up.

The methodology used by the task force has enabled approximately 3,400 individuals to influence the report and recommendations directly. These individuals spoke for many others with whom they work in a wide range of ministries. Task force members are deeply grateful to all who communicated so openly their frustrations and dreams, their practical insights and their hope for a renewed focus on the nurture and formation of God's people in local congregations.

The final report and recommendations of the task force seek to honor both the expressed need for a clearer sense of direction based on common principles and guidelines for educational ministry in the Episcopal Church and, also, the need for freedom and self-determination in local congregations that are extremely diverse in size, needs, culture, language, liturgical practice, resources, and ethnic and racial heritage.

The members of the Task Force were:

Dr. Fredrica Harris Thompsett, *Chair*, Cambridge, Massachusetts
The Rev. Nathan D. Baxter, Lancaster, Pennsylvania
The Rev. Locke E. Bowman, Alexandria, Virginia
The Rt. Rev. Rustin Kimsey, The Dalles, Oregon
Dr. Dabney H. Narvaez, Montclair, New Jersey
The Rt. Rev. James Ottley, Balboa, Panama
The Rt. Rev. George L. Reynolds, Nashville, Tennessee
The Rev. Joseph P. Russell, Cleveland, Ohio
Ms. Kathy Tyler Scott, Indianapolis, Indiana
The Rev. Martin Seeley, St. Louis, Missouri
The Rt. Rev. Elliott L. Sorge, Easton, Maryland
The Rev. Sandra Wilson, Asbury Park, New Jersey
The Rev. Wallace Frey, *ex officio*, Dewitt, New York
The Rev. David W. Perry, *Staff* New York, New York
Ms. Dorothy Brittain, *Consultant*, Brewerton, New York
Dr. Carman St. J. Hunter, *Consultant*, Brooklyn, New York

Summary Report of the Task Force Vision and Goals for Christian Education

Christian education is an ongoing process whose purpose is to support the people of God as they seek to live out the Baptismal Covenant and to express their unique calling as followers of Jesus Christ. One of the greatest challenges to the leadership of the Church is the empowerment of all Christians through both formal and informal learning opportunities. It is the responsibility of the leadership in each congregation to establish and to develop an environment which enables people to discover themselves as God's people and to carry out the ministries to which they are called. It is through such vision and leadership that the whole congregation can come to feel its responsibility for community and total ministry within the life of the Church.

Congregations that effectively educate their members convey a clarity of mission; cultivate a shared vision of what the Church is called to be; involve and value all of their members; affirm, celebrate, and utilize their diversity—racially, culturally, and linguistically; enable a strong sense of community centered in God; and balance the nurture of their membership with their ministry in the larger community in which they live and in the world. In such congregations everyone is a learner and is challenged and nurtured through education, worship, liturgy, and action. Members become knowledgeable about the Christian faith and receive spiritual direction and a solid theological grounding through their participation in the sacraments, Bible study, reflection, prayer, and action. These congregations will resemble Paul's description of the church at Corinth.

I continually thank my God for you because of the favor he has bestowed on you in Christ Jesus, in whom you have been richly endowed with every gift of speech and knowledge. Likewise, the witness I bore to Christ has been so confirmed among you that you lack no spiritual gift as you wait for the revelation of our Lord Jesus Christ (1 Cor. 1.4-7).

When the local congregation develops a responsive and clear sense of mission, it can become both an oasis and a catalyst, a place for spiritual replenishment and growth, and a center for outreach and social change. It is a community in which members are helped to integrate Scripture into their understanding of contemporary issues and to ground their action in the new insights they gain. Members of congregations like these are keenly aware that Christ meets them among the struggling peoples of the world (Matthew 25). As a result, they feel a strong sense of relationship and caring for all people. For them the Church exceeds the boundaries of four walls and encompasses their whole life.

The Role of Christian Education in Congregational Life

With these thoughts in mind, it is important that we focus our attention on the entire life of the congregation as the context for education. It is the life lived together as a Christian people in the congregations of our churches that teaches—or fails to teach—the values and direction of the Gospel. How we welcome the stranger, care for the child, settle our differences, and make decisions is an integral part of the Christian education program of the congregation. Moments of focused learning need to be offered so that members of the congregation can make sense of the events of their life together. The goal of these focused events is to help the people see as they have never seen before. Everyone in the congregations is a learner and everyone is a teacher.

In the past, many churches have tended to segment congregational life into specific program areas. We have created programs for stewardship, programs for evangelism, programs for children's education, and programs concerned with social justice issues—hunger and the rights of minorities, for instance. Our efforts in the future need to be directed towards seeing congregational life as “whole cloth.” We need to see the relationships between all aspects of ministry and witness if we are to know the fullness of the Gospel's impact on our lives. As Bishop Browning said in his address to Executive Council in March of 1987:

How do we integrate the many facets of education—education for the purpose of identity, education as consciousness raising, education for problem and issues solving—into a holistic system? . . . What tools are necessary for the Episcopal Church to exercise its education ministry and enable and empower every person for mission?

Concerns Regarding Focus and Leadership for Christian Education

In addition to the emphasis we heard on finding ways to express the ministry and mission of congregations holistically, there were certain other recurring concerns. Perhaps the most important of these was the central importance of biblical literacy. It has often been said that we Christians are a “story-formed people.” Our consciousness and identity grow out of the salvation story as it is contained in Scripture, a story that is recalled each time we gather for Eucharist together. As long as the people of the Church are not intimately familiar with that story, we risk moving through the present with a hazy vision of who we are and where we are going rather than with the clear vision that Scripture provides, a vision of hope for the future and a vision that can lend meaning and direction to the present moment. “Who are we as the people of the Book?” needs to be the question that we ask ourselves as we shape the education programs of the future. We Episcopalians must be literate about the tenets of our faith.

An understanding of who we are as Christians standing in the Anglican tradition was a second concern that emerged from our study. Distinctive Anglican theological perspectives must inform our understanding. Prayer Book literacy and an appreciation of our heritage and polity as Episcopalians are essential ingredients in our educational approach. This in no way denies the call to ecumenism to which we are equally committed. It simply means that if we are to contribute to the ecumenical dialogue we need first to know who we are and what we bring to that dialogue. It means that if we believe Episcopalians have something to contribute to a world seeking God's truth and justice, we must be aware of the heritage that shapes the way we make decisions together, interpret Scripture, face suffering and ambiguity, and witness to a loving God acting in history. Episcopalian Christians, hearing the call to a renewed sense of mission, need to be literate about the foundations of our Anglican heritage just as we need to be literate about Scripture and about the unique Prayer Book that helps us live out and interpret Scripture.

Another area commanding our attention was that of providing skilled leadership for educational ministry. There was a clear demand that the Church nurture and sustain both recognized and potential leadership with particular attention to affirming and supporting leaders from communities and groups often overlooked in the process of leader development in the Church. The need for training models that utilized inclusive, circular, and participatory approaches was stressed as important for the empowerment of leadership in today's Church. It was emphasized that training strategies should enable leaders and teachers to support young persons and children as they seek to live as

followers of Jesus Christ in the face of the crisis of values and the demands of secular society.

The role of seminaries as the training ground for educational ministry was also seen as crucial because the ordained leadership of congregations and dioceses has a determinative influence on the response congregations make to their calling as learning, growing communities of faith. When the priest and the bishop understand and accept appropriate roles as educators, then lay ministers can exercise their ministry as leaders and teachers more effectively.

Further, we heard much about the need for common norms and criteria for educational ministry in the Episcopal Church that could unite us as a church and, also, be sufficiently flexible to allow different traditions and cultural experiences to be expressed. Thus, we were faced with the need for leadership and resources that would be sensitive and responsive to differences yet so firmly centered in Anglican theology and biblical tradition that they could guide Anglican Christians in making their unique response to the challenges of today's world.

Conclusion

Our study has reminded us of who we are as the Episcopal Church. We are a church composed predominantly of small congregations across the country. Therefore, as we think about designing education programs and resources at the national level, we must keep in mind the special needs of small congregations. We are a church with a black presence and heritage representing both Afro-American and Caribbean roots. The influence of Hispanic and Asian-American peoples is also growing in the Church. And Native Americans make important contributions to our understanding of who we are as Episcopalians today. Any educational program we design or produce for the Episcopal Church must take this rich diversity seriously.

Speaking the "mind of the Church" can be a difficult task as we recognize our diversity, but this is not a new phenomenon. Old divisions between "high church" and "low church" were a concern for those who struggled to produce a national curriculum and shape the educational ministry of the Church 30 years ago. Although we sometimes bemoan our theological diversity in the Episcopal Church, it is our prayer that rather than seeing our differences as barriers we will see them as providing a more creative engagement between our lives and theology.

The apostles realized that they were sent into the world but were not of the world: the New Testament Church took that call seriously (John 17:16). Preparation for baptism in the early Church was an intensive process of formation in the Word of God. As the Presiding Bishop's Task Force on Christian Education, we call for the leaders of congregations to take seriously the commitment to call people into ministry shaped by the Baptismal Covenant. The baptism of infants, youth, and adults, and the renewal of baptismal vows must be seen as a major time of conversion and commitment in the life of the whole congregation. The liturgical church year provides a natural pattern of education that supports this endeavor. The emphasis is on Christian formation: the forming of Christian consciousness in a people called out of the world to be sent back into the world to image Christ in word and act. It is out of such a formation process that the Church and the individual Christian make a prophetic witness to society. For it is when Christians begin to perceive a relationship through Christ with the peoples of the world that they come to an involvement in the common struggle for justice. Thus, it is out of such a formation process that a Christian ethical stance begins to take shape in

both adults and children. A discipline of prayer, study, reflection, and spiritual direction lies at the heart of the formation process. Evangelism, renewal, Christian education, and prophetic witness are inextricably linked in congregations where conversion, formation, and Christian witness are the hallmarks of congregational life.

In the past three years we have attempted to listen to the Church and we hope that these proposals will strike a responsive chord in the experience of those who study them. Our recommendations come out of our experience of listening as well as out of our individual experiences of participating in congregational life and ministry.

The calling of the teaching ministry is to draw each person into the communion that is the Body of Christ: through sacrament, through the ministry and witness of the congregation, through the process of helping persons reflect and learn from the common experiences of life, and through engagement in the social issues of the day. The context of the educational endeavor is the congregation, the family, the community, and the wider community that comprises all the nations of the world. The standard for response is the biblical Word. The call to mission is the Baptismal Covenant. The ultimate goal of Christian education is to help us change those things in ourselves and in the world that are not part of God's plan, those things that are oppressive and that are not faithful to the Gospel of Jesus Christ. Out of this conviction we submit our recommendations; we offer our vision for Christian education into the 21st century.

Finally, we the members of the task force wish to express our gratitude to the Presiding Bishop, to the Executive Council, and to the General Convention for the opportunity to become engaged with this lively and critical area of responsibility.

RECOMMENDATIONS AND RESOLUTIONS

1. *Mission: the foundation of educational ministry*

Resolution #A066

Whereas, Christians are formed and nurtured as followers of Jesus Christ through their participation in the total life and mission of the local congregation; and

Whereas, each congregation has the responsibility to discern what it is uniquely called to be and to do in order to fulfill its mission within the family of God; therefore be it

Resolved, the House of _____ concurring, **That the Episcopal Church renew and strengthen its educational ministry by advocating a clear focus on mission at every level of its life;** and be it further

Resolved, **That the Executive Council provide the necessary structures and funding so that the Mission Operations Team can enable congregations, with diocesan support, to continue or initiate a process of mission discernment, challenge, leadership and resource development, and action.**

EXPLANATION: A vision of Christian education as integrally related to the total ministry and mission of the congregation was expressed by the majority of those consulted by the task force. Thus the task force recommends an ongoing process, first in self-selected dioceses and congregations within these dioceses and, later, throughout the Church as the necessary foundation for effective educational ministry. Within dioceses, mission consultants will be selected and equipped with biblical, theological, liturgical, and issue-oriented resources to assist and challenge congregations to discover new levels

of response to their calling and new ways of identifying opportunities and models for Christian formation within the congregation.

2. *Unified approaches to congregations*

Resolution #A067

498-284

Whereas, local congregations are supported and challenged in their mission by leadership and resources from diocesan, provincial, and national networks and structures; and

Whereas, all of these entities have expectations for and make demands on local congregations; therefore be it

Resolved, the House of _____ concurring, **That the leadership of national, provincial, and diocesan structures and networks themselves model an inclusive and unified discernment, challenge, and response process that is clearly focused on the impact their planning, communications, and expectations have on the life of congregations.**

EXPLANATION: The task force heard many complaints regarding fragmentation, competing demands, and unrealistic expectations on the part of national and diocesan program networks and staff. Just as congregations need to plan holistically, the task force urges that all entities that relate in any way to congregations address similar questions. Groups such as the Executive Council, the Episcopal Church Center staff, the networks related to ongoing national programs, and similarly responsible leadership within dioceses would ask: What are we called to be and to do so that all congregations become learning, growing, communities of faith? What must be changed or added to our way of working with congregations or the resources we offer for their use?

3. *Leadership for Christian education*

Resolution #A068

Whereas, one of the most effective ways of implementing an inclusive and empowering model of Christian education is to invest in the current and future leadership of the Church; and

Whereas, every person, ordained and lay, within a congregation is potentially both a leader and a teacher; therefore be it

Resolved, the House of _____ concurring, **That the Mission Operations Team, in collaboration with national, provincial and diocesan networks and structures, develop and implement a leadership training program based on common criteria in a form which allows for flexibility in meeting the needs of specific congregations; and be it further**

Resolved, **That funding and technical assistance be provided through the Executive Council budget to these networks for ongoing training and communication; and be it further**

Resolved, **That special attention be given to making the networks and their leadership truly representative in terms of race, gender, culture, language, and ethnicity.**

EXPLANATION: The task force urges the executive staff of the Episcopal Church Center to work through provincial and diocesan structures and through those networks closely linked to the national program of the Episcopal Church to formulate common criteria and coordinated plans and schedules for training. The task force further urges that the development of criteria and designs for training be undertaken

in collaboration with persons and groups knowledgeable about the special needs and resources of small congregations; the culture, language, and history of ethnic and racial groups in the Church; and the differing needs and resources of urban, suburban, and rural parishes.

4. *The influence of leadership styles and function on educational ministry*

Resolution #A069

Whereas, a major concern identified by the Task Force revolved around the ways in which those who minister in the Church, ordained and lay, understand themselves and their roles and how they function as educators; and

Whereas, bishops who perceive and exercise specific roles as educators affect educational ministry in local congregations; and

Whereas, every act of ministry in the congregation, whatever its primary intent, has an educational impact; therefore be it

Resolved, the House of _____ concurring, **That the Executive Council provide the Mission Operations Team with funding to develop an action research project to study the identity, attitudes, and functions of ministers (lay and ordained) as educators; and be it further**

Resolved, **That the findings of this action research, through the Mission Operations Team, be disseminated, discussed, and evaluated in provincial, diocesan, and congregational settings to cultivate an awareness of leaders as educators.**

EXPLANATION: Awareness of the impact of ministry within the local congregation and in the community can contribute to better planning and evaluation of educational ministry. Reliable data in this area should be useful both to congregations and to leaders responsible for policy and planning in the Church.

5. *The role of seminaries in the preparation of leaders for educational ministry*

Resolution #A070

Whereas, seminaries have a particularly critical role in preparing ordained and lay leaders with necessary vision and skills for educational ministry; and

Whereas, the Task Force agrees with the 1987 Board for Theological Education Report which says that the primary task of seminaries is to provide theological expertise, biblical literacy, preaching and liturgical skills; and

Whereas, the Task Force further believes that how we teach and with whom we teach are as important as what we teach; therefore be it

Resolved, the House of _____ concurring, **That the Education for Mission and Ministry Unit, the Board for Theological Education and each seminary collaborate with diocesan, congregational, and other educators in a process of exploring new ways to deepen the vision of the educational context of all congregational life; and be it further**

Resolved, **That the Education for Mission and Ministry Unit identify and share in the support of at least three creative-seminary-based projects that empower ~~seminary graduates to be effective educational leaders~~ and that information regarding these projects be widely disseminated and evaluated.**

EXPLANATION: Both explicitly and implicitly, all courses, internships, and disciplines of theological education provide models of teaching ministry. All faculty, administrators, and students are potential enablers of effective educational ministries. The total impact of seminary life and teaching methods create images of the teaching

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ministry that remain with seminary students long after graduation. The task force applauds the courses now offered in seminaries in the area traditionally identified as religious education. In addition, the task force urges that fresh attention be directed by seminaries toward the educational potential of those aspects of ministry that are not generally understood nor undertaken for the express purpose of teaching, namely, the celebration of the sacraments, especially baptism; the pastoral and counseling ministry; special events in the life of the religious community; and the service and witness of the congregation in the world. These are at the heart of parish life and each has powerful potential as an occasion for interpreting the faith. Through dialogue and consultation involving seminary faculty, Education for Mission and Ministry staff, and diocesan and parish educators, each seminary is encouraged to determine how it can best offer both models and experience that support a holistic vision of educational ministry in congregations and encourage the acquisition of a range of teaching and interpretation skills.

6. Resources for educational ministry

Resolution #A071

Whereas, an urgent need has been expressed by educators for a clearer sense of direction based on common principles and guidelines for educational ministry in the Episcopal Church; and

Whereas, an equally urgent plea was made that recognition be given to local congregations to express and build on their diversity in size, needs, culture, language, liturgical practice, resources, and ethnic and racial heritage; and

Whereas, clergy and laity engaged in educational ministry require resources that will assist them in meeting the specific educational needs of Episcopal communicants of all ages; and

Whereas, a wide variety of curricula and other resources have been produced by other churches, by Episcopal dioceses, congregations, seminaries, ethnic communities, and private groups and individuals; and

Whereas, this diversity of available resources reflects and, in a sense, responds to the diversity among Episcopal congregations; therefore be it

Resolved, the House of _____ concurring. **That the Education for Mission and Ministry Unit assume responsibility for overseeing the preparation of a manual (possibly entitled *Called to Teach and Learn in the Episcopal Church*) that will have the purpose of lifting up a vision of Christian education in Episcopal congregations consonant with the vision and goals statement of the Task Force and, also, provide clear, practical guidelines for planning and implementing Christian education in different contexts; set forth norms for the selection and production of curriculum and other resources; describe specific teaching and learning needs and characteristics for all age groups; identify specifically Anglican theological, liturgical, and historical content for study; and outline alternative models for teacher training; and be it further**

Resolved, **That the Education for Mission and Ministry Unit develop guidelines and norms as well as the other planning necessary to produce the manual in collaboration with the appropriate inter-unit working groups at the Episcopal Church Center, in order to draw on the insights and experience of both leaders and local practitioners from all racial, ethnic, and cultural communities, and from the widest possible range of program concerns of the people of the Church; and be it further**

Resolved, **That the Education for Mission and Ministry Unit develop and implement a plan to familiarize the leaders of congregations throughout the Church with**

the manual and to assist them in using it as a foundation for the renewal of their educational ministries; and be it further

Resolved, That the Episcopal Church, through its educational leaders, recognize and affirm the production of curriculum materials and supplementary resources by dioceses, congregations, seminaries, ethnic communities, and private groups and individuals; and that the Education for Mission and Ministry Unit disseminate among these groups the norms for Episcopal curriculum, offer individual consultation or workshops to provide technical assistance and training for curriculum writers affiliated with the groups listed above or at the grassroots level; and be it further

Resolved, That the Education for Mission and Ministry and Communication units oversee the development of a continuing program for the production of videotaped material and for its distribution to congregations in both English and Spanish versions, such material to include a training series for volunteer teachers; a "video resource" to share current news and information regarding programs and resources used in Episcopal congregations; a series on how to assess program needs, and to design, implement, and evaluate programs; and such other units and series as may be required in the future.

EXPLANATION: After careful study and reflection on the experience of the Episcopal Church and other churches in mounting major Christian education programs, including the production of a national Episcopal curriculum in the 1950s and 60s, and after listening carefully to a wide range of clergy and lay educators and other leaders, the task force has resolved to recommend that the Church begin the process of educational renewal by focusing on congregations in mission. Curriculum and other materials are tools that must serve the specific needs of each congregation as it seeks to nurture, form, and empower its members as followers of Jesus Christ. Tools must be carefully chosen to serve particular purposes appropriate to those who will use them. The manual we propose is a first step in providing unified guidelines and norms that will enable congregations to choose or develop tools appropriate to their situation. The diversity that the task force encountered among Episcopal congregations requires a wide range of resources. The proposal for mission consultants within dioceses, the comprehensive leadership training networks, and the proposals for the establishment of more effective systems for the dissemination and exchange of information among educators are intended to provide a structure that will, on the one hand, unify Episcopal educational ministry and, on the other, encourage local creativity appropriate to the rich diversity characteristic of this Church.

7. Communication and mutual assistance among Episcopal educators

Resolution #A072

Whereas, congregational leaders urgently need up-to-date information regarding available curriculum and other resources together with evaluations of their usefulness in different contexts; and

Whereas, very few congregations have access to well-equipped resource centers and to consultants familiar with all available biblical, theological, historical, or issue-oriented resources; and

Whereas, modern technology now offers the Church unprecedented opportunities for better communication and educational planning that will soon become available to most congregations; therefore be it

Resolved, the House of _____ concurring, That the staff of the Episcopal Church Center oversee the development of a plan for encouraging the use

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of computers in educational ministry by fostering the development of software that would enable congregations and dioceses to call up needed information and resources, and that would offer administrators and teachers a variety of options by printing out feasible and individualized plans for teaching and learning; and be it further

Resolved, That the Episcopal Church Center staff also provide information and encouragement for setting up systems of inter-computer communication among the Episcopal Church Center, diocesan offices, and local congregations for the sharing of information and the development of educational strategies; and be it further

Resolved, That in the interim period before such a system can become operational, efforts be made to utilize the columns of newspapers and magazines that have regular and frequent publication schedules, including, but not limited to, those publications especially directed to educators.

EXPLANATION: While this proposal may not be able to be realized immediately, the technology is sufficiently advanced so that it is more than a futuristic dream. Some local churches are already utilizing computers for planning and individualized resource selection. The task force believes that it is important that Episcopal dioceses and congregations become familiar with the potential that exists in order to take advantage of it in the near future. Meanwhile, we encourage exploration with editors of papers and magazines, especially those that enjoy a broad, general readership in the Church, so that they might include information about resources as a regular feature in their publications.

The Executive Council

Report of the Committee for the Full Participation of Women in the Church

MEMBERS

Craig Anderson, Diocese of South Dakota
Peg Anderson, Diocese of Arizona
Gail P. Bennett, Diocese of Michigan
Sally M. Bucklee, Diocese of Washington
Pamela P. Chinnis, Diocese of Washington, *Chair*
Marge Christie, Diocese of Newark
Betty Connelly, Diocese of Los Angeles
Mary Nash Flagg, Diocese of Maine
Carol Cole Flanagan, Diocese of Rochester
Wallace A. Frey, Diocese of Central New York
Anne Carter Mahaffey, Diocese of Kentucky
Nan Peete, Diocese of Indianapolis
Elsa Solter, Diocese of Kansas
Fran Toy, Diocese of California
Marcy Walsh, Diocese of South Carolina

The Rt. Rev. Craig Anderson is authorized by the committee to receive non-substantive amendments to the report in the House of Bishops.

Pamela P. Chinnis is authorized by the committee to receive non-substantive amendments to the report in the House of Deputies.

“REACHING TOWARD WHOLENESS”

PROLOGUE

Then God said, “Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God he created him; male and female he created them. Genesis 1:26-27

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. Galatians 3:27-28

These two statements, central to the biblical revelation founding our faith, contain both the promise and the paradox of the Good News about men and women: God creates “man” male and female in “his” likeness. Both male and female are essential to the full representation of the image of God, yet biblical language suggests that God is “he” and that humans are essentially male. Through baptism the divisions among people, including between male and female, are abolished. In Christ male and female are one, yet baptism does not eliminate the differences between men and women.

The limitations of language vex reason and manipulate subconscious attitudes. The same texts have been used to justify both the total subordination of women and their

full partnership, with men, in creation. Yet we are called to move beyond centuries of debate; to catch the vision God offers today for the manner in which Christian men and women should understand themselves and relate to one another; to offer ourselves, male and female, in one Body of Christ on earth—both men and women fully participating in the Church to be fully the image of God in the world.

The Holy Spirit bestows upon every person, male and female, gifts and talents to be affirmed, nurtured and used for the glory of God. No one should be denied the opportunity to develop and use those gifts and talents within the total ministry of the Church. For centuries, women's ministries have been hidden from view, their talents and commitment channelled into subordinate roles within church institutions, their gifts for leadership overlooked and often actively rejected.

In the past two decades, thanks to the dedicated efforts of many people, women and men, canonical and constitutional barriers excluding women from decision-making and sacramental ministries within the Episcopal Church have been removed, and we have begun to experience the benefits of women's gifts across a wider spectrum of the Church's life. Doing so, we move deeper into the paradox, that in Christ there is *neither* male nor female, yet only male and female *together* constitute the image of God.

We are a broken and sinful people, alive in a broken and sinful world. We are called to repentance and amendment of life, individually and corporately. The whole Church suffers when the ministry of anyone is curtailed. The whole world suffers when the Church is not the New Creation it is called to be. The task of this committee is to awaken us to our unfinished witness, to proclaim that women's full participation is essential to the health and holiness of the Church, to compare present conditions with the unfolding vision and point a way toward wholeness. Working on this task has broadened our vision for the *whole* Church, in which men as well as women might be freed from the constraints of rigid sex-roles, to live out their baptismal vocations, "all one in Christ Jesus."

Background

The Committee for the Full Participation of Women in the Church (CFPWC) was appointed by the Presiding Bishop in the spring of 1986, in accordance with Resolution D027 adopted by the General Convention of 1985, "to appoint a broadly representative group to study women's participation in congregational, diocesan, provincial and national church bodies, and to review, evaluate, plan and propose policy on women's full participation in the life of this Church."

The committee met seven times during the triennium, to identify structural and attitudinal barriers to women's full participation in the mission and ministry of the Episcopal Church, and to seek a vision for the future in which women and men are equal partners in all aspects of our worshipping, serving and organizational life, and gender differences are celebrated as images of the richness of God. The committee conducted an action research project, the report of which will be issued separately. Recommendations for General Convention action arising from the research, and from the committee's other deliberations, appear below. Pamela W. Darling was consultant to the committee for the writing of this report.

IMPACT OF 1985 GENERAL CONVENTION RESOLUTIONS PERTAINING TO WOMEN

Of the many resolutions passed by the 1985 General Convention, more than a dozen had special significance for women, including those dealing with such issues as: affirmative action, maternity leave, institutional sexism, the episcopate, violence awareness, and inclusive language. The Executive Council subsequently passed a resolution concerning sexual harassment. The subjects of women in the episcopate and inclusive

FULL PARTICIPATION OF WOMEN IN THE CHURCH

language liturgies have been addressed during this triennium by General Convention committees. But most of the resolutions called for study and action by the dioceses, and the level of that action is almost impossible to measure. This suggests the importance of building mechanisms for reporting and accountability into resolutions if they are to produce concrete results for the whole Church.

ACTION RESEARCH PROJECT—THE SURVEY

In order to describe the extent of women's participation in the congregations, dioceses, and the national Church at the present time, and to assess perceptions and values about this participation, an action research project, funded by the Lilly Memorial Trust of St. Paul's Episcopal Church, Indianapolis, was conducted by this committee and Adair Lummis of Hartford Seminary. Twelve dioceses, geographically representing the United States, participated and have received their own data to use in assessing the participation of women in their life and leadership, and in planning for improvements where indicated. The participating dioceses were: California, Indianapolis, Iowa, Kansas, Maine, Milwaukee, Newark, South Carolina, South Dakota, Southwest Florida, Texas, and Washington.

Three questionnaires were developed: one for a random sample of 350 women and 100 men from each diocese (37% return); an expanded form for 50 leaders in each of those dioceses (65% return); and a third for national level leaders such as Executive Council members, Church Center professional staff, national commission and committee members (54% return). Fact sheets with data from each participating diocese about the placement of ordained women and the representation of women on diocesan committees were also collected. Similar factual information was supplied by bishops of 90 other dioceses. The complete research report, including data summaries, analysis, and diocesan action reports, will be distributed separately.

In the twelve participating dioceses, there were consistently more men than women in the combined total serving on major diocesan committees. This imbalance ranged from 14% to 76% more men, with an average of 43% more men than women. This dramatic imbalance is partly due to the fact that so many diocesan positions go to clergy. Since women constitute as yet only a minority of clergy (from 0 to 36% of the priests in participating dioceses), there are significantly more ordained men than ordained women serving on these committees. Even among lay positions on these committees, however, men continue to have an advantage over women (from 0% to 54% more men, with an average of about 20% more lay men than lay women).

One of the survey's most significant findings was the correlation between the proportion of women who are priests in a diocese and favorable attitudes toward women in church leadership. This suggests that the dedication and witness of strong lay women, and their supporters among lay and ordained men, initially paved the way for the acceptance of ordained women in those dioceses, and that increasing exposure to the ministries of ordained women further breaks down the cultural stereotype that women can't (or shouldn't) be leaders in the community.

Survey respondents in dioceses with higher proportions of priests who are women were significantly more likely to approve personally of women as wardens, curates, rectors and bishops; to perceive that most in their congregations would approve of a woman as warden and as rector; to endorse the use of inclusive language; and to believe that women can enter the ordination process as easily as men. Diocesan leaders perceive their climate as more supportive of the leadership of all women, lay and ordained, in those dioceses which have more women who are priests than in those with few or none. Support for ordained women thus appears to have become a significant indicator of support for the ministries of all women.

Three-fourths of all diocesan respondents agreed that “women and men should be drawn on equally to fill any church position for which they have the needed expertise,” and over 90% agreed that women and men are spiritually equal. There was strong support for encouraging lay women to take leadership positions (90%), and for the national Church to work for and educate about women’s concerns (70%). Only one in five agreed that women now have all the opportunities they need for full participation in the life of the Church. In the national leaders sample, only one in ten agreed that women now have all the opportunities they need.

However, approval of “special efforts” to secure more professional staff positions for women or approval of national church programs to assist women in becoming involved dropped to about 55% among women and only 40% among men. Thus we find an attitudinal split sometimes characterized as “sincere lip service”: broad agreement that something should be so, but only a partial commitment to the action which could make it so. Or in terms familiar to us from the secular world, there is widespread support for equal opportunity, but significant resistance to affirmative action.

ATTITUDINAL BARRIERS TO THE FULL PARTICIPATION OF WOMEN OF WORDS AND IMAGES

In exploring the often subtle attitudinal barriers that impede the full participation of women in the Episcopal Church, the committee grew increasingly aware of how closely intertwined are language, thought, values, and culture. A society’s biases are reflected in its language and imagery. Some believe that exclusive language is of concern only to a few people; but growing awareness of the impact language and visual images have on shaping the lives of children and on the future of our society transforms the concern into a major justice issue. Awareness of the importance of language is linked to acceptance of the changing roles of women in Church and society, as is illustrated by the higher level of commitment to the use of inclusive language today in dioceses supportive of ordained women.

The powerful effect of hidden messages and the need to be watchful for problems of *commission*, including the blatant or subtle use of negative or narrow language and images; and of *omission*, the absence of positive, pluralistic images and language, have been well-documented. For example, the book *Guidelines for Creating Positive Sexual and Racial Images in Educational Materials*, issued by the Macmillan Publishing Company in 1975, shows that “we must focus on both implicit and explicit content. Women and minorities often get the message that there is something wrong with them” (p. 34). Careless use of language and imagery can assign objectionable and inaccurate roles and characteristics to races, ethnic groups, sexes, the very young and very old, persons with disabilities—anyone differing from the “norm” of the dominant group in a society. For example, many refer to an ordained man as a “priest” but call an ordained woman a “woman priest,” implying through such language that male priests are “normal” and female priests are not.

When writers, educators, speakers, artists—and preachers and other religious leaders—use language or visual images that place persons in narrow categories and stereotypes, they create a circle of unfairness. First, they may limit aspirations and opportunities for those individuals relegated to the stereotypes and thereby deprive them of developing their God-given gifts to the fullest. Second, they have limited the audience’s perceptions not only of those who may be different in some way, but also of God, in whose image all human beings are created. “And our language about God is

FULL PARTICIPATION OF WOMEN IN THE CHURCH

crucial: it clarifies and colors our views of who God is and how God relates to us.” (*Language About God—Opening the Door*, United Presbyterian Church in the U.S.A., 187th General Assembly, 1975; p.3).

The influence of language on attitudes and behavior has been under serious study by many denominations during the past two decades. Within the Episcopal Church, there has been heightened sensitivity to the nature and power of language in our uses of such terms as “ministry,” “priesthood,” “clergy,” and “lay.” The Church, like the nation, has spent over a century intermittently debating when the word “men” includes blacks and women, and when it does not. The 1985 General Convention responded to rising concern about the language of our worship by instructing the Standing Liturgical Commission to “prepare inclusive language texts for the regular services of the Church.” That commission’s experiences, together with this committee’s research findings, suggest that many Episcopalians are not yet aware of the ways in which language and imagery affect our attitudes, limiting or expanding our perceptions of one another and of God. We are still in an era in which our language and imagery tend to render women, if no longer invisible, at least considerably less visible than men, in worship, in preaching, in educational materials, in diocesan and national church publications.

The following resolution has the support of the Standing Liturgical Commission.

Resolution #A073

Resolved, the House of _____ concurring, **That the 69th General Convention request the Presiding Bishop to appoint a Task Force for the coming triennium to:**

A. develop, in conjunction with the Unit of Education for Mission and Ministry, an educational process that will help the Church at every level to become more sensitive to the ways in which language and images often perpetuate stereotypes of race, age, sex, and disabling conditions; and to

B. report results to the Executive Council and to the 70th General Convention in 1991; and be it further

Resolved, **That the Executive Council be directed to approve funding for the work of the Task Force; and be it further**

Resolved, **That dioceses, congregations, educators, and trainers at every age level be requested to become actively involved in this Church-wide effort to understand the influence of language and imagery in shaping and communicating our biblical and theological tradition, and in affecting patterns of relationship and participation within the Church.**

ORDINATION—A POWERFUL SYMBOL

The ordination of women continues to be a matter of controversy within the Church. It is a vital issue which both defines and reflects attitudes about all women: as the committee research project showed, dioceses which are more supportive of women ordained to the priesthood are the same dioceses that are also more supportive of the interests, ministries and leadership of lay women than those tending to preserve an all-male clerical leadership.

The debate about ordained women is cast increasingly in terms of “strategy,” “unity,” and “catholicity.” In the process, the committee feels, there is a tendency to gloss over the sexism which lies at the heart of the refusal to accept ordained women, limiting opportunities for all women, and distorting men’s and women’s self-

perceptions and relationships. This bias, which is built into our culture, our social organizations, and our ecclesiastical traditions, must be named if it is to lose its power over us.

Sexism is like racism, pervasive in our society. The Church is somewhat more sensitive about racism than about sexism. If some dioceses refused to ordain black people or to recognize the ministries of black priests ordained elsewhere, or threatened schism if a black person were consecrated bishop, few Anglicans would consider their position defensible, because we understand that racism is wrong. We do not yet have a collective awareness that sexism is equally wrong, despite the statement of the House of Bishops' Pastoral Letter fifteen years ago from the Louisville Convention, that "the growing recognition of discrimination against women in the culture is very similar to our recognition of racism, and bears many of the same dimensions of sin." Wherever women remain excluded from any level of ordained ministry, the Church sends a message that women are inferior to men; conversely, where ordained women are affirmed, the Church affirms the worth and ministries of all women.

No canonical barriers remain to the ordination of women in the Episcopal Church, but attitudinal barriers still exist. In some dioceses, women are confined solely to diaconal ministries. In others, women ordained to the priesthood are slowly gaining acceptance but find it significantly more difficult than men with equivalent qualifications to find positions, especially in parish ministry above the curate level. By late 1987, only 117 of the Church's approximately 7,800 parishes were served by women as rectors, despite the fact that only about a quarter of the parishioners represented in the 12-diocese sample expressed unwillingness to have a woman as rector.

On the question of women in the episcopate, only about a third of the women, and 40% of the men, expressed unwillingness to have a woman as bishop in their diocese. Support was even greater beyond the parish level. Only 23% of diocesan leaders (35% of the men and 20% of the women) and less than 15% of the national leaders (15% of the men and 11% of the women) remained unwilling, in early 1987, to accept a woman as bishop in their dioceses. Attitudes are changing from the top down, as would be expected in a church which accords teaching authority to its leaders. This process of attitudinal change takes time, particularly for ordinary churchgoers who may not give as frequent or sustained thought to such issues as do active church leaders. This suggests the need for continued education, especially at diocesan and local levels.

A vital component of such education must be creating maximum opportunities for all Episcopalians to be exposed to the ministries of women ordained to the priesthood, to break down the barriers of strangeness and unfamiliarity. Preachers and teachers should regularly include sexism along with racism in discussing the structural evils within our society which Christians are called to overcome. All of us, men and women, must search our hearts and join in praying that the image of God, male and female, may be fully represented in the pulpits and at the altars of all our churches.

"REPRESENTATION" AND "PARTICIPATION"—SOME STRUCTURAL BARRIERS

Balance in Committee Appointments

Some recent surveys confirm Sunday morning observations that the composition of the worshipping community in the Episcopal Church is more than 50% women (54% according to the 1981 State of the Church survey, 55% according to a Gallup poll of the same year), while the representation of women on committees, commissions and other agencies of the Church is, with few exceptions, well below 50%. For example, 1987

FULL PARTICIPATION OF WOMEN IN THE CHURCH

figures for the 90-plus reporting dioceses showed a median of 21% women in diocesan leadership positions (see Figure 1 for breakdown by type of position). At the Episcopal Church Center, despite a number of recent appointments of ordained and lay women, barely one-third of the professional positions (33 of 93) were filled by women at the end of 1987 (Figure 2).

FIGURE 1

CFPWC – Statistics re Women Percentage of Women in Diocesan Roles

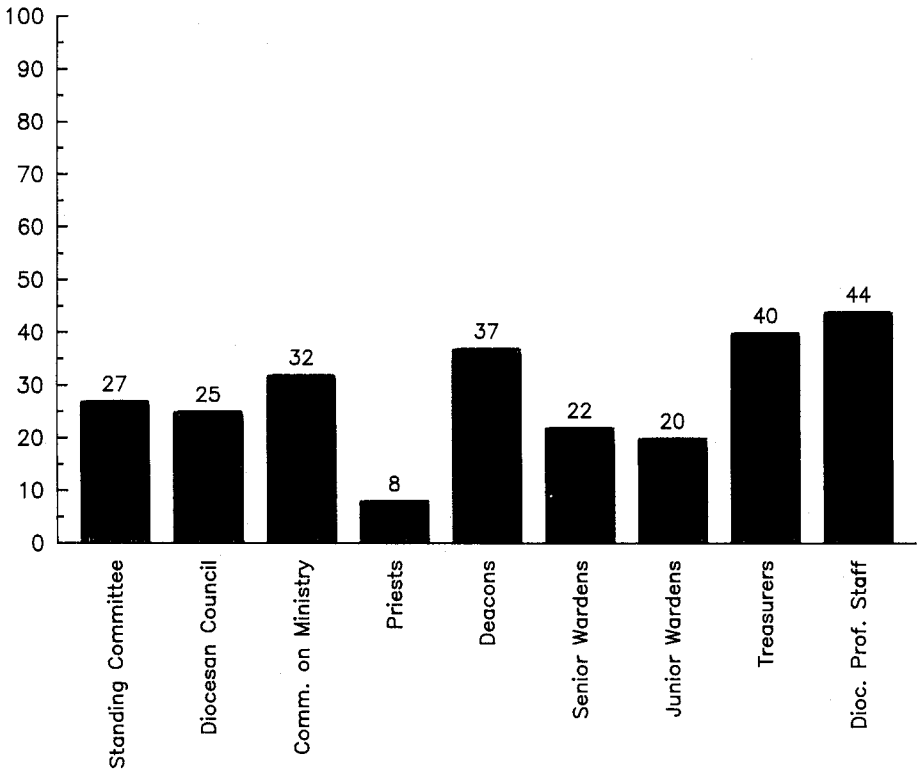
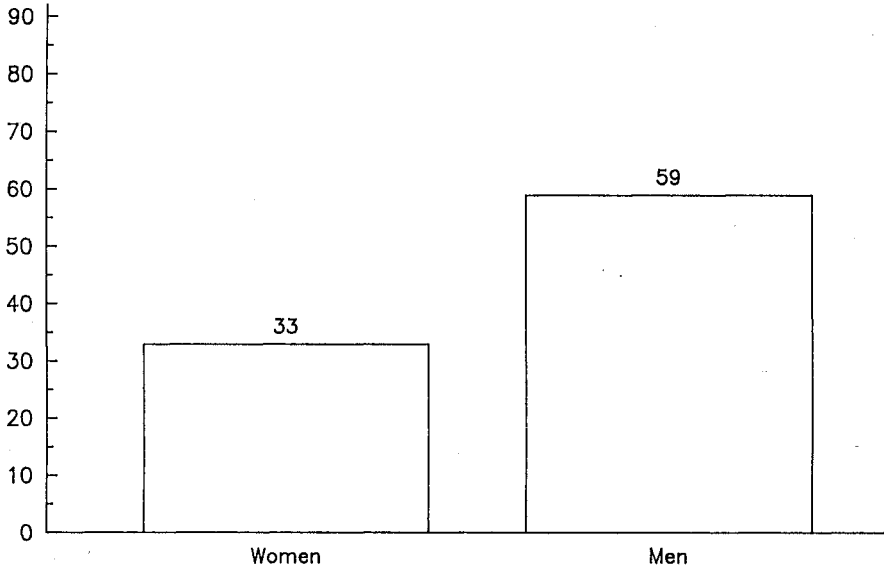


FIGURE 2

CFPWC – Professional Staff at "815"

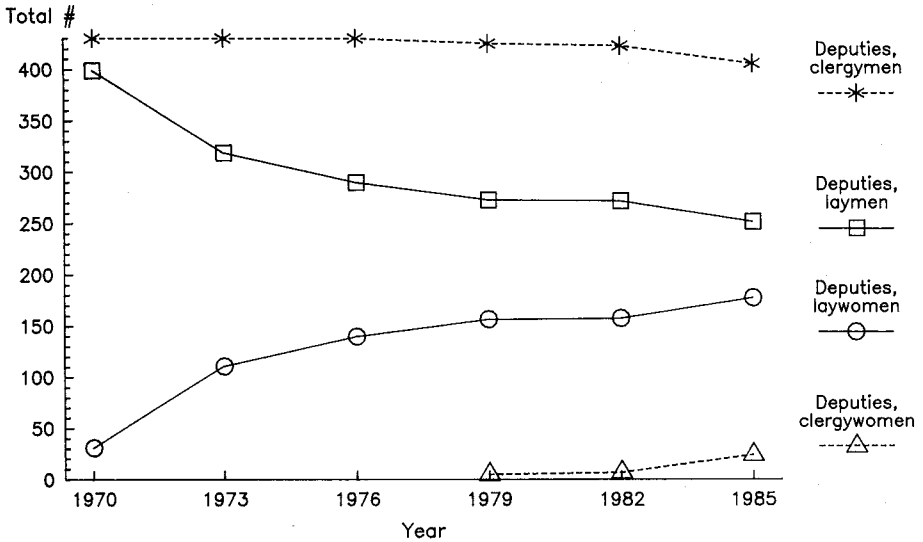


This imbalance reflects the historical fact that, until recently, women were constitutionally excluded from membership on a number of such bodies, and from the ordained ministry. Since such explicit barriers were dropped, there has been some improvement; see for example the accompanying charts displaying the number of women serving on Convention committees and interim bodies and as deputies to General Convention since their admission in 1970 (Figures 3, 4 and 5). These charts illustrate that after early gains, progress toward equal representation has slowed, especially in appointive positions. Eliminating a prohibition does not by itself insure full participation. Men continue to dominate the decision-making bodies at diocesan and national levels.

FULL PARTICIPATION OF WOMEN IN THE CHURCH

FIGURE 3

CFPWC – statistics re women General Convention Deputies



The survey results suggest that, while women form the majority of active members and are increasingly visible in local leadership, congregations tend to continue older patterns of electing men as convention delegates and suggesting the names of men for diocesan appointments. Partly explaining this phenomenon, among surveyed parishioners 20% of the men and 14% of the women felt that "most congregational and diocesan leadership positions should be filled by men." Consequently, the pool of women with experience at various levels of church leadership, though increasing, is still much smaller than the pool of similarly experienced men, and the informal ("old-boy") networks through which names of qualified people are referred for appointments are considerably less developed for women than are those for men. As one of many consequences, girls and young women are often discouraged from developing their capacities for active service and leadership by the scarcity of models of adult women in other than subordinate roles within church organizations.

While the resolution below is primarily addressed to the male/female balance of appointments within the Church, it is offered within the context of a much broader conviction: To maintain the vitality of the Church, it is essential that its leadership draw upon and reflect the rich diversity of gifts and conditions of its members—sex, race, age, and all the other factors which distinguish groups with the whole. Such a model of inclusive *representation* within the leadership builds an atmosphere which nurtures full *participation* at every level.

FIGURE 4

CFPWC –
statistics re
women

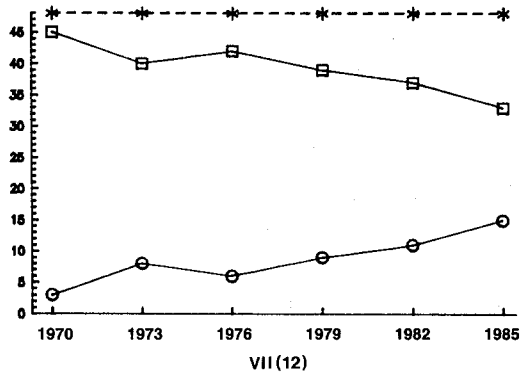
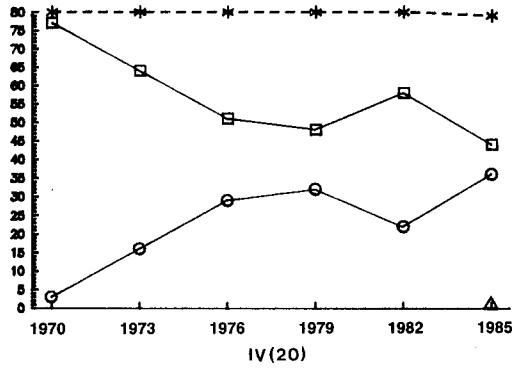
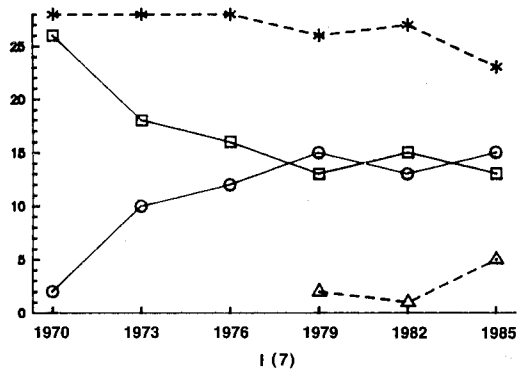
Deputies by
Province

Deputies,
laywomen
—○—

Deputies,
clergywomen
---△---

Deputies,
laymen
—□—

Deputies,
clergymen
---*---



FULL PARTICIPATION OF WOMEN IN THE CHURCH

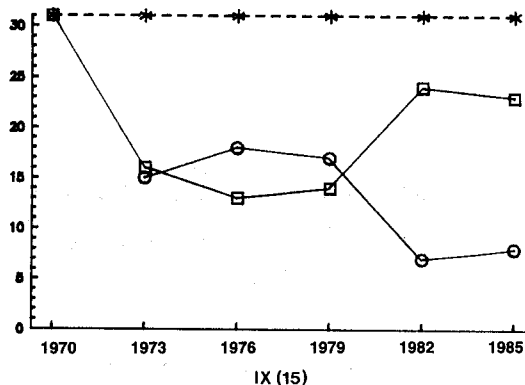
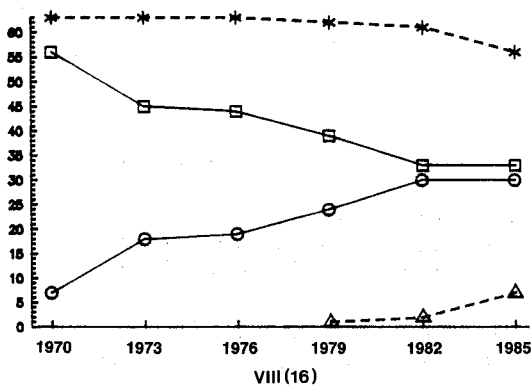
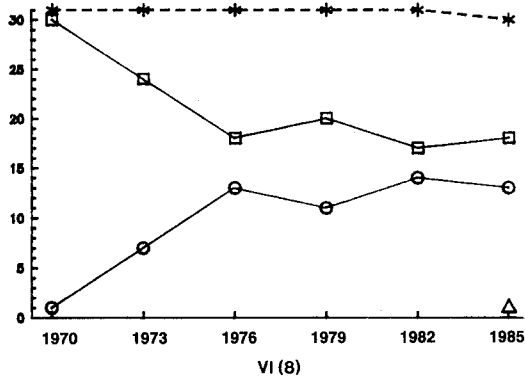
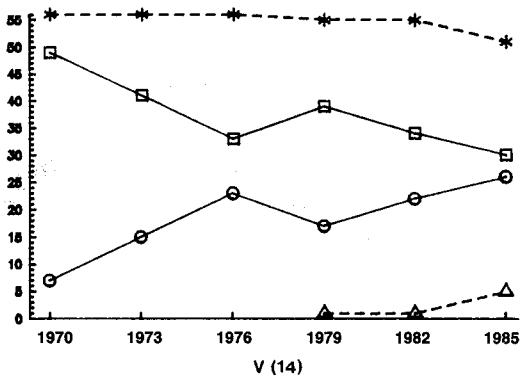
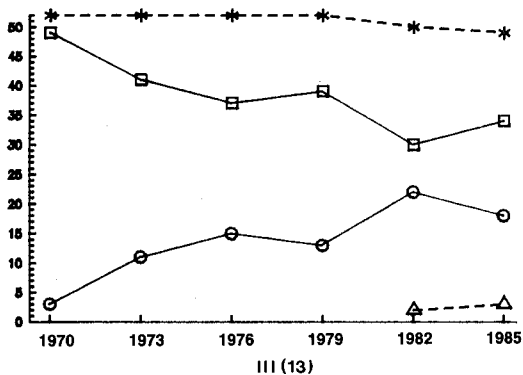
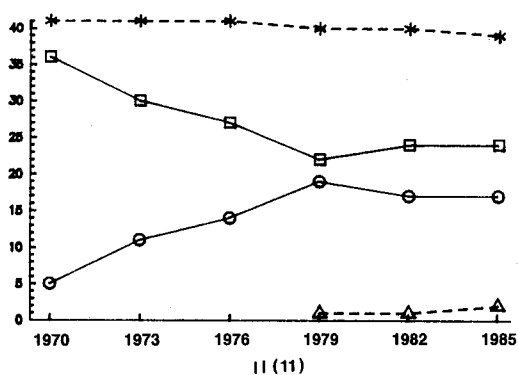
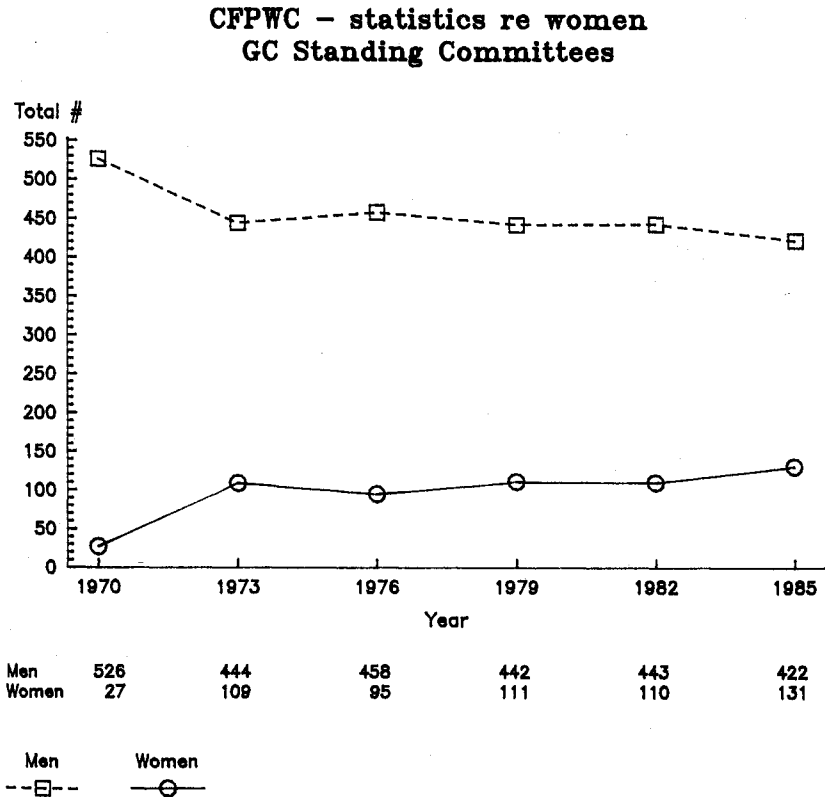


FIGURE 5a



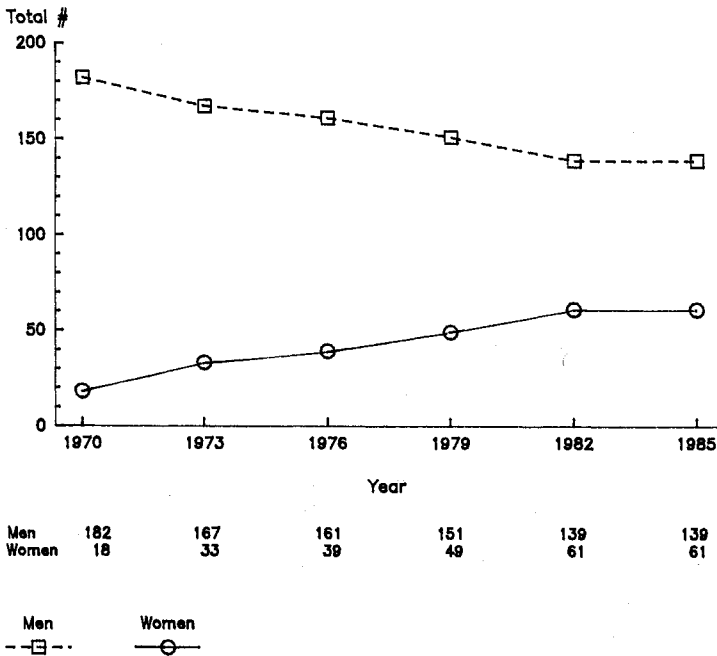
Resolution #A074

Resolved, the House of _____ concurring, That this 69th General Convention request the Presiding Bishop and the President of the House of Deputies to strive to achieve a balance of women and men appointed to all interim bodies, committees, commissions, boards and agencies of the Church, so that the demographics of the worshipping community will be reflected in those appointed bodies; and be it further

Resolved, That bishops, clergy, and appointing officers in dioceses and congregations be requested to work toward a similar balance of women and men appointed to local and diocesan church bodies, so that women's gifts for leadership may be raised up within the whole Church alongside those of men.

FIGURE 5b

CFPWC - statistics re women
GC Interim Bodies



Support for Volunteers

The committee has identified another kind of barrier to the full participation of women in certain kinds of church leadership positions: the general lack of secretarial support provided to volunteers. Historically, national and diocesan positions were filled by clergymen and business and professional men who, in volunteering their services, were generally able to volunteer their secretaries as well. As a result, diocesan and national structures have developed which, while they depend on steadily increasing secretarial and technical support (typing, copying, assembling mailings, etc.), do not have mechanisms or budgets to provide that support for volunteer workers. Computerized communication networks promise some relief in this area, but only for those with access to computers. The mechanics of doing routine business in the information age become more and more complex, and more expensive.

Many volunteers, and especially women, do not have cost-free access to secretarial assistance or office equipment, and volunteers should not be required to assume responsibility for communication expenses in connection with their service to the Church. The Church needs to be able to call on the highest quality of leadership, women and men, lay and ordained, without regard for their typing ability or financial resources. Thus procedures need to be expanded for centralized support of the mechanics of church business.

Resolution #A075

Resolved, the House of _____ concurring, **That this 69th General Convention request the Executive for Mission Support to insure that staff support and adequate funding are provided for volunteers serving the Church in leadership positions as the chairs and vice chairs of interim bodies, committees, commissions, boards, agencies and task forces; and be it further,**

Resolved, **That dioceses be urged to incorporate this policy into their own structures.**

Statistics

Despite the assurance with which membership and other statistics are sometimes quoted, the committee has discovered that the Episcopal Church has at present no thorough or systematic methods for recording the numbers of men and women in its various statistical reports and data bases. This lack of comprehensive data limits ability to evaluate the current patterns of participation by women and men, and to monitor changes in those patterns over time.

Lack of systematic reporting also makes it increasingly difficult to monitor the progress of the rapidly growing number of ordained women. Voluntary efforts (see for example Figure 6) make some vital statistics available to the whole Church, but much more is needed to enable adequate monitoring and action as appropriate. For example, survey findings seem to support the growing sense that the Church is shunting many ordained women into low-paying positions in marginal congregations, with little of the mobility or advancement available to ordained men of the same initial qualifications. The committee's research also suggested that some dioceses have moved further than others in overcoming this pattern of implicit discrimination. Considerably more data is needed, however, to discover what patterns of discrimination in deployment and compensation actually exist, and what measures might be effective in overcoming them.

Resolution #A076

Resolved, the House of _____ concurring, **That this 69th General Convention request the Executive Council and the Committee on the State of the Church:**

- (a). to develop methods for distinguishing between men and women in reports on church membership and leadership, so that overall patterns of participation can be identified; and**
- (b). to implement such a system in time to present figures for at least one full year of the triennium to the next General Convention.**

FULL PARTICIPATION OF WOMEN IN THE CHURCH

Figure 6

Statistics on Ordained Women

	1982	1983	1984	1985	1987
Parish Rectors	24	34	47	70	117
Parish Vicars	34	44	60	66	83
Parish Interims	7	9	11	10	24
Parish In Charge	11	11	15	24	30
Parish Co-Pastors	7	6	8	11	11
Parish Assoc/Assistants	222	226	363	434	533
Parish Non-Stipendiary	55	55	57	56	30
Cathedral Deans	0	0	0	0	1
Cathedral Canons	5	7	7	7	15
Cathedral Assistants	*	*	*	*	11
Diocesan Staff/Consultant	40	35	50	57	44
Seminary/College Fac., Staff	15	17	13	11	21
College/School Chaplain	33	35	36	37	37
Hospital/Prison Chaplain	22	26	36	42	46
Nursing Home Chaplain	*	*	*	*	12
Pastoral Counselor	*	*	*	*	5
Alcoholism Counselor	*	*	*	*	2
Religious Order	8	8	7	7	8
Retired	36	32	29	27	32
Unemployed	6	11	10	5	1
Other/Unknown	78	117	104	104	173
TOTALS	603	713	853	968	** 1,236

*Unknown: Statistics not broken down in this category in year indicated.

**No statistics listed for 1986.

Prepared by the Rev. Sandra Hughes Boyd, Princeton Theological Seminary, and the Rev. Suzanne R. Hiatt, Episcopal Divinity School, "who have kept a computer list of women clergy since 1980. [They] gather data through clerical directories, journals, diocesan newsletters and papers, and through information supplied by the women themselves. Their statistics are reliable, though unofficial, they said, since the Episcopal Church does not keep statistics on women clergy and their assignments." Two-thirds (826) of the 1,236 clergywomen are priests.

An earlier version of this table was published in *The Witness* (October 1987, p.13). Updated 1987 figures, through November, were subsequently supplied by Sandra Boyd. Reproduced by permission.

WOMEN IN MISSION AND MINISTRY—NATIONAL CHURCH SUPPORT

At the national level in the Anglican Church of Canada as well as in many U.S. denominations (such as Methodists, Presbyterians, Lutherans, United Church of Christ, Disciples of Christ), permanent staff support specific to women's ministries and issues provides significant resources in persons and programs. Both the Lutheran and Presbyterian churches, in recent mergers and restructuring, deliberately retained staff positions specific to women as part of working toward full participation of women in all aspects of church life. Methodists, Lutherans and Presbyterians have adopted policies committing them to achieve 50% representation of women on all decision-making bodies. The United Church of Christ has required equal representation in its national assembly for decades.

At present, the concerns of women in the Episcopal Church are specifically addressed by national church structures and budget in two ways:

First, there is an Office for Women in Mission in Ministry (WIMM) at the Episcopal Church Center, with one professional coordinator and two support positions (out of a total Center staff of 93 professionals and 116 support), and occasional consultant-assistance on a contract basis. The office was established in 1984 through an administrative transformation of the Women's Ministries Desk. The desk itself was all that remained of the national Church's programs identified with women after the General Division of Women's Work disbanded following the 1970 admission of women as deputies to General Convention. (The Executive Director became the Lay Ministries Coordinator; when she retired two years later she was replaced by a man.)

That historic shift and subsequent reorganizations were supposed to signal the full integration of women within the organizational life of the Church, rendering separate programs unnecessary. As is now clear, that optimism was premature, for no integrated program developed to carry out the extensive programmatic, educational and co-ordinating functions which the Women's Division and its predecessor, the Woman's Auxiliary, had performed. A preliminary study of other Church Center units in 1987 revealed considerably less attention to issues related to women, or programs designed with the specific needs of women in mind, than during earlier periods.

The understaffed WIMM office concentrates on two major areas of support for women's ministries throughout the Church: leadership training, and an innovative approach to networking through the development of the Council for Women's Ministries, a semi-annual gathering of representatives from 22 independent organizations of Episcopal women engaged in a variety of ministries (e.g., Episcopal Church Women, National Altar Guild Association, Daughters of the King, Episcopal Women's Caucus, religious orders, etc). WIMM assists Council members in developing coordinated programs, and the Council in turn has become an unofficial but vital constituency and support group for the WIMM staff.

Second, the 1985 General Convention mandated establishment of the Committee for the Full Participation of Women, with modest budgetary support during the present triennium. The committee, as a creature of the Convention, has only an indirect relationship with the WIMM Office, chiefly through several overlapping memberships on the committee and the Council for Women's Ministries.

Both the disappointing results of the shrinking of the former Women's Division to a token office—loss of coordination, visibility, perceived value, and access to budgetary and decision-making channels—and the research data about shifting patterns and attitudes in the Church at large, suggest the need for an expanded presence explicitly for women within the national structures. This is not to substitute for continued efforts to increase their participation in all other program areas, but rather to ensure that such

FULL PARTICIPATION OF WOMEN IN THE CHURCH

efforts continue, through an active program of monitoring and advocacy, training, preparation of guidelines and educational materials, coordination with women's units within other religious bodies, and so forth.

To insure a solid base of support, communication and accountability between the larger church and appointed staff, the organizational pattern should be consistent with that of the rest of our national structure. Such expanded operations, therefore, must be firmly related to an advisory body with official status and authority, while maintaining the vital network of the Council for Women's Ministries. The organizational model should be one of interlocking circles rather than a pyramid, although certain points of responsibility must be assigned.

Resolution #A077

Resolved, the House of _____ concurring, That this 69th General Convention request the Presiding Bishop to appoint a Committee on the Status of Women, which would report to Executive Council. Its responsibilities would include:

- supporting and advising the Presiding Bishop on matters affecting the participation of women in the Church, including assisting in the identification of women for appointment to various Church bodies;
- serving as advisory body to the Office of Women in Mission and Ministry;
- maintaining advocacy for women's ministries, and for the justice issues which particularly affect women; and
- continuing the monitoring and analysis of patterns of women's participation in the Church; and be it further

Resolved, That the Committee be composed of not more than twelve (12) members, appointed by the Presiding Bishop and confirmed by Executive Council, with its members reflecting the diversity of the worshipping community of the Episcopal Church, and including a bishop, priest(s), deacon(s), and lay persons with specific interest in and concern for the participation of women in the mission and ministry of the Church.

ANGLICAN COMMUNION

In July 1988, more than 500 bishops from all parts of the world will gather at the Lambeth Conference to discuss and debate issues of ministry, ecumenism, peace and justice, issues which affect women as well as men. The acceptance of women in the episcopate, pronouncements about women by other Christian bodies, the movements for disarmament, the elimination of the violence of apartheid, family violence, poverty—all affect women and need women's participation in the discussions and debate.

Some American bishops have elected to bring ordained women to Lambeth as their chaplains, and a very few women, lay and ordained, have been invited as official consultants or experts. These steps toward the wholeness of the Church are to be commended as helpful beginnings even as they are recognized as inadequate.

The report of Anglican Consultative Council Seven (ACC-7), *Many Gifts, One Spirit*, observed that "while the present forum of the Lambeth Conference expresses the collegial authority of the bishops, there is no forum to express their role as bishops-in-council. The Lambeth Conference does not allow for the presence of all bishops, nor any clergy or laity (women as well as men). The Anglican Consultative Council has provided a more representative forum of the membership of the Anglican Churches even though lay membership is minimal . . . and . . . bearing in mind the current inadequate representation of women and young people."

This committee endorses these observations of ACC-7, and encourages continued attention to the issues raised, as a way to increase the full participation of women in the Anglican Communion.

Resolution #A078

Resolved, the House of _____ concurring, **That this 69th General Convention of the Episcopal Church commend the Presiding Bishop for his intention to convey to the Lambeth Conference assembled in July 1988 the deep commitment of this Church to the full participation of women in its life and ministry.**

Ecumenical Decade in Solidarity with Women

In January 1987, the World Council of Churches (WCC) declared an Ecumenical Decade: Churches in Solidarity with Women. Launched on Easter Sunday, 1988, the Decade is in response to a WCC survey of its members which revealed the need for churches to become more deeply involved in the life-and-death issues affecting women in their surrounding societies and in the global community.

Following organizational meetings in Geneva, Switzerland, and Stony Point, New York, an ecumenical U.S. leadership team is planning events and developing resources to affirm and celebrate the mutuality of the ministries of women and men. Anglican women from the United States and Canada are exploring the possibility of several Western Hemisphere and worldwide gatherings of Anglican women.

Resolution #A079

Resolved, the House of _____ concurring, **That the 69th General Convention join the Executive Council of the Episcopal Church in endorsing the Ecumenical Decade: Churches in Solidarity with Women.**

GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

The major goals of the proposed Committee on the Status of Women will be to monitor the status of women and to promote their full participation in the life of the Church, and to advise and make recommendations to the next General Convention on progress, policy, and program needs. Specific objectives include:

- (1). Support the Office of Women in Mission and Ministry in program and budget planning.
- (2). Monitor implementation of 1988 General Convention resolutions pertaining to women, including appointments to General Convention committees and interim bodies.
- (3). Prepare a follow-up program to build on the work of the 1987 action research survey.
- (4). Sponsor a comparative study of deployment and compensation patterns for male and female church employees, ordained and lay, in cooperation with the Church Deployment Office and the Lay Professionals Task Force.
- (5). Cooperate with the Standing Liturgical Commission and the proposed Task Force on Language to promote education about the effects of language in the Church.
- (6). Identify areas where additional work is needed to enable women's ministries and to overcome barriers to women's full participation.

FULL PARTICIPATION OF WOMEN IN THE CHURCH

Proposed Budget for the next Triennium

	1989	1990	1991	TOTAL
Six (6) meetings of the committee	\$10,000	\$10,000	\$10,000	\$30,000
Office expenses	500	500	500	1,500
Consultants	1,000	1,000	1,500	3,500
	Total Triennial Budget			\$35,000

Resolution #A080

Resolved, the House of _____ concurring, **That there be appropriated \$35,000 for the triennium of 1989-91, to cover the expenses of the Committee on the Status of Women.**

EPILOGUE

We believe that the actions proposed in this report are steps the Church is called to take now into the unfolding vision of the Body of Christ. As we live out the values of our baptismal covenant, male and female as image of one God, we move towards *Shalom*—reaching toward wholeness, through justice, peace and equality. With water and the Holy Spirit: making all things new.

Forward Movement Publications

MEMBERSHIP

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

The Rt. Rev. John M. Krumm, Tustin, California, *Chairman*

The Rt. Rev. Edward W. Jones, Indianapolis, Indiana, *Vice Chairman*

Mr. N. Beverley Tucker, Cincinnati, Ohio, *Treasurer*

The Rev. Charles Henry Long, Cincinnati, Ohio, *Secretary*

Mr. Glenn A. Biggs, Cincinnati, Ohio

Mr. James Lied, Ft. Thomas, Kentucky

Mr. Paul D. Myers, Cincinnati, Ohio

Mrs. Naomi Stoehr, Cincinnati, Ohio

Dr. Long is also Editor and Director of Forward Movement Publications with general oversight of both the editorial and business offices. Mrs. Jean Scott is Business Manager and Assistant Treasurer.

The editor is assisted in the selection of manuscripts and in the development of editorial policy by an Advisory Board of men and women from different parts of the country with skills in communications and a wide acquaintance with the needs of the Church. He is assisted also by a Consultant Editor (the Rev. Robert Horine) and a Consultant for Marketing (Mrs. Fran Cummins), both serving on a part-time basis.

During the past triennium, Mr. Charles Powers resigned from the Executive Committee after six years of service. New members of the committee are Mr. Lied and Mrs. Stoehr.

THE PAST TRIENNIUM

By the grace of God and the generous support of the Church, our work has continued to prosper. The circulation of *Forward Day by Day* continues to grow and now exceeds a million copies a year. Several recent issues have sold out completely for the first time in memory. We continue to emphasize the use of the Prayer Book Lectionary, and a surprising number of lay people are using *Forward Day by Day* as the foundation for their daily devotions together with the daily offices of the Prayer Book. To help them we have published a four-volume commentary. *The Daily Lectionary*, by Joseph Russell, and several guides to developing a personal rule of life.

Annual editions of the *Anglican Cycle of Prayer* have increased in circulation by nearly 60% over the triennium. Now in use in every part of the world, this calendar of intercessions has become one of the chief "bonds of affection" which holds the Anglican Communion together and, week by week, educates the membership about the scope and needs of the whole Church.

Sales of miscellaneous literature now amount to another million copies a year in addition to the sales of *Forward Day by Day*.

During the triennium we have published 12 issues of *Forward Day by Day*, at 96 pages each; 3 annual editions of the *Anglican Cycle of Prayer*, 128 pages each; no less

than 96 new pamphlets, booklets and paperback books on a wide range of subjects; we have acted as distributors for 41 books published by others, including the preparatory studies for the Lambeth Conference and important documents of the ecumenical movement, for a total of 137 new titles added to our catalog. This does not include the revision and reprinting of many old favorites and the preparation of new catalogs and mailing pieces four times a year to the clergy and others on our mailing list.

Such a volume of work by a small staff would not be possible without the efficiency and cooperation of many persons. In particular, the editor would cite the great contribution of his chief assistant, Marge Bowdon, who retires this year, and the whole flock of "angels" in the business office under the direction of Jean Scott. Two of their number, mother and daughter, were tragically murdered in 1987 and two others retired during the triennium. They have had to cope not only with these losses but with the computerization of the office and the largest volume of sales in our history. And they have done so with unfailing mutual support and cheerfulness. Marge Bowdon has coordinated all manuscript editing and production, been the one chiefly responsible for the *Anglican Cycle of Prayer* and still managed to find time to balance the roles of wife-mother-daughter and grandmother, to serve as warden of her parish, and to be both a skilled cellist and a champion swimmer. A lay ministry extraordinary!

Nor do we forget the generosity of our many authors, who contribute their work in most cases without compensation or royalties and in many cases anonymously. The Forward Movement from the beginning has been intended to service as a means by which those who have the gift of writing well would have opportunity to share that gift for the benefit of the whole Church. Among our contributors in the past triennium have been the following bishops, priests, and lay persons:

Bishops:

C. FitzSimons Allison, Frederick Borsch, Allen W. Brown, John M. Krumm, Paul Moore, Jr., Henry Okullu;

Other clergy:

Clifford Atkinson, Benjamin Axelroad, Jr., David Baumann, Michael Becker, Donald Bitsberger, Richard Bolles, John Booty, Sandra H. Boyd, Benjamin Campbell, Carl G. Carlozzi, Edward Chinn, Maurice A. Coombs, Barbara Crafton, Hugh Dickinson, Joe Morris Doss, Travis DuPriest, Tilden Edwards, Thomas L. Ehrich, Ronald S. Fisher, Joseph W. Goetz, Peter Gorday, David Gracie, John W. Groff, Jr., Conrad Grosneck, Denise Haines, Ralph Harper, Bert Hatch, Charles R. Henery, Robert Horine, Alan Jones, Frederick W. Kates, James W. Kennedy, William J. Lunny, Geddes MacGregor, James McReynolds, Charles Meyer, Albert S. Newton, Ellwyn Nichols, William A. Norgren, Henri Nouwen, Cora Partridge, Norman Pittenger, Charles P. Price, William D. Roberts, John H. Rodgers, Joseph P. Russell, Carroll Simcox, William Swatos, Beverley Tucker, Paul VanBuren, Ann Weatherholt, Charles F. Whiston;

Lay persons:

Jack Abell, Owanah Anderson, Philip Burton, Katherine Culkin, Verna Dozier, Joy G. Evans, Harry Griffith, Jean Haldane, Val Hillsdon-Hutton, Kristen Johnson Ingram, Janet Irwin, Harriet Kaufman, Roy Larson, Marianne Micks, Frank J. Mulligan, John D. Pettus, E. Ashley Rooney, Barbara Sadtler, parishioners of St. Stephen's, Wilkes Barre, Pa., Ilene Smith, David Sumner, Fredrica H. Thompsett, Lydia T. Wright;

Others:

Sister Josephine, C.H.S., Brother Andrew Marr, O.S.B., Sister Mary Michael, S.S.M.

A growing concern has been to find more effective ways to bring new resources published by the Forward Movement to the attention of the Church's lay and ordained leadership. Surveys indicate that 90% of our congregations use and distribute *Forward Day by Day*, but the distribution of other titles is spotty and varies widely from one parish to another. The greatest demand remains for titles that were popular 20 years ago. Although Bishop Krumm's sermon on AIDS sold more copies than any other pamphlet in 1987, new titles often do not get the trial use they deserve. Notices are mailed regularly to the clergy, but lay people often tell us they "had no idea" that such resources were available for their use.

One approach to the problem has been to arrange Forward Movement exhibits at General Convention and at as many national church meetings as the editor can attend. The editor visits every seminary in the United States and Canada to acquaint graduating seniors with these tools for their ministry. In addition, a portable, self-tending display has been designed and is available to be sent to diocesan conventions and other meetings, where lay people can see samples of new publications and obtain order blanks and catalogs. We would welcome suggestions of other ways to improve our marketing. One suspects that "word-of-mouth" is the best advertising of all.

During the triennium, the editor has worked with the Presiding Bishop and his staff in a review of communication agencies and policies in the Episcopal Church. As a result, the Presiding Bishop has given communications a high priority in his plans for the future and a number of proposals have been made for reducing wasteful duplication of efforts and improving the coordination of planning and sharing of responsibility for publications and communications, in print and other media, among both official and independent agencies. Preparations for the Lambeth Conference have also meant an additional responsibility for the Forward Movement as a member of the newly organized Anglican Publishers' Consortium.

FINANCES

The Forward Movement has not in the past received any subsidy from General Convention 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 asked to prepare. The support has enabled the Forward Movement to achieve new records during the triennium in both dollar volume and volume of sales. In three years we have had a substantial gain in assets which will insure our ability to continue and expand our work as a non-profit agency. As an agency of the General Convention, we are not separately incorporated but submit audited annual reports to the Presiding Bishop and Treasurer of the Executive Council.

Most of our assets are in the form of inventory and a revolving fund from which we pay the cost of printing new materials. In addition there are two special funds built up by contributions and bequests from our readers over many years: The Forward Movement Braille Fund provides braille editions of *Forward Day by Day* (free) and the Prayer Book (at nominal cost) to any blind person and subsidizes large print editions of other works. The Henry Wise Hobson Trust was established in memory of the founder and chairman for forty years of the Forward Movement. The fund now amounts to approximately \$115,000, and the income is used to provide free literature for the use of

chaplains in prisons and hospitals and for others who are unable to pay. The trustees keep this fund separate from other Forward Movement accounts and would be pleased to receive further donations and bequests.

GOALS

1. To continue to do what we have done well in the past as well as we can in the future.
2. To make selected titles more widely known to the specific readers and users for whom they are intended.
3. To expand the list of publications available in large print editions and, if possible, in Spanish.
4. To cooperate more closely with other agencies of General Convention and departments of the Episcopal Church Center in joint planning for new publications related to the priorities of the next triennium and to seek the most economical and efficient means for their distribution.
5. To explore with other publishers within and for the Church avenues of greater cooperation and collaboration to meet the Church's communication needs in print and other media.

RESOLUTION

Resolution #A081

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. Charles Henry Long
Director and Editor

The Select Committee on the Funding of the National Church

INTRODUCTION

The 1985 General Convention of the Episcopal Church, meeting in Anaheim, California, adopted Resolution A148, which reads as follows:

Resolved, the House of Bishops concurring, That this 68th General Convention direct the Standing Commission on Stewardship and Development to study the matter of funding the national Church program, with special emphasis given to voluntary percentage giving, and to report its finding/recommendations to the 69th General Convention; and be it further

Resolved, That the Presidents of both houses be authorized to appoint persons from the Program, Budget and Finance Committee to engage in this study with the Standing Commission on Stewardship and Development.

The committee was formed in 1986 by the Standing Commission on Stewardship and Development and the House Presidents. Membership is:

The Rt. Rev. C. Brinkley Morton, Stewardship, *Chair*

The Rt. Rev. Sam B. Hulse, PB&F

Mrs. Ann Burr, Stewardship

Mr. Paul Chalk, PB&F

Mr. Thomas Hutchinson, Stewardship, *Secretary*

Support came during the study from Dr. George McGonigle, Mrs. Ellen Cooke, Mr. Louis Gill, and the Rev. Thomas Carson of the Church Center; Mr. Harry Havemeyer, Chair of PB&F; and Dr. Adair Lummis, consultant.

The committee has met six times during this triennium and has surveyed a large number of church leaders as to their opinions and suggestions. These leaders include: the Executive Council, members of several standing commissions, Church Center staff, diocesan bishops, diocesan treasurers, other diocesan staff and others. It is now ready to report its findings and make a recommendation.

RECOMMENDATION

The committee recommends that:

1. The current system of funding the program budget of the national Episcopal Church be retained; that is, as an apportionment to each diocese as a percentage of its congregational Net Disposable Budgetary Income (NDBI) and diocesan endowment income used for operational purposes.
2. The NDBI used for a given year's apportionment be that for two years previous rather than three years previous as is currently done. Thus, 1992's apportionment would be based on diocesan endowment income used for operational purposes and its congregational NDBI for 1990.

3. All programs proposed to be added to the General Convention Program Budget by action of General Convention must have a spending amount and apportionment consequence attached thereto by the Program, Budget and Finance Committee before any action can be taken on the proposal. This rule presently exists but is not enforced.
4. The office of the Treasurer of the Church will, upon request, conduct workshops to explain the funding system and dioceses are to be encouraged to use this service.
5. The committee on funding be continued to review funding and reporting questions at all levels in the Church. Further, membership should be expanded to include representatives not only from Stewardship and Development and PB&F but also from the Committee on the State of the Church.

FINDINGS

The church leaders referred to above, at the diocesan and national level, were asked to respond to questions about the funding of the Church at both levels. The heart of the questionnaire was a choice of five different methods of funding with comments on the choice requested. These were:

1. Apportionment based on total expenses of individual congregations and dioceses (the system used prior to 1974).
2. Apportionment based on the congregational NDBI and endowment income of dioceses used in the diocesan budget (the present system).
3. Voluntary giving.
4. Apportionment based on the diocesan income actually received from congregations and diocesan endowment funds used in the budget.
5. Apportionment by the national Church of each congregation directly based on congregational income.

Options 1 and 5 received such low response that it was felt they did not need to be considered further. Options 2, 3 and 4 all received significant responses with a large number of written comments. A large majority, 63%, favored apportionment of some kind. Many of those who favored the voluntary system commented that while they favored that system for theological reasons our church membership has not reached a level of stewardship education that will make it a viable option.

Respondents found a strong theological basis for whichever system they supported. The consensus, however, was that individual giving to the parish, along with membership in that parish, has to be voluntary. A minimum is certainly suggested although seldom met. The Episcopal Church is not congregational; membership by parishes in the diocese and by dioceses in the national Church is not voluntary. Each entity in the Church, therefore, must pick up its "fair" share of the budgets it has approved through a republican process.

The committee considered an apportionment system based on the net disposable budgetary income received by the diocese (Option 4) instead of that received by the congregations (the present system). A statistical analysis disclosed that the net effect of this proposal would be to penalize those dioceses which have achieved a higher level of giving from congregations to diocese. It would reward dioceses which have a lower level of giving from local church to diocese. The committee felt that this proposed system would be unfair and counterproductive of good stewardship principles.

There is, the committee believes, one change that should be made to strengthen the present system: the basis for this year's apportionment should take into account the changing NDBI of the past three years. Recommendation 2 addresses this.

In today's economic climate, the condition of a region and, hence, of one or more dioceses in that region can change dramatically, either up or down, in three years. Thus, the NDBI used to calculate a fair apportionment needs to be more current. At present the parochial and diocesan reports are not received by the national office in time to calculate the apportionments for a given budget year using any but the data for three years previous. The procedure should be modified so that this calculation can be made using data for two years previous.

CONCERNS

1. **Voluntary Proportional Giving:** A large number, if not a large percentage, of the leaders of the Church favored voluntary giving as the basis for giving to the national Church. Even after taking out those who said it would not work, the number is too large to ignore. The committee feels that this should still be considered as a future option but that until the membership accepts at all levels the responsibilities that are inherent in voluntary giving, it is not practical. We should work toward the tithing standard for individual giving, and when that is more generally accepted again consider voluntary giving for funding the national church program. The progress made over the past several years in gaining the acceptance of stewardship as a grateful response to God would indicate that this will happen.

We are now on a system of voluntary giving if we perceive apportionment as a guideline for giving. It is based on congregational stewardship; therefore, it is a guideline to the diocese as to what it should expect congregations to give to dioceses to share in the mission and ministry of the church (diocesan). Since the budget for the national church program has been set by the General Convention and the Executive Council, the apportionment is, then, a "fair share" percentage of this congregational income needed to fund the national church program.

Voluntary giving is thanksgiving; it is a disciplined assessment of resources and a joyful response in partnership with God, the Giver. It is not out of duty. It is not to a budget. But there are guidelines and standards. It is hoped that this concept will soon be generally accepted.

2. **Mission of the National Church:** It became quite clear from the responses to the questionnaire and other hearings that the average member (the so-called person in the pew) does not know what happens to the money given after it leaves the parish. It is essential that the dioceses and the national Church publish and make clear in easily understandable terms what happens to this money. It is also important that parishioners understand that they have a voice in how that money is used. (How many parishioners know or even care what their diocesan convention delegates think or do?) The mission of the diocese and the national Church must be made clear to each parishioner—he or she must have ownership.

3. **Accountability:** Even with the above involvement of the person in the pew in the missions of the diocese and national Church, that person has a desire and right to know how well the supported programs are doing. This does not mean that that person has a right to "vote his pocket book" but does mean that that person has a right to know what is happening. Given such knowledge, she or he is more likely to support the church program.

4. **National Budget:** Considerable written concern was expressed about the size of the national program budget and its rate of growth. Study of this concern was not a charge to the committee but we note it here for information. We would point out, however,

that the 1987 budget amounts to 41 cents per household per week (less than the price of a soft drink).

5. Unified Budget: The program budget and the assessment budget of the national Church have been treated separately for many trienniums. The 1985 General Convention instructed the Program, Budget and Finance Committee to combine these into a unified budget. This, of course, can be done, but it must be recognized that the assessment budget is an assessment for the support of the General Convention and that the program budget is an apportionment for the support of programs adopted by General Convention. Every bishop and deputy has an opportunity to disagree with that program. The difference between these two budgets should be made clear to all concerned.

CONCLUSION:

The 1982 General Convention of the Episcopal Church, meeting in New Orleans, established the biblical standard of the tithe as the minimum standard of giving for all Christians. If such a standard were accepted by all, discussion about funding dioceses or the national Church would not be necessary.

Since this is not the case, the dioceses must ask of their parishes a fair share of funding for diocesan programs and, likewise, the national Church must ask support. No one can elect not to participate.

Finally, we note that the apportionment by the national Church is, in reality, a minimum asking and, since there are no sanctions for not paying, is essentially voluntary.

Resolution #A082

Resolved, the House of _____ concurring, **That this 69th General Convention affirm the system of funding the program budget of the national Church as contained in Title I, Sections 1.1 and 1.2, of the 1985 Program Budget Resolution, A-173; and be it further**

Resolved, **That said Title I be modified so that the base for calculating apportionments for a given year shall be the NDBI of the congregations in the diocese and diocesan endowment income used for operations for the year two years previous to that given year rather than three years previous.**

EXPLANATION: The diocese is the basic unit of the Church and includes all of its parishes as well as the diocesan office. Each must do its share in funding the approved program of the national Church. The apportionment, however, should be based on the latest possible data.

Resolution #A083

Resolved, the House of _____ concurring, **That this 69th General Convention amend, Rule IV.15 of the Joint Rules of Order of the House of Bishops and the House of Deputies to add the sentence, "Any resolution not receiving this required referral, consideration and recommendation by the Joint Standing Committee on Program, Budget, and Finance shall be deemed out of order and invalid."**

EXPLANATION: While the requirement exists that any addition to the General Convention Program have the budgetary, and in effect the apportionment, consequence attached to it, there is no penalty for not doing so. The members have the right and obligation to know the financial effect of their legislative actions.

Resolution #A084

Resolved, the House of _____ concurring, That this 69th General Convention establish a Joint Select Committee on Church Funding and Information to study the funding of the Church at all levels and the accuracy and importance of parochial and diocesan reports, and to make recommendations to the next General Convention as deemed appropriate; and be it further

Resolved, That the Presidents of both Houses be authorized to appoint persons from Stewardship and Development; Program, Budget and Finance; and State of the Church to engage in this study; and be it further

Resolved, That this committee's existence cease with the 70th General Convention unless specifically re-established; and be it further

Resolved, That the sum of \$30,000 be appropriated for the work of this committee for the next triennium.

EXPLANATION: The present committee has found that there is much confusion concerning the interpretation of instructions for both the parochial and diocesan reports, considerable diversity in reporting and a hunger for funding information and advice. The ultimate acceptance of any apportionment system at all levels and the eventual possibility of voluntary percentage giving depend on addressing these questions. Further, the positive findings and momentum of this study should not be lost.

FINANCIAL REPORT, 1986-1988

	1986	1987	1988
Appropriation	-0-	\$15,600.00	\$4,317.00
Expenditures:			
Travel and Lodging	\$2,341.53	\$ 7,994.68	-0-
Cost of Survey	1,905.24	3,483.00	-0-
	<u>\$4,246.77</u>	<u>\$11,477.68</u>	<u>-0-</u>

Respectfully submitted,

The Rt. Rev. C. Brinkley Morton
Chairman

The General Theological Seminary

I am pleased to report that as a result of the generous and increasing support of congregations and individuals throughout the Church, the General Theological Seminary finds itself on a solid financial footing with a consistent enrollment drawn from a broad range of applicants. Since our report to the General Convention of 1985, however, a number of changes have taken place which we believe have contributed to the seminary's well-being.

After carefully exploring our options and the costs involved in restoring our landmark campus in the heart of New York City, the Board of Trustees authorized the preparation of a Master Plan for the renovation of Chelsea Square. A year ago, a major campaign to raise 21 million dollars (18 for buildings; 3 for endowment and scholarships) was set into motion. The campaign, known as the Chelsea Challenge, has already been sufficiently successful to allow us to begin work on our plan of restoration. We have established what we are calling the Chelsea Conservancy to interest the support of persons (and churches) in the New York area who are interested in preserving Chelsea Square as a historic and architectural gem in the midst of the city. At this Convention we expect to formally inaugurate the Chelsea Challenge with the announcement of a major challenge grant that we have received which makes the accomplishment of our goal a realistic possibility.

Over the past three years we have seen several changes on our faculty. Dr. Elisabeth Koenig is with us as Assistant Professor of Ascetical Theology, Dr. Deirdre Good as Assistant Professor of New Testament, and the Rev. William Doubleday as Director of Field Education and Assistant Professor of Pastoral Theology. The GTS faculty was honored with a large grant from the Lilly Endowment aimed at strengthening faculty scholarship. I noted in last year's address to our alumni that in the previous three years the General Seminary faculty had published 14 books both on scholarly subjects and in areas of general interest to the Church at large. Members of the faculty have also participated in the very successful videotape series, "Hear Thy Servants," aimed at engaging congregations in the exploration of their Anglican heritage. To date, over 500 of these video cassettes have been sold.

To implement our stated goal of greater inclusiveness and inter-cultural exchange we have entered into several significant arrangements with other institutions which we believe complement the present seminary program. The Instituto Pastoral Hispano has moved to our campus and has linked up with GTS and the New York Theological Seminary in strengthening its program for the training of Hispanic students for the ordained ministry. We are working with the Instituto to develop ways in which we use this connection for greater cooperative effort and joint student-faculty participation. We have formalized our arrangement with the New York Theological Seminary (an ecumenical seminary with a large black and Hispanic constituency) for joint use of our library and classrooms as well as a number of joint course offerings within our curriculum.

This past year marked the inauguration of the Center for Jewish-Christian Studies and Relations. Under the leadership of Dr. James Carpenter, the Center is committed to promoting inter-faith scholarship, dialogue, and programs that will bring Christians and Jews together in a common quest for better understanding. This Center joins with the Center for Christian Spirituality in offering programs and specialized study for the

Church at large. During this past triennium we were pleased to award our first S.T.M. degree in Spiritual Direction.

As we look toward the future we continue to be concerned about rising costs and student indebtedness and are working to revise our Financial Aid Policy to respond better to current conditions. Our Board of Trustees has made this an item of high priority.

The entire seminary community was saddened in the summer of 1986 by the sudden death of the Rt. Rev. Robert Rusack, the chairman of our Board. We also note with sadness the death of the Very Rev. Lawrence Rose, Dean Emeritus of the seminary, who died this past fall.

The past triennium at the General Seminary has seen a major effort given to strategic planning and the strengthening of our Board of Trustees. We would be remiss, however, if we did not mention our profound appreciation for the cooperative spirit which exists in the Church and among the seminaries with regard to the shared task of theological education. We are particularly appreciative of the work of the Board for Theological Education and its Director, the Rev. Preston Kelsey. We look forward to participating in discussion related to the Strategic Plan for Theological Education that will be presented to General Convention and are committed to seeing its recommendations implemented.

Respectfully submitted,

James C. Fenhagen
Dean

Historical Society of the Episcopal Church

Membership

The Rt. Rev. Bennett J. Sims, *President*
The Rev. Guy Lytle, *Vice President*
The Rev. Frank E. Sugeno, *Secretary*
The Rt. Rev. Gerald N. McAllister, *Treasurer*

Board Members

V. Nelle Bellamy, Ph.D., Austin, Tex. (ex-officio)
The Rt. Rev. Maurice M. Benitez, Houston, Tex. (1988)
The Most Rev. Edmond L. Browning, New York, N.Y. (1989)
Dr. Nelson R. Burr, West Hartford, Conn. (1990)
Miss Margaret Chisolm, New York, N.Y. (1991)
The Very Rev. David B. Collins, New York, N.Y. (1989)
The Rt. Rev. Walter Dennis, Jr., New York, N.Y. (1990)
The Rt. Rev. Herbert A. Donovan, Little Rock, Ark. (1989)
Mrs. Herbert A. Donovan, Little Rock, Ark. (1990)
Dr. David Gracy, Austin, Tex., (1990)
The Rev. J. Carleton Hayden, Sewanee, Tenn. (1988)
The Rev. Donald N. Hungerford, Odessa, Tex. (1988)
The Rt. Rev. John M. Krumm, Irvine, Calif. (1988)
The Rev. Dr. J. Barrett Miller, Nevada City, Calif. (ex-officio)
The Rev. Donald A. Nickerson, Jr., New York, N.Y. (1989)
The Rev. Charles F. Rehkopf, St. Louis, Mo. (1988)
Dr. Fredrica Thompson, Cambridge, Mass. (1990)
Dr. Paul Ward, Alexandria, Va. (1989)
The Rev. Dr. John F. Woolverton, Portland, Me. (ex-officio)
The Rev. Dr. J. Robert Wright, New York, N.Y. (1990)

The Society wishes to express its thanks to its former president, Scott Field Bailey, and to its former vice president, Roland Foster, who both served the Society generously and effectively in the years of their tenure in office from 1976 to 1986.

Summary of the Society's Work

The Board of the Historical Society, at the request of the General Convention, serves as Historiographer of the Episcopal Church and as publisher of the Church's historical magazine, *Anglican and Episcopal History*. In order to fulfill its obligations as the official Historiographer of the Episcopal Church (as designated by General Convention in 1976), the Historical Society met formally three times for substantive meetings in Washington, D.C., Atlanta, and New Orleans. The Washington and New Orleans meetings coincided with our biennial national conferences (jointly sponsored with the National Episcopal Historians Association and the Episcopal Women's History Project). The topics were, respectively, "The Episcopal Church in the Twentieth Century" and "Aspects of the Formation and Early History of the Episcopal Church in the United States." (The major addresses at these conferences have been or will be published in *Anglican and Episcopal History*.) The Historical Society

continued to publish and expand (in size and focus) the Church's principal historical journal, *Anglican and Episcopal History* (formerly *The Historical Magazine of the Protestant Episcopal Church*), the official responsibility of the Society since 1961. The Society continued to develop good working relationships, formal and informal, with all bodies and individuals involved in the research, writing, and teaching of Episcopal Church history, including the new National Archives board, the professors of church history at Episcopal seminaries (COACH), the above-mentioned groups, and others. Finally, in order to continue and expand our activities, the Society began a major membership drive and a \$250,000 capital endowment campaign.

Dr. John F. Woolverton has submitted the following report on his work as Editor of *Anglican and Episcopal History*:

The Anglican Communion needs a serious world-wide journal of current history. Anglican churches need to learn about each other. The Episcopal Church in the United States should record its history in an interesting, readable manner. We need to lead the way by our witness and by making it possible for all of our churches to witness together to our heritage to our matchless Lord.

After nearly ten years as editor of the quarterly publication of the Historical Society, it struck me that we were not fulfilling our potential in reaching sufficiently large numbers of people either in the United States or elsewhere. In order to move in a more rewarding direction and to raise our sights, an international editorial board was gathered. We have asked them to generate manuscripts about their church history as well as subscriptions. Second, we changed the name of the publication from the cumbersome *Historical Magazine of the Protestant Episcopal Church* to the leaner *Anglican and Episcopal History*. Third, we initiated the publication of articles in languages other than English, at the same time providing English translations. Fourth, we selected as managing editor Mrs. Mary Ann Hoy, a professional newspaper woman and active communicant of the Church. She and I then chose a first-class scholarly press to print the new journal. Fifth, by selective testing of the literary waters, we discovered that the clergy as a group would be initially the most susceptible to our blandishments. Our efforts netted over three hundred new subscriptions, not a bad record in a time of falling magazine subscriptions. We believe that the rising interest in specialty magazines—*The Smithsonian* comes to mind—no doubt helped us.

There is still a great deal to be done, especially with the international side of this enterprise. Our only precedent, *Anglican World*, published in the 1950s, was a glossy, "photo opportunity" affair. Glossy and boring, it richly deserved the end it received after a few issues. In contrast, *Anglican and Episcopal History* seeks to raise the level of discussion, provide a forum for exchange of ideas, and review books of real worth and of interest to educated Anglicans. Our book review editor, the Rev. J. Barrett Miller is a Californian with a foot in both the parish ministry and in academia (he has an earned doctorate in English Reformation history). In addition, Professor David L. Holmes of the College of William and Mary is an American religious historian, a lay person with a foot in parish life. Holmes edits our "Church Review" section, a novel and lively description of Anglican worship in America and, increasingly, elsewhere. All of this rich fare now goes to 1528 individuals and libraries. Not enough. We have a long way to go. We believe we are on the right track.

Financial Report

The Historical Society does not receive any funds from General Convention for its activities. Membership fees and donations have funded its historiographic activities.

Limited resources have restricted the board's ability to carry out its responsibilities, and at times the difficulties have been so acute that the continued publication of the magazine was threatened. Completion of the endowment fund drive, which is almost half-way to its goal, should end the financial crisis. In the meantime the board seeks support from church members for continuation of its work for General Convention.

Goals and Objectives for the Coming Triennium

Over the course of the past 20 years, the Church's historical resources have been both vastly augmented and seriously depleted. Both aspects of this dichotomy pose serious problems. On the one hand, our archives have been inundated with material, and more and more parishes and other institutions are acquiring and preserving more historical records than they can manage. To some extent, this side of the problem is being addressed by the national and diocesan archive commissions, although much remains to be done and much support is still required. The other side of the dichotomy presents an even bigger concern. Currently, no survey history of the Episcopal Church is in print. Seminaries, parishes, and Sunday schools are without published resources for educational purposes. Research projects on Episcopal history topics (i.e., the ability to utilize, analyze, and present the history contained in our vast and rich archives) have been limited by lack of funds to support scholarly work and publication. Historical amnesia is widespread in the Church, and this situation is intolerable in a Church which makes its decisions based in part on an informed, accurate consideration of "tradition," of the historical witness of "the blessed company of all faithful people," the history of the Church both in its American setting and in world-wide Anglican and ecumenical perspective. The Historical Society is committed to doing all that it can to remedy this lack.

Our principal vehicle will continue to be the journal *Anglican and Episcopal History*. We urge all Episcopal parishes and interested individuals to subscribe and thus become members of the Society.

In addition, the Society intends to continue to hold biennial national conferences on topics of major historical significance and current interest. We want to work with the Episcopal Women's History Project and other groups to bring to light the "hidden histories" of our Church. We want to encourage scholarly research, doctoral dissertations, etc., in all areas of Episcopal and Anglican history and, when it becomes financially feasible, to provide grants to aid such research and publication. We intend to begin planning a history-based curriculum and other resources for Sunday schools, Lenten series, parish study groups, etc. We will publish a guide, now in preparation, to writing parish histories, and we will make regular reports on the results of such grass-roots historiography. Together with other interested groups, we will begin planning some very needed basic reference volumes (e.g., a biographical dictionary of all American bishops, a critical bibliography).

Finally, working with the Registrar and other relevant sources of information, we plan to devote special issues of *Anglican and Episcopal History* to analyses of the historical significance of this current General Convention and of this year's Lambeth Conference. We believe that such writing of contemporary history helps the Church at large to understand the broader ramifications of new developments. We also plan to devote at least one issue in 1990-91 to responsible scholarly historical background studies, reviews, and debates on those topics most likely to come before the 1991 General Convention. If these issues prove to be feasible and useful, we hope that they

THE BLUE BOOK

will become a regular part of the preparation for an assessment of important church meetings.

As Bishop Browning has written, "A complete understanding of our past will help ensure the future of our Church's mission. Preserving and sharing our common religious heritage is the responsibility of all Episcopalians, and the effectiveness of your donation [to the Historical Society] will be everlasting." The Historical Society dedicates itself to that mission and, with your support and prayers, will succeed.

The Rt. Rev. Bennett J. Sims
President

The Rev. Fran E. Sugeno
Secretary

The Standing Commission on Human Affairs and Health

CONTENTS

Membership	137
Summary of the Commission's Work	138
Financial Report	138
The Commission's Report with Resolutions	
I. Theological Introduction	138
II. Human Sexuality (Introduction)	140
A. Background	142
B. Human Sexual Experience	142
1) Marital Relationships	142
2) Pre-, Post-, Extra-Marital	143
3) Homosexuality	143
C. AIDS Epidemic	145
D. Abortion - Sacredness of Human Life	147
III. Marriage	154
IV. Institutional Racism	155
V. Bio-Ethical Issues	157
VI. Objectives and Goals for 1988-1991	161
VII. Request for Budget Appropriations	162
APPENDIX Report of The Episcopal Society for Ministry on Aging	164

MEMBERSHIP

The Rt. Rev. George N. Hunt, *Chair*, Diocese of Rhode Island
 The Rt. Rev. John S. Spong, Diocese of Newark
 The Rt. Rev. William E. Swing, Diocese of California
 The Rev. Dr. Robert M. Cooper, *Vice Chair*, Diocese of Texas
 The Rev. Dr. David A. Scott, Diocese of Virginia
 The Rev. Dr. Martin R. Tilson, Diocese of Alabama
 Mrs. Joyce Phillips Austin, Diocese of New York
 Mrs. Scott T. Evans, Diocese of North Carolina
 Carolyn Gerster, M.D., Diocese of Arizona
 Mr. Harry C. Griffith, Diocese of Central Florida
 Mrs. Lydia Lopez, Diocese of Los Angeles
 John Weeth, M.D., *Secretary*, Diocese of Eau Claire

Mrs. Evans replaced Dr. Edward High (Diocese of Tennessee), who died suddenly in 1986. The Rev. Dr. Scott replaced the Rev. John C. Fletcher (Diocese of Southwestern Virginia), who resigned in 1986. The Rev. Dr. Tilson replaced the Rev. Van Samuel Bird (Diocese of Pennsylvania), who resigned in 1987. The Rev. Dr. Barbara Taylor of the Episcopal Church Center staff served as consultant to the commission. Mrs. Evans served as the commission's liaison with the Executive Council.

SUMMARY OF THE COMMISSION'S WORK

The commission met seven times during the triennium, once in Chicago, three times in Alexandria, Virginia, once in Chevy Chase, Maryland, and once in Scottsdale, Arizona.

FINANCIAL REPORT

Income	1986	1987	1988
Appropriated by Convention	\$13,500.00	\$12,800.00	\$ 8,200.00
Budget overrun approved by Secretary of General Convention		---	
Expenses			
Meetings and related expenses	10,779.23	16,738.00	

Please Note: The report which follows is that of the whole commission. However, Mr. Griffith has expressed reservations about Section II, through subsection B, and has submitted a statement of his reservations, which is appended to the report following Section VII.

THE COMMISSION'S REPORT

I. THEOLOGICAL INTRODUCTION

The Standing Commission on Human Affairs and Health is charged with making inquiry into a variety of subjects and issues that face the Church and society in our times. Obviously, only a few of those subjects and issues can be addressed in any depth.

There are at least two things that make a commission of a Christian church different from a secular body inquiring into matters of human affairs and health. First, a church commission on human affairs and health is constantly aware that all human aspirations, endeavors, and thought occur "before God," i.e., in the presence of God. Consequently, the church commission has to be concerned with the question, "Do our human affairs honor or dishonor God?" To the degree to which this question is answered an unrelenting and probing light is thrown upon the issue itself. Does this action or approach to this issue bring honor or dishonor to God? That is our crucial question.

Second, Christian ethical reflection is carried out by recalling the fact that our lives are lived not only before God but also in the context of the flow of time and history. To the degree that the study of Christian ethics is *uninformed* by the best knowledge that our culture affords us from the sciences and the humanities, it is a disastrously flawed ethical system, even a useless, pretentious or blasphemous one. Having the best scientific knowledge, however, is not *sufficient* for doing our work well, or even honorably. Such knowledge alone can never inform us fully of who God is and what that God requires of us.

These two poles of ethical discussion not only make the commission's work difficult, but they also underline the importance of its work for our contemporary life. The central problem that faced the commission is the same one that faces the whole Church: *the Church is not the Kingdom of God*. The evidence for this claim is massive. The Kingdom of God is in us or among us, we believe, but we live under conditions of finiteness and temporality. The eternal, the infinite, and the transcendent are dimen-

sions of our individual and social lives, but we are not yet full citizens of the Kingdom. We daily invoke its advent. What does that mean for us?

The realization that the Kingdom of God has not fully come, that God does not reign completely in the world, or in our lives places harsh burdens upon us. How are we to govern and control our lives now? How are we *as a church, as an institution*, to be the place in the world where the marks of the Reign of God are seen? How do we, given the fears and prejudices of our imperfect natures, embrace the outcasts or provide hospitality for every stranger? Christians know what we are to be. What is not known or agreed upon is *how* we are to be that place of hospitality. This is the primary institutional problem: we are the Church, the sign of the Reign of God, but we are not yet fully reflective of that Reign, through which all shall be made alive.

Because we know we are “not yet,” we must also acknowledge that for the moment there are in fact outcasts and strangers, those whose behaviors place them outside the institution of hospitality. Thus the invitation to hospitality is not an acceptance of every kind of behavior.

The commission has struggled with yet another profoundly important question: what is health? Any notion of health that is to be taken seriously by Christians must include those convictions and conclusions that God, working through human experience, has revealed to be healthy for us. Salvation through Christ, or wholeness in Christ, is the larger conception of what health means to Christians. We never achieve the fullness of salvation, health or wholeness in our lifetime in this world that is, of course, the only world we have. We join all other persons in asserting that there are fundamental human rights to physical and mental health to which human commitment and ingenuity must be dedicated. We, therefore, make common cause in these things with all of the people of the earth.

Believing that there are fundamental human rights to physical and mental health, we asked further questions. Is there such a thing as sexual health? If so, is there a fundamental human right to such sexual health? These questions probably should be answered in the affirmative. Issues of human sexuality have been at the heart of our concerns during the past triennium. What would it mean to be sexually healthy from the point of view of Christian belief and ethics? With regard, again, to what we must use from the knowledge acquired from the human sciences—and it increases daily—knowing that it is a necessary but insufficient condition for our judgments, what do we know of the subject of healthy human sexuality from the Bible and from various Christian traditions?

The Christ whom we worship and in whom we find out true humanity was, according to our records, unmarried. Also, the early Church prized virginity as a central virtue. Many of those whom the Church honors as saints are unmarried persons. This aspect of the Church’s tradition does not provide examples of Christians in full sexual intimacy. The Christian heritage, however, provides examples of many ordinary Christians, both married and single, who do offer helpful and wholesome models of persons striving to live faithful sexual lives.

We can make, as has been said, common cause with those who seek to guarantee and afford human rights to physical and mental health. Can we also expect to find common cause with those others of our sisters and brothers who seek sexual health for us all? The answer to this questions is not so clear to us. We know that if our *rights* are clear, our *obligations* ought to be equally clear. Can we make claims about fundamental human rights that are not consonant with the claims laid upon us by Christian charity and the imperative under which we live to provide hospitality to every stranger, knowing that there can be no strangers in the Reign of God?

We have not been able to give mutually agreed-upon answers to our own deep-reaching questions, but we have tried to be informed and judged by them nonetheless. We have tried, therefore, in this report of the Standing Commission on Human Affairs and Health to balance what we know of God and God's salvation with what we can learn about human beings from every resource that we have had available to us, and we have tried to temper that—as, indeed, all persons must—with what our sisters and brothers claim, along with us, to be the fundamental human rights for all of us.

It is within the context of claims at once contradictory to, and consonant with, the claim of God upon us that we have tried to do our work. We have labored over matters of sexual conduct and relations, marriage and family, abortion, birth control (conception prevention), bio-medical research and experimentation, issues of “surrogacy” and human fertility, the disastrous spread of the contagion of acquired immune deficiency syndrome, institutional racism, and many others. What follows, therefore, we place before you for your earnest investigation, knowing that even as it lies before you, so it and we all carry out our work before, and in the presence of, a merciful and just God whose reign is both already and not yet.

II. HUMAN SEXUALITY

Introduction

The primary focus of the Commission on Human Affairs and Health has been on various issues of human sexuality in the past triennium. The commission initiated a church-wide dialogue on these issues through the pages of *The Episcopalian*. Seven articles were published, written by various members of our Church, espousing differing points of view. It is important to note that each author is a dedicated Christian. The debate was vigorous, with responses ranging from reasoned arguments on all sides to emotional presentations defending or attacking a particular viewpoint.

The commission believes that the debate is perhaps even more important than the conclusions. The moral standards of our society are in flux. Old standards may yet prevail in the future. New standards may well be the traditional standards adapted and redefined to meet new circumstances, or they may be standards that will emerge out of new data and be specifically designed to speak to new circumstances. One thing of which we are certain is that yesterday's standards are being challenged profoundly in this generation. Some argue that this is so because this generation is immoral and must therefore be recalled to the moral patterns affirmed in the past. Others contend that new knowledge and new realities that people in the past did not have to confront are forcing new behavior patterns.

One change that needs to be evaluated is the drop in the age at which puberty commences. Studies reveal that this drop has occurred at the approximate rate of one year per century over the last 400 years. If nothing else had changed, this means that since the year 1600 four additional years have been added to the time of human life between puberty and marriage. That change by itself would have put new pressure on former behavior standards. There have been other changes, some of them quite dramatic. Higher and higher education demands for both men and women have combined to place upward pressure on the age for marriage. The age of puberty has been lowered and the age for marriage has been raised. The resulting gap of more than a decade between puberty and marriage, added to the advent of readily available, safe and effective methods of birth control, has been a major factor in fueling the movement toward sexual experimentation in the secular society. We may well debate how Christians might

deal with these realities and indeed we have. We cannot, however, debate these realities for they are the "givens" of our generation.

Other forces have added to the sexual revolution. The divorce rate has risen dramatically, creating a larger number of single adults. Both career-oriented and working women have become widely accepted, making marriage no longer the economic necessity that it once was for women. The presence of readily available birth control devices has, as noted above, separated sexual activity from procreation. These factors, most of which are new in this century, have placed enormous strain on the traditional concept of marriage, forcing that institution into new adaptations. At the very least, marriage is no longer considered necessary for every person. There is often less stigma attached to being single today. Dual careers in marriage have become rather ordinary. These are just a few of the societal changes that must be considered in defining moral standards.

The commission affirms marriage as the standard, the norm, the primary relationship in which the gift of human sexuality is to be shared. There was no debate among us on this issue. We are unanimous in affirming that the marriage relationship must be sacred and faithful. Part of our debate has focused on whether or not sexual intimacy can be called moral in any relationship other than marriage and if so, what the prerequisites would be for such a relationship. We did not reach consensus on this question as a commission.

We do observe, however, that new sexual patterns are widespread in this society and that the conventional moral stance of the Church proclaiming faithful marriage or celibacy as the only moral options open to a Christian has been weakened considerably in the practice of our people. Widespread practice does not make something moral, but it does raise questions as to why the values of the past have been so frequently abandoned. Furthermore, it suggests a full scale discussion of sexual ethics aimed at discovering standards to which the Church can be committed in theory and practice. *At this point the majority in our Church is committed to an attempt to call the society to the traditional sexual standards.* A significant minority, however, of this Church is convinced that the time has come to begin a process that will enable Christians to think through new moral and sexual options in the light of new realities. We expect that debate to continue, and we call on the Church to create an environment where this debate can seek the truth of God with integrity.

On the most volatile issue before us, the issue of homosexuality, there was once again no agreement by the commission as a unit. One key issue in this debate is the origin or cause of homosexuality.

The case of homosexuality is not within the full purview of the Church's competence. That is a domain to be shared with brain scientists, psychiatrists and immunologists. The Church in times past made moral judgments on left-handedness based on its faulty understanding of the cause of the phenomenon. The Church made judgments on the morality of suicide based on its limited understanding of mental illness. Both stands were substantially moderated when new scientific data forced new understanding. Some members of the commission believe that we are in a similar place today on the issue of homosexuality. Others are not certain. The commission has been made aware of significant new studies on homosexuality, produced by the United Church of Christ in 1972, and the Lutheran Church in America in 1986. Both argue powerfully for a new attitude in the Church toward homosexuality.

We expect and encourage this debate to go on within the Church and once again we plead with church leaders to create an environment in our common life in which this debate can proceed with integrity and rationality. The commission recognizes that the

General Convention resolution still operative in the Church affirms the historic condemnation by the Church of homosexual behavior. We do not believe that more resolutions will add anything positive to the debate. We are aware that the debate will be joined by many on local and diocesan levels. We believe that is where the debate should occur until there is a scientific consensus to inform our rational decision-making process. We believe that the Church should open itself to listen to its homosexual members—as many as wish to be heard and whatever their behavioral patterns may be—to allow our viewpoints to be challenged in honest dialogue with those Episcopal clergy and laity who are willing to talk to us about it.

This commission believes that truth is served by allowing that debate to continue with no attempt to mute it by premature pronouncements at the national level. We believe that local and diocesan pronouncements serve local and emotional needs and will continue no matter what the Church does nationally. It is our recommendation that on the national level we, with bold maturity, foster a significant dialogue and thereby enable a new consensus to emerge over time if appropriate. We believe that this would be a unique vocation for a national church body to undertake.

A. BACKGROUND

A leading background assumption for us is that all of us on the commission have lived through distinct phases of social valuing of sexual behavior. When we were younger, society seemed to be based on the Christian assumption that intimate sexual relations had corporate significance. Sex was honored inside the institution of marriage. Sex assumed the possibility of pregnancy. Pregnancy assumed the likelihood of birth. Birth assumed nurture in the context of a stable family. Therefore sex was understood in a corporate sense.

We then lived through a sexual revolution when the societal assumption was that sex was primarily an individual act between consenting adults. “The pill” meant that children did not have to be taken into consideration, nor did the family, nor did the institution of marriage. The corporate significance of sexual activity was minimized, and the individual’s fulfillment was maximized. Obviously, society’s sexual norms had parted company with the Church’s norms.

Now we are at an awkward moment when society’s sexual norms have resulted in some destructive consequences. Observing the AIDS epidemic and over 1.5 million abortions a year, society is painfully learning that sexual activity is not an individual matter. One has sex, with life and death consequences, with everyone who has slept with one’s sexual partner. Having almost lost a corporate sense of sexuality in the birth process, we now have rediscovered a corporate sense in the death process. We are once more realizing that sexual activity has both private *and* corporate significance.

B. AREAS OF HUMAN SEXUAL EXPERIENCE

In general terms, there are five areas of human sexual experience which we would like to address here: (1) marital relationships: intimate sexual relations between persons of the opposite sex united in marriage; (2) pre-marital intimate sexual relations; extra-marital intimate sexual relations; post-marital intimate sexual relations; (3) homosexuality: intimate sexual relations between persons of the same sex; (4) the AIDS epidemic; (5) abortion: the sacredness of human life.

(1). Marital Relationships

The commission is uniformly agreed that life-long, monogamous marriage is the normative or ideal context for intimate sexual expression between Christians. (This is covered in the above comments.)

(2). Pre-, Post-, and Extra-Marital Relationships

We are also agreed that extra-marital intimate sexual relations are immoral because they violate the sacred commitment of the marriage bond and do violence to marriage as the symbol "of the mystical union which is between Christ and his Church." It is not too much to say that intimate extra-marital sexual relations are a form of idolatry for Christians.

With regard to pre-marital and so-called post-marital intimate sexual relations, we reaffirm that Christian marriage is the normal or ideal context for moral intimate sexual relations.

Obviously some of these pre- and post-marital intimate sexual relationships intend to mirror, at a significant level, the faithfulness of marriage. Some of them surely have the potential to be life-giving and not life-draining. However, a widespread and increasing number of these relationships appear to us to witness more to promiscuity than to fidelity, and when they do they move both Church and society away from a sacred commitment. Therefore, we cannot recommend that they be affirmed by this Church as acceptable relationships.

(3). Homosexuality.

In the Church there are, perhaps, two distinct, popular concepts about homosexual persons. The first concept is relatively simple and emphatically moral. In this first concept a homosexual person is someone whose humanity is considered to be sexually perverted, and thus the homosexual person is given to unnatural sexual acts which are immoral in light of the Scripture and the Church's teaching.

In the other concept, the homosexual person is someone whose humanity is not fully appreciated or understood by the Church, and thus there is an uneasiness to render ultimate moral judgments. Upon investigation one might find that there is no such thing as "a gay lifestyle." There may be about as many "life-styles" among homosexuals as among heterosexuals. Some homosexual persons are promiscuous, some have serial relationships, some are dating and looking for a secure life partner, some are in committed, responsible same-sex relationships, some "cheat" occasionally, some are deliberately celibate, some have been so traumatized by sexual matters that they are impotent.

This brief attempt at an overview is further complicated because some people have homosexual encounters in younger years and later lead distinctly heterosexual lives. Others go through an episode of homosexual behavior and then make a transition to heterosexual behavior. Still others are people who have been married for decades and finally come to the conclusion that they are essentially homosexual. Some people are in heterosexual marriages and have homosexual relationships on the side. Some have been in committed same-sex relationships and later left to be married to heterosexuals. The variety is overwhelming.

The panorama is complicated further by assumptions surrounding the genesis of homosexual persons. Some say homosexuals are defective from birth. Others postulate that homosexuality is the result of arrested maturity. Others claim that homosexuality is a gift from God and thus good. Some are convinced that homosexuality is chemically determined and irrevocable and therefore natural. Some assume that homosexual persons are the result of environment and predatory seduction.

This commission finds the subject of homosexuality to be vastly complicated and to require openness and willingness to understand before establishing ultimate moral

judgments. Obviously all sexual behavior stands under the judgment of God as well as containing the potential of being part of the completeness of creation.

Before stating the mind of the Church, the best understanding of the situation is called for. The Commission on Human Affairs and Health implores this Church to gain new wisdom about the lives of the people who are homosexual. Be alert to the questions of the genesis of homosexuality. Ask homosexual people about the Creator who created them and their understanding of the intention behind their birth. In hearing a homosexual person speak of his or her pilgrimage, try to locate on the broad map of possibilities where this person is. Seek to hear the moral code that is at work in this person's life. Pay attention to the richness of love in the lives of some homosexual persons. After such inquiry then be about our own judgment of the sin or sanctity, natural or unnatural behavior of the homosexual person.

Currently, hostilities toward homosexual persons in our society are rising. This can be seen most clearly in the doubling of "gay-bashing" incidents between 1985-86 and 1986-87. The Commission on Human Affairs and Health deplores the patent misuse of Scripture sometimes employed by perpetrators of this crime. The "bashing" of homosexual persons, physically, spiritually, or emotionally "in the name of God" is clearly in conflict with the comprehensive spirit of Jesus Christ as manifest in the Gospels.

The use of passages of Scriptures such as Leviticus 20:13 to justify such immoral and illegal behavior is clearly abhorrent to both the spirit and the letter of Jewish and Christian Scripture. Such behavior must be rejected by thoughtful Christians, and we hope that this 69th General Convention will take the opportunity to state its mind on this issue.

In its 1976 General Convention Resolution (#A-69), the Church acknowledged "that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the Church." What many homosexuals never received in their nuclear families, to wit, a compassionate ear, needs to be provided them within the Body of Christ. The homosexual issue must be approached, first of all, as a family issue by the Church. If it is approached as sickness, or an issue of evil, or as a perversion, the conversation never emerges to the fully human level.

In 1948, Dr. Kinsey and his colleagues concluded "... that 10% of the males are more or less exclusively homosexual for at least three years between the ages of 16 and 55." (Kinsey, et al, *Sexual Behavior in the Human Male*, Saunders, Philadelphia, 1948, page 651.) However, if we accept homosexuality as an issue in which tens of thousands of our own members are involved, then the question for our family is, "How can thousands of our parents go about nurturing and loving their homosexual children?" And, "How can our Church help families with homosexual members to enjoy the grace of family life?" At present young homosexual persons are frequently disowned by their parents, shunned by their churches, and flee to ghettos where a high rate of suicide and alcoholism exists. The Church plays a role in this road to annihilation. "What role should the Church play?" is our question.

A slogan frequently used among heterosexual Christians when speaking of homosexuals is, "I hate the sin, but love the sinner." However, when questioning the homosexual about how "loved" he or she feels by these slogan-wielding Christians, one discovers that almost never is this "love" felt. Almost always the homosexual describes the feeling of being hated at worst, and pitied at best. Never loved!

The Commission on Human Affairs and Health challenges this Church to

suspend—just for a moment—the ancient judgments against our present homosexual Episcopalians and simply allow them to tell the stories of their lives. When did they realize or fear that they were homosexuals? What was the reaction of their parents? The reaction of their Church? What is the price they have paid? What are their hopes within the Church? We realize that this is an ambitious and, perhaps, threatening task. But it can be done, and if it were, the Body of Christ would be far less estranged. The cry for justice would begin to be heard. It is not a matter of “coming out of the closet” or “staying in” but a matter of finding another room where we can talk. That room must be found.

The commission is not ready to take a position on the blessing of same-sex couples. This question does raise a myriad of other questions, such as the meaning of marriage, the meaning of blessings, the origin of homosexual orientation, etc. We do not think that homosexual Episcopalians need or deserve another rejection at this moment. Instead, this moment cries out for us to find a non-judgmental occasion to listen and talk and to lay aside, for a while, our chronic adversarial posturing.

Then there is the matter of moral standards operating within the community. Heterosexual Christians fault homosexual Christians for having no operative ideal or norm in regard to sexuality. “Rampant promiscuity!” On the other hand, the homosexual community faults the heterosexual community for exalting a high moral standard in regard to human sexuality, and then abusing it conspicuously. “Total hypocrisy!”. Both sides shout accusations that can be defended quite easily. But where does it lead? Only to a louder shouted restatement! What is needed now is an effort to hear each other and move toward mutual reformation.

The commission realizes that the word “homosexual” is a volatile word, a pejorative word for many (but not all). Therefore we encourage the Church to begin to say “a homosexual person” (rather than “a homosexual”) in order to take a first step toward honoring the God-given, sacred personhood of our homosexual brothers and sisters, sons and daughters.

The Commission on Human Affairs and Health is calling at this time for the Church to live up to its own mind as expressed in the 1976 Resolution (#A-69) “that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the Church.”

Resolution #A085 *—passed*

Resolved, the House of _____ concurring, **That this 69th General Convention decries the increase of violence against homosexual persons and calls upon law enforcement officials across the land to be sensitive to this peril and to prosecute guilty persons to the fullest extent of the law.**

C. AIDS EPIDEMIC.

As of September 1, 1987, approximately 24,000 people in America had died of AIDS. By December 31, 1991, it is estimated that 190,000 people will have died of AIDS (projections by the Center for Disease Control). It is abundantly clear that far more lies ahead of this Church in the AIDS epidemic than is behind us. Therefore, this report is an effort to help this Church imagine what might lie ahead by examining where we have been.

At this moment in the world:

1. Most estimates suggest there are between 1.5 and 3 million people infected with the AIDS virus in the U.S.

2. Central Africa, Brazil and the United States are hardest hit, but AIDS has been identified in 127 of the world's 159 countries (World Health Organization, May, 1987).
3. As yet, no vaccine has been proven effective, although some vaccines are in the first stages of testing. Mutations of the virus and new levels of infection continue to increase.
4. In some parts of the country already there are heavy financial burdens to hospitals, public health agencies, insurance companies, and businesses (losing employee work hours and skills).
5. Adequate housing for people with AIDS and finding enough hospital beds has been impossible even at this early stage of the epidemic.

In the future:

Throughout the world, regular estimates by the World Health Organization predict that between 50 and 100 million people might be infected by 1990, and by 2000 that might expand to 100 to 200 million.

As a consequence, the internal structure of many countries may be put in jeopardy. Hospitals and insurance companies, without help, could collapse. Businesses, losing valuable employees, will be threatened and will certainly drop in efficiency. These few examples point to the prospects of destruction on an intolerable scale.

At this moment in the Church:

1. No statistics are available, but across the Church there are reports of AIDS deaths among our clergy, laity, parish officers and religious.
2. In response to the 1985 General Convention, there has been a spirited response to address the issue, by the Presiding Bishop, by the Executive Council and its staff, at the diocesan level, and in numerous parishes and missions.
3. The first and strongest response came from many of our homosexual members, who have led this Church in providing pastoral care for the afflicted, necessary education for those in risk groups, and mobilization for others to face the disease.
4. The Episcopal Church has taken the lead among various religious traditions, and we are looked to for cooperation and for continuing leadership.

In the future:

1. In some parts of our Church, a significant percentage of our leadership could be wiped out by this epidemic as clergy die, as seminarians, as vestry members, as musicians, as people in religious orders die.
2. We will have to face the doubly hard adjustment to a loss of some of our leaders, plus the "stigma" of AIDS.
3. Some parishioners may be tempted to divide themselves into "those who are AIDS sympathetic" and "those who are AIDS hostile."
4. We will be challenged to understand homosexuality more clearly as we bury our friends.
5. Beyond the issue of "safe sex," the Church will need to encourage fidelity among same-sex couples and reassert the meaning of "sacred sex."
6. AIDS could become as high a priority in rural and suburban parishes as it is in urban parishes.
7. Clergy and laity will need special training and support from national and local task forces created to respond to the pandemic proportion of AIDS. Burnout will be a constant threat.

8. Our Church, which has only spoken in pastoral terms, is going to experience more and more pressure to take an advocacy role; e.g., as of December 1, 1987, over 550 pieces of pending legislation on AIDS issues face state and federal legislators.
9. As the number of deaths increase, there may be a growing pressure to quarantine high risk groups and violate basic civil liberties.
10. The world will look harder at the Church, because the Church makes claims about the meaning of death. The world will be searching for the hope of resurrection that is in us.

The commission believes that the best service we can offer to the Church is to provide a description of the AIDS epidemic to date and to issue a solemn warning about the predictions of the future. At the last General Convention, AIDS was a disease that had touched a small section of our Church. Three years later, every diocese has been touched. Three years from now, it is possible every parish, mission, and institution will have felt the impact of the epidemic. Because of the outpouring of concern by this Church up to now, we are confident that the Episcopal Church will stay alert, caring and courageous in the future as we follow in the passion of our Lord Jesus Christ; "that I may know him and the power of his resurrection, and may share in his sufferings, becoming like him in his death, that if possible, I may attain the resurrection from the dead" (Philippians 3:10-11).

Resolution #A086 - *passed*

Resolved, the House of _____ concurring, **That this 69th General Convention commend those homosexual persons and others who have witnessed to us all in their caring for AIDS victims.**

D. ABORTION: SACREDNESS OF HUMAN LIFE.

The 1985 General Convention approved Resolution A085a, which "requested the dioceses to initiate studies of the pastoral, personal, sociological, and theological implications of abortion; commended the Church's official position adopted at Conventions in 1976, 1979, and 1982; suggested study of the Bishops' Paper, "Theological Reflection Paper on Abortion"; and directed the Standing Commission on Human Affairs and Health to receive information from the studies"; (from *Summary of the Actions of General Convention, 1985*).

During the triennium between 1985 and 1988, the Commission on Human Affairs and Health has: (1) gathered pertinent statistical information concerning abortion; (2) gathered opinions throughout the Episcopal Church on the subject of abortion; and (3) engaged in an ongoing conversation on abortion. In this report we want to offer the results to the Episcopal Church in General Convention, 1988.

Pertinent Information concerning Abortion.

LEGAL STATUS OF ABORTION IN THE UNITED STATES SINCE 1973

On January 22, 1973, the U.S. Supreme Court in two decisions, *Roe v. Wade* and *Doe v. Bolton*, invalidated the abortion statutes of the 50 states and ruled that:

- (1). In the first trimester (up to 13 weeks) the only restrictions allowed the state is the choice of requiring that a licensed physician perform the abortion;
- (2). After the first trimester, the state may require that the abortion be done in a licensed facility but is constitutionally barred from requiring a hospital (as opposed to a clinic) review of the decision by a committee, or concurrence of the decision by a second physician. (Bolton, pp. 14, 15, 17, 19)

- (3). After viability (the ability to survive outside the womb), described by the Court as "usually seven months," the fetus is legally not a person "in the whole sense" but recognizable as a "potential life." (Wade p. 48) The state may not, however, legislate to protect the unborn child even from seven months to term if the mother's health is endangered. "Health" is defined as "exercised in the light of all factors—physical, emotional, psychological, familial, and the woman's age—relevant to the wellbeing of the patient. (Bolton, pp. 11-12) An abortion may be done legally for emotional, social or economic reasons to nine months of gestation.

RELATED U.S. SUPREME COURT DECISIONS

- Requirement of spousal and parental consent was ruled unconstitutional.
- Prohibition of late saline abortion (to increase fetal survival) was ruled unconstitutional. (Planned Parenthood v. Danforth) (428 US 52, 1976)
- Viability is determined solely by the physician performing the abortion. (Colautti v. Franklin) (429 US 379, 1979)
- The state is not required to fund abortions. (Harris v. McCrae) (448 US 297, 1980)
- "Informed consent" is not required.
- A waiting period is unconstitutional.
- Mandatory hospitalization for second trimester abortions is unconstitutional
- Requiring "humane" disposal of fetal remains is unconstitutional (City of Akron v. Akron Center for Reproductive Health) (101 S. Ct. 2481, 1983)

SOME CURRENT STATISTICS ON ABORTION

- There were approximately 1,550,000 abortions in the U.S. in 1983, the last year tabulated, (Alan Guttmacher Institute, Planned Parenthood Federation of America), slightly more than 4,200 daily. Of these about 10% (150,000 to 160,000) were second and third trimester (over 13 weeks), and 1% (13,000 to 15,000) were performed at 21 weeks or later.
- Survival rate of premature infants (25 to 35 weeks) has increased dramatically in the past decade. At Vanderbilt Hospital University of Tennessee (1978-81) 39% of 500—750 gm. (1 lb. 2 oz.—1 lb. 10 oz.) infants survived and 69% of 751—1000 gm. (1 lb. 10 oz.—2 lb. 3 oz.) infants survived. (JAMA, vol. 250 No. 3, August 5, 1983)
- Dr. Willard Cates, chief of abortion surveillance at the Center for Disease Control, estimates that late term abortions result in 400-500 live births per year. (Pulitzer Prize winning article in the *Philadelphia Inquirer*, August 2, 1981)
- Prior to 1967 abortions were illegal and reporting of statistics was erratic.
- There were 190,000 abortions for 3,731,000 live births in 1970, (when 16 states had liberalized abortion laws); 900,000 abortions for 3,160,000 live births in 1974 (at the end of two years following the U.S. Supreme Court decision); 1,550,000 abortions for 3,614,000 live births in 1983 (or approximately 1 abortion for each 2.3 live births).
- Maternal mortality from abortion in the U.S. (illegal and legal has declined as follows:

1940	1,679
1950	316 (penicillin available in late 40s)
1960	289
1967	160 (first state legalization)
1970	128
1973	43 (U.S. Supreme Court decision)
1977	21
1981	8

(National Center for Health Statistics, U.S. Bureau of Vital Statistics)

Percentage of Total Number of Abortions by Age Group

Age				
	Under	15	1%	
15	through	17	11.2%	
18	through	19	16.3%	(Teens 28.5%)
20	through	24	35.3%	
25	through	29	20%	(20's 55.3%)
30	through	34	10.6%	
35	through	39	4.4%	(30's 15%)
	Over	40	1.3%	

- Marital status: unmarried 81.1% married 18.9%
- Race: white 70.2% non-white 29.8%

(All Guttmacher Foundation Institute, 1981)

- Repeat Abortions: 39% of women have had one or more previous abortions (up from 15% in 1974) (black women 638 abortions/1000 live births, white women 337 abortions/1000 live births)

Information Gathered through the Episcopal Church.

In the past year we have heard from 18 (out of 118) dioceses, which, in turn, heard from hundreds of clergy and tens of thousands of lay persons collectively. In addition, several individuals submitted papers, some diocesan task forces used our abortion questionnaire, others developed their own questions, some used dialogue sermons, others used case studies, some submitted reports from former years, others submitted former diocesan resolutions, most all were encouraged by their ability to differ with one another creatively, and others found there wasn't much energy for the subject. All responses were helpful and were appreciated. We requested that all respondents make their comments in light of the 1982 General Convention's resolution on abortion. What follows is a summary of these responses.

The 1982 Abortion Resolution and How It Represents
The Episcopal Church

Response to the Resolution

Most of the people interviewed supported the major thrust of the resolution. Dissenters argued that when "permission" is given for abortion, it seems to imply "recommendation for" abortion. Also, there seemed to be an implication in the resolution that all potentially disabled babies should be aborted. Parents who have raised seriously disabled children in loving families and found the experience to be fulfilling made strong objections.

Beyond these entirely understandable criticisms, there was widespread agreement with the resolution. Also, it should be noted that many lay persons and some clergy were surprised to discover that the Episcopal Church has a resolution on abortion. Most people had never seen the text of the resolution prior to their task force work.

There was a general feeling of frustration because of vagueness and lack of clarity in the resolution. It seemed, to respondents, to be a thoughtful and inoffensive statement that is not being used by the Church in the real occasions of distressed pregnancies.

The resolution cites three categories where abortion could be justified as a moral option. (These three categories are estimated by the U.S. Senate Judiciary Committee to account for less than 4% of all abortions.) The resolution calls for priests to be con-

sulted in other cases, but our priests have discovered that few women or couples seek their counsel. These indications suggest the resolution might be of minimal practical assistance.

The 1982 Abortion Resolution in Its Context

After reading all of the responses it became clear that abortion situations do not have a present-time only, but a significant past and future. Long before an individual struggles with a distressed pregnancy, there is the crucial formation of a Christian individual's sexual morality. One's understanding of an immediate decision about abortion is tied to a previously formed value system. Furthermore, an abortion that takes place now will probably have physical, emotional, and spiritual significance in the future. This later moment has proven to be the occasion when priests are most sought out for counseling. The entire context of abortion was addressed in the various diocesan task forces' responses.

Episcopalians represent only a small percentage of those directly affected by the exploding abortion statistics. Ours is not the only church that has been touched by the sexual revolution. Nevertheless, no diocese reporting seems to be content with our current status in regard to the formation of sexual values. Task force after task force ended up at the same place, pleading for the Episcopal Church to get on with a critical examination of our sexual values and a clear redefinition. Also, we kept hearing diocesan task forces say that it was encouraging for them to struggle over these issues, and this gave them hope. It can be done. Furthermore, as almost everyone went back to the awe and wonder of birth and the potentially redemptive joy that can be found in marriage as the starting point for such a restating of sexual morality.

In the meantime, the quietly transmitted sexual values of the Episcopal Church received from earlier generations seem light years away from our people who are conceiving babies.

Persons Facing an Abortion Decision

The explosive number of abortions suggest that the multiple, sobering results of abortion are not given adequate consideration prior to intimate sex. No one claims that an abortion is a pleasant or a desirable experience. As a matter of fact, there are countless stories of sorrow associated with abortions. Yet millions of men and women invite this possibility by knowingly exposing women, through sexual activity, to the trauma of abortion. Then what kind of assumptions about abortion have been involved in the increased sexual activity in our country? The "guesses" we received included such assumptions as: "individual sex acts have no far-reaching consequences," "abortion is a simple, clinical process," and "abortion is a last resort means of covering birth control and lack of self-control." The report from one diocese lamented that real knowledge of abortion came after the fact but should have been provided before the fact: "We need to develop in advance a process which recognizes the enormity of the decision that will have to be made later." The implication here is that if the Church ever develops a clear and explicit curriculum on human sexuality, the realities of abortion will have to be included.

Many diocesan task forces had trouble with the resolution because its weight seems to be primarily on the situations where abortion is "permissible" without mentioning that it is "permissible" to give birth and to look into other options of care for the new baby. Almost unanimously, diocesan task forces wanted the couple or woman ultimately to make the decision to abort or not in a noncoercive atmosphere. (The one exception was in the case of a couple who wanted a boy and discovered that they were going to

have a girl. In that case the task force would counsel the couple to give birth.) Nevertheless, there is a sense among some task forces that there is in the present resolution an implicit recommendation to abort and a lack of encouragement to explore other alternatives in a responsible way.

Physical, Emotional, and Spiritual Life after Abortion

Some dioceses asked the Church to be clear about the physical harm that might come to a woman after one or several abortions. If the reproductive health of a woman is impaired after two or three abortions, then young women in the Church should know it.

Emotional health was mentioned mostly by clergy. Despite the fact that the resolution encouraging women and couples to seek out a priest, few priests are actually consulted when an abortion is being contemplated. A larger number of priests acknowledged that they were sought out by women who had had abortions in prior years and who suffered lingering regret and guilt. There was widespread concern that the resolution had sadly and seriously abbreviated the spiritual ministry that should be available in abortion situations. The resolution merely says, "... where appropriate, penance." That is overwhelmingly seen as an inappropriately abrupt response. When a couple or woman chooses to have an abortion, they or she are in the midst of spiritual questions of considerable magnitude. They need the full ministry of the Church. They need a caring community, they need counsel, and they need the sacraments of the Church. The sensitivity of the Church needs to be available without prescribing certain behavior or forcing penance. This is a delicate but necessary challenge. It appears from diocesan reports that though many people need this ministry from the Church, few receive it. The Church may be the last place those traumatized by abortion go for support. Again, the Episcopal Church must be explicit as to what it offers people who are going through the difficulties of an abortion.

The Commission's Ongoing Conversation about Abortion

The first question that the commission had to wrestle with was, "Why should we get involved again in the abortion issue?" Many Episcopalians have never seen the abortion resolution of 1982. The resolution appears to be of little or no significance to distressed people faced with pregnancies. Every time the Church speaks up on abortion, a furor ensues. The resolution seems to be an effort to "stand up and be counted" without offering anything that counts in the real situations of abortion. So why pursue it one more time? Our response goes beyond the duty of obeying a directive of General Convention to discuss this work. Some of us are passionately involved in women's rights, in Planned Parenthood, and in pro-life issues. We genuinely care. Furthermore, we feel that our Church has not adequately met the challenge of today's abortions. We want to move ahead and assist the Church in being responsive. We also want to see abortion as one piece in the great mystery of human sexuality.

The thinking on abortion continues to evolve, and this issue is subject to forces of both a private *and* corporate nature. On the one hand there is a strong desire to allow the individual woman to decide for herself on abortion issues; on the other side there is a strong sense that the corporate fabric of society is being threatened by more than a million and a half abortions each year.

We recommend that each diocese of the Church appoint a commission or task force to carry on this work, and to these commissions and task forces we make the following recommendations:

Recommendation: That education about abortion be included with the study of human development and prenatal human development in sex education programs. This

curriculum should be as clear and practical as possible about the full context of abortion. The educational material needs to be explicit about the physical realities of risk in various types of abortions and after more than one abortion.

Recommendation: Other means of providing support for the distressed woman or couple in a pregnancy than encouraging only counsel with the priest are needed. We would like to see abortion counseling workshops for clergy, or workshops for lay pastoral teams available in abortion crises.

Recommendation: That we begin listening nonjudgmentally to the stories of people who have faced the abortion issue. Ways have to be established for the Church to listen and learn and discover how to be of greater pastoral help.

Recommendation: That the Church develop a list of options available to people in distressed pregnancies and present such options fairly.

Recommendation: If a woman of this Church gives birth in a distressed pregnancy or if she has an abortion after godly counsel, that woman and her family should have access to the full sacramental life of this Church, including the Eucharist, anointing with oil, and other rites and pastoral support as may be deemed appropriate.

Recommendation: A General Convention resolution on abortion by itself is of little practical use unless it is taken to the local congregation for discussion. We found that in diocese after diocese the people serving on abortion task forces did change and deepen because of their struggle with the General Convention resolution. As a resolution it has little effect; as the basis for a curriculum it can be enlivening.

Recommendation: That we state clearly that this Church rejects “abortion on demand.”

Recommendation: When theological language is applied to abortions, the key focus should not be on trying to pinpoint the sin or to identify the sinner, but should center on what is redeemable in a broken situation.

In addition, we want to thank the “pro-choice” and the “pro-life” people in our Church for caring. This Church has needed your passion and your wisdom, and you have offered these virtues. You have helped to keep the Church awake to a critical matter of life and death, and you have voiced cries that need to be heard. This commission salutes you.

Resolution #A087

Resolved, the House of _____ concurring, **That this 69th General Convention set forth the following principles and guidelines with regard to the termination of pregnancy in the light of our understanding of the sacredness of human life:**

1. All human life is sacred. Hence, it is sacred from its inception until death. The Church takes seriously its obligation to help form the consciences of its members concerning this sacredness. Human life, therefore, should be initiated only advisedly and in full accord with this understanding of the power to conceive and give birth which is bestowed by God.

Therefore, we reaffirm the position of previous General Conventions which points out clearly the Christian’s duty to practice responsible family planning.

2. In those cases where the person or persons concerned are contemplating the termination of pregnancy, this Church’s members are urged to seek the advice and counsel of members of the Church community, and where appropriate, its sacramental life.

3. Whenever members of this Church are consulted with regard to a proposed termination of pregnancy, they are to explore, with the person or persons seeking advice and counsel, alternative courses of action.

4. We rejoice that there are couples who have borne, loved and cared for seriously disabled children. Nevertheless, we also reaffirm the position of this Church, stated first at the 62nd General Convention in Seattle in 1967, which allowed the moral option for termination of pregnancy in specific instances (i.e., serious threat to the health of the mother, or where there is substantial reason to believe the child would be born with serious disability in mind or body, or where the pregnancy has resulted from rape or incest). The decision to terminate pregnancy in those instances properly belongs to the couple, in consultation with their physician and the Church.

5. We acknowledge that abortion always has a tragic dimension. We are aware of the thousands of abortions that occur beyond the time of viability, and we deplore the number of abortions. Nevertheless, we believe that legislation prohibiting all abortions will not address the root of the problem. We therefore express our deep conviction that any proposed legislation on the part of national or state governments regarding abortion must take special care to see that individual conscience is respected, and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored, and must also provide expressly for the possibility of abortion in specific instances (see paragraph #4, above) where the decision to abort has been arrived at with proper safeguards against abuse, and/or where it has been clearly established that the health of the mother is threatened.

Resolution #A088

“Abortion for Convenience”

Resolved, the House of _____ concurring, That this 69th General Convention state that this Church emphatically opposes abortion as a means of birth control, family planning, sex selection, or for any reason of mere convenience.

Resolution #A089

Regarding Education on Human Sexuality

Resolved, the House of _____ concurring, That this 69th General Convention call to the attention of the Church the study guide, “Sexuality, A Divine Gift,” prepared by the Executive Council staff; and be it further

Resolved, That we commend the Executive Council staff for the work done in preparing this study guide; and be it further

Resolved, That we call on the Presiding Bishop and the Executive Council to continue this effort and to provide and promote the use of additional materials on human sexuality, birth control and family planning for all age groups as part of this Church’s ongoing Christian Education curriculum; and be it further

Resolved, that abortion education be included in the Church’s education curriculum and that these materials be explicit, with a full understanding of the physical realities and risks involved in abortion; and be it further

Resolved, that we encourage the members of this Church to give strong support to responsible local public and private school programs of education in human sexuality.

Resolution #A090

Regarding Other Resources on Human Sexuality

Resolved, the House of _____ concurring, That this 69th General Con-

vention commend for use throughout this Church the Lutheran study guide, "A Study of Issues Concerning Homosexuality: Report of the Advisory Committee of Issues Relating to Homosexuality" (Copyright 1986, Division for Mission in North America, Lutheran Church in America).

Resolution #A091

Regarding the Church's Understanding of Human Sexuality

Resolved, the House of _____ concurring, **That this 69th General Convention direct the Executive Council to begin to compile a booklet setting forth what this Church has said and taught through General Convention during the past two decades regarding all the issues relating to human sexuality, and to include in such a booklet a bibliography of recommended resources for the further study of those issues; and be it further**

***Resolved*, That this booklet be published following the 70th General Convention, thus allowing the studies currently underway to be completed and appropriate action in response to them to be taken by the Convention.**

One final word on human sexuality from the Commission on Human Affairs and Health. We are hopeful. In our conversations about human sexuality we have disagreed and fought and compromised and prayed and listened and searched Scripture, and in the end we feel alive and diligently intent upon an important mission. In the midst of pornography, AIDS deaths and myriad abortions, there is an urgency in our commitment to Jesus Christ compelling us to proclaim that life is sacred and human sexuality has the potential, not only for procreation but also for a full expression of love and understanding. We are called to draw lines and to discern and make judgments, but these are understood, not as life denying decisions, but as giving emphatic clues defining the grace areas of life as well as the danger areas of human fallenness. Only Jesus Christ brings life eternal as he shares his full divinity. Our frail, delicate sexuality rests in his mercy.

III. MARRIAGE

The 1982 General Convention approved Resolution A-69, which called for each diocese to establish a special commission on marriage, and asked that these special commissions report to the 1988 General Convention through the Standing Commission on Human Affairs and Health.

In response to our request two years ago, fifty-four responses were received from dioceses in the Church. Of that number thirty indicated that they do *not* have a special commission on marriage as called for in the 1982 resolution. Twenty-four dioceses indicated that they *do* have such a commission. Of the twenty-four that indicated that they do have such a commission on marriage only nine further indicated that their commission is making use of the report on marriage in the 1982 Blue Book. These dioceses are the following: California, Chicago, Colorado, Connecticut, Eau Claire, Idaho, Newark, North Carolina, and Springfield. Of the dioceses indicating that they made use of the report the following dioceses sent documents reflecting the scope and nature of their studies: California, Chicago, Eau Claire, Missouri, and Newark. The dioceses of California, Connecticut and North Carolina have offered us thorough studies that we believe to be widely usable.

The questionnaire which was to be sent in no later than May 20, 1987, asks three specific questions. What follows is a repetition of the questions and a characterization of responses received to each question. (1) "What does the Church's doctrine of marriage have to say with regard to physical, spiritual and emotional intimacy outside of

marriage?" Generally, the responses noted the lack of intimacy in marriages. Various cited are appeals to "biblical," "traditional" matters as normative for us, and assertions that marriage is to be considered as only possible between a man and woman. Some say that the Church's doctrine has "nothing" to say. Others cite problems of "single parenting." (2) "What are the crucial questions about marriage that the Church must be addressing and giving attention to at this time?" It is plain to many that what is needed is for the Church to support families, to improve pre-marital counseling, to "stress education concerning second marriages," and to address "family grief in marriage breakups." (3) "How is the institution of traditional Christian marriage changing?" It has been claimed by some that contract has replaced sacrament, that marriage increasingly is a matter of "social-economic trappings," that increased longevity of persons has resulted in longer marriages, that marriage no longer "inaugurates sexual activity," that increasingly couples are sharing in the responsibilities of the home, that many more women are working full time, and that birth control methods have transformed some traditional notions of Christian marriage.

As members of the commission we have puzzled among ourselves as to why so relatively few dioceses have indicated organized activity on their part attempting to deal with an issue so widely claimed—as that of Christian marriage is—to be crucial. Our puzzlement about this deepened in the light of our having extensive evidence, especially from some bishops, of widespread concern about matters of human sexuality. If Christian marriage is as important as many (rightly) claim it to be, why is it, we have wondered, that seemingly so little is being done to strengthen it?

This commission once more commends the material on marriage prepared for the 1982 General Convention (Blue Book - 1982, pages 134-140). It is still most timely and proposes a useful outline for dioceses and congregations to do significant work in strengthening the institution of marriage.

IV. INSTITUTIONAL RACISM

The practice of racism is contrary to the Christian faith. It is a denial of the essential value of all people and, therefore, is a violation of the goodness accredited to life by God.

Racism is most succinctly defined and understood as any individual or institutional attitude or action that subordinates a person or group because of race. It is also acknowledged that, both consciously and unconsciously, racism is enforced and maintained by the governmental, legal, cultural, religious, educational, economic, political, and military institutions of society.

The Standing Commission on Human Affairs and Health in past years called institutional racism "a persisting scourge." It is pervasive and it is insidious. Recent events that have occurred in cities and on university campuses across the country warn of the escalation of this scourge.

The Episcopal Church, in General Convention, has adopted resolutions opposing discrimination and racism within the Church and society and calling for actions to combat the evil. We need to remind ourselves of that record, which is not insubstantial. The 57th, 60th, 61st, 62nd, 64th, 66th, 67th and 68th Conventions adopted such measures.

In 1979, the 66th General Convention passed a resolution calling for the Executive Council to design and implement an affirmative action plan for nondiscriminatory employment within the Episcopal Church, affecting both clergy and lay persons. The design was to be completed and implementation begun by January 1, 1981, and reported to the 1982 General Convention. The Executive Council appointed a Task Force on Affirmative Action in 1980. The task force met several times in 1981 and

presented to the Annual Meeting of the Executive Council in February, 1982, an Equal Employment Policy and Affirmative Action Program for ECUSA. It was adopted. In 1982, the 67th General Convention passed resolutions (1) adopting the Executive Council's affirmative action plan to cover employees, committees, commissions, boards and agencies of the General Convention and the purchasing of goods and services by General Convention, and (2) supporting programs of education and public witness on affirmative action.

In response to the 66th General Convention resolution in 1979 calling for the Executive Council to use its existing program resources to design programs to assist dioceses and congregations to combat racism, the Coalition for Human Needs sponsored a National Conference on Racism in February, 1982. Fifty-seven dioceses were represented. The Coalition has reported that 41 dioceses and regional groups developed programs and strategies, at the conference, to combat racism. Approximately 14 dioceses and regional groups have voluntarily reported to CHN serious steps on the implementation of their programs, i.e., local conferences, establishment of diocesan commissions on racism, adoption of affirmative action policies, racial audits, appointments to diocesan committees, allocation of monies in diocesan budgets, etc.

In 1982, the 67th General Convention requested every diocese and local congregation to create a Committee on Racism with assisting material to be provided by the staff of the Episcopal Church Center.

Finally, in 1985, the 68th General Convention adopted a resolution requesting the dioceses "to establish Affirmative Action procedures, using as a basis those procedures adopted by the 67th General Convention for the Executive Council, the General Convention, and the interim bodies of the General Convention." The dioceses were also requested "to report annually their participation in such procedures to the Executive for Administration and to the Committee on the State of the Church, using a form prepared by the Personnel Committee/Department of the Executive Council."

Clearly the *legislative* record of the Episcopal Church on racism is impressive. Implementation of these several resolutions, however, has left much to be desired.

After nearly a year of travel and listening, Presiding Bishop Browning stated in his message to the Executive Council in November, 1986, that "no greater challenge faces the Church than that of racism The struggle is with the pernicious evil of institutional racism. The greater question before us is not necessarily how we support the anti-apartheid forces in South Africa, but how will we confront the racism that pervades all human society? Are we prepared to work for a United States and a world where all people of every color are enabled to play an equal part, or will we continue to view non-whites as expendable at points of political and economic forces?" In the same message, Bishop Browning specifically identified the General Convention resolution of 1982 dealing with committees on racism and the resolution of 1985 dealing with affirmative action procedures throughout the Church and promised their implementation "as a mark of my intention to address the issue of institutional racism and to have the Episcopal Church set an example."

As a concrete example of his intention to be proactive, last September 16th the Episcopal Church Center building was closed and Bishop Browning and the entire staff engaged in an all-day training session on institutional racism. Entitled "Healing the Racism in Our Community," the day's program was the first step in bringing the Church as a whole to examine and address the racism in its midst.

Furthermore, in his address to the House of Bishops on September 26, 1987, the Presiding Bishop enumerated the eight Mission Imperatives that will guide his leadership. In discussing Imperative 5—Justice and Peace, Bishop Browning said:

. . . I believe that it is our Christian duty to strive for justice and peace among all people, and that we have a special call to respect the dignity of every human being. Let me be clear about my total dedication to the idea and practice of justice. I deeply believe that without justice there will be no peace, liberty or equality. Justice is the ultimate good, grounded in our biblical heritage and patently demonstrated in Jesus' ministry

The Church must be the first, not the last, to point out and protest instances or institutions of injustice. Racism, sexism, elitism, classism are social heresies that also violate our covenant with God, making them theological heresies.

Therefore, we propose the following resolution:

Resolution #A092

Resolved, the House of _____ concurring, **That the 69th General Convention give special thanks for Presiding Bishop Edmond Lee Browning's active and faithful leadership in combatting institutional racism and all forms of injustice in the Episcopal Church; and be it further**

Resolved, **That the Executive Council establish a Commission on Racism whose duty it shall be:**

- 1. to offer and provide assistance to dioceses, congregations and agencies of the Episcopal Church in developing programs to combat racism;**
- 2. to offer and provide assistance in the development of affirmative action programs and monitoring the implementation of the same;**
- 3. to offer and provide assistance in the evaluation of such programs; and be it further**

Resolved, **That the Commission on Racism shall consist of not more than twelve members, to be appointed by the Presiding Bishop, with staggered terms of service; and be it further**

Resolved, **That the Commission on Racism shall be a Commission of the Executive Council; shall meet three times annually and shall report annually to the Executive Council on its activities and progress; and shall report to the General Convention in 1991 and thereafter; and be it further**

Resolved, **That the Commission on Racism shall be staffed by and be administratively located in the National Mission in Church and Society Program Unit; and be it further**

Resolved, **that there be appropriated from the Assessment Budget of the General Convention for the expenses of the Commission on Racism the sum of \$75,000 for the triennium 1988-91.**

EXPLANATION: The establishment of a Commission on Racism, with adequate staffing and funding, will provide concrete, meaningful substance and support for the relevant implementation of Mission Imperative 5 and the several resolutions adopted by General Convention.

V. BIOETHICS ISSUES 1986-1988

The Commission on Human Affairs and Health has addressed many issues in bioethics, all of which are complex and in some cases fast-changing. It needs to be said that time did not allow us to focus on these issues except in the most cursory way. The areas addressed in this report include infertility, genetic experimentation, advance directives (living wills) and organ transplant.

Infertility and Desire for a Child

Ethical reflection in the Christian community has generally affirmed two techniques to help couples with problems of infertility.

1. A.I.H. (Artificial Insemination by Husband). Official Roman Catholic ethics rejects this technique on the grounds that obtaining semen by masturbation and separating conception from an act of marital intercourse are both immoral. Anglican and Protestant ethics generally, however, affirm A.I.H. as a means to help a married couple conceive children. In this case the good of conception in marriage justifies these means to make conception possible.
2. Fertility Enhancing Drugs. The commission would also affirm the use of fertility enhancing drugs to deal with problems of infertility, with the following provisos: Medical knowledge suggests that couples should exercise much prudence prior to using fertility enhancing medicines. Fertility enhancing drugs may not result in pregnancy. Such drugs may, in other instances, result in multiple ovulations and multiple births. Couples should be prepared emotionally and also financially to support multiple births. Medical statistics also show that the use of fertility enhancing drugs by women increases the risk of death to the mother and her babies when multiple conceptions occur. Contemporary information indicates that these techniques also increase the risk of tubal pregnancy which requires immediate surgical removal, i.e., abortion and potential risk to future pregnancy.
3. A.I.D. (Artificial Insemination by Donor) and the Use of Donated Ova. Serious moral objections are raised by Christian ethicists about fertility enhancement by a third person. A.I.D. involves the use of donated or purchased sperm from a third party for the sake of artificial insemination. Also, clinical techniques now enable donated ova to be joined with a husband's sperm in a petri dish with the deposit of the fertilized ova in the uterus of the wife. This is called In Vitro Fertilization, (IVF). IVF techniques also allow donated sperm and donated ova to be united in the laboratory for later implantation. These same techniques thus enable the fertilized egg to be implanted in the uterus of a surrogate "mother."

These techniques for laboratory and clinical enhancement of fertility and conception raise many complex moral issues. Among them are the nature and purpose of human sexuality in Christian understanding, the nature of procreation and parenting in Christian perspective, and the nature of marriage in Christian perspective. The Commission on Human Affairs and Health has not had time to address these issues in their full moral scope. Nevertheless, several moral dimensions of donor involvement can be mentioned.

However "anonymous" the donor might be, his or her genetic expression and personhood will be part of any conception. For example, a surrogate mother not only nourishes the child during its fetal life but also imprints some of her own immunologic stamp on the growing fetus. In all variations of donor conception, the donor is one of the parents.

Hiding the donor parent from the child denies the child knowledge and appropriation of one aspect of his or her biological "grounding" in the human story. Also morally questionable is allowing a donor to refuse moral and legal responsibility for a future child that his or her choice helped procreate and whose genetic inheritance partially informed.

On the other hand, if the donor parent is made known to the future child, difficult issues of parenting, family identification for the child, and, potentially, legal issues of parental responsibility are inevitable.

The commission did not address the issue of single women using A.I.D. or IVF techniques to have their "own child." An obvious moral problem with this act is deliberately causing a child to suffer the deprivation and risks of having only one known biological parent.

These techniques place a primacy on having "our baby" or "my baby" over the care and nurturing of children. Is such a biologically biased view of parenting morally justified in the light of existing children needing adoption?

These donor techniques deny the role in the marital union to the spouse who did not contribute his sperm or her egg to the future baby. This fact can often severely complicate issues of parenting and the later marital relationship. For these reasons, the commission cannot affirm A.I.D. as a moral option for members of this Church.

In cases of surrogate motherhood, the surrogate mother (as does any mother) sustains bodily changes as a result of carrying the baby. If she develops hypertension (pre-eclampsia) during the pregnancy, she may not be able to have babies of her own safely at a later time. Also the surrogate mother sustains a slight but real risk to her own life by having the child even in an atmosphere of the "best obstetrical care money can buy." This points to yet one more ethical problem to donor parenting and surrogate mothering: the possibility, indeed likelihood, of economic exploitation.

The commission, again, has not dealt with these many theological and moral issues related to infertility and desire for a child. The commission is aware, however, that these moral issues are usually discussed in American medicine and ethics outside any specifically Christian vision of marriage, parenting, and sexuality. This is due to the widespread secularization and indeed, secularism, of Western culture. In many cases Christian ethics uncritically accepts the secular formulation of the moral issues (e.g., defining individual rights as the only relevant moral issue). The distinctive Christian vision of sexuality, marriage and parenting, therefore, should be kept in mind in any Christian ethical reflection on the issues mentioned above.

At the present time we cannot affirm surrogate motherhood as a moral option for members of this Church.

Genetic Experimentation

Genetic experimentation (sometimes referred to as genetic engineering or gene-splicing) currently is discussed at three levels, each involving different, complex moral issues. Again, the commission has not had time to reach conclusions regarding these levels and their attendant theological and moral aspects. One level of genetic experimentation aims at the manufacture of substances which can promote human health or be useful in agriculture and industry. Examples in relation to human health are the production of insulin or interferons. The commission views this as a morally proper use of God's gifts through technological advance.

Another aspect of this same level is the study of and experimentation on somatic human cells and genetic material grown in cultures or through other techniques. No moral objection arises when the study is approved beforehand by independent, adequately informed, peer review and is intended for ultimate publication in refereed, recognized, scientific journals.

Allowing public media to announce experimental results first, however, is unethical. Such action evades the essential scientific peer review process. It also takes advantage of media appetite for the sensational and lay public credulity.

Also at this level of experimentation is the moral use of human embryos ("totipotent" material) for experimental use. Christian ethical thought widely judges this to be immoral, and we cannot affirm it for members of this Church. Closely related

to this is the deep freezing of fertilized human ova for later thawing, experimentation, possible implantation, or discard. Natural science does not know that deep frozen human embryos can live out a full, healthy life span. Deep freezing human embryos, even for the sake of later implantation, therefore risks violating the first norm of medical ethics: do not harm. When extra embryos are created using In Vitro Fertilization, their disposal or sale or use for experimentation is morally wrong until ethical consensus is reached about their moral status.

A second level of genetic experimentation involves developing genes to replace defective ones which cause illness and disability. Such processes are still in the experimental stage but should soon be possible. Such a therapeutic use of genetic experimentation will await examination by a future commission.

A third level of genetic engineering and experimentation concerns enhancement of human physiological or psychological or mental traits by genetic means. Examples could be physical strength or memory. Genetic engineering may some day be able radically to modify normal human size or other biological, psychological, and mental capabilities. Such possibilities raise profound moral problems which have not been thoroughly discussed either by scientists or ethicists, to say nothing of the members of the commission. Thus, they cannot be affirmed by the commission as moral for members of this Church.

Advance Directives ("Living Wills")

Advance directives serve a two-fold purpose. First, they can be used to indicate a willingness of the person to donate organs or tissues. Health and medical progress have been greatly aided by anatomic and pathologic study of tissue and organs from the dead. None of us can foresee clearly the circumstances of our deaths. Thoughtful Christians should encourage autopsies through personal and family example. Autopsies are a gift of knowledge to descendants. The next section of this report discusses organ donation and transplant more fully.

The second use of advance directives is to provide medical care givers, surviving family members, and perhaps others, with general guidance about desired quality of life and the extent of terminal care. Christians cannot anticipate the circumstances of their final illness. To make one's wishes known during good health and competence is a loving and moral act.

Christian values regard medical care and physical health as goods but not absolute goods or ends. Christian values tell us there are greater goods than material perdurance. When a permanent vegetative state exists, especially when it involves whole brain death, the "good" of health care has reached its limit. The commission has not, however, discussed the difficult case of permanent vegetative state when brain stem activities such as breathing and heartbeat continue. If we would not bury persons in a permanent vegetative state who are yet breathing on their own, is it morally right to end the breathing deliberately in order to bury them?

Other complex moral issues regarding advance directives are yet to be discussed by the commission. Among them are the distinction between acts of omission (deliberately allowing a patient to die) and acts of commission (deliberately causing a patient to die), the rightness of refusing life-saving treatment, truth telling, the distinction between the best interest standard and the substituted judgment standard in proxy decisions (decisions of care givers for incompetent patients or small children), and the distinction between "ordinary" and "extraordinary" care.

Organ Transplant

Organ transplants involve two issues of principle for Christians. One is, shall I be a donor? This must be decided with clarity well ahead of time so that any tissues or organs needed for donation may be removed as soon after death as possible. Hours and even minutes can make a difference in the value and survival of transplanted tissues.

The decision to offer organs or tissues for transplant is morally permissible, as is the decision to be a recipient in such circumstances as noted above. However, the second issue raises additional moral questions. Shall I be a recipient? In some cases this question is not laden with moral problems. Accepting tissues such as the cornea (clear part of the eye) or skin, enhances the quality of life without commitment to lifelong immune suppressive drugs, although for different reasons for cornea and skin.

However, the situation is morally more complicated in the case of organs like the kidney, liver, pancreas, heart, etc. To what extent is it morally allowable to avoid death? What is the risk to living donors? Exceptional care is needed (for example, the institutional separation of surgical and organ retrieval teams) to avoid coercion of a living donor "because she or he is the only one with a close tissue match." The issues are so complex that no committee or commission can promulgate comprehensive guidelines. Sometimes the "best" choice is not discernible or is barely discernible. Interviews with a range of recipients of the same type of transplant, when possible, may assist in decisions.

We are grateful to Dr. John Fletcher, of the University of Virginia, Charlottesville, and Dr. Bernard J. Hammes, Director of Medical Humanities for Gundersen/Lutheran Medical Center, La Crosse, Wisconsin, for review of and suggestions concerning this report. The members of the commission alone, however, assume responsibility for its contents.

VI. OBJECTIVES AND GOALS, 1989-91

Objectives

Our chief objective is to continue to monitor the principal problems and issues confronting the human race, and in the light of the responsibilities of the Christian Church and such biblical insights as we have, to reflect on the theological meaning of these matters. Matters affecting human health should continue to receive major attention from the commission. Specifically, we plan to address in depth the issue of homosexuality, continue our reflections on the ministry of the Church in the AIDS crisis, and on bioethical concerns, address the issues of homelessness, pornography, alcoholism, and being single in a "coupled society."

We are also aware that other issues will probably arise that the new commission will wish to address. However, we offer this caution: This commission's agenda is already so broad that it is difficult to address adequately all the matters referred to it. Thus, we hope that the General Convention will exercise restraint in referring additional concerns to the Standing Commission on Human Affairs and Health.

Process for completing our objectives

Following up on our discussions in the area of human sexuality during this past triennium, we plan six meetings of three-days duration as a full commission. In conjunction with three of these meetings we will hold open hearings in three locations around the country to initiate the listening process which is commended in our report. Funding

should be provided so that the commission can hold these hearings and also invite special consultants to assist it from time to time.

VII. BUDGET APPROPRIATION FOR THE NEW TRIENNium

Resolution #A093

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of the General Convention for the expense of the Standing Commission on Human Affairs and Health the sum of \$45,140 for the triennium of 1989-91.**

MINORITY REPORT

The members of the Standing Commission worked diligently and conscientiously to try to create a document that all members of the commission could sign. I approve and, in some instances, rejoice in portions of the report, including some portions of the section on human sexuality (such as the comments and resolution concerning "gay bashing"). The fact that I cannot endorse the bulk of Section II (through II.B) of the report is no reflection on the members of the commission, individually or corporately.

My problem with Section II of the report is that, although it says that it supports the traditional standards regarding human sexuality, it seems to me to spend the vast majority of its time questioning that position. Also, it gives virtually no weight to Scripture, which for me must be the most important single factor in considering any of the issues involved.

Furthermore, discussion at commission meetings always seemed to revolve around whether we should uphold traditional Christian standards or alter those standards in light of new information and understandings concerning human sexuality. What became increasingly obvious to me during our deliberations is that we don't need to change our standards, but we do need—as the Episcopal Church—to convey a message which demonstrates that those standards exist to bring us the abundant life (John 10:10). God doesn't require certain things of us in order to punish us, but to protect us from ourselves and to lift us to a new level of living: abundant life in the Kingdom of God.

We have failed to manifest sufficiently a vital faith that reflects the spirit of John 10:10. Specifically, Christian marriage has not been the image of God's love to the world that we should want it to be, and the Church must share a large part of the blame. As a Church, we require a minimum of three years of intensive study to prepare Episcopalians for the vocation of priesthood, but only a few hours to prepare couples for the Christian vocation of marriage. As pointed out in the report, the 1982 General Convention called upon the Church to establish special commissions on marriage. When we contacted dioceses to ascertain results, only 54 responses were received and 30 of those dioceses indicated that they had not set up special commissions on marriage. And even though divorce is not as rampant among Christians as in society at large, it is nonetheless obvious that far too many Christian marriages end in divorce.

If the Episcopal Church is serious about its concern for human sexuality, for human health and for the wholesomeness of society, it will give individuals and couples far more attention in the preparation for, and support in, the vocation of marriage.

Yet, not all people can be married, and some have no inclination to be. People who are single by choice or by circumstance (including those who are widowed or divorced)

must deal with their sexual desires, but often feel alienated from the Church. The focus of the local congregation, especially in the suburbs, seems to be the nuclear family. Many parishes even describe the main Sunday worship service as “the family service” and call themselves “the parish family.” Single people often feel left out. The Church must recognize its obligation to those, in the congregation and in the community, who are unmarried, and be open and sensitive to their particular gifts and needs.

We spent much of our time during this triennium considering the issue of homosexuality. I agree with the other members of the commission that we need to be open to a further and fuller understanding of homosexuality. This can be accomplished by sensitive listening to those who are homosexual persons—ones who engage in genital sex, ones who maintain chastity, and ones who are seeking or have successfully found reorientation—and to the families and counselors of homosexual persons. Conclusions reached can then be measured more faithfully against Scriptural authority.

These are only first steps. Much more needs to be done. By the grace of God, this Church can do it.

Harry C. Griffith
Member of the Commission

Appendix

REPORT OF THE EPISCOPAL SOCIETY FOR MINISTRY ON AGING

The Episcopal Society for Ministry on Aging (ESMA) was created by the 1964 General Convention, and reaffirmed by subsequent General Conventions, as the nationally affiliated agency of the Episcopal Church responsible for the development and support of ministries on aging. ESMA is a volunteer organization of clergy and lay persons working to serve the spiritual, mental and physical needs of older persons while fostering the use of their unique gifts and talents for contributions to the Church and to society.

This report responds to the directive in Resolution A086, passed by the 68th General Convention, which charged ESMA to report on the development of services and underlying financial support to the 1988 General Convention (see Appendix A for the full resolution).

ESMA understands its charge in the context of historic demographic change which shapes the challenge for the years ahead and offers a focus for program development. Although funding for the task is inadequate, a structure has emerged which assures a wide supportive base.

ESMA's Task Today

Bernard E. Nash, ESMA board member, former executive director of the American Association of Retired Persons and deputy commissioner of the U.S. Administration on Aging, wrote of the demographic change we are experiencing in the Church in the Summer 1985 issue of *Jubilee*. Noting that the 1982 State of the Church Profile showed some 25% of Episcopalians were over 65 and 50% were between 40 and 65, he draws our attention to the fact that older adults make up a significant and growing part of our Church. Nash feels that our response to this challenging opportunity "can offer new life and hope to older Americans while sparking renewal of the Church body itself."

We are experiencing what eminent physician and churchman Robert N. Butler has termed a "longevity revolution." We have achieved a great triumph of survival as a result of advances in public health and the discovery of antibiotics and vaccines. Dr. Butler offers the startling thought that "we are now living in the first century of old age—the first century in which older people are a significant force." In this century alone those of us in developed nations have gained nearly 25 years in life expectancy; it took 5000 years to gain as much previously.

The increase in the number of older adults creates enormous social and public health challenges, and much of the way we do things will have to change. Our culture, society, economics, education, work and retirement arrangements will all need to be transformed. Dr. Butler looks for "an altered sense of life and a new sense of generations," stressing that perceptions will change as people begin to realize that "today's children are tomorrow's older people." Intergenerational strife can and must give way to active collaboration, and creative new responses will be needed to address longevity issues.

ESMA's task in the midst of this revolution is to teach that longevity is God's gift.

It is a blessing of our time, and it calls for our response with all age groups joining together glorifying life in service to God. Our ministry must focus on services by as well as for the aging, as the gifts and talents of all of us, young and elderly alike, are blended together for powerful effect.

Stereotypical attitudes of old age as a disease must give way to a new understanding of life as constantly evolving and continually unfolding with new and revealing self-awareness. Although physical prowess lessens with age, the greater gift of a strengthening spirit compensates nicely.

ESMA's Structure

The focus of the aging program of the national Church, through ESMA, is to bring about changes in social attitudes, public policy, and in the Church's ministry to eliminate discrimination and injustice toward older persons. ESMA wants to encourage better use of the experience and creativity of older persons and to provide more effective responses to their physical, mental, emotional, social and spiritual needs to assure a sense of well-being and fulfillment.

A national network of bishop-appointed provincial coordinators and diocesan designees has been established to implement ESMA's goals at the local level. Its primary objective is to reach into the grassroots and to touch the lives of the aging and their families in the parishes. In essence it is a partnership between parishes, dioceses, provinces, and the national Church.

The 15-member board of directors (including one bishop and four other clergy) represents all ages and widely different regions of the country. Miriam A. Jenkins, Flint, Michigan, is the board president. Meetings of the board are held twice each year, to which volunteer network provincial coordinators, diocesan designees and others are invited. The ESMA staff operates out of its offices in the Diocese of Bethlehem's diocesan and cathedral complex (Sayre Hall, 317 Wyandotte Street, Bethlehem, PA 18015) and is composed of a full-time Executive Director, Lorraine D. Chiaventone, a full-time secretary, and a part-time bookkeeper. Services of program consultants are available as required. Julie Armstrong is the program consultant for the Ministry with the Homebound project. ESMA's liaison to the national Church is Marcia Newcombe, Officer for Social Welfare.

ESMA's Program

ESMA's program activities are varied and include both developmental and applied thrusts. Program development occurs largely through the network of provincial and diocesan designees and in cooperative exchanges with other national and international groups on aging. Other development work is generated through staff and volunteer consultations with seminary faculty. ESMA applies its resources for education and training at multiple levels for leadership development, continuing education, seminary preparation and for workshops and seminars. A number of publications have been produced for aging concerns, and communication outreach occurs in numerous ways.

One of the new and exciting programs being brought on line through ESMA is the Ministry with the Homebound project. Originally designed, tested, evaluated and refined over a two-year period in the Diocese of Maryland, it is now being replicated for national use through ESMA. The Ministry with the Homebound program focuses on spirituality and emphasizes involving the homebound elderly and persons with handicaps or disabilities in action programs for themselves, their families, congregations

and communities. The program provides opportunities for the homebound to enter creative ministries themselves, offering concrete ways for parishes to build new relationships with the homebound to further the work of the Church. An important component of the effort is the model training program for developing a cadre of trainers—often linking ecumenical and social agencies—whose role is to help in implementing the project in congregations and communities.

ESMA has also made a major commitment to working cooperatively with the faculty and administrations of Episcopal seminaries and schools of theology in preparing seminarians for effective ministry with older persons. Additional support is given for seminary continuing education in aging issues for clergy and laity. A grant received from the Church Periodical Club and the Diocese of Michigan for 1988 will make it possible for ESMA to provide the libraries of the 14 Episcopal seminaries and schools of theology with copies of *Affirmative Aging*, *Older Adult Ministry* and the ESMA newsletter, *Aging Accent*.

ESMA has requested funding from foundations to support a project to integrate aging content throughout seminary curricula and to heighten the overall understanding of gerontology issues among seminary faculty. Experiential opportunities are envisioned that will provide service for older persons in the training endeavor, and continuing education programs will be offered to strengthen existing ministries to the elderly.

This new two-year proposed project follows six years of continuing concern for introducing gerontology into the curriculums of Episcopal seminaries and schools of theology. Original funding came from Venture in Mission (1982). Successes include ESMA-sponsored seminary faculty consultations, one of which led to the shaping of a Master of Arts degree in ministry to aging, another which provided an opportunity for seminarians and retirement home residents to relate in learning teams, and a third which provided a four-day continuing education workshop in aging for area clergy and laity.

In addition to the initiatives for ministry to the homebound and gerontology consultation in seminaries, ESMA has been involved in many other programs related to the aging. Examples follow of some of the activities and publications that emerged from these efforts.

Diocesan Commissions on Aging. Through the national network of provincial coordinators and diocesan designees, ESMA has disseminated information and developed programs for the establishment of commissions on aging at the diocesan level with linkages to parishes, housing facilities and agencies to meet the needs of older persons.

National Aging Information and Referral System. Called ESMA-TEL, this computerized referral system offers Episcopal clergy, service providers, older adults, and families a means to find resources to meet expressed needs.

Affirmative Aging: A Resource for Ministry. this book, published by ESMA in 1986, offers a new resource on spirituality and aging from the eyes of eleven people experienced in issues affecting the elderly. Now in its third printing, it is available through the ESMA office (\$9.95 plus \$2.00 shipping and handling). It has been proclaimed "the best book on aging yet published" by specialists in the field.

Directory of Episcopal Facilities for Older Persons. Published in 1985 by ESMA, this is available through the ESMA office (\$3.00 plus \$1.00 shipping and handling).

Older Adult Ministry: A Resource for Program Development. In 1987 ESMA and the national aging offices of the Presbyterian Church and the United Church of Christ joined together to produce this manual. Seed grants were obtained from Trinity Parish, New York City, the Diocese of Central New York, Education for Mission and Ministry, and the National Mission in Church and Society. It is available from the Presbyterian

Publishing House, 341 Ponce de Leon Avenue NE, Atlanta, GA 30365 (\$5.95 plus \$2.00 shipping and handling).

The (IN)Dignity of Aging. A condensed video-tape version with study guide of this 1973 national satellite TV conference sponsored by Trinity Institute is available through the ESMA office (sale or rental) to assist congregations and dioceses in developing programs on aging.

Aging Accent. This is a quarterly newsletter published by ESMA and devoted to information pertinent to aging.

Clergy Conferences, Workshops and Seminars. ESMA assists dioceses in designing and facilitating aging conferences.

Age in Action. Educational materials produced by ESMA are made available to parishes. Age in Action Sunday is celebrated each May and has been endorsed by General Convention.

Consultant Services. ESMA provides responses to requests from individuals, parishes and diocesan committees on aging for information and assistance in developing new or expanding existing programs. Approximately 25% of ESMA's 4,000 plus pieces of incoming mail are for information and referral services.

Leadership Training Institute. Sponsored jointly by Fordham University and ESMA, this certificate in aging program attracted participants from 55 dioceses. It was supported by a New Jersey Venture in Mission grant.

Large Print Book of Common Prayer. ESMA worked jointly with the Church Hymnal Corporation to make this a reality. The book is available through the Church Hymnal Corporation at a reasonable cost.

"The Quagga and I". This soliloquy on issues facing older persons by actress Martha Kate Miller is part of a series of creative workshops held in 1986 and 1987 (with a UTO gift).

ESMA represents the Episcopal Church in several national and international arenas on aging and in inter-faith organizations. ESMA is also credentialed by the World Health Organization as a non-government organization working with the International Programme on Aging.

ESMA's Influence

Heightening the overall awareness of aging concerns, enabling dioceses and parishes to develop and strengthen ministries to the aging, and stimulating interest and creative thought in the related issue areas—these are by-products of ESMA's program activity. The results are beginning to show.

There are dioceses and provinces that have passed resolutions stating an aging position and establishing appropriate structures tasked with the responsibility of dealing with age-related issues such as housing, health care, pre-retirement planning, networking, consciousness-raising, education, advocacy and a variety of other related services.

Many parishes across the country are involved in a conscious effort to address aging issues and to develop new aging programs and expand old ones at the level of the congregation. They are assisting with transportation, telephone reassurance, nutrition programs, in-home services, barrier-free building, special ministries with frail elderly, outreach to community nursing homes, housing facilities, linkages with community and ecumenical resources, advocacy, intergenerational opportunities, and counseling and expanding lay ministry by older adults.

From the results of many surveys and discoveries from the national aging network, the Church is reminded that there is a great concern within congregations for the

elderly and a need for providing a significant ministry among the aging. Clearly, older adults have become a major proportion of the membership of most congregations. However, it is clear that there is still much to be done. The Church needs to put forth greater and more direct efforts in meeting the needs and in recognizing and utilizing the many varied gifts and talents of older persons in effective ways to carry out the Church's mission.

We have a call for empowerment of the elderly, to pull them into the community and offer the means to equip them for their ministry within the Church and among themselves. We serve them best when we enable them.

ESMA's Funding

The Executive Council of the Episcopal Church has provided funding to ESMA for carrying out its mandated national program on aging (\$20,000 in 1983, 1984, and 1985; \$25,000 in 1986 and \$30,000 in 1987). Additional funds are obtained through membership fees and donor gifts.

Diocesan memberships are on the rise and have grown from 77 in 1985 to 86 in 1987. The goal is to have all of the dioceses supporting this effort. At present there are a total of 127 parish memberships, and the grassroots network has targeted this area for growth in the years to come. Additional memberships and gifts from individuals, Episcopal Church Women groups, and other institutions bring in further donor revenue. A concerted effort has been made to broaden ESMA's donor base, but progress is slow. Funding from these sources was \$19,614 in 1983, \$26,818 in 1984, \$34,254 in 1985, \$38,898 in 1986, and is projected at \$43,000 in 1987.

ESMA was given a \$25,000 foundation grant in 1986 and a \$20,000 grant in 1987, and these funds made possible developmental work for ESMA's new project on ministry with the homebound, which, from the Maryland model, will now be made available nationally.

Requests are being made to major foundations for the purpose of developing seminary curricula on ministry with older adults and their families. Although funding is being requested for the two-year duration of the project, the residual effect of the program would span many years thereafter.

ESMA relies heavily on its network of volunteers, and at times the staff itself has voluntarily gone on half salary to help stretch the funds further for programming. ESMA will only be able to venture into the future with boldness and creativity if it has a sound financial undergirding. Increased memberships and gifts will be the key to tomorrow's accomplishments.

The growing demand for services and the increasing awareness that new aging programs are desperately needed offer both a stimulating challenge and a sense of frustration to the willing cadre of ESMA workers. They have a wonderful vision of what could be accomplished if only sufficient resources were available to meet the task.

Miriam A. Jenkins, President

Lorraine D. Chiaventone,
Executive Director

Appendix A

Resolution #A086a (General Convention, 1985)

Resolved, the House of Bishops and Deputies concurring, That the 68th General Convention express its appreciation to the Episcopal Society for Ministry on Aging (ESMA) for the leadership it has given in stimulating an ever deepening concern at national, regional, and local levels for the Church's ministry to, and with, older persons; and be it further

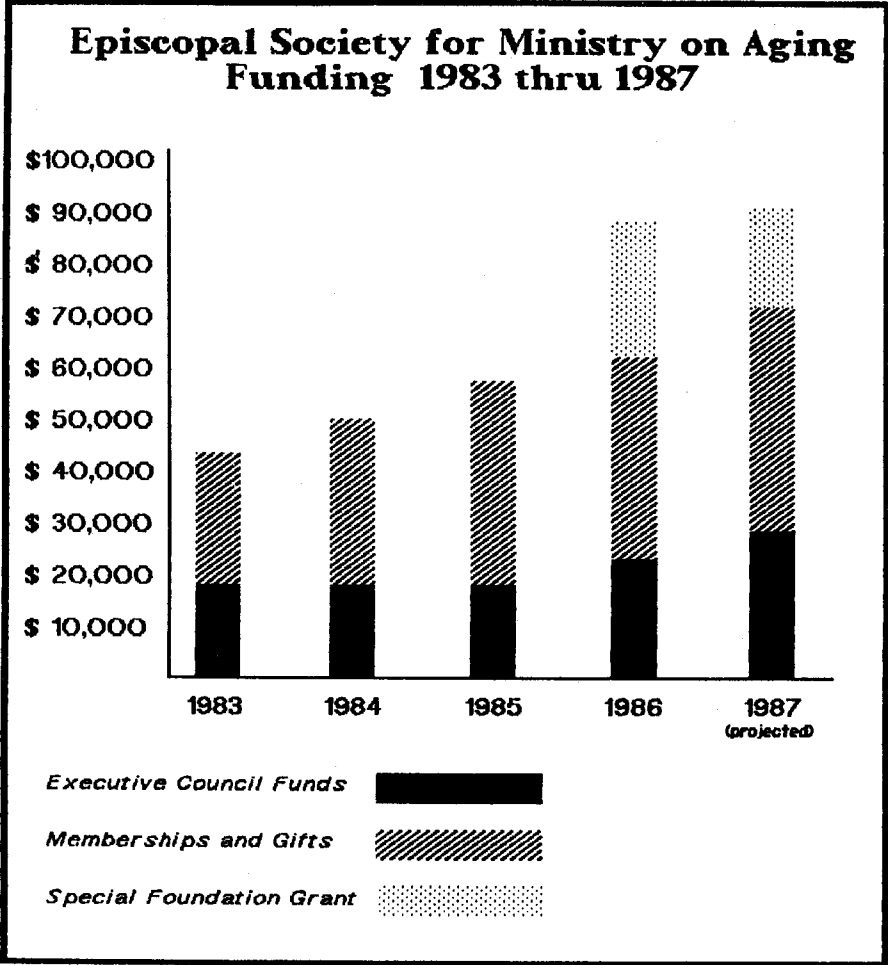
Resolved, That the Episcopal Society for Ministry on Aging (ESMA) be reaffirmed and charged with continued development of services and financial support for the services, reporting such development of services and financial support for the services, reporting such development to the 1988 General Convention; and be it further

Resolved, That the seminaries and schools of theology related to this Church be urged to provide continuing education in gerontology, including ethical decision-making about the dying process, and other special pastoral needs of the elderly, and be it further

Resolved, That the Secretary of the Convention be instructed to protest to the President of the United States and to members of Congress those cuts in Social Security benefits, supplemental housing funds, Medicare, Medicaid and other health and welfare supports which heretofore have been made available to all Americans, young and old, who can demonstrate that they have insufficient funds to provide a decent life for themselves; and be it further

Resolved, That all dioceses, parishes and missions be urged to accept responsibility for the development of opportunities for an active ministry by and with all older members, expand training of all staff serving in Episcopal institutions for the aging and to promote a spirit of church family through intergenerational ministry.

Appendix B



The Standing Liturgical Commission

CONTENTS

Membership and Meetings	171
Memorial Minute	172
Committees	172
Financial Report	173
Committee on the Calendar	173
Committee on the Lectionary	177
Committee on Initiation	178
Committee on Supplemental Liturgical Texts*	187
Standing Commission on Church Music and the Standing Liturgical Commission	198
Consultation on Common Texts	198
Goals and Objectives, Triennium 1989-1991	205
Proposed Budget	207

*NOTE: The *Supplemental Liturgical Texts*, part of this report, are printed in a separate document.

MEMBERSHIP

During the past triennium, the commission was composed of the following members, plus the Rev. Canon Charles M. Guilbert, the Custodian of the Standard *Book of Common Prayer*, ex officio:

Bishops

The Rt. Rev. Vincent K. Pettit (1988; liaison with Executive Council)
 The Rt. Rev. Thomas K. Ray (1988)
 The Rt. Rev. O'Kelley Whitaker (1988)

Presbyters

The Rev. Canon Lloyd S. Casson (1991)
 The Rev. Robert J. Brooks (1991)
 The Rev. Louis Weil (1991)

Lay Persons

Mr. Ronald V. Haizlip (1988)
 Mrs. Paula L. Wehmiller (1988)
 Ms. Ann R. Wood (1988)

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. O'Kelley Whitaker, House of Bishops, and the Rev. Nan Peete, House of Deputies, are authorized by the commission to receive non-substantive amendments to the report.

MEETINGS

The commission organized in January 1986 and elected the Rt. Rev. Vincent K. Pettit as chair, the Rev. Louis Weil as vice chair, and Mr. Ronald V. Haizlip as secretary.

The commission has met during the triennium as follows:

January 20-23, 1986, in New York, New York
April 28-30, 1986, in Nashotah, Wisconsin
November 21-23, 1986, in Berkeley, California
February 5-6, 1987, in New York, New York
June 24-26, 1987, in New York, New York
October 26-30, 1987, in Cazenovia, New York
December 9-11, 1987, in Des Plaines, Illinois

MEMORAL MINUTE—DR. CHARLES RADFORD LAWRENCE

Whereas, Charles R. Lawrence was elected President of the House of Deputies at the Sixty-fifth General Convention of the Episcopal Church, meeting in Minneapolis in 1976; and

Whereas, he served in that capacity during the next three General Conventions, retiring after the Anaheim Convention of 1985; and

Whereas, during those years, our present *Book of Common Prayer* passed both its first and second readings—in 1976 and 1979—and was introduced amid much controversy as the official Prayer Book of this Church, making the work of the Standing Liturgical Commission crucial in the life of the Church at large; and

Whereas, with his customary unflinching wisdom, patience, good humor, and charity, Dr. Lawrence supported the work of this Commission and guided necessary legislation through the intricate machinery of the House of Deputies; and

Whereas, Dr. Lawrence was deeply concerned to advance the cause of lay ministry, which matter came to fuller liturgical expression in the 1979 Prayer Book than heretofore, and was in total sympathetic agreement with the thrusts of that book; therefore be it

Resolved, That the Standing Liturgical Commission, meeting in Berkeley, California, on November 21-23, 1986, gives thanks to Almighty God for the life and ministry of Dr. Lawrence, for his strong voice on behalf of justice, for his witness to the love of Christ, and for his interest and participation in the public worship of the Church; and we express our deepest sympathy and affection to the members of his family.

COMMITTEES

During the past triennium, the commission has had four working committees as follows:

1. The *Permanent Committee on the Calendar* has been 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 has chaired this committee, and the other members were the Rev. Donald L. Garfield, the Rev. Professor Thomas J. Talley, and Howard E. Galley, Jr.

2. The *Committee on the Lectionary*, whose members were Canon Guilbert (chair) and Howard E. Galley, Jr., has continued its supervision of the trial use, in selected parishes, of a proposed revision of the three-year lectionary.

3. The *Committee on Initiation* was charged with responding to the mandate of the 1985 General Convention to produce guidelines and resources for the implementation

of a practical catechumenate with experimental use in pilot parishes. The committee was to be assisted by the Education for Mission and Ministry Unit at the Church Center in the development of resources. Rites for the welcoming of those transferring to a new parish were also to be offered. Father Brooks chaired this committee, whose members were the Rt. Rev. James R. Moodey (Ohio), the Rev. Canon Michael Merriman (California), the Rev. Rick Campbell (Oregon), Mrs. Anne Carter Mahaffey (Kentucky), Mr. Garey Atkinson (Texas), and Mr. Juan Cabrero (California). The drafting sub-committee was composed of Canon Merriman and Mr. Cabrero.

4. The *Committee on Supplemental Liturgical Texts*, originally named the "Committee on Inclusive Language Liturgy," has labored to produce, at the request of the General Convention 1985, "inclusive language texts for the regular services of the Church" which are being presented to this General Convention. Canon Casson has chaired this committee and has been assisted by the Rev. Sarah H. Motley, coordinator.

FINANCIAL REPORT

	1986	
Appropriation		\$14,700.00
Expenses		
For meetings of the commission and committees—travel and subsistence—and administrative		\$23,125.70
	1987	
Appropriation		\$99,000.00
Expenses		
For meetings of the Commission and Committees— travel and subsistence—and administrative		\$86,298.00
	1988	
Appropriation		\$17,900.00
Expenses (estimated)		
For meetings of the commission and committees— travel and subsistence—and administrative (including preparation of supplemental Blue Book material)		\$17,900.00

PERMANENT COMMITTEE ON THE CALENDAR

This committee has met regularly during the past triennium, studying and researching persons who have been suggested for inclusion in the calendar. Based on the work of this committee, the Standing Liturgical Commission recommends the adoption of the following resolutions:

Resolution #A094

Resolved, the House of _____ concurring, **That the following commemorations, proposed by the General Convention of 1985, be adopted as an alteration of the Calendar of the Church Year:**

January 12—Aelred, Abbot of Rievaulx, 1167

April 4 (or January 15)—Martin Luther King, Jr., Civil Rights Leader, 1968

September 1—David Pendleton Oakerhater, Deacon and Missionary of the Cheyenne, 1931

September 9—Constance, Nun, and her Companions, 1878

October 14—Teresa of Avila, Nun, 1582

November 20—Edmund, King of East Anglia, and Martyr, 870

November 25—James Otis Sargent Huntington, Priest and Monk, 1935

November 28—Kamahameha and Emma, King and Queen of Hawaii, 1863, 1885; and be it further

Resolved, That the foregoing commemorations, together with their Propers, as approved for trial use by the General Convention of 1985, be included in future printings of Lesser Feasts and Fasts.

In response to Resolution D101a of the 68th General Convention, requesting “the Standing Liturgical Commission to take such steps as are necessary to produce a Calendar of the Church Year which will add additional women,” the SLC offers the following resolution:

Resolution #A095

Resolved, the House of _____ concurring, That the Calendar of the Church Year (Book of Common Prayer, pages 19-30) be revised by the addition of certain commemorations, as follows:

January 9—Julia Chester Emery, Missionary, 1922

February 1—Brigid, Abbess of Kildare, 535

May 18—Florence Nightingale, Nurse, 1910

June 15—Evelyn Underhill, Theologian and Mystic, 1941

August 27—Thomas Gallaudet, Priest, 1902

December 13—Lucy, Martyr of Sicily, 303

*Sylvia, priest
and Henry Winter 1902
1890*

Biographical Notes:

Julia Chester Emery—executive for women’s work at the national headquarters for 40 years, among them the formative years of what was then known as the Women’s Auxiliary to the Board of Missions.

Brigid—Abbess of Kildare in Ireland, promoter of monastic communities for women as part of the conversion of Ireland inaugurated by Saint Patrick.

Florence Nightingale—known affectionately as “the Lady of the Lamp”; an English nurse who, as a result of her experience in the Crimean War (1853-1856), was instrumental in bringing about the reform of hospital procedures and nurses’ training; she is included in Canadian, English, and Lutheran calendars.

Evelyn Underhill—noted lay theologian, lecturer, and writer; author of *Mysticism*, *The Mystic Way*, and other works, the most influential of which was her classic, *Worship*, published in 1937.

Thomas Gallaudet—known as “the Apostle to the Deaf”; ministry to those who are deaf in the Episcopal Church began with him.

Lucy—a fourth-century martyr in Sicily whose day, December 13, is a traditional part of the Nativity observance among Scandinavians.

Resolution #A096

Resolved, the House of _____ concurring, **That the General Convention of 1988 authorize, for trial use until the General Convention of 1991, the commemorations proposed by this Convention, with the following Propers:**

JULIA CHESTER EMERY

I. O God, whose purposes never fail, and who dost constantly build up thy Church upon the love and devotion of thy saints: We give thee thanks for thy servant Julia Emery, whom we commemorate today. Inspire us to follow her example of lifelong service in the worldwide mission of thy Church, and grant that we, in our day, may merit thy commendation, "Well done, thou good and faithful servant"; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. O God, whose purposes never fail, you constantly build up your Church upon the love and devotion of your saints: We give you thanks for your servant Julia Emery, whom we commemorate today. Inspire us to follow her example of lifelong service in the worldwide mission of the Church, and grant that we, in our day, may merit your commendation, "Well done, good and faithful servant"; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm—67 or 96:1-7

Lessons—Romans 12:6-13; Mark 10:42-45

Preface of a Saint (2)

BRIGID (BRIDE)

I. Everliving God, we rejoice today in the fellowship of thy blessed servant Brigid, and we give thee thanks for her life of devoted service. Inspire us with life and light, and give us perseverance to serve thee all our days; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II. Everliving God, we rejoice today in the fellowship of your blessed servant Brigid, and we give you thanks for her life of devoted service. Inspire us with life and light, and give us perseverance to serve you all our days; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm—138 or 1

Lessons—1 Corinthians 1:26-31; Matthew 6:25-33

Preface of a Saint (2)

FLORENCE NIGHTINGALE

I. Life-giving God, thou alone hast power over life and death, over health and sickness: Give power, wisdom, and gentleness to those who follow the example of thy servant Florence Nightingale, that they, bearing with them thy Presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the Healer of body and soul, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Life-giving God, you alone have power over life and death, over health and sickness: Give power, wisdom, and gentleness to those who follow the example of your servant Florence Nightingale, that they, bearing with them your Presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the Healer of body and soul, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm—34:15-22 or 23

Lessons—Ezekiel 34:11-16; Matthew 25:31-40

Preface of a Saint (2)

EVELYN UNDERHILL

I. O God, Origin, Sustainer, and End of all thy creatures: Grant that thy Church, taught by thy servant Evelyn Underhill, guarded evermore by thy power, and guided by thy Spirit into the light of truth, may continually offer to thee all glory and thanksgiving, and attain with thy saints the blessed hope of everlasting life, which thou hast promised us by our Savior Jesus Christ; who with thee and the same Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II. O God, Origin, Sustainer, and End of all your creatures: Grant that your Church, taught by your servant Evelyn Underhill, guarded evermore by your power, and guided by your Spirit into the light of truth, may continually offer to you all glory and thanksgiving, and attain with your saints the blessed hope of everlasting life, which you have promised us by our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm—96:7-13 or 37:3-6,32-33

Lessons—Wisdom 7:24-8:1; John 4:19-24

Preface of the Dedication of a Church

THOMAS GALLAUDET

I. O loving God, who willest that everyone should come to thee and be saved: We bless thy holy Name for thy servant Thomas Gallaudet, whose labors with and for those who are deaf we commemorate today, and we pray that thou wouldest continually move thy Church to respond in love to the needs of all people; through Jesus Christ, who opened the ears of the deaf, and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. O Loving God, whose will it is that everyone should come to you and be saved: We bless your holy Name for your servant Thomas Gallaudet, whose labors with and for those who are deaf we commemorate today, and we pray that you will continually move your Church to respond in love to the needs of all people; through Jesus Christ, who opened the ears of the deaf, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm—19:1-6 or 96:1-7

Lessons—Isaiah 35:3-6a; Mark 7:32-37

Preface of Pentecost

LUCY

I. Almighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy holy martyr Lucy: Grant to us, thy humble servants, a like faith and power of love, that we who rejoice in her triumph may profit by her example; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Almighty and everlasting God, who kindled the flame of your love in the heart of your holy martyr Lucy: Grant to us, your humble servants, a like faith and power of love, that we who rejoice in her triumph may profit by her example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm—18:21-29 or 116:1-8

Lessons—Revelation 7:13-17; Mark 8:34-38

Preface of a Saint (3)

In response to Resolution A092a from the 68th General Convention, requesting clear and detailed suggested guidelines by which new names are added to the Calendar of the Church Year, the Standing Liturgical Commission offers the following resolution:

Resolution #A097

Resolved, the House of _____ concurring, **That the General Convention approve and endorse the following criteria for the inclusion of additional commemorations within the Calendar of the Church Year:**

1. Historicity

Saints' days are not celebrations of ideas that 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 spiritual or theological 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, and have been celebrated in various traditions, those persons included in a liturgical calendar should be identified with Christian history. For those who have lived within the Christian era, this will normally mean that they were baptized, or that they suffered martyrdom while catechumens.

3. Significance

While no soul is insignificant, first attention should be given to those persons 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 Christian Church and the whole history of salvation.

4. Historical Perspective

Saving the possibility of more immediate local commemorations using the Common of Saints, no persons should be listed in the Calendar before the elapse of two generations (normally fifty years) from that person's death.

5. Memorability

In addition to its concern to keep well-known witnesses of the faith within the living memory of our liturgical prayer, the Church should also remember other witnesses to its life and mission for whom such attention has been lacking.

COMMITTEE ON THE LECTIONARY

This committee continued its work in supervising and evaluating the trial use, in selected parishes, of the proposed revision of the three-year lectionary from the

Consultation on Common Texts (CCT). The General Convention 1985 had authorized the continuation of trial use during the 1986-1988 triennium. However, by early 1986, of the 75 or 80 parishes that had originally agreed to use the proposed lectionary, only one parish was consistently reporting its evaluations. Many people were not satisfied with the lectionary, due mainly to the incongruence between the Old Testament and the Gospel readings in the post-Pentecost season. Father Brooks and Canon Guilbert reported to the CCT that the Standing Liturgical Commission would not recommend continuation of the Episcopal Church's trial use of the Common Lectionary. Other churches involved in the evaluation process (notably the Lutherans) had also expressed similar dissatisfaction, as a result of which the CCT has elected to call a "Consultation on the Common Lectionary" in April 1988 to address the evaluation critiques and to receive critiques and suggestions from scriptural scholars. The Episcopal Church is still committed to the idea of a Common Lectionary and is completely involved in this process through its representatives to the CCT, Canon Guilbert and Father Brooks.

COMMITTEE ON INITIATION

This committee met regularly during the past triennium to respond to the mandate of the 1985 General Convention concerning the catechumenate. In addition, the commission directed the committee to study initiation issues in the Church and to report on needed action. To insure close coordination with the Education for Mission and Ministry Unit, several staff members were invited to observe meetings of the committee. Those who were present at one or more meetings were the Rev. A. Wayne Schwab and the Rev. Barbara Taylor.

Mr. Schwab also was able to keep the committee informed on pilot diocesan catechumenal projects in the dioceses of Milwaukee and West Tennessee. The Ven. Frank Cohoon, Archdeacon of Kansas, met with the committee to report on programs in the dioceses of Kansas, Chicago, Missouri, and Western Kansas that focus on renewal of all the baptized at the parish level. Father Brooks briefed the committee in detail on final action on the catechumenate rites by the U.S. Catholic Conference. As a result, the committee was able to survey the variety of catechumenal and related programs within the Episcopal Church and the U.S. Roman Catholic Church. The principles of the catechumenate and parallel rites for baptized persons which are recommended to General Convention are based on an engagement with the full range of pastoral experience and scholarship currently available. The Standing Liturgical Commission recommends the adoption of the following resolutions:

Resolution #A098

Resolved, the House of _____ concurring, **That the following principles and additional directions for implementation of the catechumenate be added as a new section to the text "Concerning the Catechumenate" in the rites entitled "Preparing Adults for Holy Baptism: the Catechumenate" in *The Book of Occasional Services*, 1979:**

Principles of Implementation

1. A catechumen is defined as an unbaptized adult. These rites are appropriate for use only with such persons.
2. During the period of the catechumenate, the context of catechesis is a continual reflection on Scripture, Christian prayer, worship, and the catechumen's work for social justice. These elements are more or less a part of each catechetical session.
3. The principal curriculum for each catechetical session is reflection on the

respective readings of the Sunday Eucharistic Lectionary as these illumine the faith journey of catechumens, sponsors, and catechists.

4. The catechetical methodology of the catechumenal and baptismal rites is: experience first, then reflect. As the catechumen journeys from inquiry to baptism, there is formation of an ability to discern God's activity in the events of one's life. It is not appropriate, then, to discuss any of the services prior to their celebration. It is appropriate that sponsors be well prepared for their ministry in the respective services and to guide and support their catechumen during the celebration.

5. The catechumenate exists throughout the year in the parish, and persons may enter at any time. The catechumenate is of undetermined length for each catechumen. The appropriate time for the call to Candidacy for Baptism is discerned by sponsors, catechists, and clergy on behalf of the local congregation. Baptism of catechumens is normally reserved for the Great Vigil of Easter.

6. Since the catechumenate is ecclesial formation for the ministry of the baptized, it is appropriate that the catechists be representative of the diversity of the local congregation.

7. It is appropriate for those catechumens baptized at the Great Vigil of Easter to join the ministry of sponsor or catechist for new catechumens at the conclusion of the Great Fifty Days.

Additional Directions:

1. When there are candidates for baptisms at the Great Vigil of Easter, it is appropriate in any year to use the Sunday lectionary for Year A during Lent and the Great Fifty Days of Easter.

2. In parishes where catechumens are dismissed from the Sunday Eucharist, it is appropriate that this take place following the sermon. The celebrant should send them forth from the Assembly with a blessing and commission to study the Word they have received. Catechumens should be accompanied from the Assembly by their sponsors and catechists to the place for the catechetical session.

3. It is appropriate that the Apostles' (or Nicene) Creed be given to the Candidates for Baptism on the Third Sunday in Lent and the Lord's Prayer be given to them on the Fifth Sunday in Lent following the "Prayers for the Candidates for Baptism" on those Sundays.

Resolution #A099

Resolved, the House of _____ concurring, **That the following rite be authorized for use in this Church:**

**Preparation of Baptized Persons
for
Reaffirmation of the Baptismal Covenant**

Concerning the Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant

This series of rites and stages of preparation employs a process similar to that of the catechumenate to prepare mature baptized persons to reaffirm their baptismal covenant and receive the laying on of hands by the bishop. It is also appropriate for already confirmed persons who wish to enter a time of disciplined renewal of the baptismal covenant and for those who have transferred into a new congregation.

It is important to note, however, that this is not the catechumenate, which is appropriate only for the unbaptized. In some congregations, it may be desirable, due to limited resources, for catechumens and the previously baptized to attend meetings together during each stage. Care should be taken, however, to underscore the full and complete Christian membership of the baptized. For this reason, the rites of the catechumenate are not appropriate for them. During meetings, prayers offered for the baptized should acknowledge their baptism. Good examples of such prayers are found in the weekday collects for the Great Fifty Days of Easter in *Lesser Feasts and Fasts*. When they join the catechumens in their meetings, the baptized may appropriately be considered as assisting the catechists.

There are three stages of preparation and formation, each concluding with a rite as a transition. A final period after the third rite leads to the Reaffirmation of the Baptismal Covenant at the Easter Vigil and the presentation of the candidate to the bishop for Confirmation, Reception, or Commitment to Christian Service during the Great Fifty Days of Easter. Throughout, the candidate is valued by the community as a living example of our common need to reexamine and reaffirm our baptismal covenant, and as a model of conversion.

Lastly, the rites attempt to make full use of the existing symbolic language of the liturgy, through the use of actions and physical symbols as well as words.

Stage 1. A period of inquiry designed for story sharing and to give persons enough information about Christian faith and practice and the life of the local community so they may determine if they wish to enter a disciplined period of mature formation in the story of God's saving deeds, prayer, worship, and service. At the conclusion of this period, one or more sponsors are chosen from the local congregation.

Rite 1. The Welcoming of Baptized Christians into a Community.

Stage 2. This is a longer period during which those being formed, along with sponsors, catechists, and other members of the community engage in deeper exploration of faith and ministry.

This formation period is based on a pattern of experience followed by reflection. The baptized persons explore the meanings of baptism and the baptismal covenant, while discerning the type of service to which God calls them in the context of the local community. The sponsors and catechists in turn train and support them in that service and help them to reflect theologically on their experience of ministry through the study of Scripture, in prayer, and in worship. Substantial periods of time are spent doing ministry and reflecting on it with catechists and sponsors.

Baptized candidates take part in the Eucharist, including the reception of Holy Communion, unless prevented by penitential discipline.

Rite 2. The Calling of the Baptized to Continuing Conversion

Stage 3. This is a stage of immediate preparation for Reaffirmation of the Baptismal Covenant at the Easter Vigil. The candidates focus on the Lenten disciplines and their role in ministry to others. In their group meetings, candidates for reaffirmation share their ongoing experience of conversion—especially with those catechumens who are preparing for baptism—and explore more deeply the life of prayer and ministry.

Rite 3. Maundy Thursday Rite for Baptized Persons in Preparation for the Paschal Holy Days

The baptized reaffirm their baptismal covenant at the Easter Vigil. It is appropriate for them to join those baptized at the same Vigil in the post-baptismal catechesis during the Great Fifty Days of Easter.

If the Bishop was not present at the Vigil, the baptized are presented to him during the Great Fifty Days for the laying on of hands, reception, or commitment to Christian service, as appropriate.

Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant

1. The Welcoming of Baptized Christians into a Community

This rite is used at the principal Sunday Eucharist. It is provided for baptized persons who have been inquiring about life in the community. Those who wish to pursue a disciplined exploration of the implications of Christian living are recognized by the community and welcomed to begin this process.

During the Prayers of the People, those about to be welcomed are prayed for by name.

After the Prayers of the People, the senior warden or other representative of the community presents the baptized to the celebrant with these or other words:

N., we present to you these persons (or N., N.,) who are baptized members of the Body of Christ and we welcome them to our community as they undertake a process of growth in the meaning of their baptism.

Celebrant: (to each baptized person) what do you seek?

Answer: Renewal of my life in Christ.

C: In baptism, you died with Christ Jesus to the forces of evil and rose to new life as members of his Body. Will you study the promises made at your baptism, and strive to keep them in the fellowship of this community and the rest of the Church?

A: I will, with God's help.

C: Will you attend the worship of God regularly with us, to hear God's word and to celebrate the mystery of Christ's dying and rising?

A: I will, with God's help.

C: Will you join us in our life of service to those who are poor, outcast, or powerless?

A: I will, with God's help.

C: Will you strive to recognize the gifts that God has given you and discern how they are to be used in the building up of God's reign of peace and justice?

A: I will, with God's help.

C: (to the sponsors/companions/friends) You have been chosen by this community to serve as companions to these persons. Will you support them by prayer and example and help them to grow in the knowledge and love of God?

Sponsors: We will, with God's help.

C: (to the congregation) Will you who witness this new beginning keep (N., N.) in your prayers and help them, share with them your ministry, bear their burdens, and forgive and encourage them?

People: We will, with God's help.

The new members remain standing. The sponsors place a hand on their shoulders.

C: (extending both hands toward the baptized) Blessed are you, our God, our Maker, for you form us in your image and restore us in Jesus Christ. In baptism, *N., N.*, were buried with Christ and rose to new life in him. Renew them in your Holy Spirit, that they may grow as members of Christ. Strengthen their union with the rest of his Body as they join us in our life of praise and service; through our Savior, Jesus Christ, who lives and reigns with you and the Holy Spirit, now and for ever.

All: Amen.

In full view of all, the baptized write their names in the church's register of baptized persons. The deacon or a sponsor calls out the names as they are written.

C: Please welcome the new members of the community.

People: We recognize you as members of the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The service continues with the Peace. It is appropriate for the new members to greet as many of the faithful as possible. Some may also read the lessons, present the Bread and Wine, and perform other liturgical functions for which they have been previously qualified.

2. *The Calling of the Baptized to Continuing Conversion*

This rite is used at the principal service on Ash Wednesday. In it, baptized persons who have been exploring the implications of their baptismal covenant and are preparing to reaffirm it at the coming Easter Vigil are recognized as examples of conversion for the congregation in its journey towards Easter.

After the Blessing of the Ashes and before their imposition, the senior warden or other representative of the congregation presents the baptized to the celebrant with these or other words:

N., we present to you *N., N.*, who have been growing in an understanding of their call as Christians among us and now desire to undertake a more intense preparation to renew their baptismal covenant this coming Easter.

C: Have they studied the promises made at their baptism and strived to keep them in fellowship with this community and the rest of the Church?

Sponsors: They have.

C: Have they attended worship regularly to hear God's word and to celebrate the mystery of Christ's dying and rising?

Sponsors: They have.

C: Have they joined us in our life of service to those who are poor, outcast, or powerless?

Sponsors: They have.

C: Have they strived to recognize the gifts that God has given them and to discern how they are to be used in the building up of God's reign of peace and justice?

Sponsors: They have.

C: (to the baptized) Will you strive to set an example for us (and especially for

those among us who are preparing for baptism) of that turning towards Jesus Christ which marks true conversion?

A: We will, with God's help.

C: *(to the sponsors)* Will you accompany these candidates in their journey of conversion and help them to renew their commitment to Christ?

Sponsors: We will, with God's help.

In full view of the congregation, the candidates kneel or bow their heads. Their sponsors stand behind them and place a hand on their shoulders.

C: *(extending both hands towards the candidates)* Blessed are you, our God, our Maker, for you faithfully call us to return to you and do not abandon us to our own selfishness. You have given N., N., to us as examples of our reliance on you. Renew your Holy Spirit in them that they may lead us in our turning back to you as they prepare to celebrate with us Christ's passage from death to life, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: Amen.

The candidates stand.

C: Receive ashes as a symbol of repentance and conversion and show us by your example how to turn to Christ.

The Celebrant imposes ashes on the candidates using the words of imposition on page 265 of the Book of Common Prayer.

The candidates join the celebrant in imposing ashes on the congregation.

The second Preface of Lent is used.

During the Lenten season, the candidates are prayed for by name at the Prayers of the People, separately from any catechumens.

3. Maundy Thursday Rite of Preparation for the Paschal Holy Days

This rite is used at the principal service on Maundy Thursday. In it, baptized persons who have been preparing for reaffirmation of their baptismal covenant at the Easter Vigil are further recognized as members so they may join the community in its Paschal celebration.

When this rite is used, the appropriate Gospel is John 13:1-15.

Before the foot-washing ceremony, the candidates for reaffirmation and their sponsors stand before the celebrant in full view of the congregation.

C: *(to the candidates and their sponsors)* N., N., you have been setting an example for us of that true turning to God which lies at the heart of our Christian calling. Tonight we welcome you to join us as disciples of Jesus Christ by imitating his example and dedicating yourselves to service among us in this community. Christ Jesus came among us not to be served but to serve. Tonight we wash your feet as a sign of the servanthood to which Christ has called us and we ask you in turn to join us in this symbol of our discipleship. N., N., are you prepared to join us in our life of service?

Candidates: We are prepared.

The service continues with a rite of reconciliation, beginning on page 450 of the Book of Common Prayer with the words, "Now in the presence of Christ . . .," omitting the confession of particular sins ("Especially . . ."). The celebrant lays a hand on each candidate while saying the first form of absolution ("Our Lord . . . who offered . . .").

The candidates' feet are washed. When all are ready, the celebrant distributes basins, ewers, and towels to the candidates, saying to each:

C: May Christ strengthen you in the service which he lays upon you.

The candidates in turn wash the feet of other members of the congregation.

The service proceeds immediately with the Peace. It is appropriate to use Eucharistic Prayer D, including in it intercessions for the Church and for the world.

Resolution #A100

Resolved, the House of _____ concurring, **That the following rite be authorized for use in this Church:**

The Preparation of Parents and Godparents for the Baptism of Infants and Young Children

Concerning the Preparation of Parents and Godparents for the Baptism of Infants and Young Children

This process is designed to deepen the Christian formation of those who will present infants and young children for baptism. Its division into stages—each concluding with a rite—parallels the form of the catechumenate. It is essential, however, that these persons be distinguished from the catechumens except when they may be themselves preparing for baptism, and therefore catechumens.

Stage 1. This stage begins as soon as the parents discover the pregnancy. In consultation with their pastor, they choose godparents. The godparents must be baptized persons and at least one a member of the local community. A schedule of meetings throughout the pregnancy is planned. This is a brief stage, leading shortly to the first rite.

Rite 1. The Blessing of Parents at the Beginning of Pregnancy

This rite appears in *The Book of Occasional Services* as "The Blessing of a Pregnant Woman." In order to more strongly indicate the role of the father, the following changes should be made, in addition to changing the title. (If the father is not present or not involved, the rite follows the form for a woman, omitting the father's name in the prayers.)

In the opening prayer, the father's name as well as the mother's is used, and "they" replaces "she."

After the fourth petition is added:

Blessed are you, our God. May *N. and N.*, along with their child's godparents, *N. and N.* (and *N. and N.*, their other children), find their faith deepened and their ministry strengthened as they prepare for this child's birth and baptism. *Amen.*

This rite takes place at the Sunday Eucharist after the Prayers of the People. It is followed by the Peace.

Stage 2. This period consists of the remainder of the pregnancy and the time of birth. During this stage, the parents, their other children, and the godparents meet

regularly with one or more catechists to deepen their formation in salvation history, prayer, worship, and social ministry. Its educational pattern is one of experience followed by reflection. In their daily lives, participants find ample resources for reflection upon the ways in which their own baptismal covenant is being lived within their vocation of marriage, family, and child-bearing. They also explore prayer and worship in the home as an extension of the liturgy of the Church and in the context of the Church Year, and they grow in an understanding of the household as a domestic manifestation of the People of God whose life together is part of the history of salvation.

If a parent is a catechumen, this process takes place within the catechumenate. A baptized spouse may serve as sponsor for the catechumen.

Rite 2. Thanksgiving for the Birth or Adoption of a Child

This rite is found in the *Book of Common Prayer*. Of the final prayers, the prayer "For a child not yet baptized" (page 444) is appropriate. The celebrant signs the infant with the cross and announces the date of the baptism. Henceforth the child is prayed for by name at the Prayers of the People, until the baptismal day.

Stage 3. In this period of preparation for baptism, the parents and godparents continue to meet with the catechist(s). Couples or individuals who have raised children in the Church may be helpful as resources or catechists, as may be others who have completed this process previously. The experience of parenthood furnishes new challenges to faith and ministry upon which reflection will be fruitful. The process of family life, sharing in the congregation's life of worship, and ministry to others will find new shape with the advent of the new child.

This is also a time to explore more fully the responsibilities that the parents and godparents will accept at the baptism. They explore topics such as: the best way to interpret the meaning of the Eucharist to a child partaking of it in his or her growing years; how to model ministry and prayer for the growing child; and ways of introducing the child to the story of salvation. The role of the godparents is also more fully developed.

Rite 3. Holy Baptism

In accordance with the *Book of Common Prayer*, this will take place on a major baptismal day at a principal service of worship. The infant will be signed (with chrism, if desired) and will receive Holy Communion (in the form of a few drops of wine if it is not yet weaned).

After this, the parents, godparents, and congregation have the responsibility of carrying out the child's formation in salvation history, prayer, worship, and social ministry. Childhood and adolescence will be a time of formation and exploration of the mysteries of the faith, moving towards the goal of reaffirmation of the baptismal covenant at a mature age.

Those who lead this preparation process should include laity and clergy. Deacons have a special role as leaders of servant ministry, as do those who have reared children in the Church, even if they seem to have had little success. Whenever possible, the bishop should preside over the rites and take part in the teaching. The bishop will also preside at the baptism whenever possible.

Adaptation for the Presentation of Young Children for Baptism

Deferred Baptism

In the case of young children, the parents may, in consultation with the pastor of the congregation, determine to defer baptism until the child is old enough to go through the catechumenate. In such a case, parents go through the same process during the

pregnancy and birth, but the stages conclude not with baptism but with the admission of the child to the catechumenate (*The Book of Occasional Services*, page 115). The parents and godparents should receive ongoing support in the formation of the child.

Presentation of children

When parents present a child for baptism without having gone through this process beginning at pregnancy, the first and second stages above are combined. The first rite is dropped and the second rite is the enrollment of the child as a candidate for baptism (adapted to circumstances). After a final period of preparation (perhaps along with adult candidates), the child is baptized.

It is important to acknowledge that, if a difficulty arises during the course of the pregnancy, the godparents and catechists are the primary ministers to the parents. If the pregnancy is terminated by miscarriage, or if the baby is stillborn, these persons continue to support and assist the parents in dealing with such an event.

It should be noted that a baby with congenital deficiencies (including mental or learning disabilities) should be baptized. In cases where it seems necessary to perform an emergency baptism, the sponsoring group supports the parents. If the infant survives, the formative period may continue and the formal celebration of the baptism takes place on a major baptismal day.

Resolution #A101

Resolved, the House of _____ concurring, **That the document *Children and Communion* of the International Consultation of Anglican Liturgists, Boston, 1985, be commended to the Church for study and implementation of its recommendations in the next triennium.**

Resolution #A102

Resolved, the House of _____ concurring, **That *The Common Baptismal Liturgy of the Consultation on Common Texts* be commended for study and evaluation, and be authorized for experimental use with development of pilot projects in parishes in each province.**

The commission approved the following recommendations from the committee:

1. Endorsed the production of a film or videotape on the catechumenal process as an educational resource;
2. Endorsed the reprinting of *Prayer Book Studies 26 (Supplement)* as an educational resource on the liturgy of Holy Baptism;
3. Cosponsored a national conference on the catechumenate with Associated Parishes and Grace Cathedral, San Francisco;
4. Requested that the rites for "Preparing Adults for Holy Baptism" in *The Book of Occasional Services*, together with the new rites proposed to the 1988 General Convention, be published with the liturgy of Holy Baptism from the Prayer Book in one book of initiation services for use by the Church.

During the next triennium, this committee will:

1. Collaborate with the Education for Mission and Ministry Unit in the design of program for the implementation of the practical catechumenate and parallel methods of formation in parishes;
2. Engage in evaluation of catechumenal and other rites;
3. Insure that implementation programs are consistent with the rites;

4. Be in touch with other denominations' attempts to develop the catechumenate;
5. Draft an *Occasional Paper* on pastoral implementation of Christian Initiation;
6. Initiate and evaluate the use of the Baptismal Liturgy of the Consultation on Common Texts in pilot parishes in each province;
7. Appoint and oversee two representatives from the Committee to be members of the Education for Mission and Ministry Unit Task Force assisting pilot diocesan programs in the catechumenate and publishing educational resources.

COMMITTEE ON SUPPLEMENTAL LITURGICAL TEXTS

Note: The report of this committee is presented in two parts. In the Blue Book will be found descriptions of the committee's work. In a separate document, the *Supplemental Liturgical Texts* will be found, along with introductory and explanatory background material to the texts. The reader is asked to refer to both parts of this report.

Enabling Resolution 1985

Resolution A095a from the General Convention 1985 stated: "... That the Standing Liturgical Commission be directed to prepare inclusive language texts for the regular services of the Church, i.e., Morning and Evening Prayer and the Holy Eucharist, to be proposed for trial use at the next meeting of the General Convention in accordance with Article X of the Constitution and Canon II.3.6(a)."

Presenting Resolution 1988

Resolution #A103

Resolved, the House of _____ concurring, **That the Standing Liturgical Commission presents to this Sixty-ninth General Convention for its approval the experience and the texts of the work of this Commission and its Committee on Supplemental Liturgical Texts for continuing study and development throughout the next triennium, under the coordination of the Standing Liturgical Commission; and be it further**

Resolved, **That this Sixty-ninth General Convention authorize, for experimental use, under the direction of the diocesan bishop or the ecclesiastical authority, for a period of three years beginning Advent 1988, the *Supplemental Liturgical Texts*.**

History

September 1985

General Convention; Resolution A095a

January—April 1986

SLC meetings; Canon Lloyd Casson appointed convener of the committee; the Rev. Sarah Motley appointed coordinator; "Nashotah Guidelines" approved

September 1986

Committee on Inclusive Language Liturgy organizes process; names writers

October 1986 and following

Writers and Education Task Force meet; a series of 1-3 day meetings over the next six months with each group

November 1987

SLC meets to review first drafts

January 1987

Committee meets; reviews drafts and SLC response

THE BLUE BOOK

February 1987

SLC reviews drafts; sets in motion process for choosing evaluation centers

June 1987

SLC/Committee meetings; final approvals of *Liturgical Texts for Evaluation*

September—October 1987

Liturgical Texts at 40 evaluation centers; House of Bishops; SLC meets

November 1987

Committee final meeting; writers prepare revisions in response to evaluations; committee reviews and approves

December 1987

SLC meets; final approval of *Supplemental Liturgical Texts*; outlines Blue Book Report and future work

Committee on Supplemental Liturgical Texts—Membership

The Rev. Maria Aris-Paul

Director, Instituto Pastoral Hispano, New York, N.Y.

The Rev. Elyse Bradt

Deacon, Philadelphia, Pa.

The Rev. Robert J. Brooks

SLC; Presiding Bishop's Staff Officer, Washington Office of the Episcopal Church, Washington, D.C.

Sister Jean Campbell, OSH

Liturgical Consultant, New York, N.Y.

Dr. Verna Dozier

Lay theologian and teacher, Washington, D.C.

The Rt. Rev. Frank Griswold

Bishop, Diocese of Chicago, Ill.

Dr. Carol Hampton

Native American Field Officer, Oklahoma City, Okla.

The Rev. Henry Louttit

Rector, Christ Church, Valdosta, Ga.

The Rev. Nan Peete

Rector, All Saints' Church, Indianapolis, Ind.

The Rev. Joseph Russell

Christian Education Officer, Diocese of Ohio, Cleveland, Ohio

The Rev. Patricia Wilson-Kastner

Professor of Preaching, General Theological Seminary, New York, N.Y.

Ms. Ann R. Wood

SLC, Spokane, Wash.

The Rev. Canon Lloyd S. Casson

SLC; Committee Convener; Sub-Dean, Cathedral of St. John the Divine, New York, N.Y.

The Rev. Sarah H. Motley

Committee Coordinator; Episcopal Church Center, New York, N.Y.

Writers

The Rev. Carl P. Daw, Jr.

SCCM; Chaplain, University of Connecticut; Rector, St. Mark's Chapel, Storrs, Conn.

Howard E. Galley, Jr.

Liturgical Consultant, Jersey City, N.J.

Dr. Deirdre Good

Professor of New Testament, General Theological Seminary, New York, N.Y.

Chester Johnson

Poet, Princeton, N.J.

David Johnson

Writer and dramatist, Mansfield, Ohio

Wilma Lawrence

Liturgical Consultant; Postulant for Holy Orders; Native American; Evanston, Ill.

Dr. Anthony Lewis

Professor of Biblical Literature, Virginia Theological Seminary, Alexandria, Va.

Jonathan Maury, SSJE

Liturgist, Cambridge, Mass.

The Rev. Canon Barbara Mitchell

Liturgical Consultant; Christ Church Cathedral, St. Louis, Mo.

Brother Roy Parker, OHC

Writer; Holy Cross Monastery, West Park, N.Y.

The Rev. Chris Steele

Chaplain, St. Luke's Hospital, Houston, Tex.

The Rev. Linda Strohmer

Doctoral Candidate, Religious Studies, Princeton University, Princeton, N.J.

Julie Upton

Professor, St. John's College, Jamaica, N.Y.

Committee members

Brooks, Campbell, Peete, and Wilson-Kastner

Education/Evaluation Task Force

Kelly Benhase, East Cleveland, Ohio

The Rev. Ted Blumenstein, Marion, Ohio

The Rev. Dudley Cleghorn, Cleveland Heights, Ohio

The Rev. Fredericka DaCunha, Danbury, Conn.

Marion Huston, Cleveland, Ohio

The Rev. Byron Stuhlman, Bridgewater, Conn.

The Rev. Jerry Townsend, Gambier, Ohio

Committee members, Hampton and Russell, *chair*

Other Evaluation Center Visitors

Nancy Bunch, the Rev. Scott Glidden, Brendon McCormick, Brian Wilbert, and James Leswing

The Work of the People: Creation of the Supplemental Liturgical Texts

Introduction

The preparation of "inclusive language texts for the regular services of the Church" was a major responsibility for the Standing Liturgical Commission during the past triennium. When the General Convention passed this enabling resolution in 1985, the commission was prepared in part by its previous work on this subject, which resulted in *Occasional Paper #5, The Power and Promise of Language in Worship: Inclusive Language Guidelines for the Church*, and by an audit of the Prayer Book's current language. It was also aware of a growing concern within the Church and the need

for a serious response; and that the matter of inclusive language was becoming an increasingly controversial one. As prepared as it was, however, the SLC concludes this triennium with a strong sense of the unexpected significant growth and change its members have experienced during their work on this project. What may have begun as an assigned task, taken on willingly, became an occasion for engagement in a theological searching and a common praying that has had a lasting effect on the commission.

Presenting the *Supplemental Liturgical Texts* for study and experimental use involves reporting the experience, the struggle, and the Spirit that invaded and pervaded the work. Through careful attention to the many voices involved in the project—commission, committee, writers, educators, worshipers—the SLC heard the many feelings about and reactions to this work. These years were, in effect, an exercise in prolonged prayer—over two years of listening, questioning, changing, dissenting, hesitating, and finally, coming to bear fruit in completed texts. No prayers are ever finished, and the commission is as committed to continuing what has begun in this triennium as it is to the completed texts it presents. (Please see also Section “B” below, “Writing, Editing, Education: September 1986–Summer 1987.”)

Resulting from these experiences, these texts venture to create additions to what is already such an integral part of the prayer of the Episcopal Church, rather than concentrating on corrections to existing liturgical texts. It is the very vitality and complexity of this process, as well as the beauty of the texts themselves, that assured the commission of the integrity and importance of these liturgies. They are offered in a spirit of invitation to the whole Church to experience being opened to new prayers that provide occasions for revitalized relationships with the Most Holy God.

History

It is important to note that the “history” of these inclusive language liturgies is one with countless small beginnings, in parishes and personal prayers, during the decade preceding the 1985 General Convention. During these years, as women’s participation as leaders in public worship grew, the dominance of male language in that public worship and the implicit exclusion of women’s presence became increasingly apparent. In anguish and concern, many individuals, parishes, clergy, and other groups struggled to create liturgies to address this situation. These liturgies seek to provide a common response to the many preliminary efforts made throughout the Church. *Occasional Paper #5* evolved from the commission’s engagement with the whole Church during these years and remains an excellent resource.

The more recent work of the SLC’s Committee on Supplemental Liturgical Texts can be outlined as follows:

A. Preparation	January—August 1986
B. Writing editing, education	September 1986—Summer 1987
C. Evaluation	September and October 1987
D. Final editing and review	November—January 1988
E. Future work	July 1988—

A. Preparation: January–August 1986

Principles and Guidelines

At its first meeting of the triennium in January 1986, the SLC appointed the Rev. Canon Lloyd S. Casson as convener of the Committee on Supplemental Liturgical Texts, and in April 1986, SLC members Ann R. Wood and the Rev. Robert J. Brooks agreed to serve on the committee; the Rev. Sarah H. Motley was appointed as co-

ordinator. At the April meeting, the SLC agreed on a preliminary time frame and on the essential components for forming a committee and its processes (education, evaluation, communication, as well as writing and editing). Two principles were also established. First, lengthy discussion took place as the commission worked out a beginning operating definition of "inclusive language" in liturgical texts. Acknowledging the initial critique of patriarchal imagery and language by feminist theologians and writers, and others, the commission sought to make that critique into a greater challenge: the creation of a broader liturgical language using previously overlooked scriptural passages. From the beginning, Scripture remained the source for this language, and the identification of "root biblical metaphor" became the means to lift up those passages and form them into additional prayers. All adaptations and new material were to follow this initial principle.

A second essential principle for inclusive liturgy was the recognition of the growing multi-cultural context of the Church and the variety of voices emerging from new communities. Closely related to this concern was consciousness of the responsibilities of being stewards of and participants in creation. To the fullest extent possible, the inclusive language liturgical work would reflect these sensitivities and sensibilities.

Out of these discussions, the following guidelines were approved when the SLC met at Nashotah House in April 1986:

In response to a directive from the General Convention of 1985, the Standing Liturgical Commission has directed the Committee on Supplemental Liturgical Texts to look at our liturgies through the prism of biblical metaphor and, from these metaphors, search out inclusiveness in terms of God, humanity in all its cultural diversity, and creation, mindful of the traditional integrity of the Eucharistic Prayer and the shape of the Eucharist and the Office.

1. The Committee shall develop inclusive collects, prayers of the people, eucharistic prayers, and Office liturgies in terms of biblical metaphor.

2. Wherever language is used which is applicable to human beings without regard to gender, the terminology needs to be so adjusted that it indisputably refers to human beings, rather than to males or females.

3. The Committee shall search out biblical passages which provide more appropriate and effective metaphors for use with inclusive language materials.

4. The Committee shall pay careful attention to the guidelines set forth in *Occasional Paper #5*.

5. The Committee shall consider the "environment" of language, i.e., the context of the liturgies, such as symbols, space, and other factors, in addition to the texts and the words.

6. The Committee will provide draft copy for rubrical information, commentary, and other pertinent introductory information.

Committee Appointments and Responsibilities

The committee was appointed following the April 1986 SLC meeting. Composed of liturgical and biblical scholars, educators, and other experts, it also intentionally included those from the diversity of communities within the Church. All four orders of ministry were represented as well.

The committee's first meeting was in September 1986 (Holy Cross Day). Three writing teams were appointed, led by Sister Jean Campbell, OSH (Daily Office), the Rev. Dr. Patricia Wilson-Kastner (Eucharist Adaptations), and the Rev. Robert J. Brooks (Alternative Eucharists). Those asked to contribute as writers were persons

with significant previous experience in Prayer Book development; scholars in the fields of liturgy, Bible, and preaching; poets, and writers from various ethnic communities and ecumenical involvement within the Church.

The principal work of the committee was to identify those who would be responsible for the carrying out of writing and educating tasks during the triennium. The tasks were defined as: (1) to review and adapt the Daily Office, Rite II, to provide scripturally balanced imagery; (2) to review and adapt the Holy Eucharist, Rite II, to provide scripturally balanced imagery; (3) to prepare alternative eucharistic rites using the principle of root biblical metaphor; (4) to develop the process and strategy to inform and educate the Church, and to evaluate the work in progress.

B. Writing, Editing, Education: September 1986—Summer 1987

Writing and editing of the texts took place in a series of meetings over ten months. It is important to note that this brief period of time greatly intensified the process, and all those taking part expressed the need for further work to be done in the next triennium (see Future Work). The meetings which took place were:

Standing Liturgical Commission	Nov. '86, Feb. '87, June '87
Committee on Supplemental Liturgical Texts	Sept. '86, Jan. '87, June '87
Writers—as a whole group	Oct. '86, Jan. '87
as small groups	Feb.-May '87 in 1-3 day meetings

As the meetings' schedule permitted, drafts from the writers were first reviewed by the committee, then sent on to the commission. Initially, all drafts were sent to all writers, regardless of assigned group, for the broadest possible comment, and to committee members in order to keep them up to date on progress.

To make a complete report on the series of meetings which resulted in new texts would require many pages. Over the year—in conversations planned and unplanned, in the midst of busy professional and personal lives, through the days and weeks that passed without contact with one another—these small groups developed into vital working communities. All involved found themselves in the *koinonia* of common work making common prayer: in the repeated reminders of how ancient Scripture remains continually new and alive; through delays, discouragement, and the deep delight of creating together; through serious disagreement and painful self-revelation. In all this, the writers, like the commission, were gradually changed. They also began to find new meanings for "inclusiveness"—the word moved from being a concept to being an experience and an understanding, a *participation* in the One who is the source of all—God who is *inclusiveness* personified, and in God's community, in which *inclusiveness* lives, moves, and has its being.

Keeping in mind the experiences described above, the following brief outlines are provided for each group's work:

Daily Office Adapted (Morning and Evening Prayer and Order of Worship for the Evening)

1. Studied existing Prayer Book texts and original language texts for accuracy of translation; the research revealed a male bias reflected in certain passages.
2. Explored Scripture for appropriate supplemental passages and images.
3. Developed alternatives for *Gloria Patri*, Invitatory, Opening Sentences, Morning Psalm, Canticles, Suffrages, Collects, using scriptural materials.
4. Provided alternative blessing (Order of Worship for the Evening).

Holy Eucharist: Alternative Rites

Following the SLC guidelines, the Alternative Eucharist writers worked not with existing texts but with the principle of “root metaphor” to develop wholly new eucharistic prayers. In this process, the group:

1. Identified over 100 biblical metaphors and images for God, God’s person, purpose, and relationship to humanity and creation.
2. Developed a dozen new texts using new metaphors and, after many hours of work and discussion, forwarded four to the committee.
3. The committee forwarded two rites, titled (for the evaluation period) *The Image of God* and *The Nurturing God*, to the commission.
4. The evaluation period led the SLC to discuss and further define a principle of liturgical change which it formulated at its meeting in October 1987 as follows:

Given that liturgical rites serve as a powerful sign of continuity within the life of the Church; and given that there are comparatively few basic liturgical forms which carry the primary textual and theological weight of that continuity (e.g., the Salutation, the *Gloria Patri*, the *Sursum Corda*); the Supplemental Liturgical Texts Drafting Sub-Committees are asked to implement this principle of continuity with such texts as fully as possible and, where modification is deemed imperative, to develop totally new forms which do not evoke the familiar items which they serve to replace.

5. The SLC approved the two rites, with further editing, for publication in *Liturgical Texts for Evaluation*.

Holy Eucharist Rite II Adaptations

Following the same guidelines outlined above, this group developed preliminary drafts which the SLC reviewed at its November 1986 meeting. The difficulty of replacing certain words in a text with other images or metaphors became evident when replacing words tended to result in repeated use of certain words (i.e., *God* for *Father*, or *Christ* for masculine pronouns). The group was encouraged to move further into new images and phrases which avoided problems posed by such repetition. By the June 1987 SLC meeting, the writers submitted adapted Eucharistic texts for all four Rite II services (Prayers A, B, C, and D), Collects, and the Prayers of the People, Forms I-VI. For the purposes of evaluation. Prayers A and B and the Prayers of the People were printed.

The difficulties the writers had in making adaptations on a word-for-word basis proved equally difficult for those praying the texts during the evaluation period. Not only was the sound of repeated words found unsatisfactory for spoken prayer, the amended words tended to create images of an abstract rather than a personal God.

Following the evaluation period, and after lengthy discussion and debate, the commission decided not to forward the Holy Eucharist Adaptations to the General Convention. Changes in material already familiar to worshiping congregations was simply too confusing. The writing group, having also experienced this difficulty, agreed with the commission’s decision. They accepted the action along with the commission’s stated intention to continue the development of other liturgical texts that would fulfil the requirements of the 1985 Convention resolution. At a final meeting of the writing groups in early November 1987, the need for a eucharistic rite that worked from “root metaphor” to a prayer general enough for repeated celebration was noted.

Education and Evaluation Task Force

1. Prepared an education packet for study of liturgical language (over 500 copies of which had been requested as of February 1, 1988).

2. Developed evaluation process:
 - a. Training of visitors to centers.
 - b. Preparation of evaluation forms.
 - c. Visiting centers before and after evaluation period.
 - d. Responsible for writing *One God, One Faith, One Prayer in Many Voices*, leader's manual for evaluation center teams.
 - e. Reviewed over 5,000 evaluation forms, tabulated results, submitted reports on visitors to centers.
 - f. Identified pre-Convention education issues.
 - g. Developed contact persons in each diocese.
 - h. Prepared articles for journals and periodicals.
 - i. Spoke at various meetings: Association of Diocesan Liturgical and Music Commissions (ADLMC); diocesan events.
 - j. Developed workshop design.
 - k. Assisted in plans for presentations to General Convention.

C. Evaluations: September and October 1987

An essential part of presenting worship texts for consideration is some prior, significant experience of worshipping with (as distinct from reading or studying or even writing) the services. In a process carefully designed to approximate the "reader-consultant" method used during hymnal revision (wherein the "readers" were entire worshipping communities), this period of time proved to be invaluable.

Provincial bishops (on the Presiding Bishop's Council of Advice) were each asked to nominate four parishes that represented a variety of congregational life and worship in their province. From this larger list, two parishes per province were invited to participate, such that the sixteen total would touch as many kinds of congregations in the Episcopal Church as possible. The final list represented large and small, urban and rural, high- and low-income, Anglo-Catholic and renewal, experienced with inclusive language concerns and new to the idea worshipping communities. Five were parishes or missions with women rectors, vicars, or associates.

In addition to the parishes, all Episcopal seminaries (with the exception of Trinity Episcopal School for Ministry, which studied and read but did not pray the rites) were evaluation centers. Two religious orders with five houses each also participated: the Order of St. Helena and the Order of the Holy Cross.

Evaluation Centers:

Province I	St. Matthew's, Goffstown, N.H. St. Gabriel's, Marion, Mass.
Province II	Grace Church, Syracuse, N.Y. Trinity Cathedral, Newark, N.J.
Province III	Christ Church, Pearisburg, Va. St. Stephen's and the Incarnation, Washington, D.C.
Province IV	Ascension, Cartersville, Ga. St. Andrew's, Birmingham, Ala.
Province V	St. Luke's, Evanston, Ill. St. Matthew's, Indianapolis, Ind.
Province VI	St. Thomas, Denver, Colo. Trinity, Lander, Wyo. Calvary Cathedral, Sioux Falls, S.D.

(added due to uncertainty about the other parishes' participation)

Province VII	St. Michael's, Little Rock, Ark. St. David's, San Antonio, Tex.
Province VIII	St. Stephen's, Portland, Oreg. St. David's, San Diego, Calif.

Each center was visited twice by an Education Task Force member or by staff. The initial visit introduced the project to the community and prepared the leadership for their responsibilities. A follow-up visit took place at the end of the evaluation period, to help assess the experience, hear directly from the community, and gather the responses. These visits were a crucial aspect of this process, for evaluators to hear and see the responses firsthand. The *Liturgical Texts for Evaluation* were then discontinued for worship in the centers, as called for in the evaluation design.

Review

The method of evaluation was to ask participants to complete a form with open-ended questions about the worshiper's thoughts and feelings when using the prayers. It also had space for specific suggestions. In this way, respondents were not influenced by any suggestions from the evaluation form which could be distracting from individual spontaneous reactions. In general, the responses were thoughtful and detailed.

In addition to the individual evaluation forms, the Task Force received three lengthy reports from seminary faculties (and a few individual faculty responses that were also longer). Virginia Theological Seminary, General Theological Seminary, and Trinity Episcopal School for Ministry each submitted materials that were carefully reviewed by the SLC. From this input and that of others, the SLC discussed the formation of a committee of consulting theologians for the development of future materials.

From the evaluations, the following theological concerns were addressed by the SLC:

Foremost is the theology of the Holy Trinity as seen in certain forms of *Liturgical Texts for Evaluation*, and especially as expressed in the *Gloria Patri*. There was no intention on the part of the SLC to move away from traditional Trinitarian theology in proposing the form, "Honor and glory to God, and to God's eternal Word, and to God's Holy Spirit," but rather to find an orthodox alternative to the traditional male-image form. The result was not a theologically satisfactory alternative, as the evaluations clearly indicated. The text now proposed still seeks to avoid the traditional male images of Father and Son, yet to proclaim the equality of the three Persons of the Trinity. This remains, however, an extremely sensitive issue, and so the traditional form of the *Gloria Patri* is given as well. This is a major example of an area in which a committee of theologians would offer valuable counsel to the SLC.

Related to concern about the traditional doctrine of the Trinity are such issues as patriarchal imagery and hierarchical concepts in regard to God. The language generally used by the Church to address God in liturgical prayer has employed traditional images which have shaped religious experience within the Judaeo-Christian tradition. Those images are predominantly masculine, although God is neither male nor female. The biblical heritage also includes other images of God which are feminine, but these have not influenced theological metaphors in any way comparable to the influence of masculine titles and images. The patriarchal nature of the scriptural revelation has a normative place which must be honored if the Church is not to be perceived as abandoning that tradition. At the same time, it is the SLC's hope that a narrow defining of that tradition not be allowed to inhibit the appropriate use of other biblical metaphors of God within the context of corporate prayer. At the heart of this issue is belief in God

as a personal presence and power, not merely a neutral abstraction, and that God is continually revealed in new ways.

A further concern expressed in the responses is related to the theology of the Eucharist. The evaluations evidenced some confusion about the words which accompany the Fraction in the second alternative rite. In this case, the text is firmly rooted in the tradition, taken from the teaching of St. Augustine and based upon the interrelated images of the assembled people as the Body of Christ and the consecrated Elements as a sign to the Church that it, the Body, is nourished by the Body. In order to clarify that meaning, the text was further revised so the connection between Church and Eucharist is made clearer.

Another issue connected with the two new forms of the Eucharist involved a misunderstanding of the "root metaphor" principle upon which the two eucharistic rites were based (see guidelines in Section A.) The principle itself is simply an extension of the generally accepted idea that there should be an integration of the parts of a liturgical rite so that they are not experienced as unrelated pieces.

Dilemmas

The evaluation process was an invaluable part of the development of these texts. It was not, however, a process without its dilemmas, which are noted to assist in future planning.

1. The evaluation process was hampered by unavoidable deadlines to be met, which shortened the period of worship to four to six weeks, and beginning at the start of academic and program years.
2. Publication and mailing delays were also cause for concern in a few centers whose texts arrived later than anticipated.
3. The *Leader's Manual* was not used as the resource it was designed to be. Five manuals were sent to each center, to be circulated within the community and used by the leadership teams as reference material. Numerous evaluation forms contained questions and comments making it obvious that this excellent source of information and reference was not made available as it was intended to be.
4. Where clergy or lay leadership was uncertain about the process or intent of this project, the evaluation forms evidenced confusion and ambivalence as well. This phenomenon was clearly present in a few parishes and seminaries.
5. The evaluation period itself was very brief (four to six weeks). It was clear that this presented a problem in becoming accustomed to the text (though there were evaluation forms received which showed a strong commitment to the rites).

Other misunderstandings that arose as a result of the evaluation process were:

1. That the texts being evaluated were the final texts to be submitted to General Convention.
2. That the whole Church, or anyone interested, should have had the opportunity to participate.
3. That the texts' limited use, in both time and availability, gave an impression of secrecy and exclusion (ironically).

The commission and committee were well aware that there would be difficulties arising in a process whose subject was already controversial. The evaluation process was necessarily limited, in order that the best possible texts could be prepared for the widest possible future use in the Church.

D. Final Editing and Review: November 1987-January 1988

To complete the *Supplemental Liturgical Texts*, the SLC scheduled a meeting for December 1987. Following thorough review and further editorial changes, the texts were forwarded for final preparation with the expert assistance of Howard E. Galley, Jr.

E. Future Work

At the final meeting of the Committee on Supplemental Liturgical Texts, the following recommendations were made and later approved by the Standing Liturgical Commission for the work of the committee during the next triennium:

1. Begin process of producing an inclusive language Psalter.
2. Continue developing and enriching new Canticles.
3. Produce services for Compline and Daily Devotions.
4. Encourage use of *A Lectionary for the Christian People*.
5. Review lectionaries and develop supplemental Sunday lectionaries to add further biblical images of God and the faithful.
6. Commend the work of the Consultation on Common Texts and the English Language Liturgical Consultation.
7. Continue the development of supplemental eucharistic liturgies, including one based on the metaphor of the Lord's Day.
8. Develop concluding Collects and Prayers of the People.
9. Work closely with the Standing Commission on Church Music with respect to development of musical texts for supplemental rites.
10. The formation of a committee of theologians to consult with the commission (see also Section C., "Evaluation," the sub-section entitled "Review").
11. Finally, that the name of the committee and the title of its work be designated Committee on Supplemental Liturgical Texts, to continue work on all matters of liturgical inclusiveness.

Conclusion

As this report indicates, the development of services by the Committee on Supplemental Liturgical Texts and all those involved with them, led the Standing Liturgical Commission directly into the currents of change that continually course through the Church. The emotions, both positive and negative, which surround this work have been as intense as the effort put into creating it. The SLC concludes the triennium fully appreciative of the opportunities that have been opened for dialogue, education, and new understanding. These prayer texts are offered to the General Convention with prayers that they will provide the Church further sources for the deepening of Anglican liturgical and personal worship.

Ecumenical Consultations

The *Liturgical Texts for Evaluation* were developed in conscious contact with members of the international liturgical community. Commission member Robert Brooks had primary responsibility for communicating progress on the texts to:

The Anglican Church of Australia, Liturgical Commission

The Lutheran Church in America

The Bishop's Committee on the Liturgy, United States Catholic Conference

The Consultation on Common Texts (April/November 1987; Ecumenical and North American)

The English Language Liturgical Consultation

THE BLUE BOOK

Societas Liturgica (international academy of liturgists), Brixen, Italy, Summer 1987
International Consultation of Anglican Liturgists, Anglican Consultative Council
Anglican professors of liturgy, North American Academy of Liturgy (ecumenical),
January 1988
Church of England, Liturgical Commission
Joint Liturgical Group, England

STANDING COMMISSION ON CHURCH MUSIC AND STANDING LITURGICAL COMMISSION

Resolution A098 of the General Convention 1985 authorized the two commissions to “explore the feasibility and desirability of merging the two commissions” During the past triennium, each commission sent a representative (usually the chair) to each other’s meetings. Additionally, the two commissions met jointly in October 1987 at Thornfield Conference Center in Cazenovia, New York (in the Diocese of Central New York). As a result of this meeting and the ongoing dialogue between the two commissions, and given the fact that the canonically appointed tasks of the two commissions involve related but special duties which could not be carried out effectively by a single body, the Standing Liturgical Commission offers the following resolution:

Resolution #A104

Resolved, the House of _____ concurring, **That the Standing Liturgical Commission and the Standing Commission on Church Music be continued as two distinct and cooperating bodies.**

TITLE II, CANON 2. OF TRANSLATIONS OF THE BIBLE

Since the Jerusalem Bible of 1966 is already an authorized translation of the Holy Scriptures from which lessons prescribed in the *Book of Common Prayer* may be read in this Church, and because a new edition of the Jerusalem Bible has been released, the Standing Liturgical Commission proposed the following resolution for adoption:

Resolution #A105

Resolved, the House of _____ concurring, **That Title II, Canon 2 of the Constitution and Canons of this Church be amended to include, as an authorized translation of the Holy Scriptures for use in this Church, the revised edition of the Jerusalem Bible known as The New Jerusalem Bible.**

CONSULTATION ON COMMON TEXTS

After several years without a representative, the commission appointed the Rev. Robert J. Brooks as its delegate to the Consultation on Common Texts. The Rev. Canon Charles M. Guilbert is a member of the Consultation in his capacity as Custodian of the Standard *Book of Common Prayer*. The Consultation is composed of representatives of liturgical churches in North America and is the regional successor to the International Consultation on English Texts (ICET).

The Consultation adopted agreed-upon rites of *An Ecumenical Celebration of Marriage* and a *Common Baptismal Liturgy* with commentary during the past three years. The marriage liturgy responds to the pastoral need for a common rite which can be used when the couple comes from different denominational backgrounds. The U.S.

Conference of Catholic Bishops has approved it for use in marriages in this country. The baptismal liturgy responds to a similar pastoral need, providing a rite which can be used at the baptism of children of parents from different denominations. It could also be used where there are ecumenical celebrations of the Great Vigil of Easter.

The Consultation has established an evaluation and revision process of its proposed Common Lectionary for the next triennium. This is a response to the critique of the current proposal from the Roman Catholics, Lutherans, and Episcopalians, including the withdrawal of the Roman Catholic Church from the project. A task force, including representatives from the Standing Liturgical Commission, will review the principles of the proposed lectionary from a variety of viewpoints, including that of feminist theology. The revision by CCT will be prepared in time for a recommendation on its use to the General Convention of 1991. A resolution concerning authorization and use of *The Common Baptismal Liturgy* is found in the report of the Committee on Initiation and the Catechumenate.

Based on the work of the CCT, the Standing Liturgical Commission recommends the following resolutions:

Resolution #A106

Resolved, the House of _____ concurring, **That *The Ecumenical Celebration of Marriage* of the Consultation on Common Texts be authorized for experimental use under the direction of the Ordinary throughout this Church, in accordance with the marriage canons of the Church, and using the words of the marriage vows as found in the *Book of Common Prayer*, for a period of three years beginning Advent 1988.**

Resolution #A107

Resolved, the House of _____ concurring, **That *The Commentary of The Common Baptismal Liturgy* of the Consultation on Common Texts be studied by this Church in the next triennium.**

Resolution #A108

Resolved, the House of _____ concurring, **That the Common Texts of the English Language Liturgical Consultation (ELLC), entitled *The English Language Liturgical Consultation Common Texts 1987*, be studied by this Church and authorized for experimental use, under the direction of the Ordinary, during the next triennium, the texts of which follow:**

The Lord's Prayer

1. Our Father in Heaven,
2. hallowed be your name,
3. your kingdom come,
4. your will be done,
5. on earth as in heaven.
6. Give us today our daily bread.
7. Forgive us our sins
8. as we forgive those who sin against us.
9. Save us from the time of trial
10. and deliver us from evil.
11. For the Kingdom, the power, and the glory are yours
12. now and for ever. *Amen.*

THE BLUE BOOK

Gloria in Excelsis

1. Glory to God in the highest,
2. and peace to God's people on earth.
3. Lord God, heavenly King,
4. almighty God and Father,
5. we worship you, we give you thanks,
6. we praise you for your glory.
7. Lord Jesus Christ, only Son of the Father,
8. Lord God, Lamb of God,
9. you take away the sin of the world:
10. have mercy on us;
11. you are seated at the right hand of the Father:
12. receive our prayer.
13. For you alone are the Holy One,
14. you alone are the Lord,
15. you alone are the Most High,
16. Jesus Christ,
17. with the Holy Spirit,
18. in the glory of God the Father. *Amen.*

Kyrie Eleison

- | | |
|---------------------|---------------------|
| 1. Kyrie eleison. | Lord, have mercy. |
| 2. Christe eleison. | Christ, have mercy. |
| 3. Kyrie eleison. | Lord, have mercy. |

The Apostles' Creed

1. I believe in God, the Father almighty,
2. creator of heaven and earth.
3. I believe in Jesus Christ, God's only Son, our Lord,
4. who was conceived by the Holy Spirit,
5. born of the Virgin Mary,
6. suffered under Pontius Pilate,
7. was crucified, died, and was buried;
8. he descended to the dead.
9. On the third day he rose again;
10. he ascended into heaven,
11. he is seated at the right hand of the Father,
12. and he will come to judge the living and the dead.
13. I believe in the Holy Spirit,
14. the holy catholic Church,
15. the communion of saints,
16. the forgiveness of sins,
17. the resurrection of the body,
18. and the life everlasting. *Amen.*

The Nicene Creed

1. We believe in one God,
2. the Father, the Almighty,
3. maker of heaven and earth,
4. of all that is, seen and unseen.
5. We believe in one Lord, Jesus Christ,
6. the only Son of God,
7. eternally begotten of the Father,
8. God from God, Light from Light,
9. true God from true God,
10. begotten, not made,
11. of one Being with the Father;
12. through him all things were made.
13. For us and for our salvation
14. he came down from heaven,
15. was incarnate of the Holy Spirit and the Virgin Mary
16. and became truly human.
17. For our sake he was crucified under Pontius Pilate;
18. he suffered death and was buried.
19. On the third day he rose again
20. in accordance with the Scriptures;
21. he ascended into heaven
22. and is seated at the right hand of the Father.
23. He will come again in glory to judge the living and the dead,
24. and his kingdom will have no end.
25. We believe in the Holy Spirit, the Lord, the giver of life,
26. who proceeds from the Father (and the Son),
27. who with the Father and the Son is worshiped and glorified,
28. who has spoken through the prophets.
29. We believe in one holy catholic and apostolic Church.
30. We acknowledge one baptism for the forgiveness of sins.
31. We look for the resurrection of the dead,
32. and the life of the world to come. Amen.

Sanctus and Benedictus

1. Holy, holy, holy Lord, God of power and might,
2. heaven and earth are full of your glory.
3. Hosanna in the highest.
4. Blessed is he who comes in the name of the Lord.
5. Hosanna in the highest.

Sursum Corda

1. The Lord be with you.
2. And also with you.
3. Lift up your hearts.
4. We lift them to the Lord.
5. Let us give thanks to the Lord our God.
6. It is right to give our thanks and praise.

Gloria Patri

Layout 1

1. Glory to the Father, and to the Son, and to the Holy Spirit:
2. as it was in the beginning, is now, and will be forever. *Amen.*

Layout 2

1. Glory to the Father, and to the Son,
2. and to the Holy Spirit:
3. as it was in the beginning, is now,
4. and will be for ever. *Amen.*

Layout 3

1. Glory to the Father,
2. and to the Son,
3. and to the Holy Spirit:
4. as it was in the beginning,
5. is now,
6. and will be for ever. *Amen.*

Agnus Dei

1. Jesus, Lamb of God,
2. have mercy on us.
3. Jesus, bearer of our sins,
4. have mercy on us.
5. Jesus, redeemer of the world,
6. grant us peace.

Alternate Version

1. Lamb of God, you take away the sin of the world,
2. have mercy on us.
3. Lamb of God, you take away the sin of the world,
4. have mercy on us.
5. Lamb of God, you take away the sin of the world,
6. grant us peace.

Benedictus

The Song of Zechariah, Luke 1:68-79

1. Blessed be the Lord, the God of Israel,
2. who has come to his people and set them free.
3. The Lord has raised up for us a mighty Savior,
4. born of the house of his servant David.
5. Through the holy prophets, God promised of old
6. to save us from our enemies,
7. from the hands of all who hate us,
8. to show mercy to our forebears,
9. and to remember his holy covenant.
10. This was the oath God swore to our father Abraham:
11. to set us free from the hands of our enemies,
12. free to worship him without fear,
13. holy and righteous before him,
14. all the days of our life.

15. And you, child, shall be called the prophet of the Most High,
16. for you will go before the Lord to prepare his way,
17. to give his people knowledge of salvation
18. by the forgiveness of their sins.
19. In the tender compassion of our God
20. the dawn from on high shall break upon us,
21. to shine on those who dwell in darkness and the shadow of death,
22. and to guide our feet into the way of peace.

Benedictus

(Alternate Version)

1. Blessed are you, Lord, the God of Israel,
2. you have come to your people and set them free.
3. You have raised up for us a mighty Savior,
4. born of the house of his servant David.
5. Through your holy prophets, you promised of old
6. to save us from our enemies,
7. from the hands of all who hate us,
8. to show mercy to our forebears,
9. and to remember your holy covenant.
10. This was the oath you swore to our father Abraham:
11. to set us free from the hands of our enemies,
12. free to worship you without fear,
13. holy and righteous before you,
14. all the days of our life.
15. And you, child, shall be called the prophet of the Most High,
16. for you will go before the Lord to prepare his way,
17. to give his people knowledge of salvation
18. by the forgiveness of their sins.
19. In the tender compassion of our God
20. the dawn from on high shall break upon us,
21. to shine on those who dwell in darkness and the shadow of death,
22. and to guide our feet into the way of peace.

Te Deum Laudamus

1. We praise you, O God,
2. we acclaim you as Lord;
3. all creation worships you,
4. the Father everlasting.
5. To you all angels, all the powers of heaven,
6. the cherubim and seraphim, sing in endless praise:
7. Holy, holy, holy Lord, God of power and might,
8. heaven and earth are full of your glory.
9. The glorious company of apostles praise you.
10. The noble fellowship of prophets praise you.
11. The white-robed army of martyrs praise you.
12. Throughout the world the holy Church acclaims you:
13. Father, of majesty unbounded,
14. your true and only Son, worthy of all praise,
15. the Holy Spirit, advocate and guide.

16. You, Christ, are the King of glory,
17. the eternal Son of the Father.
18. When you took our flesh to set us free
19. you humbly chose the Virgin's womb.
20. You overcame the sting of death
21. and opened the kingdom of heaven to all believers.
22. You are seated at God's right hand in glory.
23. We believe that you will come to be our judge.
24. Come then, Lord, and help your people,
25. bought with the price of your own blood,
26. and bring us with your saints
27. to glory everlasting.

Versicles and Responses after the Te Deum

1. V. Save your people, Lord, and bless your inheritance.
2. R. Govern and uphold them now and always.
3. V. Day by day we bless you.
4. R. We praise your name for ever.
5. V. Keep us today, Lord, from all sin.
6. R. Have mercy on us, Lord, have mercy.
7. V. Lord, show us your love and mercy,
8. R. for we have put our trust in you.
9. V. In you, Lord, is our hope:
10. R. let us never be put to shame.

Magnificat

The Song of Mary, Luke 1:46-55

1. My soul proclaims the greatness of the Lord,
2. my spirit rejoices in God my Savior,
3. who has looked with favor on his lowly servant.
4. From this day all generations will call me blessed:
5. the Almighty has done great things for me
6. and holy is his name.
7. God has mercy on those who fear him,
8. from generation to generation.
9. The Lord has shown strength with his arm
10. and scattered the proud in their conceit,
11. casting down the mighty from their thrones
12. and lifting up the lowly.
13. God has filled the hungry with good things
14. and sent the rich away empty.
15. He has come to the aid of his servant Israel,
16. to remember the promise of mercy,
17. the promise made to our forebears,
18. Abraham and his children for ever.

Magnificat
(Alternate Version)

1. My soul proclaims the greatness of the Lord,
2. my spirit rejoices in God my Savior,
3. for you, Lord, have looked with favor on your lowly servant.
4. From this day all generations will call me blessed:
5. you, the Almighty, have done great things for me
6. and holy is your name.
7. You have mercy on those who fear you,
8. from generation to generation.
9. You have shown strength with your arm
10. and scattered the proud in their conceit,
11. casting down the mighty from their thrones
12. and lifting up the lowly.
13. You have filled the hungry with good things
14. and sent the rich away empty.
15. You have come to the aid of your servant Israel,
16. to remember the promise of mercy,
17. the promise made to our forebears,
18. to Abraham and his children for ever.

Nunc Dimittis
The Song of Simeon, Luke 2:29-32

1. Now, Lord, you let your servant go in peace:
2. your word has been fulfilled.
3. My own eyes have seen the salvation
4. which you have prepared in the sight of every people:
5. a light to reveal you to the nations
6. and the glory of your people Israel.

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The ELLC is in the process of preparing explanatory notes with rationales for these texts, which will be available in the near future.

LAY EUCHARISTIC MINISTERS

In response to Resolution B004s of the General Convention 1985, urging the Standing Liturgical Commission "to develop an appropriate Liturgical Form for the distribution of the Elements of the Holy Eucharist under Canon III.3.4(b)," the commission prepared a "Form for the Distribution of Holy Communion by Lay Eucharistic Ministers," along with two companion documents, "Concerning the Rite" and "Suggested Guidelines," in January 1986 and made them available to the Church.

GOALS AND OBJECTIVES, TRIENNIUM 1989-1991

The work of the Standing Liturgical Commission during the next triennium will encompass the responsibilities set forth under the provisions of Title II, Canon 4, including the collection and collation of materials relating to future revision of the *Book of Common Prayer*. In addition, it is a purpose of the commission to create means for

the Church to appropriate the *Book of Common Prayer*, *The Hymnal*, *The Book of Occasional Services*, and *Lesser Feasts and Fasts*, through greater understanding of their contents and increasing competence in their use. In addition, the commission will continue its work on Supplemental Liturgical Texts as authorized by the General Convention. The commission will require the mechanics necessary to monitor the use of liturgies authorized by the Convention. Further, the commission will continue its work on these liturgies with the use of drafting teams.

The commission hopes to receive authorization to continue work in developing an Inclusive Language Lectionary.

The commission will maintain its liaison with Anglican and ecumenical organizations with liturgical interests. It will continue its close relationship with the Standing Commission on Church Music and will continue the practice of scheduling a joint working meeting together each year during the triennium.

During the period of the Evaluation of Liturgical Texts, the commission realized the need for greater contact with dioceses and parishes. The possibility of a full-time liturgical staff person at the Episcopal Church Center would constitute a major step in this direction. However, if there is to be a period of trial or experimental use of Supplemental Liturgical Texts, the commission will need the Task Force for Education to be available to assist bishops, dioceses, and parishes.

The work begun in the area of initiation and the catechumenate, as directed by the General Convention in 1985, needs to be continued and refined. The commission plans a Task Force on Initiation in cooperation with the Education for Mission and Ministry Unit, to be available to dioceses using the program.

In cooperation with the Church Center staff, the commission will continue to develop special projects in support of its general goals, including:

1. Continue development and refinement of Supplemental Liturgical Texts for the Eucharist and the Daily Office.
2. Develop means to assist dioceses and parishes in the use of the Supplemental Liturgical Texts.
3. Continue development of materials and guidelines for the implementation of the adult catechumenate and parallel rites for the baptized.
4. Develop means to monitor and assist parishes and dioceses in the use of the adult catechumenate and parallel rites for the baptized.
5. Commission, publish, and circulate *Occasional Papers* related to the understanding and use of the authorized liturgical books.
6. Develop for use an Inclusive Language Lectionary.
7. Work closely with the new liturgical staff person to identify and improve means for the distribution of liturgical materials.
8. Identify the working relationship between the staff person for liturgy and music and the Standing Liturgical Commission and the Standing Commission on Church Music.

To accomplish these goals and objectives, the commission intends three regular meetings each year during the triennium and three working committees (Supplemental Liturgical Texts, Initiation and the Catechumenate, and Calendar), and three subcommittees, including drafting teams for the Daily Office and for Alternative Eucharistic Rites, and an Education Task Force for assistance to dioceses and parishes. A similar Task Force on Initiation will also work with dioceses and parishes to assist in the implementation of the Practical Adult Catechumenate.

The commission looks forward to a staff person in place at the Episcopal Church Center to assist the commissions on liturgy and music in attaining these goals and objectives.

LITURGICAL COMMISSION

PROPOSED BUDGET, TRIENNIUM 1989-1991

	<i>Triennium Budget, 1989-1991</i>	<i>Budget, 1989</i>	<i>Budget, 1990</i>	<i>Budget, 1991</i>
Administrative expenses (Telephone, postage, duplication, stationery, etc.)	\$ 2,100	\$ 700	\$ 700	\$ 700
Meetings of the full Commission (3 per year)	\$ 76,155	\$ 24,420	\$ 25,335	\$ 26,400
Special Consultant	\$ 45,000	\$ 15,000	\$ 15,000	\$ 15,000
Committees of the Commission:				
Supplemental Liturgical Texts	\$146,205	\$ 47,120	\$ 48,885	\$ 50,200
Initiation and Catechumenate	\$ 69,412	\$ 22,160	\$ 23,252	\$ 24,000
Calendar	\$ 3,000	\$ 1,000	\$ 1,000	\$ 1,000
Participation in annual conferences and meetings of liturgical societies and organizations	\$ 10,950	\$ 3,470	\$ 3,650	\$ 3,830
Dues—CCT and ALMC	\$ 2,100	\$ 700	\$ 700	\$ 700
TOTALS:	\$354,922	\$114,570	\$118,522	\$121,830

The Standing Liturgical Commission recommends the adoption of the following resolution:

Resolution #A109

Resolved, the House of _____ concurring, That this Sixty-ninth General Convention appropriate, in the Budget of the Convention for the Triennium 1989-1991, the sum of \$354,922 for the work of the Standing Liturgical Commission.

Respectfully submitted,

Ronald V. Haizlip, *Secretary*

The Standing Commission on the Church in Metropolitan Areas

Contents

Membership	208
Summary of the Commission's Work	208
Financial Report	209
Resolutions of the Commission	209
Goals and Objectives for the Coming Triennium	213
Proposed Budget for the Coming Triennium	214
Proposed Resolution for Budget Appropriation	214
Appendix—Background Document	215

MEMBERSHIP

The Rt. Rev. Robert H. Cochrane, Diocese of Olympia, 1988
The Rt. Rev. Frank T. Griswold III, Diocese of Chicago, 1991 (resigned)
The Rt. Rev. Arthur E. Walmsley, Diocese of Connecticut, 1991
The Rev. Everett W. Francis, Diocese of Bethlehem, *Vice Chair*, 1991
The Rev. Dr. Robert Hood, Diocese of New York, 1988
The Rev. Dr. Daniel P. Matthews, Diocese of New York, 1991
Mrs. Marion Cedarblade, Diocese of California, 1991
Dr. Betty Ann Coates, Diocese of Southern Ohio, 1991
Mr. Frank Connizzo, Diocese of Kansas, *Secretary*, 1988
Ms. Ann Fontaine, Diocese of Wyoming, *Executive Council Liaison*
Dr. Richard T. Middleton III, Diocese of Mississippi, 1988
Mrs. Jane Oglesby, Diocese of Indianapolis, *Chair*, 1988
The Rev. Sandra Wilson, *Representative, President of the House of Deputies*

All of the above concurred in the report.

The commission benefited from the services of the Rev. Norman J. Faramelli, consultant, and thanks him for his comprehensive knowledge of our Church and society, his planning skills, and his assistance in writing this report.

Representatives of the Commission at General Convention:

The Rt. Rev. Robert H. Cochrane, House of Bishops, and Mrs. Marion Cedarblade, House of Deputies, are authorized by the commission to receive non-substantive amendments to the report.

SUMMARY OF THE COMMISSION'S WORK

The commission met six times during the triennium. After gathering information by visits to four dioceses and substantial work by three subcommittees, the commission proposes 10 resolutions for Convention action based on the data included in the Appendix section (Background Document) of the report. We encourage you to read this document prior to reading the rest of the report.

The Standing Commission on the Church in Metropolitan Areas was organized as a joint commission following the General Convention of 1973. It was renewed in 1976 and made a standing commission in 1979. The long-range goal established for the com-

mission by the 1979 Convention was to "develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas in shaping new patterns of mission and ministry."

In 1982 the commission called the Church, through its General Convention, to a "major new commitment to a ministry of joint discipleship with poor and oppressed people, in the United States and abroad, to meet basic human needs and to build a just and peaceful global society." That new ministry was called *Jubilee Ministry*.

Jubilee Ministry draws no distinctions among domestic, overseas, or world mission, or among rural, suburban or urban mission. Those distinctions no longer matter on a planet so small it has become one neighborhood. Jubilee Ministry engages the needs and issues of poverty and oppression wherever congregations are willing to become involved in those needs and issues.

The commission affirms the work done by Jubilee Ministry and it recommends that in the future greater emphasis be placed on advocacy—to influence and to change the structures that lead to oppression.

Financial Report

<i>Income</i>	<i>1986</i>	<i>1987</i>	<i>1988</i>
Appropriated by Convention	\$16,500	\$16,800	\$ 6,700
Adjusted by Program, Budget & Finance		\$19,009	\$16,415
<i>Expenses</i>			
Meetings	\$15,440	\$ 9,022*	
Consultant	\$ 1,060	\$ 1,300*	

*Through 11/30/87

RESOLUTIONS OF THE COMMISSION

Resolution #A110

A Call to Leadership

Resolved, the House of _____ concurring, **That the 69th General Convention adopt the following statement:**

A Call to the Leadership of the Nation from Detroit

We, clergy and people of the Episcopal Church, have met as the Church's General Convention in Detroit, Michigan, July 2-11, 1988. Similar bodies of our membership have met over the span of this nation's life, since 1789, and have been deeply involved in the issues of our national life.

We last met in Detroit in the economic boom days of 1961. We have thus come to view this city as one which epitomizes the great contrasts in our society. On the one hand is the American dream of a vigorous, industrial society, full of opportunity for all. On the other, we see a city caught up in the economic and social stresses and dislocations which threaten to make the American city uninhabitable for many of its people.

We hereby express to the leadership of both political parties, and to all candidates

for office, our conviction that the relief of human suffering cannot be left to the private and voluntary sector or to existing social policies, and that we look for courageous and innovative leaders who call individuals and groups to a new commitment to the common good.

We respond with enthusiasm to the call of our Presiding Bishop to take leadership in helping to shape the life of our nation and its communities, and we ask him and the bishops of various dioceses to lead the Church in the coming triennium to seek new patterns of cooperation with governmental, business, labor, and other community leadership in confronting such issues as employment, housing, education, and the delivery of medical care to all persons in this society.

As members of this Convention, we recommit ourselves to this struggle, recognizing that as a people we are called upon to sacrifice our time, effort and resources in the creation of a society shaped by the vision of the Kingdom of God.

Resolution #A111

Resolution on Advocacy

Resolved, the House of _____ concurring, **That the General Convention of the Episcopal Church call upon its congregations, institutions and agencies, and its members in all walks of life to renewed commitment to seek and serve Christ in all persons and, following his example, to stand in the tradition of the prophets as a voice with and on behalf of the poor, the powerless, and victims of injustice and oppression; and be it further**

Resolved, **That as the believing prophetic witness is always concerned for the life of community as well as individuals, that we work diligently to change those policies in both public and private structures of society which prevent the growth of individuals in freedom and dignity and inhibit the development of community life and the common good.**

Resolution #A112

Resolution on Institutional Racism and Affirmative Action

Resolved, the House of _____ concurring, **That this Convention reaffirm its commitment to a vigorous affirmative action program in all institutions in society as a remedy to historical, racial and gender injustices. Such a program, already instituted at the national Church level, should serve as a model to include an open and vigorous search to fill all positions with women and minorities. This should include set targets and an extensive evaluation of performance; and be it further**

Resolved, **That this Convention urge all of its dioceses and congregations to address the issues of institutional racism in the political and economic arenas, and also in religious institutions; and be further**

Resolved, **That congregations help their members to address patterns of racism in the settings where they work in educational and other community institutions, and in housing practices.**

EXPLANATION: Our religious tradition teaches us that all people are created in the image of God and possess an inherent dignity and worth regardless of race or class. Despite this tradition, racism is still deeply ingrained throughout all the institutions in our society, including the Church. Its manifestations are often subtle and devastating. Historically, affirmative action has been seen as one effective remedy to offset past racial injustices. This view has been under hostile attack over the past decade and it needs to be reaffirmed at this stage in our history.

Resolution #A113

Resolution on Employment

Resolved, the House of _____ concurring, **That this Convention endorse national policies that will provide job opportunities for those able and desirous to work by way of public and private partnerships, with government, where necessary, serving as employer; and be it further**

Resolved, **That minimum levels of income be established which would provide adequate food, clothing, shelter, and health care; and be it further**

Resolved, **That government in cooperation with the private sector develop job-training programs and employment opportunities for those people who have been traditionally excluded from the work force; and be it further**

Resolved, **That the Church use its financial and human resources to promote grassroots efforts in the disadvantaged communities that are aimed at developing meaningful employment opportunities.**

EXPLANATION: Work can be an expression of human dignity as well as a source of both human development and human fulfillment. The creation of jobs in a society is both socially and economically beneficial. Our vision of a socially and economically just society demands that the jobs be productive and contribute to the common good, and that they be at decent wage levels under healthy and safe working conditions. The development of a two-tier job structure with high- and low-paying jobs is a threat to both economic justice and our notions of a democratic society.

Resolution #A114

Resolution on Jubilee

Resolved, the House of _____ concurring, **That the Education office, Jubilee Ministry office and other appropriate program units provide resources to congregations to respond to the Jubilee proclamation.**

EXPLANATION: The Presiding Bishop has called us to a faithful response to God's call to mission in his Vision Statement and in his Mission Imperatives. This commission believes the spirit and the theme of Jubilee as expressed in Isaiah 61, Luke 4, Matthew 11 and elsewhere should permeate the life and actions of this Church.

Resolution #A115

Resolution on Housing

Resolved, the House of _____ concurring, **That this Convention encourage each diocese, working as appropriate with churches and other agencies, to develop a diocesan housing program to increase the supply of housing for low and moderate income persons; and be it further**

Resolved, **That dioceses and individual parishes carefully consider capital investment in housing for low and moderate income people; and be it further**

Resolved, **That new initiatives for increased and adequate low and moderate housing include: maintaining HUD-owned properties for use by low and moderate income families (rather than selling them to private developers), providing increased opportunities for people of low and moderate income to purchase HUD properties via cooperative ownership; it should also include maintaining and expanding the role of state and federal governments and non-profit institutions in the construction of new housing for low income as well as moderate income families.**

EXPLANATION: The supply of housing for low and moderate income people is

decreasing due to a significant drop in new construction. The rate of return on housing construction for people of low and moderate incomes has been low, and with the cut-back of government subsidies, the private match for housing construction is also often lost. Housing cannot be seen exclusively as a commodity that is available only to those with adequate purchasing power, but should be available to all people as a basic human right.

Resolution #A116

Resolution on Public Education,

Resolved, the House of _____ concurring, That the 69th General Convention, recognizing that the public school system is a fundamental key for enlarging and maintaining a multicultural community and handing on the democratic and religious traditions of human worth and dignity for all social and ethnic groups, recommit itself to supporting and improving public school education, particularly in urban and rural areas; and be it further

Resolved, That as the public school systems provide the crucial vehicle of hope for the advancement of urban and rural poor into mainstream society with skills, self-esteem, and social mobility, thereby enriching our present diverse national community and Church, that this Church, with its commitment to Jubilee Ministry and its emphasis on working with and advocacy for the poor and disadvantaged in our society, urge all dioceses and congregations to consider serious cooperative programs with local public school authorities in community affairs, such as drop-outs, illiteracy, inadequate child-care facilities, teenage pregnancies, and decreasing numbers of minority teachers; and be it further

Resolved, That this Church reaffirm its willingness to participate in an ecumenical task force to study public education and its relationship to a just society through its staff at the Episcopal Church Center, as it did in 1985.

EXPLANATION: Public education has been a major vehicle of hope for many of the disadvantaged to enable them to move into the mainstream of American society. The changes in our technological society make it even more imperative that quality education be a reality for the many who are currently excluded from the opportunity to participate in this society.

Resolution #A117

Resolution on Welfare Reform

Resolved, the House of _____ concurring, That meaningful welfare reform include the following components:

- (1). A uniform minimum benefit that will provide protection and help to citizens who live in states which heretofore have provided minimal assistance;
- (2). A work incentive policy administered on a voluntary basis that will enable recipients gradually to increase their standard of living, recognizing that this will require supplemental, transitional assistance for working families on welfare;
- (3). Continuation of child care and health coverage for welfare families who are employed; and be it further

Resolved, That our congregations throughout the Church address the importance of a major and equitable reform of our welfare system that will enhance the well-being of all people.

EXPLANATION: Our welfare policies have been inadequate and inequitable and have

resulted in a welfare system that is unfair to the women and children who are caught in the poverty trap. The major welfare program, Aid to Families with Dependent Children (AFDC) provides support to approximately 11 million women and children. (Recipients received an average of \$120 per month in 1987, but because states set their own benefit levels, in some states welfare families received as little as \$100 per month.) Historically, the main purposes of the AFDC program were to eliminate poverty and to improve family functioning, yet neither objective is being accomplished by the current welfare system. Welfare reform will not be accomplished until we have a system that adequately addresses the need of the poorest of the poor in America—those on welfare.

Resolution #A118

Resolution on Regional Approaches to Social Problems

Resolved, the House of _____ concurring, **That the 69th General Convention recognize that governmental and other structures of center cities cannot alone resolve the issues of housing, employment, education, and the like which consign the poor to conditions of poverty, alienation and segregated living, and encourage regional approaches to these problems.**

EXPLANATION: Suburban, rural and urban areas are functionally related despite geographical differences and municipal boundaries. These differences, however, are often impediments to solutions to metropolitan problems. The welfare of the entire metropolitan area depends upon the cooperation of the cities, suburbs and rural areas, and sometimes necessitates new kinds of public and private groupings to address common problems.

Resolution #A119

Resolution for Cooperative Efforts between Urban, Rural, and Suburban Congregations

Resolved, the House of _____ concurring, **That the dioceses and their congregations develop mutual sharing programs for suburban, rural, and urban parishes and missions, where each can give as well as receive; and be it further**

Resolved, **That Jubilee programs be developed that consist of clusters of urban congregations along with suburban and rural congregations that will address regional issues through combined outreach ministries.**

EXPLANATION: Partnerships are necessary among all of our congregations in order to transcend geographical boundaries. Such partnerships include a sharing of materials and spiritual and financial resources. Creative partnerships recognize that all congregations are giving as well as receiving congregations despite their size and economic status. These partnerships will provide all congregations with an opportunity to grow mutually in grace.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

- I. To study the new economic realities and patterns of interdependence in metropolitan areas and explore appropriate social policies and roles for the Church.

Objectives:

1. The commission will convene a working consultation with leaders of various segments of society;

2. Develop a report on the consultation;
 3. Develop a process which will engage the Church on the new economic realities.
- II. To develop elements of a public policy and policies within the Church that will foster participation of the poor and oppressed in society and allow them to offer their gifts.
- Objectives:
1. Allocation of church money (resources) to enhance participation;
 2. Responsibility of the non-poor in participatory policies.
- III. To ensure the continuation of the spirit and the programs of Jubilee Ministry.
- Objectives:
1. Promote social policy advocacy;
 2. Foster cooperation with other units (within the national Church);
 3. Develop further Jubilee theology and ethics.

PROPOSED BUDGET FOR THE TRIENNIUM

	1989	1990	1991
<i>Income</i>			
General Convention Assessment Budget	\$41,725	\$45,685	\$18,025
<i>Expenses</i>			
Meetings	\$36,640	\$25,590	\$13,070
Consultants	2,660	2,770	3,060
Consultation		15,000	
	<u>\$41,725</u>	<u>\$45,685</u>	<u>\$18,025</u>

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION**Resolution #A120**

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of General Convention, the sum of \$105,435 for the triennium for the expenses of the Standing Commission on the Church in Metropolitan Areas.

APPENDIX: BACKGROUND DOCUMENT

CONTENTS

Introduction	215
I. Forces Shaping Our Society and Jubilee Theology	215
A. Forces Shaping Our Society	215
(1). Growing Inequality midst Changing Cultural Patterns	216
(2). The Changing Role of the City	219
(3). Other Factors Affecting Metropolitan Life	221
(4). Mobilization of New Forces	221
B. Jubilee Theology	221
C. Implications of Jubilee	223
II. Jubilee Ministry	224
A. History	224
B. Extent of Effort	225
C. Results of the Jubilee Program	225
D. The Jubilee Centers	225
III. Evolving Patterns of Ministry in Four Metropolitan Areas	226
A. The Four Areas Selected	226
B. Elements of Success and Failure	228
C. An Assessment of What We Saw	228
IV. Recommendations to the General Convention	229
V. A Concluding Note	230

Introduction

The history and purpose of the Standing Commission on the Church in Metropolitan Areas has been described earlier in this report, along with the resolutions addressed to General Convention and the specific budget requests.

The Appendix is a background document to our report. It provides the context for the resolutions and emphasizes the central themes that the commission wants to highlight.

This background document is an affirmation of what has been done historically in the Jubilee Ministry, and it urges the continuation of those efforts. Nevertheless, based on our understanding of the biblical images of Jubilee and of the forces that are confronting our society today, we see the need to focus on an advocacy model—one which goes beyond the typical advocacy on behalf of clients and moves to address the structures which lock a growing segment of society in patterns of poverty, alienation and segregation, and thereby deny them the fullness of God's bounty. Like the biblical theme of Jubilee, the focus is on structures in society, ones which cause and perpetuate oppression, in order to declare the day of the Lord, one of fulfillment, of liberation, of social, economic and racial justice for all of God's people.

I. Forces Shaping Our Society and a Jubilee Theology

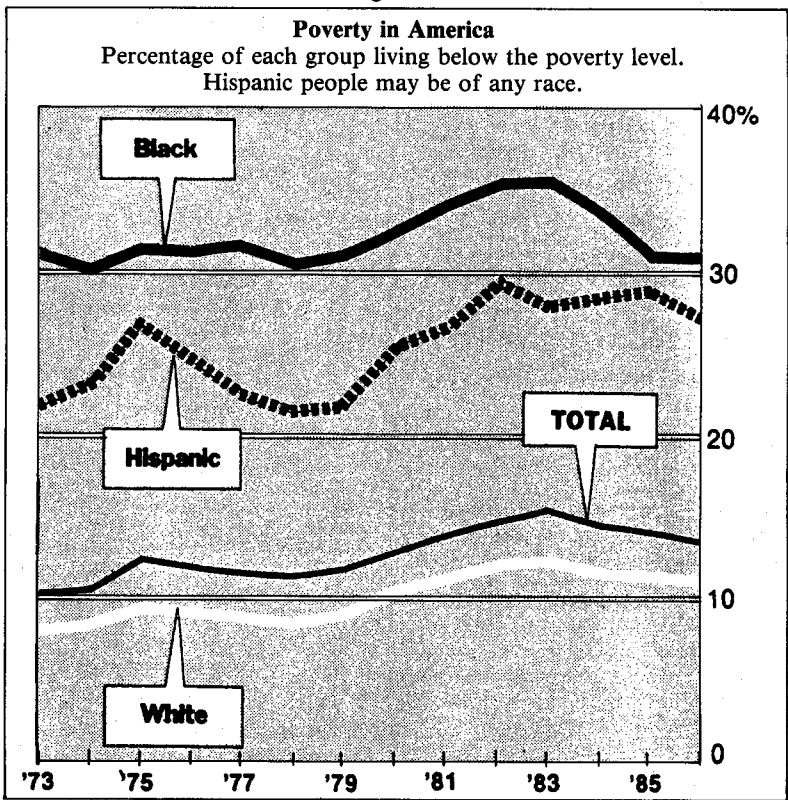
A. The Forces Shaping Our Society

The work of the Standing Commission on the Church in Metropolitan Areas needs

to be interpreted in light of the forces that are shaping our society and are confronting the Church. These forces help us to define the context in which we minister. A summary of some of the major forces are:

(1). *Growing Economic Inequality midst Changing Cultural Patterns.* In contemporary economic life in the U.S. and in many places throughout the world, we can see the escalating development of an underclass—a segment of the population that is essentially left out of the economy. In U.S. cities, for example, the underclass is found disproportionately in racial and ethnic groups, since poverty rates are much higher in black and Hispanic communities than in the white community.

Figure 1

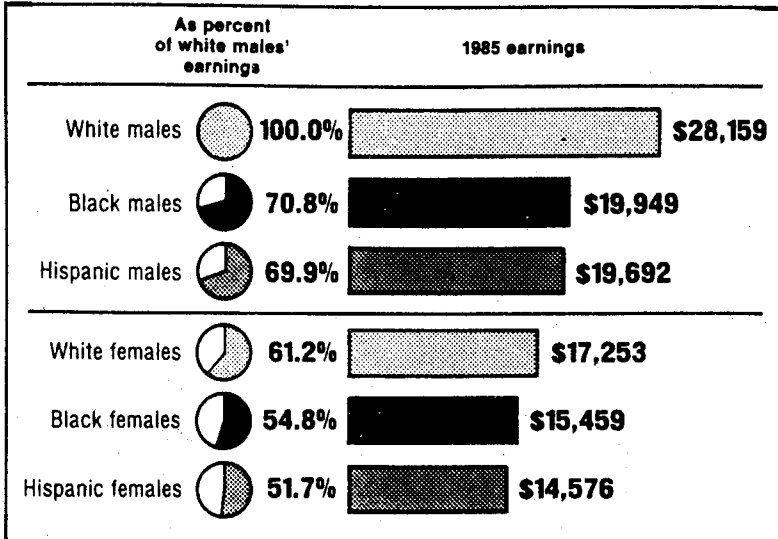


Source: Census Bureau

Source: New York Times. Reprinted by permission

These inequities are compounded by the fact that women are paid less than men and that minorities earn considerably less than whites.

Figure 2



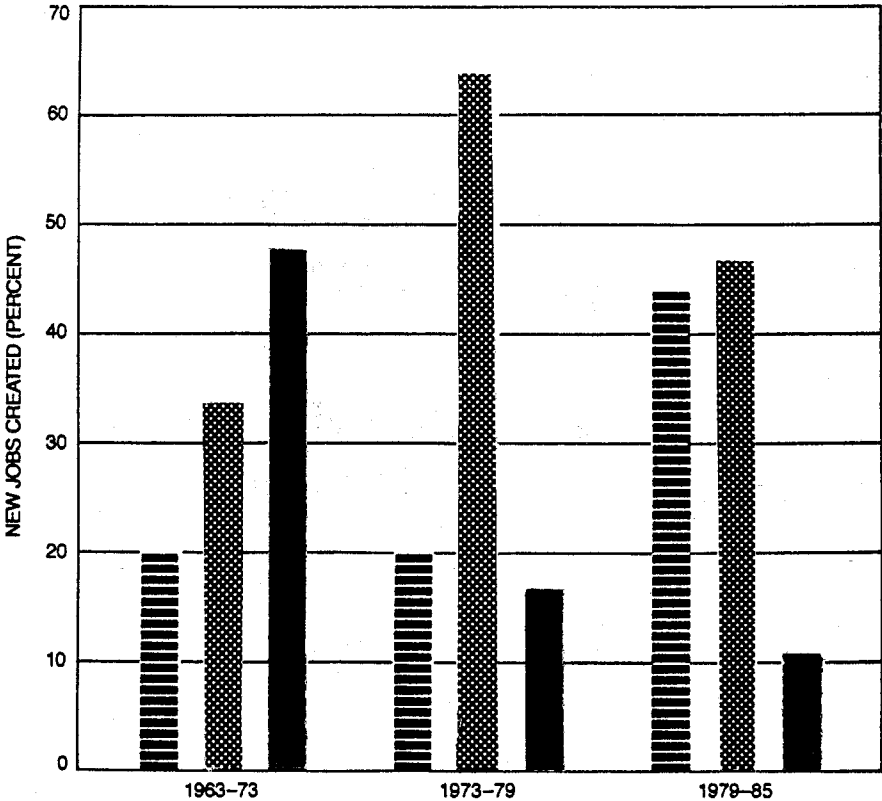
Source: U.S. Census Bureau. Reproduced by permission.

In addition to the underclass, there are changing patterns of economic opportunity with the upward mobility of a few and the downward movement of the many. This is leading to more clearly defined groups in the U.S.—the “haves” and the “have nots”—in a manner different from what has been occurring over the past four decades. In other nations, the same trends are being experienced. In many of the less industrialized nations, the “have” and “have not” structure has always been a major characteristic and shows little sign of changing.

In the United States and in other nations there is the emergence of a “new poor”—people who experience the characteristics of both the haves and the have nots. These are hard-working people who are being subjected to an economic squeeze and often resent others who are not employed. Some of the new poor are temporarily unemployed because of plant closings. Others have been forced from the higher to the lower paying jobs that are being created today.

Consider the formation of new jobs during three recent periods.

Figure 3



From "A Surge of Inequality" by Lester C. Thurow.
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Figure 3 shows the percentage of new jobs at low wage (left—broken black line), mid wage (middle—crosshatched), and high wage (right—solid black). The wage levels are defined respectively as less than \$7,400 per year, between \$7,400 and \$29,600, and more than \$29,600 (all in constant 1986 dollars). About 43 percent of the new jobs pay less than \$7,400 per year.

In the United States there is an emergence of new cultural and family patterns. For example, there is a movement towards more people living alone as society takes another step away from the extended family. An increasing number of families are headed by women, and this contributes to the "feminization of poverty," which can be more aptly described as the "childrenization of poverty." That is, poverty statistics increasingly show that a high percentage of people living below the poverty line in the U.S. are children.

Poverty Rates Between 1977 and 1983 for Children Under 18 by Race and Spanish Origin.

<i>Percentage of Children Below Poverty Line</i>				
<i>Year</i>	<i>All Children</i>	<i>White</i>	<i>Black</i>	<i>Hispanic</i>
1983	22.2	17.3	46.7	38.2
1981	19.5	14.7	44.9	35.4
1979	16.0	11.4	40.8	27.7
1977	15.7	11.0	41.2	27.2

Source: Campaign for Human Development 1985. Used by permission.

We are seeing different kinds of family structures emerge in the U.S.: more teenage mothers and more middle aged mothers, many of whom postponed their first child until their careers were well advanced. There are also increasing numbers of unmarried people who are living together, both heterosexual and homosexual. We are also seeing a growing imbalance in household incomes in the metropolitan areas, as the DINKS (double income with no kids) stand in sharp contrast to the SILKS (single income with lots of kids). The American dream is still alive, but for many people who have been playing by the rules, the fulfillment of that dream is fading.

In our nation there are new migration patterns, with many Asians, Haitians and Hispanics entering the U.S. It is not surprising that fierce competition often emerges between various ethnic and racial groups who are experiencing economic deprivation. This phenomenon is resulting in the resurgence of racism in this country and elsewhere. The migration patterns are also generating profound prejudices from the white population.

(2). *The Changing Role of the City.* What is a city for? That is an important question to be wrestled with. Historically, in this country the city has been seen as a place of opportunity for the new immigrant groups, a beacon of hope for the "have nots." The city used to be the center for trade and commerce, providing new job opportunities to the recent immigrant groups. That is, cities in the U.S. have been the traditional jumping off places for working class people. More often than not, the economy of the city was concentrated on blue collar, entry level industrial jobs.

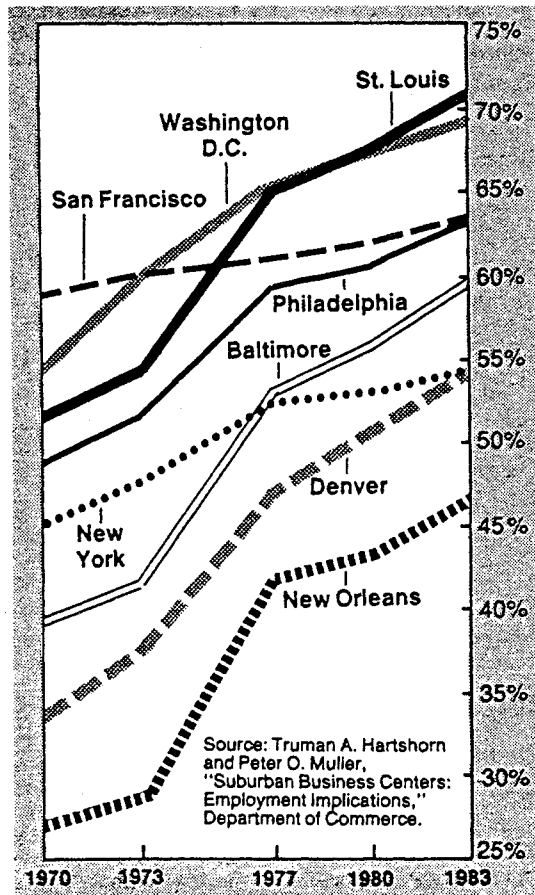
Today, cities are different. The American economy has lost its economic edge in many areas of heavy industry, and its growth tends to be concentrated in high tech and service areas. In the center cities, there is a renaissance, which takes the shape of corporate centers, high rise offices, and upper income housing. Ironically, the poor are becoming invisible in their place of greatest concentration. To the poor, rural opportunities shrink, and the suburbs are closed.

Yet cities in the U.S. are the places where poor people are increasingly being concentrated, as the suburbs are closed and rural opportunities dwindle. As American society experiences the urbanization of suburban areas, the new office complex replaces the declining industrial base in the metropolitan region. In fact, the suburban office complex has been called the factory of the future. Figure 4 shows the growth in suburban employment over the past decade in eight metropolitan areas.

Figure 4

Job boom in the suburbs

Suburban private-sector employment as a percentage of total employment in each metropolitan area.



Source: *New York Times*. Reproduced by permission.

Yet cities often house regional centers of activity—educational institutions, financial centers, athletic and cultural events, first rate hospitals, etc. Many of these serve the entire metropolitan area but they generate little tax revenue for the cities. In addition, economic pressures often place land value well beyond the reach of the urban inhabitants.

There are other problems evident in our cities. For example, there is a decline in face-to-face contact in our urban areas which leads to an erosion in community. Also, the urban education systems are not providing the training needed for urban youth to be prepared for life and work in an advanced technological society.

Cities are also affected by the internationalization of finance and the reality of the global economy—the resulting weakening of government in the regulation of economic decision. Ironically, we are moving toward a globally interdependent economy at the same time that we are moving towards increased nationalism and protectionism. This disparity has many effects on the economy of the metropolitan region.

(3). *Other Factors Affecting Metropolitan Life.* There are a variety of other factors that affect metropolitan life, such as:

- the *environmental crisis* with its disproportionately adverse impacts on lower income people as seen in polluted air and water as well as hazardous wastes;
- the *growing AIDS epidemic*. Its prevalence in the gay community and among drug users is much higher in the cities and is generating negative public attitudes. AIDS is also overloading the demand on hospitals and other public facilities;
- the perception and the reality of *crime and drug abuse* is eroding urban, suburban, and rural communities;
- the *communications revolution*, which gives the world's inhabitants instant awareness of what is happening all over the globe and contributes to rising expectations. It is difficult for poor people to be content with so little when they see that others have so much.
- the *crisis in public education*. In an information age, there is a growing gap between the skill levels required in the job market and the competence levels of many young people. There is a need for a major revamping of public education.

(4). *Mobilization of New Forces.* We are not presenting a complete list of social concerns or forces shaping our metropolitan regions. That is not our task. All of these issues are important, but our focus will be primarily on those aspects that deal with economic and racial justice in metropolitan society, and how they permeate the institutions and structures in society.

It is encouraging to see religious and community groups address these forces as opportunities for mission. There are many problems, to be sure, but there are also many opportunities for conversion by the Spirit. There are new forces and new voices emerging in communities throughout the nation, both inside and outside the Church.

Some of these are seen in the work of Jubilee ministry and other efforts throughout the Church. Prior to addressing these new forces and Jubilee ministry, we should explore the theological roots of the Jubilee image.

B. Jubilee Theology

Jubilee is not just the title of a church program or the name of an award for exemplary centers for ministry, but an organizing principle for understanding and interpreting Christian ministry. The Jubilee motif serves as a governing metaphor that helps us to define the structure of obedience for mission, a framework for a Christian social ethic.

The biblical Jubilee theme (Lev. 25) is based on the principles of God as the creator and owner of the land, and God as liberator of the oppressed. It has implications for caring for the land (the Sabbath rest), the remittance of debts, the liberation of people from bondage, and the redistribution of material resources. The Jubilee theme is echoed in the prophets (Is. 61:1-2) and elsewhere in Scripture (e.g., Neh. 5:1-13, the Psalter). In Psalm 146 we read:

Happy are those whose help is the God of Jacob,
whose hope is in the Lord their God,
who made heaven and earth and the sea and all that
is in them,
who executes justice for the oppressed, who gives
food to the hungry.
The Lord sets the prisoners free;
the Lord opens the eyes of the blind.
The Lord lifts up those who are bowed down;
the Lord loves the righteous.
The Lord watches over the sojourners, and upholds
the widow and the orphan.
The Lord will reign forever.

That passage contains the elements of a Jubilee theology.

The Jubilee theme is again expressed in Isaiah as read by Jesus in the synagogue:
The Spirit of the Lord is upon me, because he has
anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives, and
recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.
(Lk. 4:16-21)

At the conclusion of that reading, Jesus announces that this scripture has been fulfilled in his ministry. It is clear that Jesus Christ is the herald of Jubilee, as he proclaims an agenda of justice, compassion, forgiveness, and liberation.

The Jubilee theme is enunciated in the ministry of Jesus when the disciples of John asked him. "Are you he who is to come or shall we look for another?" Jesus answered, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good news preached to them" (Mt. 11:4-5).

The Jubilee motif was implicit at the beginning of the ministry of Jesus. "Jesus came into Galilee preaching the Gospel of God, saying 'The time is fulfilled, the Kingdom of God is at hand; repent, and believe in the gospel'" (Mk. 1:14-15).

The Jubilee images are present throughout the Gospel accounts, and they include the announcement of the Reign of God, the proclamation of the good news (especially to the poor), the healing of the sick, the casting out of demons, as well as the call to repentance coupled with the assurance of forgiveness (see Mt. 12:28, Mk. 6:12-13, Lk. 9:1-2, 24:27).

The Zacchaeus story in Luke's Gospel account contains many of those Jubilee images: there is a proclamation in the presence of Jesus, the repentance of Zacchaeus along with divine forgiveness, the restitution for previous misdeeds as well as sharing of half of his possessions with the poor. Because of those actions, the story concludes with Jesus announcing to Zacchaeus that "today salvation has come to this house" (Lk. 19:1-10).

The centrality of preaching the good news to the poor is seen in the parable of the Great Judgment (Mt. 25:31-49), where the exalted and sovereign Christ is clearly identified with the hungry and the thirsty, the stranger, the naked, the sick and the imprisoned. In the parable vindication before the divine judge is based on one's respon-

siveness to the presence of Christ in the poor, the alienated, i.e., in those who are the victims of oppression. "Inasmuch as you did it to one of the least of these, you did it to me."

As a theological paradigm, the Jubilee motif emphasizes that:

Innovation is a mark of God's presence in human affairs (Is. 66:22). The Incarnation of Jesus Christ—the Word made flesh—expresses God's innovation, as we see a discontinuity in history.

Covenant denotes God's involvement with God's people and, therefore, their relationship with one another. That covenant is not a contract between equals, but an initiative taken by God as an expression of divine love. Covenant is a sign of the God-given worth of each person in God's purpose. It is equally a reminder that human beings are meant to live in community.

Unity in creation calls for stewardship of the land, which we may use responsibly but which we actually never own. The earth belongs to God. "The earth is the Lord's and the fullness thereof" (Ps. 24:1).

Economic justice and social justice are inseparable and are both integral to understanding freedom from oppression and genuine human liberation.

The Jubilee theme deals not only with individual acts of concern but also with the very structuring of society. In the Hebrew Scriptures it is a vision of the right form of God's covenant society, a vision subsequently embodied in Jesus' teaching about the Kingdom or Reign of God, a quality of personal and social life the realization of which is the fulfillment of history and which, meanwhile, is to be anticipated in the present personal and social life of believers. It goes beyond acts of personal charity. It reminds us that although we can expect misuse and injustice in the distribution of the land and its resources, that condition needs to be periodically adjusted to reflect the divine character as human dignity and social and economic justice for all are enhanced. That adjustment needs to be experienced in the very structures of society.

C. Implications of Jubilee

As the Jubilee motif is explored, we see its emphasis on the human liberation of all people. Liberation affects not only those who are excluded from the mainstream but also the affluent and the powerful, that they can be freed to use their power and resources responsibly. The Jubilee motif addresses and readjusts structural relationships. Our church programs should reflect that, as should the work of this commission.

Before proceeding, we shall define the term "metropolitan" as understood by the SCCMA. Although the term usually refers to cities and the surrounding communities that constitute a coherent economic and cultural entity, we are not defining it in a strict geographic sense. For instance, many suburban areas are fast becoming urbanized. Also, the destinies of many smaller towns and rural areas are inextricably linked to the larger metropolitan areas they surround. Hence, the term "metropolitan" used here has an urban base, with suburban and rural communities which are part of the region. It is presented with full recognition that the dichotomies between urban and suburban and between urban and rural are false.

The relationship of the cities to the outlying suburban and rural areas needs to be understood and appreciated. That is, the cities, suburbs and towns that make up a particular metropolitan area are all interdependent, as well as those rural communities that extend beyond the federal designation of a Standard Metropolitan Statistical Area (SMSA). Although the metropolitan regions vary in size, they contain many of the same attributes.

A biblical image that is useful in understanding this interdependence between the

city and its surroundings can be found in Jeremiah 29:7. Here the prophet says to the Jews exiled in Babylon (who feel alienated from that city), "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare."

Whether those exiled in Babylon felt part of the city is largely irrelevant. Their welfare was inextricably linked to the welfare of the entire community. The same is true today. We are all part of the same web even if geographical distinctions and town boundaries provide us with a deceptive sense of independence. That is also true for our congregations. The suburban, urban, and rural parishes and missions need each other. Each has gifts the other needs. It is not a case of some congregations giving and others receiving, because both are giving and receiving congregations even though what is given and what is received might differ.

The prophetic message to the exiles in Babylon spoke directly to their sense of impotence in their captivity. That truth needs to be spoken to those who are victims of social injustice today. But it needs to be spoken to the Church as well. Frequently we talk of our powerlessness in the face of issues such as have been described in this report. It is vital that we assess and appreciate the gifts and resources we have been given. We are often guilty of self-styled impotence, which is a block to our taking responsible action. Our failure to do so leads to a breakdown of community: it leads to a city of fear, where one dwells on the destructive activity between groups rather than on a vision of a whole community.

We are not designing a grand solution but are presenting a sketch of various ministries we need and can exercise in metropolitan areas. We want to show ways in which the Church does have and can have creative ministries to address the social forces confronting society as the Jubilee images are highlighted. Our ministry needs to proceed with that assurance.

We must recognize the power we in the Church already have in economic and governmental institutions and our obligation to use that power responsibly. The Jubilee images of liberation from oppression can lead us to take seriously and to support the advocacy ministries that are engaging the structural elements that foster poverty and injustice.

II. Jubilee Ministry

A. *History.* Jubilee Ministry is an expression of the Spirit that calls us "to daring visions and bold actions." It calls us "to participate in revealing to the world the transformation of what is into what God has shown in Christ can and ought to be." In addition to being an organizing principle, the Jubilee theme is expressed in a program established by General Convention in 1982. This program is designed to affirm such ministries where they exist and to stimulate new commitment to "a ministry of joint discipleship in Christ with poor and oppressed people, wherever they are found; to meet basic needs and to build a just society is at the heart of the mission of the Church."

Jubilee Ministry consists of:

- (1). consciousness-raising—to understand poverty and injustice;
- (2). designated Jubilee Centers—congregations, including ecumenical clusters;
- (3). training for clergy and lay volunteers;
- (4). human resources—identifying and matching personnel with gifts and skills to address needs;

- (5). research and evaluation—selecting and sharing models of ministry;
- (6). publications—including a quarterly journal to report on issues that affect the poor;
- (7). network for public policy—developing an active network that is able to respond quickly to public issues on peace and justice;
- (8). evangelism and congregational development—new ways to do urban and rural evangelism;
- (9). Jubilee grants—made by the Coalition for Human Needs in accordance with Jubilee guidelines.

B. Extent of Effort. As of January 1988 there were 97 Jubilee Centers in 57 dioceses. About 40 have received Jubilee funds, and 15 Jubilee Centers have been selected as models. In addition, special partnerships have been developed with seven dioceses to strengthen the diocesan role in this ministry, and 62 diocesan Jubilee officers have been appointed to serve as a liaison with the national program and to provide local consultant help. Since 1985, 132 programs have been assisted by Jubilee ministry funding and the development budget. In addition, there has been a special intern program with 22 interns serving since the program's inception, four projects on intervention in public education, and one project on advocacy for justice.

C. Results of the Program. Some of the results of the Jubilee programs are as follows. Jubilee ministry has:

- (1). affirmed innovative congregations that are developing new ministries;
- (2). stimulated partnerships between the Episcopal Church Center and the dioceses, and between the dioceses and parishes in Jubilee ministry;
- (3). recruited and trained a new generation of lay and clerical leadership in grassroots ministry;
- (4). legitimized marginal ministers and brought marginal people officially into the national Church;
- (5). called all people to a new consciousness of the poor; i.e., it has been a vehicle for prophetic ministry;
- (6). brought together Jubilee ministries for support and encouragement, and has developed a network of the concerned;
- (7). provided a theological rationale and imperative to "suspect" or non-traditional ministries.

Jubilee ministry has been a vehicle for standing in solidarity with those who are marginalized. It evokes a synergism by the collaboration of a variety of groups. It has also been instrumental in promoting urban, suburban, and rural cross-fertilization and facilitated projects in fund-raising efforts.

D. The Jubilee Centers. A Jubilee Center is a church or group of churches, Episcopal or ecumenical, which has been selected for this designation because of outstanding programs of mission and ministry for and with poor and oppressed peoples. The diocese selects a ministry for Jubilee status which meet these criteria:

- mission and ministry with poor people;
- programs rooted in worship;
- programs that include components of both social justice advocacy and human services;
- centers that serve as models for others and as program resource centers. These centers maintain files on program development and are subject to annual review.

Several types of Jubilee ministries are dealt with in the following section.

III. Evolving Patterns of Ministry in Four Metropolitan Areas

A subcommittee of the Standing Commission on the Church in Metropolitan Areas investigated four different types of metropolitan areas. The group set out to identify evolving patterns of ministries in these areas. Before proceeding, we should note that the list is not exhaustive. Other dioceses could have easily been selected; the list is illustrative only. What follows is a brief description of what was learned.

A. The Four Areas Selected. The four metropolitan areas that were considered are San Francisco; Wichita, Kansas; Detroit; and Birmingham, Alabama. These represented not only different sections of the country; they represented different types of urban areas: a large coastal area, a large Midwestern industrial area, an old Southern industrial city, and a medium-sized metropolitan area in the middle of the nation.

There were many exciting ministries in these dioceses. Some were rooted in the parishes; some involved parish or ecumenical clusters, and some were diocese-based. Each diocese visited had one or more Jubilee Centers as well as other examples of urban ministry. A few of the ministries are described below:

San Francisco. Good Samaritan Community Center, a Jubilee Center, serves immigrant and refugee populations from Central America. Most programs are geared to the needs of families—parents and children. English as a second language is offered along with day care for children of learning parents, job counseling and job referrals, legal counseling, food distribution and recreation. The Center houses a nursery school and a daycare facility.

The Parsonage has a ministry to the gay and lesbian community and also serves as an advocate of ministry to AIDS victims.

The Episcopal Chaplaincy at San Francisco General Hospital offers comprehensive training in hospital visitation for clergy and laity. Regular visiting is established for general hospital wards, including the AIDS ward. Some metropolitan area trainees also volunteer in their own community hospitals. The Chaplaincy includes an intensive course for clergy throughout the Church working with persons with AIDS.

The San Francisco area is a major urban center with enormous cultural variety. The ministries in that diocese respond to that variety. Issues of AIDS, new immigrants, the rights of the gay and lesbian communities are all addressed.

Wichita. Episcopal Social Service is supported by parishes and has five outreach programs:

- (a). health care;
- (b). emergency needs/advocacy counseling;
- (c). food programs;
- (d). mental health programs;
- (e). low cost housing for the elderly and mentally ill.

Venture House (an Episcopal Social Service program supported by metropolitan area parishes) is providing a place for people in need. It is a Jubilee Center with outreach programs covering health care, health education, physician and clinic referrals, mental health counseling and referrals, advocacy counseling, emergency relief, low cost housing referrals for elderly and mentally ill persons, as well as food distribution. We can see many examples of concern at Venture House, such as a counselor helping a young man, Lenny, who ran away from home, to be reconciled with his father. We also

see an older person, Elmer, who has served as a volunteer at Venture House for so long that it is hard to remember that he originally came as a client.

Detroit. St. John's, Royal Oak, is a suburban congregation with a strong sense of concern and responsibility for those living in poverty in urban areas. It is a Jubilee Center whose programs include "Open Hands," offering emergency food, clothing, referral counseling and crisis intervention for North Detroit residents, and "New to You," a low-cost clothing shop whose income funds the Open Hands program. Its parish Corporate Mission Committee is dedicated to raising congregational awareness of metropolitan area urban needs and social issues.

Messiah Community at the Church of the Messiah calls itself a gospel community asking the question, "What does it mean to identify with the neighborhood?" Members of the parish pool incomes and share resources. Programs include rehabilitation of neighborhood housing, food for elderly and poor persons, a child care center, and an effective teen ministry which includes the issue of teen pregnancy as well as a program on neighborhood evangelism.

The Church of the Ascension is engaged in tutoring of poor Hispanic youth, welfare advocacy, and summer camping.

St. Columba's Church manages a Jubilee program.

St. Paul's, Saginaw, supports an unemployed workers council and counseling services.

Detroit is a metropolitan area suffering from the decline of its industrial base. Massive social dislocation has occurred due to the lack of employment opportunities, adequate housing, and other social services. The outreach ministries of the Church meet needs that would otherwise be unmet. The strategy of the diocesan Committee on Ministry with the Poor is to assist congregational programs through funding, human resources and encouragement.

Birmingham. Christ Church, Fairfield, is a Jubilee Center serving a large part of a low-income community. Programs include a thrift store, a soup kitchen, tutoring, health screening and care, job assistance and job counseling, personal counseling, a food closet, family shelter, advocacy for low income populations, recreation, summer camp, and an off-site nursery and day care center.

St. Mary's Center, a day shelter for homeless women and children in downtown Birmingham, was begun by St. Mary's Guild of the Cathedral Church. It offers a safe alternative to life on the streets, including a place to take a shower, wash clothes, rest, find job and housing referrals, and counseling. Housing referrals include a two-week intermediate shelter program with permanent housing opportunities.

Grace Church, Woodlawn, directs three soup kitchens and provides shelter for families in transition.

In Birmingham the industrial economy is being replaced by a medical-technological-service economy with disparity of income between high skill-high pay and low skill-low pay entry level jobs. The result is a large population of "working poor" unable to support themselves and their families on their available income. Local congregations, with encouragement from the diocese, respond as needs are perceived. One church has the usual food pantry meal program and shelter for families, but also encourages its members to move into the neighborhood, resulting in improved schools, parks and services.

The programs in all four dioceses are decentralized but rely upon some diocesan initiative and support, or upon an institution parallel to the diocese. As expected, the

programs vary but there are common themes. In some cases there have been clear initiatives taken by the diocese (California and Michigan).

B. *Elements of Success and Failure.* The elements of success and elements that are counterproductive to operating the ministry varied from area to area. Based on our observations, however, there were some common threads.

The elements of success were:

- (1). vision and the commitment of a core of people, largely volunteers;
- (2). ability to provide the training required;
- (3). support (although not necessarily financial) from the diocese and particularly the bishop;
- (4). adequate staff and physical resources—even though resources alone will not make a program;
- (5). broad-based ownership of the program by the congregation or the initiating group.

Among the common elements that are counterproductive to the program or that can lead to failure are:

- (1). lack of focus on specific tasks;
- (2). lack of knowledge of the issues;
- (3). competition or turf claims rather than cooperation in the program;
- (4). lack of trust among those doing ministry;
- (5). lack of financial and physical resources;
- (6). lack of competent personnel;
- (7). lack of understanding of the gospel.

C. *An Assessment of What We Saw.* Members of the subcommittee noted that there is a host of unmet needs in many of the programs, such as adequate jobs and housing; and unsolved problems, such as illiteracy, addiction, and teen-age pregnancy. Also, an effective ministry to the growing number of new poor (unemployed from industrial jobs) has yet to be established. Two of the major needs are ways to break the poverty cycle and ways to extend ministry to more people. In one area studied, there was a strong awareness of unmet suburban problems, such as substance abuse, latch key children, working parents, and single parents.

In all of the dioceses and metropolitan areas studied, the team found a firm commitment to the gospel and to “doing the Lord’s work.” There was also great pride in the work being done. Future plans and dreams were expressed often and many comments made that began with, “When and if we have more money we will”

Episcopal churches and dioceses seem able to respond effectively and impressively to immediate needs with such programs as soup kitchens, shelters, temporary family housing, food distribution, and transportation. They also choose to work with prisoners, mental health clients, youth, women and children, families, and older persons. And in those programs they often try to address root causes and look toward change, with counseling, job programs, vocational training, permanent housing for the elderly, and other programs. They often engage in advocacy on behalf of individuals.

Parishes and dioceses, however, seem reticent about advocating for systemic changes which address the reasons for soup kitchens, shelters for the homeless, and various forms of discrimination. There was clear concern for the increasing numbers in soup kitchen and shelter lines and the ability to continue to serve more and more per-

sons. And there was a realization expressed that the basic causes should be addressed. But the resolve to do that was still "in process" in the areas visited in 1986 and 1987.

Absent from future plans was involving the more traditional large and permanent institutions, such as hospitals and specialized facilities and community service centers. Although the primary program in metropolitan Wichita is a community services program, and there are large institutions in the Diocese of California, the dreams and future plans expressed by most of the groups did not seem to include such facilities. The present trend appeared to be toward grassroots, parish, and parish-based programs. A common denominator appeared to be "community," whether that meant religious, ethnic, geographical, or need-oriented.

Interdependence among urban and suburban parishes was evident, with volunteers and money flowing from suburban churches to urban programs. There was, however, no indication of any interest in offering technological assistance for the establishment of soup kitchens or shelters in suburban communities. The idea of "reverse assistance" was not expressed. Those conducting urban programs did not see their programs as exportable to suburban areas.

There are three other points to be noted:

- (a). Metropolitan area programs did not appear to be borrowing from existing models, but were designed and created locally.
- (b). Venture in Mission funding was an important—even crucial—beginning for many present programs.
- (c). Church leaders in all the dioceses visited believe that their outreach programs "make a difference" in the community and in the lives of those persons served. They also believe that their programs provide a positive image of the Episcopal Church in the community.

There was a range of viewpoints on the effectiveness of the programs. In San Francisco, the ministry is seen as an element in the problem-solving of the urban political system. In Wichita, mentally ill persons are staying out of institutions, staff and volunteers are discovering their own humanity and their relationship to God, and people are eating rather than not eating. In Michigan, the churches' outreach ministries meet needs that would otherwise be unmet. Many congregations are seen as the last resort by those who have no other place to go. In Birmingham, the direct services provided by the parishes do make a difference in the lives of those served and in the lives of those who serve.

IV. Recommendations to the General Convention

The commission has been moved by the power of the Jubilee image as a means of ordering our ministry. In light of that image, the SCCMA recommends that the Jubilee program be continued along the lines it has been functioning, but that it be expanded to include a larger advocacy component. That advocacy should address several of the key sectors of society: housing, employment, education, racial justice, the welfare system, and others. These will be expressed in the resolutions discussed below.

At the outset, we affirm the work that is being done and the efforts to move in the direction of advocacy. The work accomplished by the parishes, clusters, and ecumenical groups is impressive and should be endorsed. There should, however, be efforts to develop mutual exchanges between the suburbs and the cities where both can be giving and receiving parishes. This is one of the reasons for the resolutions to the Convention on this issue.

It is also clear that there needs to be a more conscious effort to emphasize and develop stronger advocacy components. We applaud those efforts where the Church advocates on behalf of individuals in need, but advocacy also needs to be seen in a broader context. By advocacy, the commission means the programs of congregations, dioceses, or ecumenical clusters that are seeking to change elements of public policy that will address the conditions that bring about economic and social inequity, or that support public policy efforts that will enhance social and economic justice. It is clear that the forces affecting our society that were noted in Section I.A need to be dealt with by efforts designed to get at root causes. Advocacy programs should reflect the issues in the Jubilee motif, reordering the structures in society to promote economic and racial justice. This will not be done until root and causal factors are addressed and confronted. Several of the resolutions deal directly with that theme, such as the call for new partnerships between government and business, the call for advocacy, the call for acting on issues such as housing, employment, education, and major welfare reform.

For example, the advocacy for public education is critical. Many Jubilee programs already include educational components, such as English as a Second Language, preschool centers, and "adopt a school." These should be extended to the advocacy level.

Jubilee ministry is a congregationally based ministry. The commission sees the need for a solid congregational foundation in order to perform outreach ministries. That is why we are recommending that funds be set aside for congregational development and evangelism. In addition to utilizing the funds available in the Jubilee Ministry program, we are calling upon the endowed parishes to use their resources to work for racial and economic justice.

We recognize that there are limitations to what can be done on the congregational level, although we are certain that the potential is seldom fully utilized. Nevertheless, there needs to be an effort to link advocacy efforts more directly with the Episcopal Church Center in New York and the Washington office and other independent Episcopal groups working for racial and economic justice. Often what cannot be done on the local or even the cluster level will have to be done on a regional or national level.

A Concluding Note

In his remarks at the In-House meeting on February 9, 1987, Bishop Browning raised some questions about Jubilee. Is it a program, a focus or organizing principle? Does it stand as a separate program or does it touch upon the entire life of the Church? The answer of this commission is that Jubilee is both a program and a dynamic of the Spirit inspired by the image of the biblical Jubilee that should permeate all the programs of the Church.

In this report, the Jubilee program has been outlined and some examples have been presented. The work has been impressive, but it is clear to this commission that more emphasis will be needed on efforts to change the structures of society—a type of advocacy that gets to the root causes, an advocacy that is consistent with the Jubilee motif of the restructuring of society.

But the Jubilee image is also a motif that energizes us for mission and can serve as an organizing principle. The spirit of Jubilee moves and guides us as we address the issues of the 20th century and prepare to move into the 21st century. The biblical Jubilee motif bears witness to caring and sharing; it is about liberation and renewal; it is about both compassion and justice. Jubilee calls us to a new social vision, where we can envision and work to build structures of society that reflect the character of the God who

creates, liberates, and redeems. The altering of the structures of society is a reflection of a God of mercy and forgiveness who champions the cause of the poor, the dispossessed and the outcast, a God who wills the ordering of a society based on social, racial, and economic justice for all people, since all are made in the divine image.

The Council for the Development of Ministry

CONTENTS

Members	232
Goals and Objectives	233
Structure	233
Theology of Ministry	234
Summary of the Council's Work	235
Ministry of the Laity	236
Support System for Seminarians	238
Study of Canon III.11	240
Provincial Meetings	241
Ministry Development Collaboration	243
Total Ministry Task Force	243
Seminarians with Lay Vocations	244
Revision of Title III Canons	244
Resolutions	246
Preparation for New Challenge	297

MEMBERS

Agency Board Representatives

- Mr. Paul Nash, Board for Theological Education—concurring
- Mr. Matthew Chew, Church Deployment Board—concurring
- The Rev. Craig W. Casey, Church Pension Fund—concurring
- The Very Rev. Durstan R. McDonald, Council of Seminary Deans—concurring
- The Rt. Rev. Robert C. Witcher, House of Bishops Committee on Pastoral Development—concurring
- The Rev. Sandra Wilson, Standing Committee on Education for Mission and Ministry of the Executive Council, representing Lay Ministry—absent
- The Rt. Rev. Robert Anderson, House of Bishops Committee on Ministry—concurring

Provincial Representatives

- The Rev. Randolph Dales, Province I—concurring
- The Rt. Rev. Vincent K. Pettit, Province II—concurring
- The Rev. John P. Downey, Province III—concurring
- The Rev. Canon Robert Tharp, Province IV—concurring
- Professor Joseph H. Smith, Province V—concurring
- Mrs. Eleanor Robinson, Province VI—concurring
- The Rev. Richard J. Petranek, Province VII—concurring
- The Rev. Paul Towner, Province VIII—concurring
- The Rev. Ashton J. Brooks, Province IX—concurring

Chairperson

The Rt. Rev. John F. Ashby—concurrent

Staff

The Rev. David Perry, Executive, Education for Mission and Ministry
The Rev. John T. Docker, Field Officer, Council for the Development of Ministry
The Rev. Preston T. Kelsey II, Executive Director, Board for Theological Education
The Rt. Rev. David E. Richards, Director, House of Bishops Committee on Pastoral Development
Mr. William A. Thompson, Executive Director, Church Deployment Office
Mr. Brendan Breen, Clergy Coordinator, Church Pension Fund

Representatives of the Council at General Convention

The Rt. Rev. John F. Ashby, House of Bishops
The Rt. Rev. Vincent K. Pettit, House of Bishops
The Rt. Rev. Robert C. Witcher, House of Bishops
The Rt. Rev. Robert Anderson, House of Bishops
The Rev. Canon Robert Tharp (East Tennessee), House of Deputies
The Rev. Richard J. Petranek (Dallas), House of Deputies
The Rev. Randolph Dales (New Hampshire), House of Deputies

[The above named are authorized by the Council for the Development of Ministry to receive nonsubstantive amendments to the report.]

GOALS AND OBJECTIVES

The overall goal of the Council for the Development of Ministry (CDM), adopted at the 1976 General Convention, is:

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

In order to work toward this goal, the CDM has pursued three primary objectives:

1. To establish a network of communication on ministry throughout the Church for sharing information about ministry needs and resources;
2. To identify those issues and needs that are outstanding for the Church and initiate and coordinate appropriate studies;
3. To convene appropriate groups for action or make recommendations for action to the appropriate bodies.

STRUCTURE

The Council for the Development of Ministry (CDM) as constituted by the 1982 General Convention has two categories of voting membership, totaling 17 persons: 7 agency representatives, 9 provincial representatives, and a chairperson. In addition, the agency representatives are entitled to send to each meeting staff persons who sit with voice but no vote.

There is a five-member Executive Committee, chaired by the chairperson of the Council, which included the vice chairperson, representatives from each membership category, and the field officer.

During the past triennium, the CDM met twice yearly for two days per meeting. Various committees met at other times as necessary; the reports of those committees are summarized here.

The budget of the CDM is part of the program budget of the Executive Council, Education for Mission and Ministry Unit.

The field officer of CDM is the coordinator for Ministry Development of the Education for Mission and Ministry Unit. He also serves as coordinator for Total Ministry and is accountable to the executive for Education for Mission and Ministry for the responsibilities of both posts.

Agency representatives on the CDM are appointed by the various agencies for three-year terms. Provincial representatives are chosen at the meeting of bishops and diocesan Commission on Ministry representatives and recommended to the provincial presidents for appointment to the CDM for a six-year period. During the past triennium, representatives of the Standing Commission on the Church in Small Communities and the Standing Commission in the Church in Metropolitan Areas attended meetings of the Council as ex officio members. The CDM is bringing a resolution to this Convention to admit them as full members. Representatives of the National Task Force on Total Ministry and the National Network of Episcopal Clergy Association also attended CDM meetings to report on ministry development issues.

THEOLOGY OF MINISTRY

The Council for the Development of Ministry asks its committees and task forces to preface their work with a theological statement. Theological reflection is required of the Council, or else its work will have little contact with the presence of the Incarnate God the CDM seeks to serve. Because the work of the CDM deals with the Church's total ministry, the theology of the CDM must reflect its understanding of the theology of total ministry.

A theology of the total ministry of the Church begins with the act of Creation and in the act of regeneration in Holy Baptism. Creation is an act of overflowing love that is both the beginning and the continuation of all things. Through this steadfast love, God cares for his people through his establishment of the Covenant with Israel. By this love we have the gift of Jesus Christ, who reconciles all things to himself. In this steadfast love, all who have yielded themselves to him have become one in the ministry of reconciliation.

Christians take personal part in this great ministry of reconciliation through Baptism. If Creation is the root of all life, then Holy Baptism is the root of all ministry. Through this act of re-creation and regeneration, the awful and joyful ministry of reconciliation becomes ours to enjoy and pursue. It is in this understanding of Baptism that total ministry has its meaning. Ministry is total because it belongs to each baptized person. No one is superior; no one is exempt.

We are baptized into the Covenant, into the Body, into the Church. The Church is given by God to serve the community of the baptized in its gathered state and to move them out into the world to love and serve the Lord there as pastors, as evangelists, as teachers, and as witnesses. Baptism is the root of total ministry; the community of the baptized forms total ministry; the world is the stage for total ministry.

The ministry offered by each person will depend on his or her call, skills, gifts, and situation in life. In the gathered community, the ministers will more evidently perform distinct roles as laity, bishops, priests, and deacons. However, it is the servant ministry innate in each that marks that order as it makes its impact on the world.

All ministries of the Church are signs of Christ's ministry in the world. The Church itself is a sign of God's active love in his world to his people. Every baptized person, the total ministry of the Church, is part of and participates in this sign. Thus, the whole people of God, when living out the gospel through the Church's life and mission, are signs and living reminders of the presence of the Lord Jesus Christ to his world.

SUMMARY OF THE COUNCIL'S WORK

At the beginning of the new triennium, after the General Convention in 1985, Chair John Ashby reminded the Council of its mission statements and goals. Canon James Gundrum, then an ex officio member of the Council saw the CDM "as a keystone" for much that takes place in ministry in the Church. The future work of the CDM was discussed, and the triennial agenda was set. The items of that agenda are reported on in this report. The Council also undertook to draw up bylaws to govern its work, membership, and responsibilities, and to commission a history of itself.

Bishop Ashby introduced as a regular part of each meeting a report from the chair that offers grounds for theological reflection as CDM members and staff go about Council business. It is hoped that in this way the theological reflection that is expected of each body that works under the CDM umbrella will also be facilitated by the Council itself.

As the Council moves its meetings around the Church, local persons are asked to bring to the CDM information of ministries that are being undertaken in each place. In Central Florida Bishop and Mrs. Folwell described their ministry to clergy families. At the meeting in Knoxville, Tennessee, the Council learned about ministry development in the Diocese of East Tennessee through presentations on recruitment of black clergy, development of urban ministry by the Episcopal Church with an ecumenical group, and ministry in Appalachia. In Santo Domingo, Dominican Republic, the Council met with representatives of Province IX Commissions on Ministry at El Centro de Estudios Teologicos. The Rev. Ashton Brooks, Province IX representative, shared ministry development concerns such as undersupply of clergy, training, recruitment, and the use of Local Priests and Deacons. The dialogue which followed the presentations provided information on concerns and opportunities of the Episcopal Church in the Caribbean, Central America, and South America. An outcome of this meeting was the recommendation that the Constitution and Canons of the Episcopal Church be translated into Spanish for the use of Province IX.

The CDM comes to the 1988 Convention with much work done by the members both in plenary and committee sessions. Total ministry themes were dominant in all areas of the Council's work. The CDM supported the formation of the new network for lay professionals employed by the Church. A realistic look at seminarians, their support, and their preparation was made. The Council is continuing to monitor data that will help it project the Church's future need of clergy. The conferences in each of the provinces and the work of the nine representatives continues to assist and support Commissions on Ministry. Among resources developed was a process to enable Standing Committees and Commissions on Ministry to clarify their tasks and their relationships in order to avoid duplication and confusion.

The CDM is prepared to serve the Church in the tough places of ministry and to lead the way into the world that lies ahead in the next century so that the gospel is preached, the servanthood of Christ is known through the members of the Body, and hope is held out for all who live and labor in God's Creation.

Ministry of the Laity

Charge, Membership, Strategies

One of the items on the agenda for the CDM during the triennium was “to provide information and resources on the ministry of the laity for Commissions on Ministry (COMs) and parishes.” A joint task force (JTF) composed of members of the CDM and the Total Ministry Task Force (TMTF) was charged by the Council to develop resources to help COMs implement Canon III.1.3, which states, “The Church in each Diocese shall make provision for the development, training, utilization, and affirmation of Lay Ministries. Each Diocese shall assign responsibility for the implementation of this Canon to the Commission or to such other committee or agency as it shall deem appropriate.” The CDM emphasized that “all have gifts and need to identify them; ministry development is a life-long process; baptism is the empowerment for ministry.” The JTF was charged to develop resources to train and support the ministry of the laity with as much thoroughness as is given to the selection and training of ordained leadership.

The JTF was composed of three members of CDM: the Rt. Rev. Alex D. Dickson, the Rt. Rev. Vincent K. Pettit, and Professor Joseph Smith; three from the TMTF: the Rt. Rev. Edward C. Chalfant, Ms. Flower Ross, and the Rev. John C. Fredenburgh; and, serving as chair of the JTF, Dr. Jean M. Haldane, who was the CDM representative from the TMTF and its chair.

Four strategies were identified: (1) Find out what COMs are already doing; (2) contract with three COMs to work out ways of dealing with Canon III.1.3; (3) interview representatives of a diocese with long experience in attempting to raise up and train laity for ministry; and (4) consider the place of the lay ministry canon within Title III and recommend revisions of the canon to the CDM Title III Revision Committee. From these strategies have come: (a) an improved canon on the ministry of the baptized; (b) data about the state of the art (case histories and findings); (c) resources produced and distributed to COMs.

Assumptions

Total ministry became the common language of the JTF to describe a Church fully responding to the call of God to be an extension of Christ’s ministry in the world: men and women, lay and ordained, all called, gifted, and empowered for ministry—a totally ministering Church. The 1979 Book of Common Prayer has fueled the Church’s understanding that it is Baptism, not ordination, that empowers all of us for ministry, and that the arenas and opportunities for ministry are the daily experience of work and relationships in the world as well as in the Church. The JTF viewed the outcome of its work through these lenses.

Strategy I: Survey of Dioceses

Each diocese was sent a questionnaire asking whether its COM was implementing Canon III.1.3 and if so, what methods of implementation it was using. Sixty-five dioceses responded, of which 18 percent (12) said they were not implementing that section of Canon III.1 and 22 percent (14) said they were in the early stages of implementing it. The rest described various ways in which the canon was being implemented—from programs such as Education for Ministry (Theological Education by Extension) and lay academies to the formation of new committees on the laity. Activities reported were “churchly”; nowhere was the concept of ministry in daily life mentioned. Sixty-two dioceses, or 95 percent, said they would like to be in communication with the JTF in order to further mutual learning.

Strategy II: Three Consultations

Through diocesan bishops and CDM provincial representatives, three COMs were selected, based on their readiness to implement the canon. The JTF provided three consultants (Dorothy Brittain, Barbara Reynolds, and Max Oliphant) to work with the three dioceses. Their contribution was to help the COMs fulfill their task. Issues of authority, communication and leadership were addressed as needed, and structures for implementation of the canon tried. The case studies that document these consultations are available from the Office for Ministry Development. They are summarized here.

The three dioceses (El Camino Real, Maine, and Oklahoma) found it necessary to restructure in order to create a responsible agency for implementing the canon. Each had to struggle to identify its theology of ministry. (Terms such as “total ministry,” “mutual ministry,” “lay ministry,” and “ministry in the world” continue to be nonspecific in meaning.) A crucial factor was clear vision and commitment of the bishop and diocesan leadership—both formal and informal. The pilot cases revealed that the developmental process for educating the laity for ministry needs to be seen as dynamic and ongoing, not static or restricted. Although there is a growing consensus that laity’s ministry is not only in and to the Church but in all parts of their lives, current education and training are essentially for in-church and outreach ministries.

El Camino Real

Major achievement: Education and ministry were joined for the first time, and a ministry education and development committee was created to function under the general oversight of the COM and to implement the canon. *Major finding:* The meaning of “lay ministry,” the vision of ministry in the world, must be continually addressed. Constant attention to the meaning of this term is important as committee membership changes and various programmatic agencies or groups vie for the attention and support of the committee.

Maine

Major achievement: Acting on the bishop’s initiative, the COM moved over 10 months from discussion of possible structures to creation of an ad hoc committee assigned to “establish ways to identify, enable, lift up and train the Church in Maine to embrace and live out the ministry of all its members.” *Major finding:* The COM recognized that ministry is of both laity and clergy. Overburdened with ordination concerns, they had no time to address the concerns of the ministry of the laity. As a result of this consultation, they devised a new means of accountability for support of the ministry of the laity.

Oklahoma

Major achievement: This diocese explored the theology of ministry in depth (six papers were developed), coordinated the COM with other diocesan planning groups, and enabled the development of a common vision to motivate establishment of total ministry and implementation of the canon. The COM was restructured into two autonomous divisions, a total ministry coalition (with a new chair for ministry of the laity) and a canonical committee dealing with selection and examination. *Major finding:* Ministry of the laity is not a special program but integral to the formation of sacramental communities. Education, focused on the ministry of the laity, is required in each congregation—for the whole congregation.

It has been common to create lay training programs before vision, theology, and structural responsibility have been fully developed. That approach to implementing Canon III.1.3 tends to compartmentalize the laity, to have little impact on the

church system, and to focus laity on “churchly” service. With help from consultants and diocesan determination, the three COMs involved in these consultations altered and improved in concept, structure, and strategies while maintaining a total ministry approach.

Strategy III: The Story of East Tennessee

The JTF also studied the story of the Diocese of East Tennessee, a diocese with a long history of support for the ministry of the laity. In 1976 the COM had created a new subcommittee on lay ministry. Much work followed: consciousness raising in the diocese, including the production of written and visual materials, Lenten courses, and numerous workshops on identifying gifts for ministry. These helped many lay persons to become aware of their potential for ministry. Although the emphasis was on ecclesial ministry, the central message, “Laity are gifted by God for His service,” was heard. The story of the Diocese of East Tennessee is a story of courage; it is also similar to the stories of a number of dioceses over the past decade.

Strategy IV: Canon Change

Review of Canon III.1, *Of Diocesan Commissions on Ministry*, revealed that its use in raising up the ministry of the laity should be based on broad understanding of “the ministry of all baptized persons.” Also, responsibility for implementation should be assigned so as to preserve a diversity of ways for implementing the canon. The JTF recommended to the CDM Title III Revision Committee that a new Canon III.1, *Of the Ministry of All Baptized Persons*, be written and that the role of the COM in supporting the ministry of the laity be clarified. These proposed changes are printed in the proposed revision of the Title III Canons in this report.

Resources

Human resources, educational processes, and written materials were uncovered and used by the JTF. A packet of materials, including the three case studies, two histories (East Tennessee and West Tennessee), papers on theology of ministry, commentaries on ministry in the world, a short bibliography, and full reports of findings from the 15 months of work by the JTF, have been mailed to COMs and are available from the Office for Ministry Development. More resources are being developed as a result of this project by the TMTF. On the other hand, the Church has a great propensity for creating programs to “fix things.” Careful assessment of all educational materials is necessary to clarify the degree to which they really help to implement the canon. Formation of individuals for ministry and congregational or diocesan ministry development must go hand in hand. Ignore one and both suffer.

Conclusion

For some, church work is escape from the tensions of a working world where the demonic is clearly present. The great majority would like to perceive the hand of God in all their activities, including the upbuilding of the Church. How can we strengthen laity for difficult witness and also affirm them in building a world? This is at the heart of the ministry of the baptized. The challenge is to develop ways to help lay and ordained persons see the focus on baptized ministry as part of God’s ongoing reformation of the Church.

Support System for Seminarians

Another objective of the CDM was to study the financial support of postulants. The Council was concerned about the cost of the necessary seminary education of an

Episcopalian seeking ordination to the priesthood and how that affects the Church's future priests. A seminarian support committee was appointed, composed of the Very Rev. James Annand, Dean, Berkeley Divinity School at Yale University; the Rev. James G. Wilson, National Network of Episcopal Clergy Associations; the Rev. Craig W. Casey and Mr. Brendan P. Breen, Church Pension Fund; and the Rev. Preston Kelsey, Convener, Executive Director of the Board for Theological Education. The full report of the committee, prepared by Adair Lummis, Ph.D., researcher, *The Postulant Support Crisis: The Economic Daemonics of Theological Education for the Priesthood*, mailed to all bishops and COMs, and available from the Office for Ministry Development, points to concerns of the total Church community.

Although the full cost of three years at seminary varies according to the institution attended and its distance from the seminarian's home diocese, the average yearly cost that is not covered by scholarships or grants amounts to \$14,890 for those over 42 years old and \$9,930 for those 41 and under.

Current ordinands polled report that the cost of tuition, housing, books, and travel are not the total costs incurred. Nearly 75 percent reported holding education loans averaging \$10,244 as they enter the ordained ministry. Among the ordinands polled, 25 percent of single men, 39 percent of married men, 52 percent of single women, and 38 percent of married women indicated that it was unlikely that they would be able to pay back the loans within five years after ordination.

For ordinands whose dioceses leave them free to make such a choice of employment, nearly half reported that financial considerations affected their decision about what kind of position they had accepted or would accept.

Ordinands and bishops do not share the same view of the adequacy of financial planning offered by their dioceses to seminarians. Approximately two-thirds of the bishops polled felt that postulants get sufficient help in financial planning for undertaking the cost of seminary and that current diocesan policies for financial support of postulants are good. Approximately two-thirds of the ordinands polled disagreed.

From this poll, one area of basic agreement does emerge: 65 percent of the bishops and 75 percent of the ordinands agree that newly ordained priests do not get sufficient help in financial planning for the future work and retirement years. In this area, however, the majority of ordinands expect at least three different sources of income during retirement. About a fifth expect to have five or more sources.

While in seminary, half of the postulants paid for their medical insurance themselves, whereas another 10 percent paid part of the cost of this coverage in conjunction with the seminary or the diocese. Only 12 percent were insured by their diocese or by their seminary, with the remaining 29 percent being covered by their spouse's employer.

Over two-thirds of the ordinands report discussing their financial position with either their bishops or COMs twice, at the most, during their entire postulancy and candidacy. A full third said they had never discussed these matters with their bishops. Seventy-nine percent reported never having discussed them with their COMs. Comments such as "the Bishop was supportive when I talked with him, but we never talked about finances" or "financial counselling was never really offered" were commonplace among the ordinands.

In response to a question asking ordinands how well supported by their dioceses they felt during the time they were in seminary, 25 percent responded that they felt very well supported pastorally, and 27 percent responded that they felt little supported or were pastorally ignored. The research data suggest that those ordinands who felt most supported received both pastoral *and* financial support from the diocese.

The study showed that

. . . debts, ability to repay loans, family finances and desire for an adequately comfortable lifestyle during the working years and on retirement have pervasive effects on the ministries and aspirations of the *clergy* just as they have on the laity . . . The demonic factor in this reality is not that it *occurs* in clergy, but that it is not seen as *important* in the ordained life. Not recognizing the importance of such realities for clergy leads to not addressing critical financial problems of postulants and ordinands soon enough, or at all. Yet if these are not taken seriously, the potentiality of a postulant support crisis will be hastened rather than averted.

The broad and pivotal question for the Church is whether the cost of seminary education is creating a cadre of clergy from wealthy backgrounds and concomitantly decreasing the proportion from working-class families.

As a result of the report the CDM recommended to the Title III Revision Committee that there be provision for financial review of candidates before their acceptance.

Study of Canon III.11

A task force was appointed by the Council to participate in the larger review of the Title III canons on ministry in preparation for the report to the 1988 General Convention. The task force was asked "to study Canon III.11 in light of where the Church is at the present time and make recommendations to the Council." Members of the task force were the Rev. Arthur Becker, Diocese of Iowa; the Rev. Paul E. Towner, Diocese of Nevada; the Rev. Leopoldo J. Alardo, Hispanic Ministries; the Rev. Philip C. Allen, Native American Ministries; the Rev. Canon Timothy M. Nakayama, Asiamerican Ministries; the Rev. Kenneth D. Higginbotham, Black Ministries; the Rt. Rev. Wesley Frensdorff, Diocese of Arizona; the Rt. Rev. Richard M. Trelease, Diocese of the Rio Grande; and the Rt. Rev. George C. Harris, Diocese of Alaska, Convener.

Canon III.11 (first designated Canon III.8) was adopted by the General Convention in 1969 and amended in 1973 in order to make the education requirements more explicit. The canon is the latest development in a series of canonical provisions that have modified the requirements for ordination in special circumstances. Some of these requirements dated from the late nineteenth century.

The task force worked under the assumption that the canon in its earlier form had served its purpose well and is one of the several legitimate approaches to the development of ordained leadership in the Church. It is most particularly useful in situations where a stipendiary, career, seminary-trained deacon or priest would be neither effective nor supportable, and where cultural considerations pose difficulties for clergy who are not indigenous to the community. The overarching consideration is persistent sacramental deprivation in those communities "which can be supplied only intermittently with the sacramental and pastoral ministrations of the Church," as the present canon puts it.

The task force saw its task as affirming, clarifying and strengthening the present canon. The proposed revision is printed elsewhere in this report. All the material contained in this report is supplemented by additional material and verbatim responses from a large number of dioceses that responded to the questionnaire concerning their experiences in the actual use of the canon during the past decade or more. That material is being developed by the CDM into a resource and interpretive document for the larger Church.

PROVINCIAL MEETINGS**Province I**

Three provincial meetings of bishops and members of COMs from the seven dioceses of New England were held during the triennium. These meetings focused on the opportunity to share ideas and to learn from one another's experience. Of special ongoing concern were the subjects of lay ministry, the diaconate, and the relationship between seminaries and COMs. These gatherings have proved to be an excellent vehicle for seminary deans and diocesan representatives to explore the issues of seminarian debt, General Ordination Examinations (GOEs), and the mutual expectations of seminaries and COMs.

Province II

During the triennium the COMs of Province II have met every year. By 1987 every diocese in the province was represented at these meetings except Haiti.

In 1985 a conference for COMs and Commissions on Lay Ministry was held in the Diocese of Central New York. The conference focused on the ordinand's family. It was led jointly by Ms. Anne Jones and the Rt. Rev. Elliott Sorge. In 1986 two conferences were scheduled, one for lay ministry, which was held at Thornfield, Central New York, and the other for the ordained, held at Bexley Hall in Rochester, New York. Although the Commissions on Lay Ministry felt that it was important that they hold their own conferences focusing on issues of particular concern to them, they also believed that it was equally important that they meet together from time to time with Commissions on Ordained Ministry. It was arranged that on alternate years the Commissions on Lay Ministry would meet with the Commissions on Ordained Ministry. The conference held at Bexley Hall was led by the Very Rev. James Fenhagen; it focused on the GOEs. The 1987 Conference included a presentation on the diaconate led by Deacon Ormand Plater and a review of the Strategic Planning Document of the Board for Theological Education (BTE).

Province III

The 1986 meeting of the Province III COM representatives addressed the concerns of clergy stress and diocesan processes for postulants and candidates. A paper presented at this meeting by Dr. Timothy F. Sedgwick, "On Theology, Ministry, and Holy Orders," was distributed by the CDM to all bishops and COMs. The major topic discussed at the 1987 meeting was the diaconate.

Province IV

The 1986 meeting of Province IV included a discussion led by the Very Rev. James Fenhagen on "Guidelines for Theological Education" and discussions on topics such as medical and psychiatric examinations, standards for bringing in ordained persons from other communions, seminary evaluations, and orienting and training new COM members. A report on the program for training vocational deacons in the Diocese of North Carolina was shared. The 1987 meeting held at Kanuga Center, Hendersonville, North Carolina, was attended by over 50 persons, including the majority of the bishops of the province. Topics included the use of psychological examination, Canon III.1, and the recruitment, training, and deployment of black clergy.

Province V

Province V held a workshop in 1985 on the diaconate; this was led by the Rev. Robert Whittaker of the CDM Diocesan Study Committee. The workshop included a panel discussion led by four deacons telling of their calling to the diaconate and their dealings and experiences with the processes in their dioceses. The subject of the 1986 and 1987 meetings was the ministry of the laity. Mr. Timothy Wittingler was keynote speaker for the 1986 conference and the Rt. Rev. Thomas K. Ray was the keynote speaker for the 1987 conference. Other topics discussed were psychological examinations and the report of the BTE Strategic Planning Committee.

Province VI

A provincial COM meeting of Province VI is held annually just following or preceding the provincial synod. Diocesan COM representatives, bishops, and any others suggested by the diocesan bishops as well as representatives of CDM agencies are welcome to attend. Staff from the Episcopal Church Center update the members on current procedures, activities, and trends in the Church. Because of the current interest in the diaconate in the various dioceses of the province, the meetings have centered interest and study in this area.

Province VII

At the provincial meeting held in 1986 in San Antonio, the major issues that the COMs examined were support systems for the newly ordained and clergy compensation. Dr. Craig Emmerick, from Perkins School of Theology at Southern Methodist University, discussed several different kinds of support systems that other churches have developed. The common thread that ran through the various systems was that emotional support for the newly ordained and spouse is critical for development of a healthy and productive ministry. Mr. J. Phillip Bivona, from Peat-Marwick in Dallas, also presented a tax seminar dealing with the often peculiar and unusual tax laws regarding clergy. At the 1987 meeting held in Dallas, the major topic discussed was "evaluation of ministry." Various elements or tools for evaluation were examined and presented by the Rev. Kenneth Snyder, Diocese of Olympia. The 1988 meeting dealt with the issue of the increasing number of divorces among clergy.

Province VIII

Major topics at the 1986 conference were guidelines for theological education, adult learning, spirituality of ministry, educating parish leaders in mission and evangelism, prepostulancy evaluation and processes, and COM roles and responsibilities. At the 1987 conference, major topics were bishops and their use of and relationship to their COMs, ordination process concerns, lay ministry development, assessing future needs in ministry development, clergy spouses, and developing community among members of a COM. Major topics at the 1988 meeting will be the proposed revisions of Title III canons, ministry development concerns as they appear in the pre-study documents for Lambeth '88, and evaluation of lay eucharistic ministers and their use in dioceses of the province.

Province IX

Topics discussed at meetings of Province IX COM representatives included the theology of ministry, the implementation of Roland Allen principles, theological education, and autonomy. Because of the large geographical area covered, the province plans to work in regions. Several such regional meetings took place. During these, the dioceses discussed ways to work as a region, and to share knowledge in regard to ministry, autonomy, theological education, and social work. Chairs of the COMs of seven Province IX dioceses met with the CDM in Santo Domingo in March 1987 and shared concerns such as the need for a Spanish translation of the canons.

MINISTRY DEVELOPMENT COLLABORATION**Total Ministry Task Force**

The National Task Force on Total Ministry is a recognized arm of the Education for Mission and Ministry Unit. It acts as the steering committee for the Total Ministry Network and is both a think tank and a group that implements programs and aids in the development of resources that encourage the ministry of all the baptized across the Church. The task force exists to enable, affirm, and authenticate this total ministry.

Early in the triennium, the task force stated that its mission is to affirm and promote the vision of the Church as:

1. All God's baptized people: laity, deacons, priests and bishops being ministers with their own authority and expression in the Church and in the world.
2. All being called and empowered by God the Creator to live and minister in a relationship of interdependence.
3. All being mutually accountable to one another to discern and faithfully respond as members of the Body of Christ to the movement of the Holy Spirit in the world.

In January 1987, the task force sponsored a total ministry conference, "Conversations at the Well," at Kanuga Center in Hendersonville, North Carolina. The conference was led by Dr. Jean Haldane, with Nancy Blanks, Lydia Lopez, and John Coleman telling the stories of their ministries. The participants were led to reflect on their own ministries and to share a vision of the Church that supports them.

The task force supports COMs and diocesan Commissions on the Ministry of the Laity by such conferences and by sharing and developing resources. At the present time, it is preparing a review and an annotated bibliography of all available materials used for identifying the gifts and talents of all the baptized. This will be available in 1988 and will give information to help groups decide which of the many materials published will be suitable to their particular situations. Another resource, a youth ministry audio-visual aid, was developed in collaboration with the Office of Youth Ministries and the Communication Unit.

A major emphasis of the task force during this triennium was the work done by the joint task force from this body and the CDM. This work, reported earlier, continues the emphasis on helping dioceses implement Canon III.1.3.

The task force framed its goal for this triennium in the form of a question: In the context of total ministry, what is the potential for people in ministry? In light of this goal, a consultation on women and men in ministry is planned for 1988, sponsored jointly by the task force and the Office of Women's Ministries.

Seminarians with Lay Vocations

The Network of Seminarians with Lay Vocations, established in 1980 and sponsored by the Office for Ministry Development and the Board for Theological Education (BTE), seeks to encourage lay people to pursue theological education and to support students with lay vocations in seminaries. In January 1986, the network held its fourth conference for students in nonordination programs at Episcopal seminaries; entitled "In a New Country: Mapping the Journey through Seminary and Beyond," it was held at the College of Preachers in Washington, D.C. Thirty-three students from eight seminaries participated in the conference, led by distinguished lay educator Jean Haldane, with workshops conducted by Alda March Morgan, Bernard Haldane, and Timothy Sedgwick.

The fifth biennial conference, on the place of lay ministry in the mission of the Church, took place in January 1988; the keynote speaker was Ann Rowthorn, author of *Liberation of the Laity*. Workshops on ministries in education, the world, and the Church were conducted by Dorothy Brittain, Ann Gordon, Anne Carter Mahaffey, and William Thompson.

The Network Steering Committee meets twice a year, rotating among those seminaries that have appointed student representatives. During the triennium, the steering committee experienced a total turnover in student membership and changing patterns of staff support due to new assignments at the Episcopal Church Center. This highlighted the difficulties in maintaining continuity and communication among students scattered around the country, most of whom are in one- or two-year programs. Two steps were taken to compensate for this inevitable state of flux.

First, a liaison was established with the Lay Professionals Task Force, the new group representing interests that many lay students will share after graduation. Students began receiving the task force newsletter, *Callings*, and its position paper on "Lay Professionals in the Episcopal Church," and task force goals and services were among the topics presented at the 1988 network conference. Through this connection, lay students are exposed to many models for full- and part-time lay ministry, and have the opportunity to develop personal relationships that help nurture and define their own vocations.

Second, an expanded effort was undertaken to encourage each seminary to appoint a permanent faculty or senior staff member as liaison to the network. Such appointments can increase visibility and continuity on each campus, ensure that entering students are identified and added to the network mailing list, and strengthen advocacy for lay students' interests within each academic community.

REVISION OF THE TITLE III CANONS

At the General Convention held in Anaheim, California, in September 1985, an editorial revision of Title III was made. It was noted, however, that a number of specific amendments to Title III were pending. As a result, Resolution A114a directed the CDM "to continue its review of Title III Canons in order to propose necessary substantive changes to the 69th General Convention." It likewise directed the Standing Commission on Constitution and Canons to review Title III for editorial changes and to provide for a usage of language that is consistently sexually inclusive.

The chairperson of the CDM appointed as members of the Title III Review Committee the Rt. Rev. Robert Witcher (chair), the Rt. Rev. Robert M. Anderson, the Rt. Rev. Roger J. White, the Rev. Canon Robert G. Tharp (vice chair), the Rev. John A.

M. Guernsey (secretary), the Rev. Richard Petranek, the Rev. Craig W. Casey, the Rev. James G. Wilson, Mr. John A. Lockwood, Ms. D. Rebecca Snow, and Mr. Timothy D. Wittlinger.

The committee as a whole met five times over the triennium, and considerable work was done by mail and telephone. The committee was furthermore subdivided into the following subcommittees, each of which held additional meetings: Form and Style—John Lockwood, Louis Farrell (resigned 4/14/87); Canons 5-10—Craig Casey, James Wilson, Robert Tharp; Ecclesiological Terms—Richard Petranek, Rebecca Snow, Robert Witcher, Robert Royce; Lay Ministry—Timothy Wittlinger, John Guernsey, Robert Anderson, John Fredenburgh; Dissolution—Roger White, James Wilson, John Cochran; Canon 11—Rebecca Snow; Religious Orders—Craig Casey; and Episcopacy Canons—Robert Witcher, Robert Anderson, Roger White.

As a framework for the proposed changes, the committee adopted the following operative principles as it reviewed the various canons:

1. Any review and change must take into consideration the theological, historical, canonical, and practical aspects of the ordination process.
2. Canons help the Church order its processes in a way that is consistent with the four aspects above, recognizing that situations change and new opportunities for the Church in its mission and ministry arise.
3. Of prime importance in structuring the canons is the fact that we are dealing with persons and their part within the development of the ministry of the Church.
4. Calling is from God to an individual and by the Church as it seeks out persons for its ordained ministry.
5. All members, ordained and lay, must be part of a worshipping community.
6. All Anglican congregations, even though they are capable of worshipping and providing pastoral care for one another, are in union with the bishop, need the sacramental ministry of priests, and where possible the explicit servant ministry of deacons.
7. The diaconate is a full and complete order in and of itself.
8. In the Anglican tradition, priests must also be deacons.
9. In the American Church, the bishop oversees the governance of the diocese in concert with a diocesan convention and a standing committee, and is accountable to fellow bishops of the Church.
10. Diocesan COMs assist the bishop in the selection of postulants and in the nurture and preparation of persons for ordination.
11. The final decision for ordination is made by the bishop with the advice and consent of the standing committee.
12. The canons should reflect the language of and be consistent with the Book of Common Prayer.

The committee thought in terms of the broad theological concept of apostolic ministry as deriving from the historic episcopate and extending to all members of the Church, ordained as well as lay. In each instance, the committee sought to keep in mind the history, theology, and continuity of the Christian tradition in carrying out its work.

A number of suggested changes accumulated at the Anaheim convention formed the initial proposals for consideration. Subsequently, letters were sent to all bishops having jurisdiction, to all chancellors, and to the chairpersons of all COMs for their suggestions. The proposed canons have been submitted both to the Standing Commis-

sion on Constitution and Canons and to the CDM as a whole for their review and presentation to the General Convention.

In addition to the canons themselves, there is an introduction and a commentary that should be read in order to understand both the changes that are being proposed and the reasons for the proposed changes. There are certain canons that have been omitted from the committee's consideration, especially canons 21 to 27 regarding the office of bishop. A number of proposed changes to these canons have been submitted, especially by bishops. These will be correlated and considered by a successor committee through the CDM. The present committee simply did not have time to consider all the proposed changes. Canons 28, 29, and 30 concerning the establishment of certain standing commissions were not considered, as the committee awaited data from these commissions before doing so.

The chairperson wishes to thank all the members who have worked so diligently, not only at the meetings, but between meetings. Special thanks go to the vice chair, the Rev. Canon Robert Tharp, and to John Lockwood, Esq., who performed a yeoman's task in incorporating proposed changes as the committee's work progressed through his office.

Although the committee is aware that there is substantial work to be done in certain sections of the canons, it submits the following to the General Convention for its earnest consideration and urges deputies to read the commentaries that set forward the fundamental rationale for the proposed changes.

RESOLUTIONS

Revision of Title III Canons

Resolution #A121

Add new Canon 1 to Title III

passed
Resolved, the House of _____ concurring, **That a new Canon 1 be added to Title III as follows:**

CANON 1.

Of the Ministry of all Baptized Persons

Drawn from
old III.1.3.

Each Diocese shall make provision for the development and affirmation of the ministry of all baptized persons in the Church and in the world.

COMMENT: Diocesan responsibility to provide for development, training, utilization and affirmation of lay ministries is presently mandated in the canon on Commissions on Ministry (COMs), Canon III.1.3, even though the diocese need not assign responsibility for implementation to the COM. The revision proposes a separate canon, which assigns responsibility to the diocese for the support of the ministry of all baptized persons, wherever that ministry takes place. This reflects the broader understanding of ministry found in the 1979 Book of Common Prayer (BCP). See an Outline of the Faith, page 855.

Resolution #A122

Amend Canon III.1.

Resolved, the House of _____ concurring, **That Canon III.1, be amended as follows:**

CANON 4.2.

Of ~~Diocesan~~ Commissions on Ministry

Sec. 1. In ~~every~~ *each* Diocese there shall be a Commission on Ministry (the "Commission") consisting of ~~Members of the~~ Clergy and Lay Persons. The number of members, terms of office, and manner of selection to the Commission ~~on Ministry~~ shall be determined by ~~diocesan~~ *the Canons of each Diocese*.

Sec. 2 (a). The Commission shall assist the Bishop *with regard to the implementation of Canon III.1:*

(a). In determining present and future needs for ~~all~~ ministry in the Diocese.

(b). The ~~commission~~ shall assist the Bishop in matters pertaining to the ~~enlistment and selection of~~ *In recruiting and selecting* persons for Holy Orders and in the ~~guidance of all~~ *guiding and examining* Postulants, ~~and Candidates, and Deacons in training for priesthood, and in determining the future needs for ordained ministry in the Diocese.~~

(c). *In providing for the guidance and pastoral care of Clergy and Lay Persons who are in stipendiary and non-stipendiary positions accountable to the Bishop.* Old III.1.7.

(d). *In promoting the continuing education of the Clergy and of Lay Professionals employed by the Church.* Old III.1.8.

(e). *In supporting the development, training, utilization, and affirmation of the ministry of the Laity in the world.*

Sec. 3 ~~The Church in each Diocese shall make provision for the development, training, utilization, and affirmation of Lay Ministries. Each Diocese shall assign responsibility for the implementation of this Canon to the Commission or to such other committee or other agency as it shall deem fitting.~~ See Sec.2(e).

Sec. 4.3. The Commission may adopt rules for its work, subject to the approval of the Bishop; ~~Provided, the same they~~ are not inconsistent with the *Constitution and Canons of the General Convention and this Church or of the Diocese*. These rules may include provision for committees of the Commission (~~such as Selection, Examination, Interviewing, and Continuing Education~~) to act on its behalf; however, ultimate responsibility shall remain with the Commission as a whole to report to the Bishop concerning an applicant's fitness *and readiness* for admission as a Postulant or Candidate, ~~and if requested by the Bishop,~~ for ordination to the Diaconate and, *if requested by the Bishop,* to the Priesthood. Old III.1.6.

Sec. 5. ~~In these cases where the conduct and evaluation of the examination of persons for Holy Orders is assigned to the Commission, the Commission shall make the Report called for under Canon III.30.4.~~ See III.7.8, Sec. 12.

Sec. 6. Under the guidance and oversight of the Bishop, the Commis- Sec. 3.

sion shall interview each Candidate before ordination to the Diaconate and if so requested by the Bishop, to the Priesthood, to ascertain personal readiness for such ordination, and shall report in writing and without delay the findings of this interview to the Bishop.

Sec Sec. 2(c).

~~Sec. 7. The Commission shall assist the Bishop in the guidance and pastoral care of Deacons, of Deaconesses, if there be such, and of Certified Church Workers.~~

~~Sec. 8. The Commission shall assist the Bishop in matters pertaining to the continuing education of the clergy in the Diocese.~~

COMMENT: Section 1. It is proposed that the COM shall assist the bishop in the implementation of new Canon 1, although it will not necessarily be the only agency to do so. All the ways in which the COM is, in the present canon, directed to assist the bishop are here placed in one section.

Section 2(b). Recruiting is included to underscore the active role of the Church in calling forth persons for ordained ministry. Inclusion of the guidance and pastoral care of all deacons is moved from present Section 7. A distinction is made between deacons preparing for priesthood, for which additional training is needed, and deacons already in that Order to which they are called. The guidance and pastoral care of the latter is now in Section 2(c).

Section 2(d). This is moved from present Section 8. Lay professionals are now included.

Section 2(e). Since the COM is responsible for assessing the needs of the diocese for all ministries, its purview must include ministry in the world, which is the primary context of the ministry of the laity.

Section 3. Fitness refers to the appropriateness of the person to enter a program of preparation. Readiness refers to the successful completion of that preparation. The phrase "if requested by the Bishop" has been moved to make clear that the COM shall report to the Bishop before a candidate is ordained to the diaconate and may be asked to report to the bishop before a candidate is ordained to the priesthood.

Resolution #A123

Amend and combine Canon III. 2 and 3.

Resolved, the House of _____ concurring, **That Canon III. 2 and 3 be combined and amended as follows:**

CANON 2 3.

~~Of Lay Readers, Lay Preachers, and Catechists~~ *Licensed Lay Persons*

Sec. 1 (a). A confirmed adult communicant in good standing ~~committed and prepared to~~ *may serve the Church as Lay Reader, Pastoral Leader, Lay Preacher, Lay Eucharistic Minister, or Catechist, may be if licensed to this ministry* by the Bishop or Ecclesiastical Authority of the Diocese in which the person is ~~canonically resident a member~~. Guidelines for training and selection of such persons shall be established by the ~~Ordinary Bishop. of the Diocese and include provisions of Secs. 3-6 below, as applicable.~~

Old Sec. 7(b).

(b). The Presiding Bishop or the Suffragan Bishop for the Armed Forces may license a member of the Armed Forces to exercise one or

more of these ministries in the Armed Forces in accordance with the provisions of this Canon.

Sec. 2(a). ~~Such~~ A license shall be given only at the request, and upon the recommendation, of the Member of the Clergy in charge of the Congregation in which the person will be serving. The license shall be issued for a period of time not to exceed three years and shall be revocable at any time by the Bishop, or ~~by upon the request of the Member of the Clergy at whose request it was granted.~~ in charge of the Congregation.

(b). Renewal of the license shall be determined on the basis of the acceptable performance of the ministry *by the licensee* and upon the endorsement of the Member of the Clergy in charge of the Congregation in which the person is serving.

(c). *A person licensed in any Diocese under the provisions of this Canon may serve in another Congregation in the same or another Diocese at the invitation of the Member of the Clergy in charge, and with the consent of the Bishop in whose jurisdiction the service will occur.*

Old Sec. 4.

~~Sec. 3. (d). The person licensed In all matters relating to the conduct of the service, the sermons and the homilies to be read, and the dress or attire to be worn, a Lay Reader shall conform to the directions of the Bishop and the Member of the Clergy in charge of the Congregation in which the person is serving, and, in all matters relating to the conduct of services, the sermons to be read, and the dress to be worn. cases, to the directions of the Bishop. In every respect, the person licensed shall conform to the requirements and limitations set forth in the rubrics and other directions of the Book of Common Prayer. shall be conformed to. The Lay Reader shall not deliver sermons or addresses of his or her own composition unless licensed to do so under the provisions of Sec. 5 below.~~

Sec. 3. *A Pastoral Leader is a Lay Person licensed to exercise pastoral or administrative responsibility in a Congregation without a resident Member of the Clergy in charge and may be licensed to lead regularly the Offices authorized by the Book of Common Prayer. Prior to licensing, a Pastoral Leader shall be trained, examined, and found competent in the following subjects:*

Old Sec. 4.

~~Sec. 4. A Lay Reader, who is also assigned pastoral or administrative responsibility in a Congregation without a Member of the Clergy in charge, shall be trained, examined and found competent in the following subjects:—~~

See Sec. 3.

- (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 An Outline of the Faith, commonly called the Catechism;
- (g). Parish Administration;
- (h). Appropriate Canons;
- (i). Pastoral Care.

~~Such assignment shall not be made in a Congregation without a Member of the Clergy in charge which, A Pastoral Leader shall not be licensed if, in the judgment of the Bishop or Ecclesiastical Authority, the Congregation is able to and has had reasonable opportunity to secure one, a resident Member of the Clergy in charge.~~

Old. Sec. 5

Sec. 4. A Lay Preacher is a person licensed to preach. Prior to licensing, the Lay Preacher 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). The conduct of public worship;*
- (d). Use of the voice;*
- (e). Church History;*
- (f). Christian Ethics and Moral Theology;*
- (g). The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;*
- (h). Appropriate Canons;*
- (i). Pastoral Care.*

See Sec. 4.

~~Sec. 5. A Lay Person deemed competent, whether or not licensed as a Lay Reader, may, after instruction and examination, be licensed by the Bishop to preach. Such license shall be granted under the same provisions as are set forth in Sec. 4 above. Persons so licensed shall only preach in congregations upon the invitation of the Member of the Clergy in charge.~~

See Sec. 6

~~Sec. 6. 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 An Outline of the Faith, commonly called the catechism;~~
- ~~(e). Methods of Catechesis.~~

~~Such a license may be granted under the same provisions as are set forth in Sec. 2 above.~~

See Sec. 2(c).

~~Sec. 7.(a). A person licensed in any Diocese under the provisions of this Canon may serve in a Congregation of another jurisdiction at the invitation of the Member of the Clergy in charge, and with the consent of the Bishop thereof.~~

(b). A person so licensed may serve in a unit of the Armed Forces with the permission of the Presiding Bishop or the Suffragan Bishop for the Armed Forces.

~~The Presiding Bishop or the said Suffragan Bishop for the Armed Forces may grant such 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.~~

See Sec. 1(b).

CANON 3.

Of Lay Eucharistic Ministers

~~Sec. 1. 5(a). A Lay Eucharistic Minister is a confirmed adult communicant in good standing, committed and prepared to serve the Church as a Lay Eucharistic Minister, may be specially licensed to this extraordinary ministry, by the Bishop or Ecclesiastical Authority of the Diocese in which the person is canonically resident. The Lay Eucharistic Minister shall have one or both of the following functions, as specified in the license:~~

~~Sec. 2. Such special license shall be given only at the request, and upon the recommendation, of the Member of the Clergy in charge of the Congregation in which the Lay Eucharistic Minister will be serving. The license shall be issued for a period of time not to exceed three years and shall be revocable at any time by the Bishop, or by the Member of the Clergy at whose request it was granted.~~

See Sec. 2(a).

~~Renewal of such special license shall be determined on the basis of the Lay Eucharistic Minister's acceptable performance of this ministry, and upon the endorsement of the Member of the Clergy in charge of the Congregation in which the person is serving.~~

See Sec. 2(b).

~~Sec. 3. It is clearly understood that such ministry is not to take the place of the ministry of Priests and Deacons in the exercise of their office, and should normally be under the direction of a Deacon of the Congregation, if there be one. Persons so ministered to should also be visited regularly by the clergy of the parish.~~

See Sec. 5(c).

~~Sec. 4. Qualifications, requirements, and guidelines for the selection, training and use of such Lay Eucharistic Ministers shall be established by the Ordinary of the Diocese, Provided, that the functions of the Lay Eucharistic Minister shall be limited to the following.~~

See Sec. 5(b).

(1)(a). Administering the Cup at any Celebration of Holy Eucharist *in the absence of a if there is an insufficient number of Priests or Deacons assisting the celebrant; present.*

(2)(b). Directly following a Celebration of the Holy Eucharist on Sunday or other Principal Celebrations, *if so authorized by the Member of the Clergy in charge of the Congregation and especially licensed thereto by the Bishop,* taking the Sacrament consecrated at the Celebration to those members of the Congregation who, by reason of illness or infirmity, were unable to be present at the Celebration.

at the end of the celebration

(b). *Qualifications, requirements, and guidelines for the selection, training, and use of Lay Eucharistic Ministers shall be established by the Bishop.*

(c). ~~Sec. 3. It is clearly understood that such~~ This ministry is not to take the place of the ministry of Priests and Deacons in the exercise of their office, *including regular visitation of members unable to attend the Celebration of the Holy Eucharist. A Lay Eucharistic Minister and* should normally be under the direction of a Deacon of the Congregation, if there be one. ~~Persons so ministered to should also be visited regularly by the clergy of the parish.~~

Old Sec. 6

Sec. 6. A Catechist is a person licensed to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows. Prior to licensing, Catechists 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 An Outline of the Faith, commonly called the Catechism;*
- (e). *Methods of Catechesis.*

Sec. 7. A Lay Reader is a person who regularly leads public worship under the direction of a Member of the Clergy in charge of the Congregation. Training and licensing shall be under the authority of the Bishop upon the recommendation of the Member of the Clergy in charge of the Congregation, as provided by the Canons of the Diocese.

Sec. 8. A Lector is a person appointed without license by the Member of the Clergy in charge of the Congregation to read lessons or lead the Prayers of the People.

COMMENT: This canon brings together all licensed lay ministries and presents them in a consistent form. Most provisions are simply reordered or restated for greater clarity. Lay Eucharistic Ministers are now included in this canon.

Section 1(a). *Pastoral Leader* is a new term chosen because it is more descriptive of the ministry than *Lay Reader*. (See commentary on Sec. 3.)

Section 1(b). This is moved from Section 7.

Section 2(a). Because the license may be given only at the request of the member of the clergy in charge, the member of the clergy in charge should be able to initiate revocation of the license.

Section 2(c). This allows the bishop and the member of the clergy in charge to accept the license given in another congregation or another diocese without the necessity of relicensing.

Section 3. The term *Lay Reader* is widely misused and misunderstood. In the present canon, it refers to a person assigned "pastoral or administrative responsibility in a Congregation without a Member of the Clergy in charge" (present Sec. 4). To clarify this, five terms are proposed:

1. *Pastoral leader*—Person who regularly leads the Prayer Book offices and has pastoral or administrative responsibility in a congregation having no resident member of the clergy in charge. This person will undergo extensive training and examination.

2. *Lay Preacher*—Person licensed to preach.

3. *Catechist*—Person licensed to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows.

4. *Lay Reader*—Person who regularly leads public worship under the direction of a member of the clergy in charge of the congregation. Training and licensing shall be provided according to diocesan canons. [See Sec. 7.]

5. *Lector*—Person who, without license, reads lessons or leads the prayers of the people [BCP, pages 322 and 354]. [See Sec. 8.]

Section 4 rewords present Section 5 and includes the subjects for training and examination currently given by reference.

Section 5(a). There is confusion as to whether or not the present canon intends to require those licensed to administer the Cup to have an additional license to take the Sacrament to the sick. This is now clarified.

Section 5(a)(1). There is confusion in the present canon as to whether or not the presence of priests or deacons worshipping as members of the congregation precludes the use of lay persons to administer the Cup. This is now clarified.

Section 6. An explanation of the ministry of a catechist is now included.

Section 7. Training and licensing of lay readers [persons who lead public worship under the direction of a resident member of the clergy in charge of the congregation] are to be provided according to diocesan canons.

Section 8. For purposes of clarification, the ministry of unlicensed lectors is defined.

Resolution #A124

Delete Canon III. 4, *Of Certified Church Workers*.

Resolved, the House of _____ concurring, **That Title III. Canon 4 be deleted.**

COMMENT: The canon on the certification of Church workers no longer reflects the practice of the Church. Moreover, given the variety of lay professionals, the Lay Professionals Task Force does not believe that a uniform practice on national certification is possible or desirable. On the contrary, the certification and accountability of lay professionals are best done by dioceses, other appropriate judicatories, or professional associations.

Resolution #A125

Amend Canons III. 5, 6, 9, 10, and 8, and delete Canon 7.

Resolved, the House of _____ concurring, **That Canons III.5, 6, 9, 10, and 8 be amended as follows and that Canon 7 be deleted:**

CANON 54.

Of Postulants for Holy Orders

Sec. 1. ~~This Canon shall be interpreted in its plain and literal sense, except that words of male gender shall also imply the female gender. All Bishops of Dioceses and other Clergy shall make provisions to~~

See III.8.1.

identify fit persons for Holy Orders and encourage them to present themselves for postulancy.

Sec. 2 (a). ~~Every~~ *Each* person desiring to be admitted as a Postulant for Holy Orders is, in the first instance, ~~to consult his immediate Pastor, shall initially consult the Member of the Clergy in charge of the Congregation of which the person is a confirmed adult communicant in good standing. or, if he have none, some~~ *Presbyter to whom he is personally known, The person shall set* ~~setting before him forth the order to which the person feels called, the grounds of his the~~ *desire for admission to Holy Orders, together with such personal circumstances as may bear on his the person's qualifications or tend to affect his course of preparation.*

Revision of
paragraph

(b) (1). ~~If, as the result of a careful inquiry into the physical, intellectual, moral, emotional, and spiritual qualifications of the applicant, he is counseled by the aforesaid Presbyter to persevere in his intentions, he shall make his desire known personally, if possible, or in writing, to the Bishop in whose jurisdiction he has been canonically resident for the three months preceding. The Member of the Clergy in charge shall make a careful inquiry, in consultation with other leaders of the Congregation, into the physical, intellectual, moral, emotional, and spiritual qualifications of the person. If the person has been a communicant in good standing of the Congregation for at least one year and the conclusion is that the person should persevere, the Member of the Clergy shall counsel the person to make this desire known to the Bishop in whose jurisdiction the person resides and shall report the findings to the Bishop.~~

(2). ~~If the Bishop is unable to accept an applicant who otherwise would qualify for postulancy, But, with the written consent of the said Bishop may give written consent to the person to apply to the Bishop of another Diocese for admission. and on the recommendation of at least one Presbyter of the said jurisdiction who is acquainted with the applicant, the latter may at once apply to some other Bishop. He The applicant shall give to that Bishop the name of the Member of the Clergy in charge of the applicant's Congregation his Parish or Mission, or, if he have none, of some other Presbyter in good standing, to whom he is personally known, from whom the Bishop shall ascertain, either by personal conference or by direct written report, the applicant's in writing, his qualifications for admission as a Postulant. for Holy Orders.~~

(c). *Before accepting an applicant for Postulancy, the Bishop shall determine that the person is a confirmed adult communicant in good standing of a Congregation within that Bishop's Diocese which is willing to involve itself in the applicant's preparation for Holy Orders.*

(d). *The applicant shall state to the Bishop in writing, the following information:*

- (1). ~~His~~ *Full name, date of birth, and marital status.*
- (2). ~~The length of time he has been resident in the Diocese.~~

- (3). When, and by whom, ~~he was~~ baptized.
- (4). When, and by whom, ~~he was~~ confirmed.
- (5). ~~When, and where he was admitted to Holy Communion.~~
- (65). Whether *application has been made previously he has ever* before applied for admission as a Postulant for Holy Orders.
- (76). On what grounds ~~he the applicant~~ is moved to seek Holy Orders.
- (87). The level of education ~~he has~~ attained, *and, if any, the with* degrees earned ~~if any~~, and areas of specialization.

(~~de~~). Before the admission of a Postulant, the Bishop shall confer in person with the applicant, and shall require the applicant to submit to a thorough examination, covering both ~~mental and physical medical and psychological~~ condition, by professionals appointed by the Bishop. *The appointed professionals shall use the forms for medical and psychiatric psychological reports prepared by The Church Pension Fund shall be used for this purpose. These reports shall be kept on file by the Bishop. and When deemed appropriate the Bishop may make shall be made available information from the reports to the Commission with proper regard for confidentiality. on Ministry-*

Sec. 3 (a). On the basis of the application and of the personal interview, the Bishop shall notify the applicant and the Commission whether or not ~~he the Bishop~~ is moved to proceed. If ~~he the Bishop~~ is moved to proceed, the ~~said~~ Commission, either as a whole, or by means of a committee charged with the responsibility, shall meet with the applicant to review the application and to prepare an evaluation ~~in respect of the applicant's qualifications to pursue a course of preparation for Holy Orders. In each case the applicant must satisfy the Bishop regarding intellectual ability and competence to pursue a course of study preparatory to ministry in Holy Orders. This meeting may take place at an interdiocesan conference in the conduct of which the Commission is represented.~~

Old Sec. 7(f).

(b). The Commission shall ~~lay before present to the Bishop the aforesaid its~~ evaluation, together with *its* reasons. ~~therefor.~~

Sec. 4. The following papers shall be ~~laid before presented to the Bishop and the Commission: to wit-~~

- (a). The formal application specified in Sec.2 (d) of this Canon.
- (b). The evaluation of the Commission, as provided in Sec 3(a) of *this Canon. above.*
- (c). If the applicant is or has been a student in a theological school, a transcript of ~~his the applicant's~~ academic record together with the school's evaluation of ~~his the applicant's~~ personal qualifications for Holy Orders in this Church.
- (d) (1). A certificate from the Rector and Vestry of the Parish of which the applicant is a confirmed adult communicant ~~of this Church~~ in good standing, setting forth the grounds upon which they judge ~~him~~

the applicant to possess such qualifications as would fit him to be admitted be fitting for admission as a Postulant for Holy Orders, and whether their judgment is based on personal knowledge or on other evidence. satisfactory to them.

(2). This certificate must be signed by both the Rector of the Parish ~~to~~ of which the applicant ~~belongs~~ *is a member* and by a *two-thirds* majority of the whole Vestry, and must be attested by ~~the Rector, or by the Clerk or of the Vestry or the Recording Secretary of the Vestry, as follows, viz.:~~ *of the meeting at which the vote was taken in the following form:*

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of _____ Parish, _____, duly convened at _____ on the _____ day of _____, _____, and that the names attached are those of all (or a *two-thirds* majority of all) the members of the Vestry.

(Signed) _____,
Clerk (or Secretary) of the Vestry.

Moved to
III.8.4(d).

~~But should the Parish be without a Rector it shall suffice that in his place the certificate from the Vestry be signed by some Presbyter of the Diocese in good standing to whom the applicant is personally known, the reason for the substitution being stated in the attesting clause.~~

Moved to
III.8.4(e).

~~(b). Should there be no organized Parish at the place of residence of the applicant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Rector of the Parish and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least:~~

~~(1). One Presbyter of the Diocese in good standing to whom the applicant is personally known, and,~~

~~(2). Four Lay Persons, confirmed adult communicants of this Church in good standing, to whom the applicant is personally known.~~

See III.8.4(f).

~~In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other, Presbyter of this Church in good standing, and shall be in the following words, viz.:~~

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

Date _____ (Signed) _____,

Presbyter of the Diocese
of _____.

Sec. 5. In the case of a member of a Religious Order or Community officially recognized under Canon III.28, a certificate from the Superior, or person in charge, and Chapter, or other comparable body, shall be sufficient to comply with the foregoing section.

Sec. 5. When admitting the applicant to Postulancy, the Bishop shall ascertain that adequate financial resources will be available for the support of the Postulant throughout preparation for ordination. During Postulancy and later Candidacy, the Bishop or someone appointed by the Bishop shall review periodically the financial condition and plans of the Postulant.

Sec. 6. ~~When the aforesaid~~ Upon compliance with these requirements, ~~have been complied with,~~ the Bishop may admit the applicant as a Postulant for Holy Orders. ~~He shall~~ The Bishop shall thereupon record ~~his~~ the Postulant's name, with the date of his admission, in a ~~book to be~~ Register kept for that purpose, and shall inform the Postulant, the Rector of the Postulant, the Commission, ~~on Ministry,~~ the Standing Committee, and the Dean of the Seminary ~~he~~ the Postulant may be attending, or proposes to attend, of the fact and date of such admission.

Sec. 7 (a). The Bishop and the Commission shall work closely with the Postulant to develop and monitor a program of preparation for Holy Orders, including theological training, practical experience, emotional development, and spiritual formation, and to insure that pastoral guidance is provided throughout the period of preparation.

(b). The Postulant, before entering upon or pursuing further his ~~course of~~ theological studies, must ~~lay before present to~~ the Bishop and the Commission ~~on Ministry~~ satisfactory evidence that ~~he is the holder of~~ of holding an accredited baccalaureate degree, or its equivalent, together with a full transcript of the ~~completed~~ academic work. ~~he has completed.~~ If this work includes sufficient instruction in the subjects specified in Clause (b) of this Section, and is otherwise deemed adequate and satisfactory, no examination shall be required. This work shall include sufficient instruction in the following subjects:

(b). If the Postulant is not a graduate as aforesaid, and has not attained the age of 32 years, he may be required to obtain an accredited baccalaureate degree, if not, he shall be required to pass an examination, to be administered by the Commission ~~on Ministry,~~ or otherwise satisfy them that his knowledge is sufficient in the following subjects:

(1). English, ~~or~~ The language (including grammar and composition), and (2). literature, and culture of the people among whom of the country in which he the Postulant expects to exercise his Ministry;

(32). History; and

(43). ~~One~~Two of the following subjects:

- (a). Mathematics,
- (b). A Natural Science,
- (c). Philosophy,
- (d). A Social Science.

Age requirement removed and combined with Sec. 7(c).

- (c). If the Postulant ~~is does not a graduate as aforesaid, hold a baccalaureate degree, and has attained the age of 32 years, and but~~ has shown such proficiency in his ~~an~~ occupation or profession as gives promise of usefulness in Holy Orders, ~~he shall be examined in the subjects listed in Sec. 7 (b) above, or otherwise satisfy the Commission on~~ Ministry that his knowledge in these fields is generally satisfactory. ~~the Postulant may be required to obtain an accredited baccalaureate degree; or else shall be required to pass an examination in the subjects listed in Sec. 7 (b) of this Canon, and any subjects required by the theological school or other program of preparation for Holy Orders in which the Postulant is to be enrolled, or otherwise satisfy the Commission of sufficient knowledge in these subjects. The Commission shall report to the Bishop whether the above requirements have been met.~~
- See old Sec. 7(b)
Old Sec. 9
- (d). If the native language of the Postulant is other than English, and he is to ~~exercise his Ministry in Holy orders among peoples of his own language and culture, the Bishop may, on the recommendation of the Commission on Ministry, dispense him from the academic requirements of Sec. 7(b) above, precedent to his being admitted to Postulancy.~~
- Old Sec. 8.
- Old III.6.6. *Sec. 8. Every Postulant and Candidate for Holy Orders shall communicate with the Bishop personally or by letter, four times a year, in the Ember Weeks, reflecting on the individual's academic experience and personal and spiritual development.*
- Sec. 9. Any Postulant may be removed from the Register of Postulants at the sole discretion of the Bishop, who shall give the reasons personally to the Postulant with written notice to the Rector of the Postulant, the Commission and the Standing Committee, and the Dean of the theological school the Postulant may be attending or the director of the program of preparation.*
- Sec. 10. (e). ~~Should a~~ A Postulant who has been examined in any of the subjects prescribed in Sec. 7(b) ~~above of this Canon and who afterwards apply applies~~ for admission as Postulant in any other Diocese, he shall ~~lay before present~~ to the Bishop of ~~such the other~~ Diocese a certificate from the Bishop ~~who admitted him as a Postlant, of the examining Diocese~~ stating what examinations ~~he has~~ have been taken and the result of each.*
- See Sec. 7(c). ~~The Commission on Ministry may accept, in lieu of examination, satisfactory evidence that the Postulant has fulfilled the requirements in any one or more of the subjects specified.~~
- Moved to
Sec. 3(a). (f). ~~In every case the applicant must satisfy the Bishop and the Commission on Ministry of his intellectual ability and competence to pursue a course of study preparatory to Ministry in Holy Orders.~~
- ~~Sec. 8. The Commission shall report to the Bishop in writing whether the above requirements have been met.~~
- Old III.6.3(a). *Sec. 11. No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for Holy Orders in any*

other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until the applicant produces a letter from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation. If a decision is made to proceed in the matter, the Bishop shall send the letter to the Commission.

CANON 65.

Of Candidates for Holy Orders

~~Sec. 1. This Canon shall be interpreted in its plain and literal sense, except that words of male gender shall also imply the female gender.~~
~~Sec. 2. A Postulant for Holy Orders, having been duly admitted in accordance with Canon III. 4 above, may apply for admission as a Candidate for Holy Orders by the Bishop under upon compliance with the following conditions:~~

a. ~~A space of~~ *At least* six months shall have elapsed since his admission as a Postulant for Holy Orders.

b. ~~He~~ *The Postulant* shall have been enrolled *for at least nine months* in a theological school or seminary or in some other program of preparation for Holy Orders approved by the Bishop and the Commission. ~~on Ministry for at least nine months, and received the evaluation and recommendation of the school or director of the program as to his personal qualifications for the exercise of Holy Orders.~~

See Sec. 1(c)(4).

c. *The Bishop* ~~He~~ shall have received

(i). The reaffirmation in writing *from the Rector and the Vestry* of the certificate required in Canon III:54.4(d).

(ii). *The evaluation and recommendation of the theological school or director of the program of preparation, as to the Postulant's personal qualifications for the exercise of Holy Orders.*

Old Sec. 1(b).

~~(iii). (d). The Postulant shall have received the recommendation in writing of the Standing Committee and the evaluation of A report from the Commission on Ministry as to the Postulant's readiness to be received as a Candidate for Holy Orders.~~

(iv). *The approval in writing of the Standing Committee, who may have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the application of the Postulant.*

Old Sec. 1(c)(iii).

~~(e). In the case of a member of a Religious Order or Community officially recognized under Canon III.28, a certificate from the Superior or person in charge, and Chapter, or other comparable body, shall be sufficient to comply with this section.~~

d. *The Bishop shall interview the Postulant and ascertain the Postulant's readiness to make the declaration required in Article VIII of the Constitution.*

Sec. 2. Upon satisfactory compliance with the above provisions, the Bishop may admit and list the Postulant as a Candidate for Holy Orders and shall inform the Candidate, the Rector of the Candidate, the Commission, the Standing Committee, and the Dean of the theological school the Candidate is attending, or the director of the program of preparation in which the Candidate is enrolled.

See III.4.11.

~~Sec. 3 (a). No Bishop shall consider accepting as a Candidate any person who has been refused admission as a Candidate for Holy Orders in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until he shall have produced a letter from the Ecclesiastical Authority of the Diocese in which he has been refused admission, or in which he has been a Candidate, declaring the cause of refusal or of cessation.~~

~~(b). Should the Bishop then decide to proceed in the matter, he shall send the said letter or a copy thereof to the Commission on Ministry.~~

~~Sec. 5-3. (a). During the course of the Candidate's academic preparation for Holy Orders, an annual report shall be rendered to the Bishop and to the Candidate by the theological school he is attending, or by the Presbyter(s) the director of the program under whom he the Candidate is assigned to pursue his studies; which report shall contain an evaluation both of his academic performance and of his personal qualification for ordination.~~

~~(b). The Bishop shall keep these reports shall be kept on file in the Bishop's office, and shall make copies thereof shall be made available to the Commission on Ministry and the Standing Committee.~~

~~Sec. 4. (a). A Candidate must remain in canonical relationship with the Diocese in which admission has been granted, he has been admitted, until his ordination to the Diaconate, except as hereinafter otherwise provided in Sec. 4(b) of this Canon.~~

~~(b). For reasons satisfactory to the Ecclesiastical Authority, Bishop, Letters Dimissory to another Diocese may be granted to a Candidate on his own upon request; to any other Diocese, Provided, that the same is acceptable to the Ecclesiastical Authority Bishop of the receiving Diocese is willing to accept the Candidate, thereof, with the consent of the Standing Committee of that the receiving Diocese.~~

See III.4.8.

~~Sec. 6(a). Every Candidate for Holy Orders shall communicate with the Ecclesiastical Authority, personally or by letter, four times a year, in the Ember Weeks, reflecting on his academic experience and his personal and spiritual development.~~

Sec. 5. At the Bishop's sole discretion, any Candidate may be removed from the list of Candidates, with reasons given personally to the Candidate and written notice given to the Candidate, the Rector of the Candidate, the Commission, the Standing Committee, and the Dean of the theological school or the director of the program in which the Candidate is enrolled.

(b). If a Candidate for Holy Orders shall fail to present himself for canonical examinations (see Canon III.30) within three years from the date of his admission as a Candidate, his name may, after due notice, be removed from the list of Candidates by the Bishop, after consultation with the Standing Committee.

(c). If a Candidate for Holy Orders shall have passed his canonical examinations, but on other grounds is refused recommendation for ordination, the Bishop, with the consent of the Standing Committee, may remove his name from the list of Candidates after due notice and indication of the grounds for removal have been given the Candidate.

Sec. 76. A Candidate for Holy Orders, in any Diocese of this Church, or of any Church in communion with this Church, whose ~~If a Bishop has removed the Candidate's name shall have been removed~~ from the list of Candidates, except by Letters Dimissory, or ~~the Candidate's~~ whose application for ordination ~~shall have~~ has been rejected, ~~no other Bishop may ordain the person shall not be ordained~~ without re-admission to Candidacy, ~~continuing for at least twelve months.~~ said Candidacy to continue for not less than one whole year.

CANON 96.

Of the Ordination to the Diaconate of Deacons

Sec. 1. ~~No one shall~~ To be ordained Deacon until he ~~shall~~ a person must be at least twenty-one years of age.

Sec. 2. No one shall be ordained Deacon within ~~eighteen months~~ one year from his admission as a Candidate for Holy Orders., ~~unless, under special circumstances, the Bishop, with the advice and consent of a majority of all the members of the Standing Committee, shall shorten the time of his Candidacy, and in no case shall the time be shortened to less than six months.~~

Sec. 3. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, covering both ~~mental and physical~~ medical and psychological condition, by professionals appointed by the Bishop. The forms for medical and ~~psychiatric~~ psychological reports prepared by The Church Pension Fund shall be used for these purposes. These reports shall be kept on file by the Bishop and shall be ~~submitted available~~ to the Standing Committee. ~~when application is made by the Candidate to be ordained Deacon.~~

Sec. 4(a). The Candidate shall have completed a course of study for such time and to such extent as is judged suitable by the Bishop after consultation with the Commission in the following subject matter:

Old III.7.2(a).

- (1). Holy Scriptures: contents and background;
- (2). Church History: a general outline;
- (3). Christian Theology: The Church's teaching as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;
- (4). Christian Ethics and Moral Theology;

(5). *Studies in contemporary society, including racial and other minority groups;*

(6). *Liturgics: The contents and use of the Book of Common Prayer;*

(7). *Theory and practice of ministry.*

(b). *The Candidate shall take and pass an examination, the form and content of which shall be determined by the Bishop and the Commission.*

(c). *The Candidate shall have completed training or practical experience suitable to the Candidate's occupation, and ministry in the Church and the world. A record of all such training and an evaluation of the Candidate's attainments shall be submitted in writing to the Commission.*

Sec. 45. ~~No one shall be ordained Deacon unless he be first recommended to the bishop by~~ *without the recommendation of the Standing Committee of the Diocese to which he belongs. to the Bishop.*

Sec. 56. In order to be recommended for ordination the Candidate must ~~lay before~~ *present to* the Standing Committee:

(1a). ~~An application for ordination therefor in writing, signed by the Candidate, himself, which shall state stating the Candidate's date of his birth, including a statement of how the Candidate intends to exercise the ministry of a Deacon both in the Church and in the world and that there is no intent to apply for ordination to the Priesthood.~~

(2b). ~~Certificates from the Bishop(s) by whom he the Candidate was admitted a Postulant and a Candidate, declaring the dates of admission as a Postulant and as a Candidate and in what manner the ministry of the Deacon is to be exercised. But when such certificate cannot be had, other evidence satisfactory to the Committee shall suffice.~~

(3). ~~A Certificate from a Presbyter of this Church, known to the Ecclesiastical Authority, in the following words, viz.:~~

To the Standing Committee of _____

(Place) _____ (Date) _____

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

(Signed) _____

(4)(c) (1). ~~A certificate from the Rector or Member of the Clergy in charge and Vestry of the Parish of which he the person is a member, in the following words, viz:~~

~~(a) To the Standing Committee of the Diocese of~~

~~(Place) (Date)~~

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

(Date) _____

(Signed) _____

(2). This certificate must be attested by the ~~Rector or Member of the Clergy in charge of the Parish, or by the Clerk or Secretary of the Vestry, at which the vote was taken as follows, viz. in the following words:~~

~~(b) I hereby certify that A.B. is a member of _____ Parish in _____ and a confirmed adult communicant of this Church in good standing; that the foregoing certificate was signed at a meeting of the Vestry duly convened at _____ on the _____ day of _____, and that the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.~~

(Signed) _____

~~The Rector or Member of the Clergy in charge of or Clerk or Secretary of the Vestry~~

~~(d). A report from the Commission that the Candidate has successfully completed the required course of study and training, (5) A certificate from the theological seminary where he has been studying, or from those under whose direction he has been pursuing his studies, showing his scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to his personal qualifications for Holy Orders. in this Church.~~

~~Sec. 6. Should the parish be without a Rector or Member of the Clergy, it shall suffice that the certificate required in paragraph (4) above be signed by some Presbyter of the Diocese in good standing, the reason for the substitution being stated in the attesting clause.~~

See III.8.3(e).

~~Sec. 7. (a). Should there be no organized Parish at the place of residence of the Candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Rector or Member of the Clergy and Vestry, or of the Vestry, it may suffice if the certificates be signed by at least one Presbyter of the Diocese in good standing, and six Lay Persons, confirmed adult communicants of this Church in good standing, or should the Candidate within the space of three years last past have been a Member of the Clergy or Licentiate in some other body of Christians, by three Presbyters of this Church as to the period during which he has been a Candidate, and by six adult members in good standing of the~~

denomination from which the Candidate came, as to the period within the space of three years last past, before he became a Candidate.

(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

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

Presbyter of Diocese, or Missionary Diocese, _____

Sec. 87. The Standing Committee, on the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon III.30.4, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, ~~physical, mental~~ *medical, psychological*, moral, or spiritual, ~~may~~, at a meeting duly convened, a majority of all the members of the Committee consenting, *may* recommend the Candidate for ordination by a testimonial *in the following words* addressed to the Bishop ~~in the following words, viz.:~~ and signed by all consenting to its adoption:

To the Right Reverend _____, Bishop of _____:

We, being a majority of all the members of the Standing Committee of _____, and having been duly convened at _____, do testify that A.B., desiring to be ordained Deacon, has ~~laid before~~ *presented to us* satisfactory certificates that for the ~~space of last three years last past~~ *A.B. has lived a sober, honest, and godly life, and is loyal to the Doctrine, Discipline, and Worship of this Church and does not hold anything contrary thereto. And Accordingly,* we hereby recommend A.B. for ordination to the Diaconate.

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

(Signed) _____

~~This testimonial shall be signed by all consenting to its adoption.~~

Sec. 98. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds ~~physical, mental, medical, psychological~~, moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination the Candidate shall subscribe *publicly* and make, ~~in his~~ *in the presence of the Bishop*, the declaration required in Article VIII of the Constitution.

Sec. 10 (a). A person of Christian character, proven fitness, and leadership in his community, who is willing to serve in the capacity of

~~Deacon without relinquishing his secular occupation, may be proposed and recommended to the Bishop, for admission as a Postulant by the Member of the Clergy in charge and Vestry of the Parish in which his service is desired, or (should the Parish be without a Member of the Clergy) by the Vestry and some other Presbyter of the Diocese in good standing, or (if it is intended that the Postulant should serve outside, or apart from, an organized Parish) by one such Presbyter and six Lay Persons who are confirmed adult communicants of this Church in good standing who are well informed regarding the area or circumstances within which it is proposed that the Postulant should serve. This recommendation shall be in writing, and shall include a statement indicating whether the person is being proposed for the Diaconate only or for the Diaconate and subsequently for the Priesthood. Such a Postulant may be admitted as a Candidate upon the following conditions:~~

~~(1). He shall have reached the canonical age for Deacons, and attained such maturity as the Bishop, Commission on Ministry, and Standing Committee shall find acceptable for ordination.~~ See Sec. 1.

~~(2). The requirements of Canon III.5.2 (c) and (d), 3, 4, 6, 7, and 8, and of Canon III. 6, except for the provisions as to time contained in Sec. 2 (b) of Canon III. 6, shall be fulfilled in such manner as is pertinent to the circumstances.~~ See Sec. 2.

~~(3). Fulfillment of the requirements of subparagraph (c) or (d) of Sec. 7 of Canon III. 5 shall suffice as educational qualification for admission as a Candidate.~~ See Sec. 4(a)

~~(b). A Candidate so admitted may be ordained to the Diaconate at any time after six months from his admission as a Candidate, upon the following conditions:~~ See Sec. 2.

~~(1). He shall have prepared for the Diaconate by studying the topics specified in Canon III.7.2(a) for such time and to such extent as is judged suitable by the Bishop, after consultation with the Commission on Ministry, and with the Member of the Clergy and Lay Persons who proposed and recommended the said Candidate. Similarly, after consultation with persons experienced in the area or field in which this Candidate for the Diaconate is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Candidate's occupation, his role in the community, and his ecclesiastical ministry. A record of all such training, and an evaluation of the Candidate's attainments, shall be made in writing, and kept on file.~~ See Sec. 4(b).

~~(2). He shall be recommended for ordination to the Diaconate by the Standing Committee, as required by Sec. 5 of this Canon except as to term of Candidacy.~~

~~(e). Sec. 9 (a). A Deacon ordained under the provisions of this Section Canon may execute all the functions pertaining to the office of Deacon, subject to the general provisions of Canon III. 13, and He may be assigned by the Ecclesiastical Authority to be in charge of a Congregation which is unable to receive the services of a resident Priest. at the request, or with the consent, of the Rector and Vestry, he may be assigned as an assistant to serve in one or more Parishes or Missions.~~

~~(b). He~~ *The Deacon* may not be transferred to another jurisdiction nor given a license to perform the duties of the office of Deacon in another jurisdiction, except upon the express-written request in writing of the ~~Eccelesiastical Authority~~, Bishop thereof, which request must be supported by the written consent of the Standing Committee of such other jurisdiction.

Old III.9.10(f).

Sec. 10. A Deacon ordained in accordance with the provisions of this Canon shall not be eligible for ordination to the Priesthood, except that, with the prior written consent of the Bishop and the Standing Committee, and for good cause shown, the Deacon, after the requirements of Canon III.7 have been fulfilled, may be ordained by the Bishop to the Priesthood.

~~(d). The provisions of Canon I.8, "Of the Church Pension Fund", shall not apply, as to either assessments or benefits, to Deacons ordained under the provisions of the Section.~~

~~(e). A Deacon ordained in accordance with this Section, who is willing to serve in the capacity of Priest without relinquishing his secular occupation, may be accepted for ordination to the Priesthood if he has been so recommended in accordance with the provisions of Sec. 10 (a) of this Canon, or if he has been so recommended subsequently. In such cases, he is to prepare for ordination to the Priesthood in accordance with the provisions of Canon III. 11. 3.~~

See Sec. 10.

~~(f). Or, alternatively, a Deacon ordained in accordance with this Section may also be accepted for ordination to the Priesthood if he has passed all examinations required of other Candidates for the Priesthood and complied with all other canonical requirements precedent to such ordination. In such case the provisions of Canon I.8 where applicable shall apply to him from the date of his ordination to the Priesthood.~~

CANON 107.

Of Ordination to the *Diaconate* and Priesthood

Sec. 1. A Candidate must first be ordained Deacon before being ordained Priest.

Old III.9.1.

Sec. 2. To be ordained Deacon a person must be at least twenty-one years of age.

Sec. 3. No one shall be ordained Deacon under this Canon within eighteen months from admission as Candidate for Holy Orders, unless, under special circumstances, the Bishop, with the advice and consent of a majority of the members of the Standing Committee, shall shorten the time of Candidacy; and in no case shall the time be shortened to less than six months.

Sec. 4. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, covering both medical and psychological condition, by professionals appointed by the Bishop. The forms for medical and psychological reports prepared by The Church Pension Fund shall be used for these purposes. These

reports shall be kept on file by the Bishop and shall be available to the Standing Committee.

Sec. 5 (a). Before ordination to the Diaconate, the Candidate must be examined and show proficiency in the following subject matter:

- (1). The Holy Scriptures;*
- (2). Church History, including the Ecumenical Movement;*
- (3). Christian Theology;*
- (4). Christian Ethics, and Moral Theology;*
- (5). Studies in contemporary society, including racial and minority groups;*
- (6). Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Standard Book of Common Prayer and the Hymnal, respectively;*
- (7). Theory and practice of ministry.*

(b). A Candidate who has been an adult member in some other body of Christians shall also be examined in writing on those points of doctrine, discipline, polity, and worship in which that Communion from which the Candidate has come differs from this Church. Old III.7.1(b).

Sec. 6. No one shall be ordained Deacon without the recommendation of the Standing Committee of the Diocese to the Bishop. Old III.9.4.

Sec. 7. In order to be recommended for ordination the Candidate must present to the Standing Committee: Old III.9.5.

(a). An application for ordination signed by the Candidate stating the Candidate's date of birth;

(b). Certificates from the Bishop(s) by whom the Candidate was admitted a Postulant and a Candidate, giving the dates of admission as a Postulant and as a Candidate.

(c). A certificate from the Rector and Vestry of the Parish of which the Candidate is a member, in the form specified in Canon III.6.6(c).

(d). A certificate from the theological school or from those under whose direction the Candidate has been pursuing studies, showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for Holy Orders. Old III.9.5(5).

Sec. 8. On the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon III. 30. 4, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, medical, psychological, moral, or spiritual, the Standing Committee, a majority of all the members consenting, may recommend the Candidate for ordination by a testimonial addressed to the Bishop in the form specified in Canon III.6.7 and signed by all consenting to its adoption. Old III.9.7.

Sec. 9. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds medical, psychological, Old III.9.8.

moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination the Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

Sec. 410. No one shall be ordained Priest until: ~~he be twenty four years of age.~~

(a). *Reaching the age of twenty-four.*

(b). *Two years from admission as a Candidate, and one year from ordination to the Diaconate, Sec. 2: No one shall be ordained Priest until he has been a Deacon one full year, unless it shall seem good to the Bishop, for reasonable causes, with the advise and consent of a majority of all the members of the Standing Committee, to shorten the time; nor within two years from his admission as a Candidate for Holy Orders, unless the Bishop, for urgent reasons fully stated, with the advice and consent of a majority of all the members of the Standing Committee, shall shorten the time. And In no case shall he a Deacon in training for Priesthood be ordained Priest within less than one year from his admission as a Candidate for Holy Orders, nor until he has been a Deacon for at within least less than six months from ordination to the Diaconate.*

(c). *Completing practical training in work as a Deacon in preparation for ordination to the Priesthood.*

(d). *Sec. 3. No Deacon shall be ordained Priest unless he be first Recommended to the Bishop by the Standing Committee of the Diocese to in which he belongs the Deacon is canonically resident.*

Sec. 411. In order to be recommended for ordination by the Standing Committee, the Deacon must ~~lay before present to the Committee:~~

(1a). *An application therefor in writing for ordination signed by the Deacon, himself, which shall state the stating the Deacon's date of his birth.*

(2b). *A certificate from the Bishop declaring that the terms of his Postulancy and Candidacy and the time of his service in the Diaconate have been completed. but when such certificate cannot be had, other evidence, satisfactory to the Committee, may suffice.*

(3c)(1). *A certificate from the Member of the Clergy in Charge Rector and Vestry of the Parish where he resides, to which the Deacon is assigned in the following words, viz.:*

(a) To the Standing Committee of _____
(Place) _____ Date _____

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

(Signed) _____

This certificate must be attested by the Member of the Clergy in charge of the Parish or by the Clerk or Secretary of the Vestry, as follows, viz.:

(b) I hereby certify that the Reverend A.B. is a resident of _____ Parish in _____; that the foregoing certificate was signed at a meeting of the Vestry duly convened at _____ on the _____ day of _____, and the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

(Signed) _____

The Rector or Member of the Clergy in charge of

or Clerk or Secretary of the Vestry

~~Sec. 5. But should the Parish be without a Member of the Clergy, it shall suffice that in this place the certificate be signed by some Presbyter of the Diocese in good standing, the reason for the substitution being stated in the attesting clause.~~

Old III.8.3(e).

~~Sec. 6 (a). Should there be no organized Parish at the place of residence of the Candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signature of the Member of the Clergy and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least:~~

~~(1). One Presbyter of the Diocese in good standing; and~~

~~(2). Six Lay Persons, confirmed adult communicants of this Church in good standing.~~

(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other, Presbyter of this Church in good standing, and shall be in the following words, viz.:

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

(Signed) _____
 Presbyter, of the Diocese
 or Missionary Diocese
 of _____

Sec. 712. ~~The Standing Committee, On the receipt of the certificates prescribed above and the report of the General Board of Examining Chaplains prescribe in Canon III. 30. 4, Commission that the training and academic requirements have been successfully completed, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, mental, medical, psychological, moral, or spiritual, may, at a meeting duly convened, the Standing Committee, a majority of all the members of the Committee consenting, may recommend the Deacon for ordination by a testimonial in the following words addressed to the Bishop in the following words, viz: and signed by all consenting to its adoption:~~

To The Right Reverend _____,
 Bishop of _____,

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

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

(Signed) _____

This testimonial shall be signed by all consenting to its adoption.

Sec. 813. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds physical, mental, medical, psychological, moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination he shall require the Deacon shall be required to subscribe publicly and make, in his the Bishop's presence, the declaration required in Article VIII of the Constitution.

Sec. 914. No Deacon shall be ordained Priest until ~~he shall~~ having 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 school, college, or other seminary of learning, or with some other opportunity for the exercise of the office of Priest *within the Church* judged appropriate by the Bishop.

CANON 8.

Of General Provisions Respecting Ordination

Sec. 1. The provisions of these Canons *of this Title* 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.

Sec. 2. No appointment for the ordination of any Candidate shall be made until the Bishop has had due notice ~~that of compliance with all of the canonical requirements. have been complied with.~~

Sec. 3 (a). For the purpose of this and other Canons of Ordination, the authority assigned to the Bishop of the Diocese *as the Ordinary* may be exercised by a Bishop Coadjutor, when so empowered under Canon III.21.2(a), or by a Suffragan Bishop when requested by the Bishop of a Diocese, ~~or by a Missionary Bishop, or by any other Bishop of this Church~~ *the Anglican Communion* canonically in charge of a Diocese ~~or of Congregations in foreign parts at the request of the ordinand's Bishop.~~

(b). The Council of Advice of the Convocation of the American Churches in Europe, and the board appointed by a ~~Missionary Bishop~~ having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2(c), shall, for the purpose of this and other Canons ~~included in of Title III of these Canons~~, have the same powers as the Standing Committee of a Diocese.

(c). In case of a vacancy in the episcopate in a Diocese, the Ecclesiastical Authority may authorize and request the President *of the House of Bishops* of the Province, or another Bishop, to take order for an ordination.

Sec. 4 (a). No certificate or testimonial, the form of which is supplied by Canon, shall be valid, unless it be in the words prescribed; the omission of the date therefrom shall render such certificate or testimonial liable to rejection.

(b). No Candidate for Holy Orders shall sign any of the certificates prescribed in the Canons ~~of Ordination of this Title.~~

(c). Whenever the testimonial of the Standing Committee is required, ~~such the~~ testimonial must be signed at a meeting duly convened, and,

in the absence of express provision to the contrary, by a majority of the whole Committee.

Old III.5.4(e). (d). Whenever the certificate of a Vestry is required, such certificate must be signed by a *two-thirds* majority of *all the whole members of the Vestry*, at a meeting duly convened, ~~and the fact must be attested by the Secretary of the said Vestry or~~ and by the Rector or Member of the Clergy in charge of the Parish, ~~and the fact must be attested by the Secretary of the Vestry. Should there be no Rector or Member of the Clergy in charge, the certificate shall be signed by a two-thirds majority of all the members of the Vestry and by a Presbyter of the Diocese acquainted with the applicant and the Parish, the reason for the substitution being stated in the attesting clause.~~

Old III.5.4.(b) (e). *Should the Congregation of which the applicant is a member not be a Parish, the certificates required by Canons III.4.4 and 6 or 7 shall be given by the Member of the Clergy in charge and the local council of the Congregation, attested to by the Recording Secretary of the meeting at which the certification was voted.*

Old III.5.5 (f). *If the applicant is a member of a Religious Order or Community officially recognized by Canon III.28, the certificates referred to in Sec.4(d) shall be given by the Superior or person in charge, and Chapter, or other comparable body of the Order or Community.*

Sec. 5. Whenever dispensation from any of the requirements ~~of the Canons of Ordination~~ for ordination by the Canons of this Title is permitted, ~~with the advice and consent of the Standing Committee,~~ the application must be first made to the Bishop, and, if he approved, ~~it, be by him~~ referred to the *Standing Committee for its advice and consent.*

Sec. 6. If, in the case of any applicant for admission as a Candidate for Holy Orders, or for ordination, a majority of the Standing Committee refuse to recommend, or shall fail to act within three months, although the required certificates have been laid before the Committee, it shall be the duty of the Committee, without delay, to give to the Bishop the reasons, in writing, for *its* ~~such~~ refusal or failure to act.

See Sec. 3(a).

~~Sec. 7. (a). No Bishop of this Church shall ordain any person to officiate in any Congregation beyond the limits of the United States until the testimonials and certificates required by the Canons of Ordination shall have been supplied, except as provided for as follows:~~

~~(b). Any Missionary Bishop of this Church having jurisdiction in foreign lands, or any Bishop to whom the charge of Congregations in foreign lands shall have been assigned by the Presiding Bishop, may ordain as Deacons or Priests, to officiate within the limits of his charge, any persons of the age required by the Canons of this Church, who shall exhibit to him the testimonials required by Canon III. 9 and 10, signed by not less than two Presbyters of this Church, who may be subject to his charge, and other satisfactory evidence of moral~~

~~character from natives of the country not in Holy Orders; *Provided, nevertheless, that if there be only one Presbyter of this Church subject to his charge, and capable of acting at the time, the signature of a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church may be admitted to supply the deficiency.*~~

COMMENT: Although the Title III Committee itself was composed of persons of wide experience in the use of the canons regarding ordination and reception, the advice and counsel of a much larger group was used by the subcommittee charged with formulating proposals for revision of these canons. Also, the findings of many studies made by the CDM and its member agencies were considered. In addition to the twelve operative principles listed in the report of the Title III Committee, the work was guided by the following specifics:

1. The ordination canons have become a series of exceptions layered on a basic process, often without regard to one another. As a result, the procedures have been cumbersome, confusing, a series of obstacle courses for some and an easy "in" for others, all too often mechanical and nonpersonal. The proposed canons seek to correct this by:
 - a. Shifting from the individual pursuit of a personal course to a reemphasis of the Church's role in calling those to be ordained.
 - b. Establishing separate canons for ordination of those called to the diaconate and of those called to both the diaconate and priesthood.
 - c. Identifying, broadening, and making plain the normal process, with exceptional circumstances clearly defined, assuring the integrity of the normal process.
 - d. Eliminating "free-lance" vocations.
 - e. Indicating the responsibility each body or person has to the candidate at each step in the process.
2. Recognizing that the canons are the result of serious deliberations over the years, the CDM has made every attempt to respect the present wording where possible, with the understanding that the final recommended text will use inclusive language.
3. In order to encompass the diversity of ordained ministry, the CDM has eliminated the references to stipendiary and non-stipendiary clergy.
4. Recognizing that ordination is only a beginning and that circumstances may change, provisions have been made for:
 - a. Relocation of clergy from one diocese to another.
 - b. Change of status, for example, deacons being ordained priests.
 - c. Specific procedures for the use of local priests and deacons in congregations other than the one for which they were originally ordained.

Canon 4

Section 1. An explicit statement of principle 4 is made. Although specifically placing the responsibility on those ordained to seek out fit persons for ordination, this does not exclude any member of the Church from the calling process.

Section 2(a). The process for the individual begins in the individual's congregation, although other pastors may well have been consulted. Both a calling to the diaconate and to the diaconate and priesthood are encompassed here.

Section 2(b)(1). The parochial inquiry is expanded to include other leaders of the congregation and its findings submitted to the bishop.

Section 2(b)(2). This covers situations where practical considerations preclude the person from acceptance as a postulant.

Section 2(c). This reaffirms the role of the congregation in the process. If a change of diocese has been made, the individual must then become a communicant in good standing in a congregation of that new diocese.

Section 2(d). No substantive changes.

Section 2(e). This adds a caution to respect the confidentiality of these reports.

Section 3. This begins the involvement of the COM.

Section 4. A two-thirds vote of recommendation by the vestry is required, indicating general support. Special circumstances have been moved to the general provisions canon, as has old Section 5 regarding members of religious communities. Provision for an applicant having no congregation is eliminated.

Section 5. Heavy debts and difficult financial situations have become a serious problem for those preparing for ordination, as testified to by a recent study made by several agencies of the Church. This new section does not attempt to solve those problems directly but rather establishes the mutual responsibility of both the person preparing for ordination and the diocese for dealing with financial support throughout the period of preparation.

Section 6. This adds the rector of the postulant and the standing committee to the list of those to be notified of acceptance of a postulant.

Section 7. A new paragraph is added, setting forth the areas in which the postulant is to be prepared and requiring that pastoral guidance be provided throughout the period of preparation. The requirements prior to beginning theological studies are modified so that age is no longer considered, and prerequisites by theological schools or other programs of preparation are to be taken into account.

Section 8. Both this section and Section 11 were in the canon on candidates, where they were placed during the time when postulancy did not exist. It is assumed that through oversight these sections were not moved when postulancy was reestablished.

Section 9. This new section reaffirms the right of the bishop to remove a postulant at will. However, notice is to be given to those affected, with a personal explanation given the removed postulant. The same applies for removed candidates in Canon 5, Sec. 5.

Canon 5

Section 1. This section has been revised for the sake of clarity. There are no substantive changes except that in d. provision is made for an interview of the postulant in which the bishop is to raise the issue of the declaration required in Article VIII of the Constitution. If there are any difficulties, they can be known at this stage of preparation instead of at the time of ordination.

Section 2. If the postulant is to be admitted, this section sets forth who is to be notified.

Sections 3,4. Changes are in form and style only.

Section 5. See note on Canon III.4.9.

Section 6. Changes are in form and style only.

Standards of Learning and Examination in the old Canon III.7 have been incorporated into other canons as noted in the margins.

Canon 6

This canon significantly modifies the old Canon 9, *Of Ordination to the Diaconate*,

to exclude those candidates who are ultimately preparing for ordination to the priesthood. See principle 7 and specific 1-b. The deacon is to have fulfilled all the requirements for postulancy and candidacy as set forth in Canons III.4 and 5.

Section 1. This states the standard canonical age for deacons.

Section 2. This specifies an increase in the period of candidacy from the six months mandated in old Canon III.9.10(b) to one year.

Section 4. The Standards of Learning and Examination are taken from old Canon III.7.2. and old Canon III.9.10(b)(1).

Section 5. Change in form and style only.

Section 6. Explicit statements by both the candidate and bishop as to how the ministry of a deacon is to be exercised are added.

Section 7. It is not expected that deacons ordained under this canon will have taken the General Ordination Examinations.

Section 8. No change except the public subscription to Article VIII of the Constitution as called for in the BCP.

Section 9. Deacons are to serve directly under the bishop or under the supervision of a priest appointed by him. The transfer of a deacon to another jurisdiction must be with the consent of the standing committee of the diocese to which the deacon is being transferred.

Section 10. This is a revision of old Canon III.9.10(f). Those requirements already fulfilled under this canon need not be repeated.

Note: A growing number of deacons are being employed by the Church. References to deacons as nonstipendiary clergy have been dropped, as has their exclusion from the Church Pension Fund when they are being paid compensation by a unit of the Church.

Canon 7

Section 1. This is in conformity with the BCP and Anglican tradition.

Sections 2 through 9 incorporate, with changes in form and style only, the requirements of old Canon III.9, *Of Ordination to the Diaconate*, and the Standards of Learning and Examination as set forth in old Canon III.7.

Section 10. It has always been implicit in the canons that those preparing ultimately for ordination to the priesthood would after ordination to the diaconate continue training, usually within a parochial setting. Section 10 (c) explicitly points in that direction. Otherwise, there are only form and style changes.

Section 11. See notations for Canon III.4.4.

Section 12. Only form and style changes.

Section 13. To conform with the BCP.

Section 14. “. . . within the Church” is added to point out that sacramental ministry occurs within the Church. If that is not to be exercised, then there is no point to ordination to the priesthood at this time.

Canon 8

Most of the changes in this canon are in form and style only except as noted below.

Section 3(a). Revision takes into account the changing structures of the Anglican Communion and introduces the need for a request by the ordinand's bishop.

Section 4(d). This increases the majority required of a vestry for recommendation to two-thirds and incorporates old Canon 5.4(a).

Section 4(e). Incorporates old Canon 5.4(b).

Section 4(f). This clarifies old Canon 5.5 so that the specific responsibility of the religious community is spelled out.

Resolution #A126

Amend Canon III.11.

Resolved, the House of _____ concurring, **That Canon III.11 be amended as follows:**

CANON 419.

~~Of Admission to Holy Orders in Other Cases the Ordination of Local Priests and Deacons~~

Sec. 1 (a). With regard to *Dioceses with Congregations or missionary opportunities* in communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which ~~can cannot be supplied only intermittently provided sufficiently~~ with the ~~sacramental sacraments~~ and pastoral ministrations of the Church ~~through Clergy ordained under the provisions of Canon III.7~~, it shall be permissible for the Bishop, with the advice and consent of the Standing Committee, ~~or the equivalent body in special jurisdictions~~, and with the prior approval in principle of the House of Bishops of the Province, ~~to seek out and ordain to the Diaconate, and not less than six months later to the Priesthood, residents of the said communities or of the Diocese, after a period of candidacy (pursuant to Canon III.5.7(d) of not less than six months' duration. In the selection of such Candidates, the recommendations of confirmed adult communicants of this Church in good standing resident in said communities shall be sought.~~ to establish procedures by which persons may be called by their Congregations and the Bishop with the Standing Committee, to be ordained local Priests and Deacons and licensed to serve the Congregations or communities out of which they were called.

See Sec. 2.

(b). The persons to be ordained under the provisions of this Section shall have the following qualifications:

(1). ~~He~~ They shall be not less than thirty-two years of age, and shall have been a members of this Church in good standing for at least five years. *Under extraordinary circumstances, the Bishop and the Standing Committee, on a two-thirds vote, may allow a variance of either of these qualifications, but in no case below the ages specified in Canons III.9 and III.7.*

(2). ~~He~~ They shall be confirmed adult communicants in good standing, recognized by their Congregation for their maturity in Christian Faith and Life. ~~shall have been a regular attendant upon the stated services of the Church and faithful in resorting to the Sacraments when available, and a regular contributor of record to the support of the Church.~~

(3). ~~He shall be reputed in the community to have comported himself as a Christian in his personal and family life and in his dealings with others in the community. They shall be recognized as leaders in the Congregation and shall be firmly rooted in the community.~~

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

See Sec. 3(a)(1).

(4). If no suitable person be found within the local Congregation, the Bishop and the Congregation with the consent of a two-thirds majority of the Standing Committee may call a person who resides in another community of the Diocese but otherwise satisfies all the requirements of this Canon.

Sec. 2. The provisions for Postulancy and Candidacy, as set forth in Canon III.4.2(c) through 8 and Canon III.5.1 through 5, shall be followed, except that:

(a). The certificate required in Canon III.5.5(4) shall be signed by:

(1). Four confirmed adult communicants in good standing from the Congregation resident in the community, if there is no local council of the Congregation; and

(2). One Presbyterian of the Diocese to whom the applicant and the community are personally known, if there is no Member of the Clergy in charge of the Congregation.

(b). No minimum time for study as a Postulant shall apply in Canon III.5.1(b).

(c). Letters Dimissory shall not be required.

~~*(e). The requirements of the normal standard of learning may be modified as herein provided. But, in every case, before a Deacon shall be ordained Priest under these provisions, he shall be examined, by the Bishop and two Presbyters, in the office and work of a Priest, and as to his ability to serve the Church in that Order.*~~

Sec. 3. For those who are to serve their Congregations as local Priests, the provisions set forth in Canon III.7 shall be followed, except that:

See old Sec. 2(c).

(a). The requirements of the standards of learning specified in Canon III.7.5 may be modified, but in every case

(1). The Bishop and the Commission must receive satisfactory evidence that the Candidate

(i). Understands the office and work of a Deacon and of a Priest and is ready to serve in that order to which the Candidate is called;

See old Sec. 1(b)(4).

(ii). Has adequate knowledge of the contents of the Old and New Testaments, Church history and of the Church's teaching as set forth in the Creeds and in An Outline of the Faith, commonly called the Catechism; and

(iii). Is familiar with the Book of Common Prayer and has the ability to read the Holy Scriptures and conduct the service of the Church in an intelligible and reverent fashion.

(2). The Bishop and Commission shall require and supervise the

See Sec. 2.

continuing education of each person ordained under the provisions of this Canon, and keep a record of the same.

(3). In all cases of the ordination under this Canon of persons with modified requirements of learning, a record of the modifications shall be kept by the Bishop, and every Member of the Clergy thus ordained shall be reported to the Recorder with the other matters required in Canon I.1.6(b).

(b). The certificates required in Canon III.7.7(c) and 11(c). shall be signed by:

(1). Six confirmed adult communicants in good standing within the Congregation, if there is no local council of the Congregation,

(2). One Presbyter of the Diocese to whom the Candidate or Deacon and the community are personally known, or, in the case of Deacons, the Presbyter under whose supervision the Deacon has trained, if there is no Member of the Clergy in charge of the Congregation.

Sec. 4. In Congregations described in Sec.1 of this Canon, where the sacraments are regularly available, persons described in Sec.1(b) may be called by the Bishop and the Congregation to serve as local Deacons.

(a). The provisions for Postulancy and Candidacy, as set forth in Sec. 2 of this Canon shall be followed except for Sec.2(a), where a certificate shall be as required in Canon III.5.5(4).

(b). The provisions for ordination as set forth in Canon III.6 shall be followed, except that standards of learning specified in Canon III.6.4(a) and (b) may be modified as set forth in Sec. 3(a) of this Canon.

Sec. 5. If a Deacon should be called by a Congregation and the Bishop to be ordained Priest, the Deacon must meet the requirements as set forth in Secs. 1 and 3 of this Canon.

Sec. 6 (a). The Congregations served by persons ordained under the provisions of this Canon shall be under the supervision of the Bishop or an appointed deputy.

(b). Under special circumstances, the Bishop may appoint persons under the provisions of this Canon to serve in more than one Congregation.

~~*(d). Sec. 7. If a Deacons or Priests who has have been ordained in accordance with this Canon shall subsequently remove to another community within the Diocese, he they shall be entitled to exercise his their office in that place only if: he be licensed thereto by the Bishop. Such a Priest shall not be granted Letters Dimissory to another Diocese without the request in writing, of the Bishop of the Diocese to which he wishes to remove.*~~

(a). The Congregation is as described in Sec. 1(a) of this Canon;

(b). Requested by the Congregation; and

(c). The Bishop licenses them.

Sec. 8. It is the normal expectation that persons ordained under the provisions of this Canon shall not move from the Congregation and Diocese in which they were ordained. Letters Dimissory may be granted by the Bishop only at the request of the Bishop of the Diocese to which the Deacon or Priest wishes to move.

Old Sec. 1(a).

Sec. 9. The Bishop may license Deacons or Priests to serve Congregations which differ from those described in Sec. 1(a) only if all the requirements of Canon III.6 for Deacons or Canon III.7 for Priests are fulfilled and reported to the Recorder of Ordinations.

~~Sec. 2. In all cases of the ordination under this Canon of persons with modified requirements of learning, a record of the modifications shall be kept by the Bishop, and the standing of every Member of the Clergy thus ordained shall be reported to the Recorder with the other matters required in Canon I.1.6(b).~~

See Sec. 3(a)(3).

~~Sec. 3 (a). A Deacon who has been ordained under Canon III.9, 10, who shall apply for ordination to the Priesthood under the provisions of Clause (c) of that Section, may prepare for the Priesthood by studying the topics specified in Canon III.7, for such time and to such extent as is judged suitable by the Bishop after consultation with the Commission on Ministry and with the Member of the Clergy and Lay Persons who proposed and recommended the said Deacon. Similarly, after consultation with persons experienced in the area or field in which this Deacon seeking ordination to the Priesthood is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Deacon's occupation, his role in the community, and his ecclesiastical ministry. A record of all such training, and an evaluation of the Deacon's attainment, shall be made in writing, and kept on file.~~

~~(b). The Bishop or Ecclesiastical Authority and the Standing Committee shall be satisfied that the Deacon seeking ordination to the Priesthood has served acceptably in the Order of Deacons for at least one year.~~

~~(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 Canon III. 10-9.~~

COMMENT: The CDM is deeply indebted to the Task Force on Canon III.11, *Of Admission to Holy Orders in Other Cases*, convened by Bishop Harris of the Diocese of Alaska and made up of Church leaders who have had extensive experience in the use of this canon. The Title III Committee of the CDM worked with that task force to bring its recommendations for revision into concert with the larger work on the ordination canons.

The task force in its report to the CDM states:

In its present form, Canon III.11 is intended for distinctive situations where there has been persistent deprivation of sacramental and pastoral ministry. It authorizes the bishop to take the initiative and yet requires that he consult with the local church community. It envisions the call to ordained ministry from persons indigenous to a community whose qualifications include sufficient maturity; stability

in marriage, family and work; faithfulness in church responsibilities; strong local reputation as a Christian; demonstrated ability in leading worship; and a general knowledge of the Scriptures and the Christian faith.

Two previous studies of the CDM reviewed and affirmed the use of this canon. In 1982 the CDM in its report to the General Convention said, "We affirm the value and significance of Canon 8 for the life of the Episcopal Church and we look forward to its future possibilities with hope and anticipation." In 1985 the CDM reported in a follow-up study: "... Clergy ordained under Canon 8 are here to stay and appropriate in limited numbers for certain situations. They are more effective and happy under certain concrete conditions. First, Canon 8 clergy work better where there is a push for total shared ministry of clergy and laity: one body with many equally shared gifts. Second, Canon 8 clergy are more effective and happy where there is a mission strategy for the diocese. Third, there must be support and supervision for Canon 8 clergy."

Title of the Canon. The office and ministry of a person ordained under this canon is much larger than the provisions of the canon. Reference to those ordained persons as "Canon 8s" or "Canon 11s" or now "Canon 9s" does not convey much more than confusion and obscure regulations. Several adjectives were considered, such as "indigenous" and "community," but it was finally decided to select "local" priests and deacons. This is the language that appears increasingly in other churches of the Anglican Communion.

Section 1(a). The purpose of this section is to spell out the special situations to which this canon applies and assumes principle 6. However, it calls for a missionary strategy by the diocese, the involvement of the local congregation, and approval in principle of the House of Bishops of the province.

Section 1(b)(1). This provides for a waiver of the age requirement if a good case can be made on the basis of missionary imperatives. (3). This stresses leadership being rooted in the community.

Section 2. This makes provision for postulancy and candidacy as formerly contained in Section 1. Postulancy did not exist at the time of the initial introduction of this canon. This has been corrected here. In accordance with the specific 1-c, the normal processes are to be followed with the exceptions specified here.

Section 3(a). The requirements for learning as formerly contained in old Sec. 2 and Sec. 1(b)(4) have been reordered. Appropriate knowledge of Church history is added as is required in every other standard of learning including that for licensed lay ministers and considered by many to be basic to an understanding of God as revealed in history. Sec. 3(a)(2) provides emphasis on continuing education.

Section 3(b). This assumes that the local congregation is not a parish and does not have a resident priest.

Section 4. Makes provision for the ordination of local deacons only when the ministry of a priest is available to a local congregation, consistent with Canons III. 6 and 13 and the BCP. When no priest is available, Canon III. 3 now provides for the licensing of lay pastors.

Section 5. Provides for the ordination of local deacons to the priesthood.

Section 6(a). Provides emphasis on the need of supervision. (b). Gives greater freedom to the diocese in its missionary strategy.

Sections 7,8. These deal with the mobility of local priests and deacons, authorizing the licensing of them only when the conditions are exceptional, as specified in Sec. 1. of this canon. These conditions apply to the special situation of the congregation, *not* the special gifts the local priest or deacon may have. Although those dioceses that have been using local priests and deacons over the past several years have exercised discretion and

good pastoral judgment, as their utilization spreads their purpose needs to be clear, affirming that ministry and avoiding abuse.

Section 9. Makes provision, in exceptional cases, for the change in the status of one ordained under this canon to the status of one ordained under the provisions of Canons III.6 and 7.

Resolution #A127

Add new Canon III.10 and amend Canons III. 13 and 12.

Resolved, the House of _____ concurring, **That a new Canon 10 be added to Title III and that Canons 13 and 12 be amended as follows:**

CANON 10.

Of Christian Clergy Previously Ordained or Licensed in Churches Not in the Historic Succession.

Sec. 1. If a person ordained or licensed by other than a Bishop in the Historic Succession to minister in a Christian body not in Communion with this Church, desires to be ordained,

Old III.13
separated into
two parts.

(a). The person must first be a confirmed adult communicant in good standing in a Congregation of this Church;

(b). The Commission shall examine the applicant and report to the Bishop with respect to:

(1). Whether the applicant has served in the previous Christian body with diligence and good reputation and the causes which have impelled the applicant to leave that body and seek ordination in this Church,

(2). The nature and extent of the applicant's education and theological training,

(3). The preparations necessary for ordination to the order(s) to which the applicant feels called;

(c). The provisions of Canons III.4, 5, and 6 or 7 shall be followed except that the minimum period of Candidacy need not apply, if the Bishop and the Standing Committee at the recommendation of the Commission judge the Candidate to be ready for ordination to the Diaconate earlier than eighteen months; and

(d). Having fulfilled all the requirements of this Canon, the Bishop may ordain the Candidate a Deacon, and, no sooner than six months thereafter, a Priest. At the time of such ordination the Bishop may read this preface to the service:

Old III.13.5(a).

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

The letters of ordination in such cases may contain the words:

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

CANON 1311.

Of Persons Priests and Deacons Ordained in Churches in the Historic Succession but Not in Communion with This Church

Sec. 1(a). When a ~~person~~ *Priest or Deacon* ordained ~~or licensed to minister~~ in a Church *by a Bishop of the Historic Episcopate* but not in communion with this Church desires to be received as a Member of the Clergy in this Church, ~~he~~ *the person* shall apply in writing to a Bishop, attaching to ~~his written application~~ the following:

(1). Evidence that *the person is a confirmed adult communicant in good standing in a Congregation of this Church; he has been duly baptized with water in the name of the Father, and of the Son, and of the Holy Spirit;*

(2). ~~Satisfactory~~ Evidence of his previous Ministry and that *all* his other credentials are valid and authentic;

(3). ~~Satisfactory~~ Evidence of his moral and godly character; and that ~~he~~ *the person* is free from any vows or other engagements inconsistent with the exercise of Holy Orders in this Church;

(4). Transcripts of ~~his~~ *all relevant* academic and theological studies;

(5). A certificate from at least two Presbyters of this Church stating that, from personal examination or from satisfactory evidence ~~laid before presented to them~~, they believe that ~~his desire to leave the departure of the person from the Communion to which he the person~~ has belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may not be expedient to admit ~~him~~ *the person* the exercise of to Holy Orders in this Church;

(6). ~~A~~ Certificates in the forms provided in Canon III. ~~9 6 or 7-5 (3) and (4)~~, from the *Rector or Member of the Clergy in charge* and Vestry of a Parish of this Church; and

(7). A statement of the reasons ~~which have moved him to seek for seeking~~ to enter Holy Orders in this Church.

(b). With regard to the fulfillment of requirements as to pretheological education, the provisions of Canon III. ~~5-4, 7 and 8~~ shall be applicable. The applicant shall also submit to the examinations required in Canon III. ~~96 or 7, 3~~, the result of ~~such~~ *the* examinations to be filed and submitted as therein required.

Sec.2(a). If ~~such a~~ *the* person furnishes evidence of ~~a~~ satisfactory theological training in ~~his~~ *the* previous Communion, and ~~have~~ *has* exercised ~~his a~~ ministry therein with good repute and success for at least

five years, ~~he the applicant~~ shall be examined by the Commission *and show proficiency on Ministry* in the following subjects:

(1). Church History: the history of the ~~Church of England, and of this Church~~ *Anglican Communion*;

(2). Doctrine: the Church's teaching as set forth in the Creeds and in An Outline of the Faith, commonly called the Catechism;

(3). Liturgics: the principles and history of Christian worship; the contents and use of the Book of Common Prayer;

(4). Practical Theology:

(~~a~~) The office and work of a Deacon and of a Priest,

(~~b~~) The conduct of public worship,

(~~e~~) The Constitution and Canons of the General Convention, and of the Diocese in which ~~he the applicant~~ is ~~canonically~~ resident,

(~~d~~) The use of the voice in reading and speaking;

(5). The points of Doctrine, Discipline, Polity, and Worship in which the Communion from which ~~he the applicant~~ has come differs from this Church. This portion of the examination shall be conducted, in part at least, by written questions and answers, and the replies kept on file for at least three years.

(b). The Commission ~~on Ministry~~ may, with the consent of the Bishop, and with due notice to the applicant, examine the latter in any other subject required by Canon III. ~~7. 1. 9 or 10.~~

~~(b). But if such a person cannot furnish evidence of a satisfactory theological training in his previous Communion, or if he has not exercised his Ministry therein with good repute and success for at least five years, he shall conform to the requirements of Canon III. 7. 1.~~

Sec. 3. Prior to being examined as heretofore provided, pursuant to Sec. 2(a) of this Canon, the applicant shall have received certificates from the Bishop and from the Standing Committee, that ~~he the applicant~~ is acceptable as a Member of the Clergy of this Church, subject to the successful completion of ~~said the~~ examination; but ~~he the applicant~~ shall not be ~~ordained or~~ received until, *at least six months* after the ~~provision of said certificates have been received, at least six calendar months shall have elapsed,~~ during which period ~~he the applicant~~ shall undertake such studies and training, in a theological ~~Seminary school~~ or otherwise, as shall be directed by the Bishop with the advice of the Commission. ~~on Ministry~~

Sec. 4. Before ~~such a the~~ person shall ~~may be ordained or~~ received into Holy Orders in this Church, the Bishop shall require ~~him to a~~ promise in writing to submit ~~himself~~ in all things to the Discipline of this Church without recourse to any other ecclesiastical jurisdiction or foreign civil jurisdiction; and shall further require ~~him the person~~ to subscribe and make in ~~his presence, and in the presence of the Bishop~~ and two or more Presbyters the declaration required in Article VIII of the Constitution.

Sec. 5 (a): Thereafter the Bishop, being satisfied of ~~such~~ *the person's theological attainments qualifications and successful completion of the examination specified in Sec.2,* and soundness in the faith, may ~~(1): receive, with the advice and consent of the Standing Committee,~~ the person into this Church in the Order to which ~~he has already been~~ ordained by a Bishop in the historic succession., ~~or~~

~~(2). Confirm him and make him a Deacon and, no sooner than four months thereafter, ordain him as Priest, if he has not received such ordination, or~~

~~(3). Ordain him a Deacon and, no sooner than four months thereafter, ordain him a Priest conditionally (having baptized and confirmed him conditionally if necessary) if he has been ordained by a Bishop whose authority to convey such orders has not been recognized by this Church.~~

~~(b). In the case of an ordination pursuant to Sec. 5 (a) (2) of this Canon, the Bishop may, at the time of such ordination, read this preface to the service:~~

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

~~The letters of ordination in such cases may contain the words:~~

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

~~(c). In the case of a conditional ordination pursuant to Sec. 5 (a) (3) of this Canon, the Bishop shall at the time of such ordination, read this preface to the service:~~

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

Sec. 6. No one shall be ~~ordained~~ *received as a Deacon or received as such* until he be age twenty-one years of age. No one shall be ~~ordained~~ *Priest or received as such* a Priest until he be age twenty-four years of age.

Sec. 7. Any other provisions in other Canons inconsistent with this Canon are inapplicable.

Sec. 7. A Deacon received under Sec. 5 of this Canon, desiring to be ordained to the Priesthood must satisfy all the requirements for ordination to the Priesthood as set forth in Canon III.7.

CANON 12

Of Clergy Ordained by Bishops of Other Churches in Communion with This Church

Sec. 1 (a). A Member of the Clergy, ~~declaring himself to have been~~ ordained by a Bishop of another Church in communion with this Church, or by a Bishop consecrated for a foreign ~~country~~ land by Bishops of this Church under Article III of the Constitution shall, before ~~he be~~ being permitted to officiate in any Parish, Mission or Congregation of this Church, exhibit to the Member of the Clergy in charge, or, if there be no Member of the Clergy in charge, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese that ~~his~~ the person's letters of Holy Orders and other credentials are valid and authentic, and given by a Bishop in communion with this Church, and whose authority is acknowledged by this Church; and also that ~~he~~ the person has exhibited to the said Ecclesiastical Authority satisfactory evidence of ~~his~~ (i) moral and godly character and of ~~his~~ (ii) theological qualifications.

(b). ~~And Before he shall be~~ being permitted to take charge of any Parish, Mission, or Congregation, or ~~be~~ being received into any Diocese of this Church as a Member of ~~the~~ its Clergy thereof, ~~he shall produce to the Ecclesiastical Authority shall receive~~ Letters Dimissory or equivalent credentials under the hand and seal of the Bishop with whose Diocese ~~he~~ the person has been last connected, which letters or credentials shall be delivered within six months from the date thereof. Before ~~such~~ receiving the Member of the Clergy ~~shall also be received,~~ the Bishop shall require ~~him to a~~ promise in writing to submit ~~himself~~ in all things to the Discipline of this Church, without recourse to any foreign jurisdiction, civil or ecclesiastical; and shall further require ~~him~~ the person to subscribe and make in ~~his~~ the Bishop's presence, and in the presence of two or more Presbyters, the declaration required in Article VIII of the Constitution. ~~He shall also be examined by~~ The Bishop and at least one Presbyter ~~shall examine the person as to his~~ knowledge of the history of this Church, its worship and government. The ~~said Ecclesiastical Authority, Bishop also~~ being satisfied of ~~his~~ the person's theological qualifications, may then receive ~~him~~ the person into the Diocese as a Member of the Clergy of this Church. ~~Provided, that such Member of the Clergy shall not be entitled to hold canonical charge in any Parish or Mission, until he shall have resided one year within the jurisdiction of this Church subsequent to the acceptance of his credentials.~~

(c). A Member of the Clergy ~~declaring himself to have been~~ ordained by a Bishop of another Church in communion with this Church, or by

a Bishop consecrated for a foreign ~~country~~ *land* by Bishops of this Church, under Article III of the Constitution, shall not be accepted nor shall the Member of the Clergy ~~named therein~~ be placed on the clergy list of this Church until ~~such a Member of the Clergy shall have~~ *having* submitted ~~himself to~~, and satisfactorily passed, a thorough examination, covering both ~~mental medical and psychological and physical~~ condition by professionals appointed by the Bishop. The forms for medical and ~~psychiatric~~ *psychological* reports prepared by The Church Pension Fund shall be used for these purposes.

Sec. 2. ~~If such A Member of the Clergy be who is a Deacon he shall not be ordered Priest until he shall have~~ *having* resided within the jurisdiction of this Church at least one year *and all the requirements for ordination to the Priesthood as required by Canon III.7 have been satisfied.*

COMMENT:

Canon 10

Old Canon III.13 has been divided into two new canons, making a distinction between clergy of other Christian churches not in communion with this Church who are to be ordained deacon or priest and those who are to be received as a deacon or priest.

Section 1(a). Reaffirms the necessity of participation in a congregation for one to be ordained.

Section 1(b). The experience and learning of non-Episcopal clergy vary across a wide spectrum. This section not only deals with the reasons for the applicant's change in churches but what program of preparation will be necessary before ordination.

Section 1 (c). This ensures that the full disciplines of preparation for ordination are satisfied.

Section 1(d). This is an affirmation of former ministry unchanged from old Canon III.13.5(3)(b).

Canon 11

This canon deals with priests or deacons of churches in the historic succession but not in communion with this Church. Such ordination being indelible, the purpose here is to prescribe the process by which such persons are to be received into the ordained ministry of this Church. Few changes have been made beyond form and style, except as noted below.

Section 1(a)(1). The priest or deacon must be a communicant in good standing in a congregation of this Church.

Section 1(b). References relating to those to be ordained have been removed.

Section 7. Provision has been made for deacons who have been received for ordination to the priesthood, but only after having satisfied the requirements of Canon III.7.

Canon 12

Except for form and style changes, only one significant change has been made to this canon. The stipulation that clergy received from other Anglican Churches not be placed in charge of a parish or mission until one year after reception has been more honored in the breach than in fact. Seeing no reason to reaffirm this time requirement, the CDM has removed it.

Resolution #A128

Amend Canon III.15

Resolved, the House of _____ concurring, **That Canon III.15 be amended as follows:**

CANON ~~15~~14.

Of Clergy and Their Duties

Sec. 1 (a) The ~~control~~ responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish ~~are~~ is vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the *Consitution* and Canons of the Church, and the ~~godly counsel~~ pastoral direction of the Bishop.

(b). All assistant Clergy of the Parish, by whatever name title they may be designated, shall be selected by the Rector, subject to the approval of the Vestry ~~where~~ when required by Diocesan Canons, and shall serve under the authority and direction of the Rector. ~~Prior to~~ Before the selection of ~~any such~~ an assistant 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 Rector and Vestry on ~~such~~ the selection. Any ~~such~~ assistant 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~~ the assistant 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). For the purposes of ~~his~~ the 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.

Sec. 2 (a). It shall be the duty of the Clergy of this Church who have charge of Parishes or Cures to be diligent in instructing the children in An Outline of the Faith Commonly Called the Catechism, and from time to time to examine them in the same publicly before the congregation. They shall also, by stated catechetical lectures and instruction, inform the youth and others in the Holy Scriptures and the Doctrines, Polity, History, and Liturgy of the Church. They shall also instruct all persons in their Parishes and Cures concerning all the missionary work of the Church at home and abroad, and give suitable opportunities for offerings to maintain that work in charge of a cure of souls to ensure that children, youth and adults receive instruction in the Holy Scriptures, in the subjects contained in An Outline of the Faith, commonly called the Catechism, and in the doctrine, discipline and worship of this Church, and in the exercise of their ministry as baptized persons.

See (a) and (b) below.

provide for the same.
(b). It shall be their duty to instruct all persons in their charge concerning Christian stewardship, including:

(1). The reverence for the creation and the right use of God's gifts;

(2). The generous and consistent offering of time, talent, and treasure for the mission and ministry of the Church at home and abroad;

(3). The biblical standard of the tithe for financial stewardship;

(4). The responsibility of all persons *as described in BCP, p. 485* to make a will, not neglecting if they are able, to leave bequests for the work of the Church.

provide for the preparation
(bc). It shall be their duty to prepare persons for Baptism. Before baptizing infants or children ~~to they shall~~ prepare the sponsors by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.

(ed). It shall be their duty to prepare young persons and others for Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present them to the Bishop with a list of their names.

~~(e). and~~ On notice being received from of the Bishop's of his intention to visit any church, which notice shall be at least one month before the intended visitation, ~~Congregation~~ the Member of the Clergy shall announce the fact to the Congregation. ~~on the first Sunday after the receipt of such notice, and he shall be ready to present for Confirmation such persons as he shall judge to be qualified, and shall deliver to the Bishop a list of the names of these to be confirmed.~~ (d). At every visitation it shall be their duty and that of the Church Wardens, or Vestrymen, or of some other officers, to exhibit to the Bishop the Parish Register and to give information to him of on the state of the Congregation, spiritual and temporal, under such heads as shall have been previously signified to them, in writing, by the Bishop in such categories as the Bishop shall have previously requested in writing.

(ef). The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Member of the Clergy in charge of the Parish or Mission Congregation or with such Church officer as the Member of the Clergy in charge shall be appointed by him appoint, to be applied by him, or under his superintendence, to such pious and charitable uses as shall by him be thought fit by the Member of the Clergy in charge. During a vacancy When a parish is without a Rector the Vestry shall appoint a responsible person to serve as Almoner.

(fg). Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every each Member of the Clergy having a

~~pastoral~~ in charge of a Congregation to read it to his ~~the~~ Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his ~~Parish or the~~ Congregation, not later than ~~one month~~ thirty days after the receipt of the same.

(gh). Where the House of Bishops shall adopt a Position Paper, it may by its own vote require the same procedure for communication of the contents of the Paper to the membership of the Church as is required in the case of a Pastoral Letter as provided in Clause (g) above.

Sec. 3 (a). It shall be the duty of ~~every each~~ Member of the Clergy in charge of a Congregation of ~~this Church~~ to record in the Parish Register all Baptisms, Confirmations (*including the canonical equivalents in Canon I.17.1(d)*), Marriages and Burials. ~~and the names of all Communicants within his Cure.~~

(b). The registry of ~~every each~~ Baptism shall be signed by the officiating Member of the Clergy.

(c). ~~Each Every~~ Member of the Clergy of ~~this Church~~ in charge of a Congregation shall have recorded in the Parish Register a list of all persons who have received Holy Baptism, ~~and a list of all communicants,~~ all persons who have received Confirmation (*including the canonical equivalents in Canon I.17.1(d)*). ~~He shall indicate upon the Parish Register each year the names of these all persons who have died in the past year or whose names and all persons who have been received or whose names have been removed by letter of transfer. He The~~ Member of the Clergy in charge shall also indicate (1) those whose domicile is unknown, ~~and~~ (2) those whose domicile is known but are inactive, ~~and~~ (3) those families and persons who are within the Congregation. ~~He shall maintain as far as practicable a list of all families and persons within his Cure, which list shall remain in the Parish Congregation for the use of his the~~ successor.

Sec. 4 (a)(1). No Member of the Clergy of ~~this Church~~ shall officiate, either by preaching, reading prayers in public worship, or by performing any other ~~priestly or ministerial~~ similar function, in ~~the Parish, or within the Cure, a Congregation of another Member of the Clergy,~~ without the consent of the Member of the Clergy in charge of that Congregation. ~~Parish or Cure, or of one of its Churchwardens If, in his because of the absence or disability of the Member of the Clergy in charge, provision has not been made for the stated services of such Parish or Cure: the Congregation, a Warden may give consent.~~

pen 25 h 1 cure.

(2). If there be two or more Congregations or Churches in one Cure, as provided by Canon I. 13. 3(b), the consent of the majority of the Clergy in charge of ~~such the~~ Congregations, or of the Bishop, shall be sufficient; *Provided*, that nothing in this Section shall be construed to prevent any Member of the Clergy of this Church from officiating, with the consent of ~~a the~~ Member of the Clergy in charge, in the Church or place of public worship used by the Congregation of ~~such the~~ consenting Member of the Clergy in charge or in private for

members of ~~his~~ the Congregation; or in ~~his~~ the absence, the Member of the Clergy in charge, with the consent of the ~~Church~~ Wardens or Trustees of ~~such~~ the Congregation; and *Provided further, however,* that the license of the Ecclesiastical Authority required in Canon III. 17. 2 be ~~first~~ obtained *first* when necessary.

(3). This rule shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution, created by legislative authority, provided that such a place of worship is designed and set apart for the convenience and uses of such institution, and not as a place for public or parochial worship.

(b). If any Member of the Clergy ~~of this Church~~, in charge, from disability or any other cause, neglect to perform the regular services in ~~his~~ the Congregation, and refuse, without good cause, ~~his~~ consent to any other duly qualified Member of the Clergy ~~of this Church~~ to *perform such services*, ~~officiate within his Cure~~, the ~~Church~~ Wardens, Vestrymen, or Trustees of the Congregation shall, on proof before the Ecclesiastical Authority of the Diocese of such neglect or refusal, have power, with the written consent of the ~~said~~ Ecclesiastical Authority, to permit any duly qualified Member of the Clergy ~~of this Church~~ to officiate.

(c). Any ~~Presbyter or Deacon of this Church~~ Member of the Clergy not under presentment ~~and~~ who would be permitted under Canon IV. 8. 1 to renounce the exercise of ~~his~~ ordained office, who desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the Diocese in which ~~he~~ the Member of the Clergy is canonically resident ~~his~~ a desire to be released from the obligations of the office and ~~that he desires a desire~~ to be relieved of the exercise of the office to which ~~he was~~ ordained. ~~A Bishop receiving Upon receipt of~~ such a declaration, the Ecclesiastical Authority shall proceed in the same manner as if the declaration were one of renunciation.

COMMENT: Section 2(a). Clergy are to ensure that instruction is provided; they are not required to provide all of the instruction themselves. No particular method of Christian education is required; requirements for public examination and catechetical lectures are removed. The distinction between children and “youth and others” is removed. Children are to be educated in the Holy Scriptures. “Doctrine, discipline and worship” is substituted for “Doctrines, Polity, History, and Liturgy,” since the former is used in Article VIII of the Constitution.

Section 2(b). The requirement for clergy to provide instruction about the missionary work of the Church and opportunities for offering for its support is clarified and expanded. The clergy are to provide education in Christian stewardship, consistent with the BCP and resolutions of the General Convention. See BCP pp. 388, 445, 827, 855-856; “Stewardship: The Main Work of the Church,” 1979 and 1982 General Convention resolutions.

Section 2(c). Preparation of adults for Baptism is included as a duty of the clergy.

Section 2(d). Reflecting the usage of the BCP, pages 412-419, and Canon I.17.1(d), this section now includes preparation of persons who are not “young” for Confirmation and for Reception and Reaffirmation of Baptismal Vows.

Section 3(a). This is changed to reflect the 1985 General Convention amendment to Canon I.17.1(d).

Section 3(c). This is changed to reflect the 1985 General Convention amendment to Canon I.17.1(d). Recording of transfers received is now also included.

Resolution #A129

Amend Canon III.19.

Resolved, the House of _____ concurring, **That**
Canon III.19 be amended as follows:

CANON 19.

Of the Dissolution of the Pastoral Relation

Sec. 1. ~~Except as provided in Canon III.17.5, upon mandatory resignation by reason of age, a Rector may not resign as Rector of a his Parish without the consent of the said Parish, or its Trustees, whichever may be authorized to act in the premises, its Vestry, nor may any Rector canonically or lawfully elected and in charge of any a Parish be removed therefrom by said Parish, the Vestry, or Trustees, against his the Rector's will, except as hereinafter provided.~~

Sec. 2. ~~If for any urgent reason a Rector or Vestry as aforesaid, or the body authorized to elect a Rector in the Parish committed to his charge, shall desires a separation and dissolution of the pastoral relation, and the parties be cannot agree, d-respecting a separation and dissolution, either party may give notice in writing may be given by either party to the Ecclesiastical Authority of the Diocese. The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the Standing Committee of the Diocese, and proceeding with its aid and counsel, shall be the ultimate arbiter and judge. If the Diocese be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese to act as Bishop, and with like force and effect. The judgment shall be either that the pastoral relation between the parties shall cease and determine at a time and upon terms therein specified, or that the said relation shall not be terminated, and such judgment shall be binding upon both parties. In the event of the failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by the Constitution and Canons of the Diocese, and in default of any provisions for such penalties therein, the Bishop may (1) in the case of a Rector, suspend such Rector from the exercise of his priestly office until he shall comply with said judgment, (2) in the case of a Vestry or Trustees, recommend to Diocesan Convention that the union of the Parish with Convention shall cease until they have complied with his judgment. Whenever the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall request the Bishop of another Diocese to perform the duties of the Bishop under this Canon.~~

See below.

See sec.
6(a),(b).

See above.

Sec. 3. Within sixty days of receipt of the written notice, the Bishop, as chief pastor of the Diocese, shall mediate the differences between Rector and Vestry in every informal way which the Bishop deems proper and may appoint a committee of at least one Presbyter and one Lay Person, none of whom may be members of the parish involved, to make a report to the Bishop.

Sec. 4. If the differences between the parties are not resolved after completion of the mediation, the Bishop shall proceed as follows:

(a). The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter after consultation with the Standing Committee and that either party has the right within ten days to request in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.

(b). If a timely request is made, the President of the Standing Committee shall set a date for the conference, which shall be held within thirty days.

(c). At the conference each party shall be entitled to representation and to present its position fully.

Old Sec. 2.

(d). Within thirty days after the conference, or after the Bishop's notice if no conference is requested, the Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop, as final arbiter and judge, shall render a godly judgment.

(e). Upon the request of either party the Bishop shall explain the reasons for the judgment. If the explanation is in writing, copies shall be delivered to both parties.

(f). If the pastoral relation is to be continued, the Bishop shall require the parties to agree on definitions of responsibility and accountability for the Rector and the Vestry.

Old Sec. 3.

(g). If the relation is to be dissolved:

(1). The Bishop shall direct the Secretary of the Convention to record the dissolution.

(2). The judgment shall include such terms and conditions including financial settlements as shall seem just and compassionate.

Sec. 5. In either event the Bishop shall offer appropriate supportive services to the Priest and the Parish.

Old Sec. 2.

Sec. 6. In the event of the failure or refusal of either party to comply with the terms of the judgment, the Bishop may impose such penalties as may be set forth in the Constitution and Canons of the Diocese; and in default of any provisions for such penalties therein, the Bishop may act as follows:

(a). In the case of a Rector, suspend the Rector from the exercise of the priestly office until the Priest shall comply with the judgment.

(b). In the case of a Vestry, invoke any available sanctions including recommending to the Convention of the Diocese that the Parish be placed under the supervision of the Bishop as a Mission until it has complied with the judgment.

✓ Sec. 7. For cause, the Bishop may extend the time periods specified in this Canon, provided that all be done to expedite these proceedings. All parties shall be notified in writing of the length of any extension.

Sec. 8(a). Statements made during the course of proceedings under this Canon are not discoverable nor admissible in any proceedings under Title IV, provided that this does not require the exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and admissible.

(b). In the course of proceedings under this Canon, if a charge is made by the Vestry against the Rector that could give rise to a disciplinary proceeding under Canon IV.1, all proceedings under this Canon shall be suspended until the charge has been resolved or withdrawn.

Sec. 3. ~~In the case of the regular and canonical dissolution of the connection between a Rector and his Parish, under this Canon, the Ecclesiastical Authority shall direct the Secretary of the Convention to record the same.~~

✓ Sec. 49. This Canon shall not apply in any Diocese which has made, ~~or shall hereafter make, a provision by Canon upon~~ on this subject in its Canons, ~~nor in contravention of any right of any Rectory, Parish, Congregation, or Vestry under the lay of the Civil Authority.~~

which is consistent with this canon.

COMMENT: For some years dissatisfaction with the present "dissolution canon" has been voiced by many church members, including bishops, vestry members, and rectors. Somewhat different versions of a revised canon were passed by the two houses at the 68th General Convention. In fact, there was a concurrence for a brief time in that Convention before a motion to reconsider in the House of Bishops recommitted the matter to CDM for future work. This new proposal represents the product of that labor, which has included extensive consultation with bishops, rectors, chancellors, and members of vestries throughout the Church. The intention of those who have worked on this project has been to describe a process that is essentially pastoral in nature; a process that attempts to address a breakdown in interpersonal relationships, rather than the serious crimes and offenses that are addressed in the disciplinary canons of Title IV; a process that incorporates the appearance as well as the substance of fairness, openness, and sensitivity; a process that has due regard for all of the persons involved.

Section 1. The changes in this section are intended as improvements in style and clarity. No substantive changes are intended here.

Section 2. The somewhat vague, confusing process described in the deleted portion is replaced in subsequent sections by what is intended to be a clearer, step-by-step procedure. When the ecclesiastical authority requests a bishop of another diocese to act under this canon, there seems to be no good reason for restricting that selection to bishops of adjacent dioceses.

Section 3. Precipitate action by any party is discouraged. Adequate time is given for careful evaluation and judgment to be exercised. The bishop is given great latitude in the exercise of the pastoral office, and the procedures in this section are intended to be suggestive rather than restrictive.

Section 4. If the mediation in Section 3 does not bring about a resolution, a process leading to a godly judgment by the bishop is delineated with some precision. The intention is to design a process that is fair to all parties.

Section 4(a) requires due notice before the bishop proceeds to a judgment. Either party has a right to request a conference with the standing committee to ensure the opportunity to present its case. Subsection (c) is intended to ensure both the appearance and reality of fairness. "Representation" might be legal representation, but is not necessarily so. Note that this right of representation applies to the conference with the standing committee.

In Section 4(d), the bishop is clearly the "final arbiter and judge" and renders the judgment after receiving the recommendation of the standing committee.

Section 4(e) attempts to deal with the rumor and innuendo that often accompany these unfortunate situations. Some bishops are reluctant to commit the reasons to writing, so that aspect of the explanation is made optional.

If the pastoral relation is to continue, clearly some things have to change. Section 4(f) suggests that clarification of expectations and, in effect, a renegotiation of the pastoral relation might facilitate healing and enable rector and parish to move forward in their ministry together.

In Section 4(g), the recording of the dissolution by the secretary of convention simply repeats the requirement of Section 3 of the existing canon. "Terms and conditions including financial settlements" are made a part of the bishop's judgment. This requirement is an attempt to address the concerns of fairness and justice.

Section 5. Whether the bishop's judgment is dissolution or continuation of the pastoral relation, the bishop's role as pastor to both rector and parish continues. Envisioned in this section are such services as consulting services for rector or parish, counseling for the rector, including career counseling, etc.

Section 6. The existing canon provides for sanctions in case of failure or refusal of either party to comply with the terms of the bishop's judgment. In the case of the rector, this section repeats the provision for suspension from the exercise of the priestly office. This section attempts to give the bishop a more realistic and credible sanction with respect to the parish than does the existing canon.

Section 7. Flexibility and patience are required on the part of all parties, so that the contemplated spirit of openness, fairness, and mature judgment might be given time to bear fruit.

Section 8. A fair and open process is again the intention here. The attempt is made here to keep this canon separate from the disciplinary procedures appropriate to Title IV, and to keep one process from contaminating the other. Clarity and discernment are needed in determining which is the appropriate process in a given situation, and the two should not be mixed.

Section 9. Similar provision for a diocesan canon is made in Section 4 of the existing canon. This section attempts to respect the efforts that many dioceses have made to adopt dissolution canons of their own that are fair, just, and workable.

Resolution #A130

Renumber Canons 1 through 15 of Title III.

Resolved, the House of _____ concurring, **That Canons 1 through 15 of Title III be renumbered as follows and that the Secretary of the General Convention make emendations to the Canons to conform to the renumbering.**

- | | | |
|-------|-------|---|
| Canon | 1 | <i>Of the Ministry of all Baptized Persons</i> |
| | + 2 | <i>Of Diocesan Commissions on Ministry</i> |
| | 2 3 | <i>Of Lay Readers, Lay Preachers, and Catechists</i>
<i>Licensed Lay Persons</i> |
| | 3- | <i>Of Lay Eucharistic Ministers</i> |
| | -4 | <i>Of Certified Church Workers</i> |
| | 5 4 | <i>Of Postulants for Holy Orders</i> |
| | 6 5 | <i>Of Candidates for Holy Orders</i> |
| | 7 | <i>Of Standards of Learning and Examination of Candidates for Holy Orders</i> |
| | 9 6 | <i>Of the Ordination of Deacons to the Diaconate</i> |
| | +0 7 | <i>Of Ordination to the Diaconate and Priesthood</i> |
| | 8 | <i>Of General Provisions Respecting Ordination</i> |
| | +1 9 | <i>Of Admissions to Holy Orders in other Cures the</i>
<i>Ordination of Local Priests and Deacons</i> |
| | 10 | <i>Of Christian Clergy Previously Ordained or Licensed in Churches Not in Historic Succession</i> |
| | +3 11 | <i>Of Persons Priests and Deacons Ordained in Churches in the Historic Succession but Not in Communion with This Church</i> |
| | 12 | <i>Of Clergy Ordained by Bishops of Other Churches in Communion with This Church</i> |
| | +4 13 | <i>Of Deacons and Their Duties</i> |
| | +5 14 | <i>Of Clergy and Their Duties</i> |
| | 15 | RESERVED |

Resolution #A131

Request CDM to continue to review Title III.

Resolved, the House of _____ concurring, **That the Council for the Development of Ministry be requested to continue and complete its work of reviewing Title III of the Canons in order to propose necessary substantive changes to the 70th General Convention after consultation with the Standing Commission on Constitution and Canons.**

Resolution #A132

Request CDM to work with COMs to implement Title III.

Resolved, the House of _____ concurring, **That the Council for the Development of Ministry be requested to work with all the Commissions on Ministry to insure that the revisions to Title III of the Canons are understood and implemented by each Diocese.**

Resolution #A133

Translation of the Constitution and Canons into Spanish

Resolved, the House of _____ concurring, **That the Secretary of the General Convention be requested to publish a Spanish translation of The Constitution and Canons of The Episcopal Church.**

Other Resolutions

Resolution #A134

Mandatory Lay Pension Plan

Resolved, the House of _____ concurring, **That all units of the Episcopal Church in the United States provide for all lay employees who work over 1,000 hours annually retirement benefits through participation in the Episcopal Church Lay Employees Retirement Plan (ECLERP) or in a noncontributory, defined benefit plan the provisions of which are at least equal to those of ECLERP by January 1, 1989, but recognizing the need for a transition period, no later than January 1, 1990.**

COMMENT: The Church has long felt the need to provide proper retirement protection for its employees and has done so through the Church Pension Fund for its clergy since 1917. The Church Pension Fund, as the result of a study made at the request of the 1976 General Convention, established through its affiliate, the Church Life Insurance Corporation, the Episcopal Church Lay Employees Retirement Plan (ECLERP), a noncontributory, actuarially based, defined benefit plan for lay employees who work at least 1,000 hours a year. The ECLERP, which the 1979 General Convention endorsed and urged all Church units to participate in on a voluntary basis, has been steadily growing since its inception in 1980. In spite of ECLERP and other pension plans that, unlike ECLERP, are not portable and vary in quality from minimal to adequate, a significant number of lay employees remain unprotected except by the Social Security system. ECLERP has established itself as the national plan for lay employees of the Episcopal Church, has brought retirement benefits for lay employees to the level enjoyed by the clergy under the 1986 Church Pension Fund plan, and intends to seek parity with the clergy plan as resources and actuarial experience allow. The Church realizes there are a great number of church units that, barring a mandate from General Convention, will continue to allow lay employees to work for them without providing proper and adequate pension benefits as General Convention agrees are necessary. This resolution is designed to provide a national mandatory pension plan for lay employees.

Resolution #A135

Encourage lay professionals to enter into the Church Deployment Office Data Bank.

Resolved, the House of _____ concurring, **That the Church Deployment Board be empowered to request the Church Deployment Office to enter the lay professionals into its data bank and attempt to make this service more widely known throughout the Church. Funding necessary for this special program is to be \$5,000 for the triennium.**

COMMENT: It is increasingly necessary for the Church to have basic data on lay professionals employed by the Church, its various agencies and institutions. The Church Deployment Office has fewer than 300 lay professionals in its data bank at the present time. The purpose of this resolution is to encourage lay professionals to complete the Church Deployment Office profile and be entered into its data bank; this would assist in the standardization of job descriptions and open up deployment opportunities for lay professionals.

Resolution #A136

Provide General Ordination Examinations in candidate's language of preference.

Resolved, the House of _____ concurring, **That the General Board of Examining Chaplains make provision to conduct, administer, and evaluate the General Ordination Examinations in the candidate's language of preference when appropriate.**

COMMENT: This resolution would insure that persons whose first language is other than English will be able to take the General Ordination Examination in that language.

PREPARATION FOR NEW CHALLENGES

Eighteen years ago, the Houston General Convention established the General Board of Examining Chaplains (GBEC), passed legislation creating diocesan Commissions on Ministry (COMs), and adopted a resolution that established the Ministry Council, which eventually became the present-day Council for the Development of Ministry (CDM). The CDM has worked closely with the GBEC and other agencies ever since, and has been a principal resource for COMs since their beginning.

In order for the CDM to achieve its goals and objectives as stated at the beginning of this report, it must listen carefully to what the Church is saying. It tries to listen to individuals, institutions, congregations, dioceses, provinces, special interest groups, General Convention, and COMs in an effort to find out what the Church is doing with its ministry and what its ministry needs are. The more the Council listens, the more convinced it becomes that the essence of ministry for the Episcopal Church lies in the concept of total ministry. This is the new challenge for the Church in the years to come. This challenge is reflected in its planning of future agendas as well as its involvement in such events as the 1987 Total Ministry Conference, the Oklahoma II Conference with Native Americans held in Oklahoma City, and its work with the Board for Theological Education (BTE) and the Church Pension Fund on such matters as the Clergy Projection Project.

The CDM remains the principal agent in the revisions of the Title III canons. This commission was given to the Council by the 1982 General Convention, and an interim effort of renumbering and rearranging was passed by the 1985 General Convention. The 1988 General Convention will see about half of Title III presented for revision, with the remainder to be ready by the General Convention of 1991.

As the CDM listens to what the Church says about its ministry needs, it responds by addressing these needs through studies, publications, and conferences led wholly or in part by CDM members; by referral to other agencies; or by general notification throughout the Church. In all cases the CDM seeks to establish and improve the communications network about ministry at every level of church life. This network is par-

ticularly seen in the constant communications maintained with COMs through a system of provincial conferences of COM representatives.

In the future the Council's agenda will deal with such matters as assistance to dioceses in the recruiting, training, and support of deacons. It will address the increasing concerns of ordained women in the Church, especially matters of deployment and salaries. More attention will be paid to the support of clergy in general and clergy couples in particular. Resolutions have already been presented to the General Convention by the CDM on behalf of lay professionals in the Church, and the Council will continue to work with that group as well as with the National Task Force on Total Ministry. Greater interest is being paid to the concept of recruitment for ordained ministry, and the CDM is preparing studies on that subject. As always, the CDM will devote some time to unresolved issues and unfinished business.

The CDM theological statement included in this report will be the foundation for its future work. The CDM has been involved in two other pieces of theological work. In 1985, it initiated a request through the House of Bishop's Committee on Theology to prepare a special report on the theology of the diaconate as a separate and distinct order. This is to be a companion piece to the 1985 study on the diaconate. In 1986 the Council requested the House of Bishop's Committee on Theology to write a paper on the theology of ministry. This paper was later circulated in draft form to bishops, COMs and a select group of theologians for comment and refinement. When this process is finished, the paper will be made available for publication.

The CDM is always seeking ways to develop better lines of communication within the Church on matters of ministry, to create better formats for meetings and conferences so that experience can be shared and lessons learned, and to deal with developing ministries within ethnic and geographical groups. It seeks to be a forum and action agency as it listens to all representative voices within the Church. The CDM is not an advocate for any one form or model of ministry, but seeks to be that agency within the Church that honestly expresses the concept of total ministry.

In all things, the CDM invites response and comments from the readers of this report.

Resolution #A137

Membership of the Council for the Development of Ministry

Resolved, the House of _____ concurring, **That the 69th General Convention add the Standing Commission on the Church in Small Communities and the Standing Commission on the Church in Metropolitan Areas to the membership of the Council for the Development of Ministry.**

COMMENT: An evaluation of the structure of the CDM during the 1983-1985 triennium resulted in an invitation to the Standing Commission on the Church in Small Communities and the Standing Commission on the Church in Metropolitan Areas to attend meetings of the CDM as observers and during the 1986-1988 triennium as ex officio members, because both commissions are involved in programs that affect the development of ministry. As a result of this attendance, the two commissions applied for membership, and the CDM decided to admit them as member agencies of the CDM subject to the approval of General Convention.

Resolution #A138

***Resolved*, the House of _____ concurring, That the 69th General Convention continue the Council for the Development of Ministry consonant with the goals and objectives as reported to this General 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. John F. Ashby, *Chairperson*
The Rev. John T. Docker, *Field Officer*

The Standing Commission on Church Music

CONTENTS

Membership
Summary of the Commission's work
Special resolution proposed by the Commission
Goals and objectives for the coming Triennium
Financial report
Proposed budget for the coming Triennium
Proposed resolution for budget appropriation

MEMBERSHIP

The Rt. Rev. Edward C. Chalfant, Portland, Maine (1988)
The Rt. Rev. Bernardo Merino-Botero, Bogota, Colombia (1991)
The Rev. Carl P. Daw, Jr., *Secretary*, Storrs, Connecticut (1991)
The Rev. Zane W. Gordy, *Vice Chair*, Hartford, Connecticut (1988)
The Rev. Daphne W. P. Hawkes, Princeton, New Jersey (1991)
The Rev. William N. Malottke, Jacksonville, Illinois (1988)
Dr. Horace Clarence Boyer, Amherst, Massachusetts (1991)
Dr. Frederick Burgomaster, Indianapolis, Indiana (1991)
Ms. Elizabeth Morris Downie, *Chair*, East Lansing, Michigan (1988)
Mrs. Carol Foster, Los Angeles, California (1988)
Mr. George E. Mims, New York, New York (1988)
Mr. Robert Simpson, Atlanta, Georgia (1991)

Representatives of the Commission at General Convention:

The Rt. Rev. Bernardo Merino-Botero, House of Bishops, is authorized by the commission to receive non-substantive amendments to the report. The Rev. William N. Malottke, House of Deputies, is authorized by the commission to receive non-substantive amendments to the report.

SUMMARY OF THE COMMISSION'S WORK

During this triennium the SCCM has responded to three resolutions of the 68th General Convention, and carried out its canonically required work of "assisting the Church in matters pertaining to music" in various ways. Chief among these has been continuing work on publications to assist clergy and musicians in the use of *The Hymnal 1982*, described below in the report of the Publications Committee. Members of the SCCM have also served as conference and workshop leaders on numerous occasions, working in both small and large parish contexts. The workshops have dealt with pastoral, educational, and technical aspects of the use of music in public worship.

Members have also been active in the annual conferences of the Association of Diocesan Liturgy and Music Commissions (ADLMC), which represents the commissions of approximately 90 dioceses. That organization expressed its gratitude to the SCCM for the maintenance of "ongoing, effective communication" by resolution at its

1987 conference. ADLMC is doing important and effective work to assist diocesan commissions, and through its membership and newsletters offers educational leadership and resources to the local churches. It is vital that the SCCM continue to maintain communication with this group which effectively reaches to the grassroots of the Church.

The commission urges that the Board for Theological Education make provision for a comprehensive course in church music to be required of all candidates for ordination. Since Title II, Canon 6 places the duty and responsibility for overseeing the use of music in the Church upon the Minister, and Title III, Canon 7 provides for the examination of candidates for ordination in church music, it is necessary that the seminaries prepare clergy adequately for this important part of their ministry.

One of the major subjects of the commission's deliberations was the examination of the circumstances and compensation of parish musicians mandated by Resolution D055a of the 68th General Convention; a summary report is given below by the Professional Concerns Committee. The study could only be completed late in the triennium, leaving little time for reflecting upon the data and considering the implications. This work remains for the next triennium, and it is our hope that creative solutions to some of the problems many parishes experience in finding musical leadership which truly enlivens their worship will begin to emerge in the years ahead.

The SCCM supports and encourages the practice of written agreements between musicians and employing clergy; such agreements can clarify the working relationship and provide procedures for the resolution of disputes. We also support the proposal which will come before this Convention calling for mandatory retirement benefits for lay employees who work over 1000 hours annually. While 20 percent of those responding to the musicians' questionnaire indicated that they contracted with their parish to work at least 20 hours per week (1,000 hours annually), and 36 percent reported that they in fact worked at least that much, only 7 percent reported any pension benefits. There are clearly many people devoting a very substantial part of their working lives to the Church who are not covered by retirement benefits.

The Standing Liturgical Commission and the Standing Commission on Church Music

Resolution A098 of the 68th General Convention directed the SCCM and the Standing Liturgical Commission to study the possibility of combining these commissions into one body. The SCCM sent a representative to meetings of the SLC during this triennium, and gratefully received the presence of a member of the SLC at its meetings. Both commissions met at the same time at Thornfield Conference Center, Syracuse, New York, in October 1987; this provided an opportunity for much informal sharing at meals, as well as several joint working sessions. After study and discussion, members of both commissions concluded that it is not advisable at this time to combine the two; although both are concerned with the public worship of the Church, they address different aspects of it, and the tasks and skills necessary to complete them are different.

In addition, both commissions feel strongly that their work could not be carried out thoroughly and adequately if there were a merger, simply because of the enormity of the tasks. The revisions which produced the 1979 *Book of Common Prayer* and *The Hymnal 1982* are complete, yet already the changes in our lives and in our worship are creating needs for revisions and supplements. The Pastoral Letter from the House of Bishops 1987 noted that, "We have poured great energy into the task of adapting our liturgy to reflect God's present action in history only to recognize that our liturgies change continuously as the people of God use them." These continual changes assure

that there will indeed be much work for each of these commissions to do. The commissions affirm the wisdom and advisability of periodic joint meetings.

Publications Committee

The members of this committee have been the Rev. Carl P. Daw, Jr., chair, the Rev. William N. Malottke, and Elizabeth Morris Downie. The work of this committee has been directed toward serving "the Church in matters pertaining to music," and can be surveyed under three heads: musical materials, print resources, and non-print resources.

Musical Materials

The Hymnal 1982 appeared at the end of the previous triennium and was the product of a former SCCM. But during this triennium we have continued their good work through the publication of supplemental materials for the singing of the Psalter. At this writing (January, 1988) *The Anglican Chant Psalter* is already available and *The Plain-song Psalter* is expected to be published by the time General Convention meets.

Work has already begun on a children's edition of *The Hymnal 1982*, which will contain selected hymns, refrains, and service music; the children's melody-only book will be supplemented by a parent/teacher's book containing background materials, teaching suggestions, and simplified accompaniments. Materials are also being gathered for a new black supplementary hymnal in cooperation with the Office of Black Ministries of the Episcopal Church Center. A new collection of metrical paraphrases of all the Prayer Book canticles and invitatories is in preparation and should appear during the first year of the coming triennium.

Print Resources

The Hymnal Studies series begun during the period of hymnal revision has continued in this triennium to provide the Church with important resources for incorporating and understanding the music we use. The following works in this series have been published in this triennium:

HS 5: A Liturgical Index to *The Hymnal 1982*, by Marion J. Hatchett

HS 6: Commentary on New Hymns, by Raymond F. Glover

HS 7: An Organist's Guide to Resources for *The Hymnal 1982*, by Dennis Schmidt

HS 8: A Scripture Index to *The Hymnal 1982*, by Marion J. Hatchett

Additional volumes in this series are underway and include a collection of essays on exploring parish resources for music, on music for weddings and funerals, and on the spirituality of church music. The SCCM is grateful for the encouragement and support this series has received from the Church Hymnal Corporation.

Non-Print Resources

Perhaps the most remarkable venture of the Publications Committee during this triennium has been the work with Church Hymnal Corporation in the world of non-print resources. It is anticipated that by the time of General Convention there will be available from Church Hymnal Corporation a set of three audio cassettes containing hymns and service music from *The Hymnal 1982*. This collection of hymns old and new, of familiar and unfamiliar service music, and of a teaching session on chant-singing has been recorded by selected parish choirs from various parts of the country. We hope that it will help call attention to the rich resources of our new hymnal and will stimulate congregations and choirs to attempt things which have formerly been unknown to them.

It is hoped that this set of cassettes will soon be followed by a cassette of music from the two psalters. Also on the horizon is the possibility of a series of educational videocassettes, some of which may be done in conjunction with the Standing Liturgical Commission.

Professional Concerns Committee

The SCCM implemented the mandate from the 1985 General Convention to study the current employment status and compensation of church musicians through the efforts of a four-person committee consisting of Ms. Carol Foster, Dr. Frederick Burgomaster, the Rev. Zane Gordy, and Mr. Robert Simpson, chair. Dr. Walter Daves, Professor of Psychology at Georgia State University, served as consultant to the committee in the design of a survey instrument for church musicians and a separate instrument for clergy, in the analysis of the resulting data and in preparation of a report.

The commission decided to conduct two surveys—one of church musicians and one of clergy. The intention was to have both perspectives represented so as to achieve a broader understanding and greater degree of balance, and also to provide information that might be relevant to the training of church musicians. Questionnaires were mailed to all clergy in charge and to the parish musician of each congregation, and were returned from 2,591 church musicians (35 percent return rate) and 3,558 clergy (47 percent return rate). Such a return rate is quite high for this kind of survey, and indicates a high level of interest in the topic on the part of both clergy and church musicians. The parishes represented ranged in size from less than 100 to 3000+ communicants, with a median of 100-299, a median budget of \$100,000-\$199,000, and a median music program budget (including salaries) of \$5,000-\$7,999.

Approximately equal numbers of male and female musicians responded, the median age being 40-49, with a median of 18 years experience as a church musician and 10 years as an Episcopal musician; 76 percent were Episcopalians. Bachelors, masters, and doctoral degrees were reported by 61 percent, 37 percent, and 8 percent of the 2,591 respondents, respectively.

Only 36 percent served under a contract or letter of agreement, about half of which had some procedures for termination and about 23 percent of which had provision for severance pay. Involuntary termination was reported by 12 percent.

The annual salary ranged from none to over \$40,000, with a median category of \$2,000-\$4,000, with less than \$500 per year from weddings, funerals, etc. Very few additional benefits were reported, the most frequent being continuing education (30 percent) and personal professional supplies (34 percent). All of these figures depended heavily upon congregation size, the larger congregations being more generous in all categories. The respondents rated their salaries as, on the average, "somewhat less than adequate." Musicians working less than 20 hours per week rated their salaries as somewhat more adequate than those working longer hours.

Being the only paid musician in their parish was indicated by 70 percent. They reported contracting to work from 1-52 hours per week, with a median of 4 hours. They reported actually working from 1-99 hours per week, with a median of 10 hours. Musicians from larger parishes contracted for and worked more hours. They were responsible for from 1-12 services per week (with a median of 1 service), and 1-5 choirs, with a median of 1 choir, the numbers in both cases being highly dependent on parish size and full- versus part-time status. Regardless of parish size, they rated the pleasantness of their working conditions as, on the average, "very pleasant."

Other instruments used regularly in worship included, in descending order of fre-

quency, piano, woodwinds, folk instruments, brass, handbells, strings, percussion, and synthesizer. In 63 percent of churches the organ is the only instrument used.

Nine items indicating what they desired from their priest were all judged important by at least half of the musicians. They are, in descending order of importance: support when some parishioners are unhappy with the music (79 percent); freedom to select music (77 percent); openness to suggestions about changes in the music program (74 percent); openness to suggestions about new musical forms for worship (68 percent); support in recruiting singers and other musicians (67 percent); enough musical sophistication to appreciate their music (63 percent); regularly scheduled time allocated for communication and dialogue (60 percent); explicit recognition, appreciation for their music (59 percent); and encouragement to do unfamiliar music (52 percent). These answers depended somewhat on parish size and full- versus part-time status, but in rather complex ways.

There are considerable gender differences in many of the items on the questionnaire, most notably educational credentials, contractual matters, salary, extra income, benefits, hours contracted and worked, and, in particular, the likelihood of having a job in a larger parish. In all of these cases the numbers were more favorable for males than for females. There were no gender differences in regard to judged adequacy of salary or pleasantness of working conditions.

Age was associated with a number of the items, including salary, days contracted and worked, and number of choirs for which one was responsible. The youngest and oldest of the respondents were lower on these criteria than the ones of middle years. Age was not a factor in judged pleasantness of working conditions or adequacy of salary.

Responses of the clergy to 25 items indicating expectations of their church musician suggested that playing hymns and service music were the most important, followed by teaching, facilitating worship, and being adaptable and sensitive to new trends in worship. Virtuoso skills (concert performing), administration, pastoral skills, and being a member of the Episcopal Church or one's own congregation were less important. All of the items, however, were judged important by some of the clergy, and it is important to priests that the church musician practice her or his art as a knowledgeable and committed member of the Christian community.

What is suggested is that proficiency in music, though it requires years of hard work to develop, is probably not sufficient. In addition, at least the following are needed:

- skills in communication;

- skills in working as a member of a team;

- skills in teaching what one knows to the untrained;

- a sense of one's ministry, the ability to articulate it, and the willingness to live it.

All but the last can be taught to those who want to learn. The last can best be approached through some process of reflective sharing with others in the same vocation, the focus being upon articulating one's personal meanings attached to the vocation of church musician and understanding the personal meanings of others.

Copies of the complete report may be obtained from:

Mr. Robert Simpson
Cathedral of St. Philip
2744 Peachtree Road NW
Atlanta, Georgia 30363

Spanish Hymnal Committee

Resolution D111 of the 68th General Convention requested the SCCM, in cooperation with the Hispanic Desk of the Church Center, the Synod of the Ninth Province, and other appropriate bodies, to prepare and produce at an affordable cost a comprehensive Spanish language hymnal suitable for use in all Spanish-speaking dioceses and congregations, reflecting both Hispanic and Anglican traditions.

The SCCM formed a strategy at its initial meeting in this triennium which included the following:

1. Establish communication with the Hispanic Desk, Province IX, and other related bodies, and review previous work toward a hymnal.
2. Schedule open hearings and hold SCCM meetings in locations where dialogue with the Hispanic community would be possible.
3. Conduct a survey among Hispanics to find out what is needed in a hymnal.
4. Prepare a budget.
5. Design a job description and establish qualifications for an editor.
6. Advertise the position, interview, and appoint an editor.
7. Form base support systems for the editor and the project, including an advisory committee and consultants.

A committee of the SCCM was formed, consisting of the Rev. Daphne W. P. Hawkes, chair, Dr. Horace Boyer, the Rt. Rev. Edward Chalfant, the Rt. Rev. Bernardo Merino-Botero, and Mr. George Mims. The committee met on several occasions with Hispanic Desk representatives and staff members of the Church Center. Bishop Merino-Botero reported in depth on the present state of hymnody in Province IX. An open hearing with the full SCCM present was held in Chicago.

An open hearing was conducted at the Church of the Redeemer, Houston, Texas, with Hispanic leaders from several dioceses present. A survey was conducted among 70 Hispanic leaders, and 16 replied (25 percent return rate). The responses indicated that the cost must be kept low and subsidies would be needed in many situations. Entries should include at least three hundred items, with guitar as the normative accompaniment. The text should be in singable Spanish and reflect ecumenical consensus. The hymnal should contain many styles of music, with a primary emphasis on indigenous Hispanic music, some hymns translated from Anglican sources, and some renewal hymns.

A budget was prepared based on grants from the Texas Foundation, the Bible and Common Prayer Book Society, and matching funds from General Convention.

Qualifications for the editor deemed necessary include fluency in Spanish and English; experience of Anglican theology and liturgy; sensitivity to spirituality, and to the diversity of needs, resources, and musical preferences of Hispanic congregations; concern for inclusive language; knowledge of instruments indigenous to Hispanic cultures; ability to communicate effectively; familiarity with copyright restrictions; and capacity for sustained work in completing the project.

A nominating committee was appointed consisting of the Rt. Rev. Bernardo Merino-Botero, chair, the Rev. Herbert Arrunatigui, the Rt. Rev. Anselmo Carral, Mr. Oscar Rodriguez, and Mr. George Mims. The position was advertised through the Diocesan Press Service, and individual letters soliciting candidates were sent to every bishop of the Ninth Province, some of whom responded with suggested candidates.

Sixteen men and women submitted applications, and three were interviewed in person. The finalists came from Colombia, Puerto Rico, and New York. The committee's

nominations were submitted to the SCCM, which appointed the Rev. Roberto Milano as editor of the Spanish hymnal. He is a graduate of the Manhattan School of Music (Bachelor of Music in Composition), City College of New York (Master of Music in Musicology), and was ordained to the diaconate and priesthood in Puerto Rico in 1981. He has been professor of music at Inter-American University, professor of liturgics at Diocesan ESTUDIO, and on the faculty of the Institute of Sacred Music, of which he was a co-founder. He has been a convener of the Commission on Church Music and a member of the Liturgical Commission that was responsible for the Puerto Rican Prayer Book. He has served as a priest in urban and rural parishes and is on the staff of St. John Baptist Cathedral. Published works include a complete Rite II Eucharist setting, canticles, and hymns. He has also composed large-scale orchestral works and operas.

The SCCM is also organizing base support systems, including an advisory committee and consultants from within the Hispanic community. They will assist in assimilating the wealth of material becoming available for this timely project. The projected deadline for a prepared manuscript is December 31, 1990.

The editor requests that inquiries, concerns and suggestions, and materials for review be addressed to him:

The Rev. Roberto Milano
116 Ocean Drive
Bayside, Catano, Puerto Rico 00932

Conference of Seminary Musicians

The biennial Conference of Seminary Musicians, which was founded under the auspices of the SCCM, met March 25-27, 1987, at Berkeley Divinity School at Yale in New Haven, Connecticut. Attending the conference were the Rev. Sherrod Albritton of Virginia Seminary, Alistair Cassels-Brown of the Episcopal Divinity School, Carol Doran of Bexley Hall, David Hurd of General Seminary, and Russell Schulz-Widmar of the Episcopal Theological Seminary of the Southwest. Host of the conference was Stephen Roberts of Berkeley. Attending as guests were Alec Wyton and the Rev. Jeffrey Rowthorne; the Rev. Zane Gordy represented the SCCM.

The conference began with a panel discussion held during the Wednesday Colloquium of the Institute of Sacred Music on "musical training for clergy at the seminary level." Thursday's working session began with a prayer for our departed brother and colleague, Norman Mealy, a man who contributed much to the Church and to this group in particular. The seminary musicians reported on the current status of musical instruction at their institutions. Ms. Doran, Mr. Wyton, and Mr. Cassals-Brown all described new programs in their respective schools for training professional church musicians within the seminary context. A proposal was made for a continuing education program at each seminary to be taken jointly by clergy and musicians, encouraging them to work together within the framework set out in the Canon on Church Music. Suggestions were also made in regard to providing accreditation for non-professional musicians and continuing education designed especially for their needs. This instruction would be especially useful for amateur or volunteer musicians in smaller churches.

A proposal was made to approach the Conference of Seminary Deans for a joint meeting to discuss musical instruction in the seminaries, and to seek ways to implement suggestions made by recent seminary graduates. In discussing the impact of *The Hymnal 1982* on worship in the seminaries, all agreed that it has greatly enriched their worship.

The next meeting will be held at General Seminary in 1989. Topics for discussion will include new methods of teaching music to seminarians, new materials, and aids. GOE questions on music will also be discussed and recommendations made to the Board of Examining Chaplains.

SPECIAL RESOLUTION PROPOSED BY THE COMMISSION

Resolution #A139

Black Hymnal

Resolved, the House of _____ concurring, **That the Standing Commission on Church Music, in cooperation with the Office for Black Ministries, be directed to prepare a collection of black hymns for use in this Church; and be it further**

Resolved, **That the sum of \$31,800.00 be appropriated for the expense of the hymnal committee in preparing this work.**

EXPLANATION: There currently is no collection of black hymnody in print for the Episcopal Church. The worship of both black and white congregations could be greatly enriched if the resources of the black tradition were available to them.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

Continuing work toward the actual publication of the Spanish hymnal remains a primary goal for the SCCM. The commission will support and advise the editor, maintaining the open process established in this triennium so that the needs and interests of all Hispanic Episcopalians can be considered.

Analyzing the data collected by the survey of clergy and musicians just completed, drawing out the implications, preparing recommendations based on them and suggestions for implementing the recommendations, will be a major project for the SCCM in the next triennium. The survey reveals the difficulty of generalizing accurately about the situation of church musicians. However, there are a number of indications that areas of genuine concern exist, and the SCCM will direct its efforts toward defining the issues and seeking ways to assure adequate musical leadership for congregations and fair treatment of those who provide that leadership.

The call to find ways to speak of God and of the People of God that are truly inclusive comes to the hymnodist and composer as well as to the author of liturgical texts. The SCCM is prepared to produce musical settings of inclusive language texts if such are authorized by the General Convention. The commission is also interested in preparing a collection of inclusive language hymnody. Some preliminary surveys of available resources have already been undertaken in the field of black hymnody, and the SCCM is requesting authorization and funding from this Convention to prepare a black hymnal in cooperation with the Office of Black Ministries.

The compilation of such collections could serve as pilot projects for restructuring the process of hymnal revision. The present commission reiterates the need stated in the 1985 SCCM report for continuing research and gathering of texts and tunes toward the next hymnal. It would be extremely difficult and to some degree irresponsible to attempt hymnal revision without such a base, given the diversity of today's Church and the vast quantity of new materials being created, as well as scholarly advances in the understanding of music of earlier times.

The SCCM hopes to respond to the grassroots need for education for parish musi-

THE BLUE BOOK

cians by working toward a program of regional conferences, perhaps on a provincial basis. This project requires study and exploration of the ways the SCCM can work with existing conferences and institutions. The greatest beneficiaries of such a program could be the small congregations that cannot afford to employ professional musicians; through training, members of these congregations could be empowered to lead the singing of the praises of God.

FINANCIAL REPORT

	1986	1987	1988
Appropriation	\$30,960	\$48,515	\$40,810
Expenditures	\$25,413	\$38,603	-0-

PROPOSED BUDGET FOR THE COMING TRIENNium

	1989	1990	1991
SCCM (12 members)			
Two three-day meetings per year	\$16,500	\$17,325	\$18,190
Subcommittees (three-four members each)			
Four three-day meetings per year			
(one committee meets twice)	<u>12,000</u>	<u>12,600</u>	<u>13,330</u>
	\$28,500	\$29,925	\$31,520
Total Triennium			<u>\$89,945</u>

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A140

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of General Convention, the sum of \$89,945.00 for the triennium for the expenses of the Standing Commission on Church Music.

The Joint Standing Committee on Nominations

MEMBERSHIP

Bishops	Diocese	Province
The Rt. Rev. Richard M. Trelease, <i>Chair</i>	Rio Grande	VII
The Rt. Rev. Craig B. Anderson	South Dakota	VI
The Rt. Rev. Frank H. Vest, Jr.	North Carolina	IV
Presbyters		
The Rev. Jesse F. Anderson, Jr., <i>Vice Chair</i>	Connecticut	I
The Rev. Barnum McCarty	Florida	IV
The Rev. Canon Rosewell O. Moore, <i>Secretary-Treasurer</i>	California	VIII
Lay Persons		
Pamela P. Chinnis	Washington	III
Marlene Evans	Virgin Islands	II
*George T. Guernsey III	Missouri	V
Joseph L. Hargrove	Western Louisiana	VII
Dixie S. Hutchinson	Dallas	VII
Catherine Saucedo	Western Mexico	IX

*Mr. Guernsey, who was elected Secretary-Treasurer of the Committee at its first meeting, died at his home on April 10, 1987, shortly after the second meeting of the Committee. At the third meeting, Canon Moore was elected to serve in his place.

The entire present membership of the committee concurs in presenting this report.
Representatives of the committee at General Convention:

The Rt. Rev. Frank Vest (North Carolina) is authorized by the committee to receive non-substantive amendments to its report in the House of Bishops. The Rev. Jesse Anderson (Connecticut) is authorized by the committee to receive non-substantive amendments to its report in the House of Deputies.

SUMMARY OF THE COMMITTEE'S WORK

The committee held three meetings: August 12-13, 1986, at the Evergreen Conference Center, Evergreen, Colorado; March 31-April 1, 1987, at Thompson House, St. Louis, Missouri; October 13-14, 1987, at the Airport Holiday Inn, Dallas, Texas. At the first meeting, the officers of the committee were elected and three working sub-committees established to develop slates for the four bodies to which the General Convention elects members. It was agreed that every effort should be made to present slates composed of persons with the abilities needed for service in each body and representative of the full diversity of the Church's membership. A new nomination suggestion form was designed, and procedures were set up to secure the largest possible number of such suggestions.

At the second meeting, a chart setting out the qualifications, abilities, and diversity of representation sought for members of each body was considered and revised. Some 83 suggestions which had been received prior to February 1 were screened by the sub-

committees and reported, and further suggestions received after February 1 were informally examined. It was agreed that special efforts should be made to secure suggestions to fill gaps in regional, cultural and skill areas. The committee voted that no present members of the committee would be considered for nomination to positions in which they are not presently serving, although they would not be precluded from nomination to a body on which they are presently serving and are eligible for re-election.

At the third meeting, the pool of suggestions for the 40 positions to be filled by election had increased to 184. The committee expressed deep gratitude for the breadth and strength of these names coming from every part of the Church. The committee also wished to record in this report its strong conviction of the indispensable benefit of a third meeting during the triennium, for which funding was provided by Program, Budget and Finance in addition to the action of the 1985 General Convention.

The following nominations are presented to the General Convention by the unanimous action of the committee:

For Treasurer of the General Convention: Ellen F. Cooke.

For Secretary of the House of Deputies: The Rev. Canon Donald A Nickerson, Jr.

For election to the Executive Council:

Bishops for a six-year term (two to be elected): Robert Poland Atkinson, Robert W. Estill, Rustin R. Kimsey, Charlie F. McNutt, Jr. [Those in this category continuing to serve until 1991: Herbert A. Donovan, Jr. (Arkansas), Leopold Frade (Honduras)].

Presbyters or deacons for a six-year term (two to be elected): Carol Anderson, Lloyd S. Casson, Robert J. Hargrove, Jr., Robert G. Tharp [Continuing to 1991: Sandra A. Wilson (New Jersey)].

Presbyters or deacons for a three-year term (one to be elected): Ben E. Helmer, Robert M.G. Libby.

Lay persons for a six-year term (six to be elected): Marylyn Adams, David B. Beers, Kesley Edmo, Jr., Judithann H. Gardine, Judy Hoover, George S. Lockwood, John E. Messick, Jesse Milan, Sr., Sterling Newell, Jr., Harold B. Nicrosi (Mrs. William Nicrosi), Patricia D. Selwood, Marcy S. Walsh [Continuing to 1991: Howard R. Anderson (North Dakota), Vincent Currie (Central Gulf Coast), Bettye Jo Harris (Hawaii), Hugh R. Jones (Central New York), Ralph Spence (Texas), Thomas Van Culin (Hawaii)].

For election to the Board of Trustees of the Church Pension Fund (twelve persons to be elected for a term of six years): Maurice M. Benitez, David L. Brigham, Earl H. Brill, John K. Cannon, John L. Carson III, Matthew K. Chew, Betty Connelly, Robert F. Gaines, Joseph L. Hargrove, Harry W. Havemeyer, Robert L. Howell, Dixie S. Hutchinson, Kermit L. Lloyd, Letty J. Magdanz, Philip A. Masquelette, C. Brinkley Morton, Charles G. Newbery, Virginia Norman, Diane B. Pollard, Bradford J. Pretti, Steven W. Sanford, Roy W. Strasburger, Robert M. Wainwright, John T. Walker [Continuing to 1991: Robert A. Addison (Western Michigan), William A. Beckham (Upper South Carolina), Donald E. Bitsberger (Massachusetts), Yung Hsuan Chou (Michigan), Richard Coombs (Spokane), Daniel P. Davison (New York), Robert M. Gordon (Utah), James B. Knowles (Vermont), Joseph E. Michael (New Hampshire), Samuel E. Pryor III (New York), Robert A. Robinson (New York), Carroll L. Wainwright (New York)].

For election to the General Board of Examining Chaplains by the House of Bishops, for a term of six years, with confirmation by the House of Deputies:

Bishops (two to be elected): Richard F. Grein, Robert L. Ladehoff, O'Kelley Whitaker, Stewart C. Zabriskie [continuing to 1991: C. FitzSimons Allison (South Carolina), J. Mark Dyer (Bethlehem)].

Presbyters with pastoral cures (three to be elected): Diana Lee Beach, Henry L. Bird, Edward F. Glusman, Jr., Robert H. Johnson, John D. Lane, Robert Utlaut [Continuing to 1991: William H. Baar (Chicago), Richard R. Cook (Dallas), M. Barbara Akin (Northwestern Pennsylvania)].

Members of the faculty of theological seminaries or other educational institutions (three to be elected): Bruce D. Chilton, L. William Countryman, Robert Hood, Eleanor L. McLaughlin, David Smith, Louis Weil [Continuing to 1991: Robert E. Giannini (Tennessee), William H. Petersen, (Rochester), Timothy F. Sedgwick (Chicago)].

Lay persons (three to be elected): Ruth Ann Alexander, Charles C. Allen, Jr., Dorothy J. Brittain, Verna J. Dozier, Patricia H. Husson, Barbaro Wolf [Continuing to 1991: Thomas Bartlett (Alabama), Warren Ramshaw (Central New York), Evelyn Shipman (Olympia)].

We further recommend that the Rev. Barbara Akin, elected in 1985 to the class of 1991, be formally transferred from the category of faculty to that of pastoral clergy, replacing the Very Rev. Robert Giannini, who was originally elected in the category of pastoral clergy and has since become the Dean of the School of Theology of the University of the South.

For election to the Board of Trustees of the General Theological Seminary:

Two bishops, to be chosen by the House of Bishops, for a term of three years: David S. Ball, G. P. Mellick Belshaw, Orris G. Walker, Jr. The committee has not been able to secure the fourth nominee called for by the Rules of Order.

Two presbyters or deacons to be chosen by the House of Deputies, for a term of three years: James L. Gill, Joseph M. Harte, Jr., Kenneth L. Price, Jr., Edward Lewis Warner.

Two lay persons, to be chosen by the House of Deputies, for a term of three years: Calhoun Bond, Harold H. Brown, Maria Antonieta Hernandez-Solis, Kay Leidy.

Biographical material for all persons so nominated is appended to this report.

FINANCIAL REPORT 1986-1988

	<i>1986</i>	<i>1987</i>	<i>1988</i>
Appropriated by Convention	\$ 7,730	\$ 13,754	-0-
Expend for meetings, and for secretarial and office expenses	4,962	11,722	-0-

GOALS AND OBJECTIVES

The goals and objectives of the committee are described in Joint Rule VII of the General Convention.

BUDGET REQUEST FOR TRIENNium 1989-1991

	<i>1989</i>	<i>1990</i>	<i>1991</i>	<i>Total</i>
Travel, room and board for 12 persons, at \$650/meeting	\$ 7,800	\$15,600	-0-	\$23,400
Office expenses	200	600	-0-	800
Total	\$ 8,000	\$16,200	-0-	\$24,200

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A141

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of \$24,200 for the triennium for the expenses of the Joint Committee on Nominations.**

APPENDIX

BIOGRAPHIES OF NOMINEES

THE TREASURER OF GENERAL CONVENTION

Ellen F. Cooke

Status: Lay *Diocese:* Virginia *Province:* III

Occupation: Executive for Mission Support and Treasurer of the Domestic and Foreign Missionary Society

Present service: Responsible for administrative support and financial management for Episcopal Church Center

Prior service: Assistant Treasurer, Diocese of Virginia
Assistant Treasurer and Consultant, Diocese of Massachusetts
Business Manager, National Cathedral School

Education: B.A., Georgetown University

THE SECRETARY OF THE HOUSE OF DEPUTIES

The Rev. Canon Donald A. Nickerson, Jr.

Age: 49 *Status:* Priest (1964) *Diocese:* Maine *Province:* I

Occupation: Executive Officer, General Convention, 1986- , and Interim Secretary of the Executive Council

Present Service: Oversees General Convention offices, coordinates work of interim bodies, produces journals and records, manages major national Church meetings.

Prior Service: Served churches in New Hampshire and Maine
Deputy to General Convention, 1970-73, 1979-85;
Alternate, 1976; chair, House of Deputies Committee on World Mission; Prayer Book Committee; Council of Advice
Executive Council, 1982-86; chair, sub-committee on Social Responsibility in Investments

Education: B.S., Springfield College; S.T.B., Berkeley Divinity School

The Executive Council

BISHOPS (six years)

Robert Poland Atkinson

Age: 60 *Status:* Bishop (1976) *Diocese:* West Virginia *Province:* III

Occupation: Bishop of West Virginia

Present service: Chair, Board of Trustees, Virginia Theological Seminary
President, West Virginia Council of Churches

Prior Service: Ordained 1954, served churches in West Virginia and Tennessee
Deputy to General Convention, 1958, 1961, 1973
Joint Commission on World Mission, 1975-82; chair, 1979-82

Standing Committee, Council, Diocese of Tennessee, 1967-71

Chair, Board of Examining Chaplains, West Virginia, 1958-62

Education: B.A., University of Virginia; B.D., D.D., Virginia Theological Seminary;
Research fellow and teacher, Yale Divinity School; Fellow, College of Preachers

Publications: *In the Heat of the Day*

Robert W. Estill

Age: 59 *Status:* Bishop (1983) *Diocese:* North Carolina *Province:* IV

Occupation: Bishop of North Carolina

Present service: Trustee, General Theological Seminary

General Convention Special Committee on *The Episcopalian*

Prior service: Ordained 1953, served in Kentucky, Washington, D.C., and Dallas

Deputy to General Convention, 1958, 1961, 1967

Chair, House of Bishops Prayer Book Committee, 1985

General Board of Examining Chaplains, 1976-80

Director of Continuing Education, Virginia Theological Seminary, 1973-76

Standing Liturgical Commission, 1967-69

Faculty: Episcopal Theological Seminary of Kentucky, National Cathedral School, VTS

Chair, Kentucky Human Rights Commission, 1960-66

Trustee, Episcopal Radio-TV Foundation, 1970-73

Province IV Council, 1962-63

Education: B.A., University of Kentucky; M.Div., Episcopal Theological School; S.T.M., D.Min., S.T.D., University of the South; D.D., VTS; Fellow in Continuing Education, VTS; Fellow, Bexley Hall

Rustin R. Kimsey

Age: 52 *Status:* Bishop (1980) *Diocese:* Eastern Oregon *Province:* VIII

Occupation: Bishop of Eastern Oregon

Present service: Standing Commission on the Structure of the Church; chair, House of Bishops Committee on the Church in Small Communities

Chair, Coalition 14

Task Force on Christian Education in Parishes

Board member, National Council of Churches

Prior service: Ordained 1960, served churches in Eastern Oregon

Deputy to General Convention, 1967-69, 1973-79

Convener, national Episcopal conference on agricultural crisis, 1985

Board member and past president, Ecumenical Ministries of Oregon

Chair, national planning committee, Partners in Mission Consultation, 1976

Delegate to Anglican Consultative Council, 1973-80

Executive Council, 1968-76

Education: B.S., University of Oregon; B.D., Episcopal Theological School; D.D., College of Idaho

Charlie F. McNutt, Jr.

Age: 56 *Status:* Bishop (1982) *Diocese:* Central Pennsylvania *Province:* III

Occupation: Bishop of Central Pennsylvania

Present service: Joint Standing Committee on Program, Budget and Finance

Jubilee Ministry Advisory Committee

Board member, Pennsylvania Council of Churches

Co-chair, Pennsylvania Conference on Interchurch Cooperation

Prior service: Ordained 1956, served in West Virginia and Florida

Deputy to General Convention, 1973, 1979

Florida Consultant Planning Committee, 1968-74; director, 1970-74

Trustee, Virginia Theological Seminary

President, Appalachian People's Service Organization

Various community boards, councils, advisory committees

Education: B.A., Washington and Lee University; B.D., VTS; M.S., Florida State University

Publications: *Is PPBS Possible in an Episcopal Diocese?*

PRESBYTERS AND DEACONS (six years)

Carol Anderson

Age: 41 *Status:* Priest (1977) *Diocese:* New York *Province:* II

Occupation: Director, Institute for Clergy Renewal, Virginia, 1986-

Present service: Joint Commission on Evangelism, 1986-

Prior service: Served churches in New York City

Deputy to General Convention, 1979, 1982, 1985

Committee on the State of the Church, 1979-85

Standing Committee, Diocese of New York, 1978-80; president, 1980

President, Jericho Project (housing for the homeless), 1982-86

Trustee, Episcopal Divinity School, 1981-83

Executive Assistant, Episcopal Mission Society (New York), 1971-72

Extensive ministry in evangelism, church growth, with the homeless

Education: B.A., Lycoming College; M.Div., EDS

Lloyd S. Casson

Age: 52 *Status:* Priest (1965) *Diocese:* New York *Province:* II

Occupation: Sub-Dean, Cathedral of St. John the Divine, New York, 1985-

Present service: Deputy to Dean for staff, budget, general supervision of cathedral ministries with special responsibility for community relations

Diocesan Council, Administration Commission

Standing Liturgical Commission; convener, Committee on Inclusive Language

World Council of Churches

Prior service: Served churches in Delaware, Washington, D.C., and New York

Deputy to General Convention, 1969, 1972, 1985

Staff coordinator, Urban Bishops Coalition, 1977-82

Founder and past president, Episcopal Urban Caucus

Organizer, Interfaith Conference of Metropolitan Washington

Board member, management team of Faith and Order Commission (World Council of Churches)

Standing Liturgical Commission, 1973-78

Union of Black Episcopalians, Episcopal Black Caucus

Brotherhood Award, National Conference of Christians and Jews, 1970

Retreat and conference leader, trainer for ministry, raising issues of justice and reconciliation through liturgy and education

Education: B.A., University of Delaware; M.Div., Virginia Theological Seminary; University of Maryland School of Law

Robert J. Hargrove, Jr.

Age: 49 *Status:* Priest (1967) *Diocese:* Western Louisiana *Province:* VII

Occupation: Rector, Grace Church, Monroe, Louisiana, 1980-

Present service: Diocesan Executive Committee, 1982-

Dean of Convocation, 1985-

Chair, diocesan Peace and Nuclear Responsibility Task Force, 1985-

Chair, diocesan Committee on Theology

Prior service: Served churches in Iowa, South Florida, Dallas, Milwaukee and Western Louisiana

Deputy to General Convention, 1976, 1979, 1985

Diocesan committees on planning, development, stewardship, youth, renewal, adult and children's education, evangelism, lay ministry, and diocesan executive councils

Education: B.Mus., B.Ed., Georgetown College, Kentucky; M.Div., Central Baptist Theological Seminary (American Baptist); Seabury-Western Theological Seminary

Robert G. Tharp

Age: 58 *Status:* Priest (1957) *Diocese:* East Tennessee *Province:* IV

Occupation: Canon to the Ordinary, 1978-

Present service: Provide pastoral support for clergy of diocese

Deputy to General Convention, 1979, 1982, 1985, 1988

Council for the Development of Ministry; chair, Title

III revision committee, 1982-85; secretary, 1985-

Diocesan Commission on Ministry, 1974-79, 1982-

Trustee, Seabury-Western Theological Seminary, 1979-

Companion Diocese coordinator, Province IV

Prior service: Served churches in South Florida, Tennessee and East Tennessee

House of Deputies Committee on Canons, 1979

Education: B.A., Wesleyan University; M.Div., S-WTS

PRESBYTERS AND DEACONS (three years)

Ben Edward Helmer

Age: 39 *Status:* Priest (1973) *Diocese:* Western Kansas *Province:* VII

Occupation: Archdeacon and Vicar

Present service: Executive Council, 1985-

Secretary, Standing Commission on the Church in Small Communities

Executive for New Directions Ministries (training in small and tiny church ministries)

Chair, diocesan Commission on Ministry

Collaborator, diocesan Deacon Formation Program

Prior service: Served churches in Northern Michigan

Executive Board, Coalition 14, 1978-82; secretary 1980-82

Chair, diocesan Council and Standing Committee

Local School Board, Council on Substance Abuse, Food Bank

Pastoral care to families of nursing home patients

Education: B.A., Michigan State University; M.Div. General Theological Seminary

Robert M. G. Libby

Age: 56 *Status:* Priest (1959) *Diocese:* Florida *Province:* IV

Occupation: Rector, Good Samaritan, Orange Park

Present service: Chair, General Convention special committee on *The Episcopalian*

Chair, diocesan Communications, 1963-67, 1973-

Publisher, *The Diocesan* (diocesan newsletter)

Co-host, ecumenical TV dialogue

Active in evangelism and renewal, prison ministry, youth work, ministry to the aging

Prior service: Served churches in Atlanta and Florida

Deputy to General Convention, 1964, 1982, 1985; Alternate, 1967, 1976

Executive Council staff (Radio-TV), 1967-71

Diocesan Executive Council, 1961-67

Chaplain and Director of Development, Episcopal High School, Jacksonville, 1971-77

Education: B.A., Emory University; M.Div., S.T.M., University of the South

LAY PERSONS (six years)

Marylyn Adams

Age: 58 *Status:* Lay *Diocese:* Oklahoma *Province:* VII

Occupation: Homemaker

Present service: Deputy to General Convention, 1988

Joint Standing Committee on Planning and Arrangements

Executive Board, Diocesan ECW, 1969- ; president, 1973-75

Provincial Board, ECW

President, Miami Meals on Wheels

Literacy Council, Ottawa Council

Prior service: Presiding Officer, Triennial Meeting, 1985; member, Triennial Committee, 1979, 1982-85; Editor, Action Newsletter, 1979

Founding member, Council for Women's Ministries, 1982-85

Member, House of Deputies Council of Advice, 1982-85

Delegate, Province VII Synod, 1975-78, 1981, 1984

Delegate, Triennial Meetings, 1973, 1976, 1982

Diocesan Council and Standing Committee

Education: B.S. University of Kansas

David Booth Beers

Age: 51 *Status:* Lay *Diocese:* Washington *Province:* III

Occupation: Lawyer, Shea and Gardner

Present service: Chancellor, Diocese of Washington, 1977-

Joint Commission on Constitution and Canons, 1986-

Special Committee to Study Women in the Episcopate, 1986-

Trustee, Virginia Theological Seminary, 1985-

Professorial Lecturer, George Washington University

Prior service: Deputy to General Convention, 1979, 1982, 1985

Diocesan Standing Committee

Trustee, St. Andrew's School, Bethesda, Md.

Trustee, St. Patrick's Day School, Washington, D.C.

President, Board of Fellows, Trinity College, Hartford, Conn.

President, Crestwood Citizens Association

Education: B.A. Trinity College; LL.B., M.A., University of California, Berkeley

Kesley Edmo, Jr.

Age: 36 *Status:* Lay *Diocese:* Rio Grande *Province:* VII

Occupation: Director, Vocational Education, All Indian Pueblo Council, 1985-

Present service: Deputy to General Convention, 1988

Board member, Episcopal Urban Caucus

Prior service: Helped form Indian congregation, Albuquerque, N.M., 1985-86;
Member, Bishop's Committee, 1985-86
Delegate, Diocesan Convention, 1985-86
All Indian Pueblo Council: Director of personnel, special projects, 1985-86; Senior consultant, Business Development Center, 1981-85
Yakima Indian Nation, Toppenish, Wash.: Resource specialist; Division Director, Planning Department
Education: B.S., University of Idaho

Judithann H. Gardine

Status: Lay *Diocese:* Virgin Islands *Province:* II

Occupation: Homemaker

Present service: Deputy to General Convention, 1985, 1988

Delegate, Diocesan Convention (nine years)

Diocesan Standing Committee

Prior service: Pre-school teacher, with special training in areas of emotionally disturbed and brain-injured pre-schoolers

Teacher, Inter-American University, Puerto Rico

Licensed Lay Reader

Has served the Church in multi-racial and multi-cultural situations

Education: Howard University

Judy Hoover

Age: 54 *Status:* Lay *Diocese:* Minnesota *Province:* VI

Occupation: Youth Ministry Coordinator, Diocese of Minnesota

Present service: Executive Council, 1987-

Prior service: Supervisor, adult women's detention center

Management consultant, Camp Fire, Inc.

Rehabilitation of blind and deaf

Volunteer, Camp Fire, United Way, Epilepsy Support Program

Peace Child Board

Education: B.S., University of Minnesota; M.B.A., St. Thomas University

George S. Lockwood

Age: 51 *Status:* Lay *Diocese:* Hawaii *Province:* VIII

Occupation: Business executive

Present service: Diocesan Council, 1986-

Delegate, Diocesan Convention, 1986-

Prior service: Deputy to General Convention, 1976, 1979, 1982, 1985; Chair, Church Support Committee, 1982-85; Joint Nominating Committee for the Election of a Presiding Bishop, 1982-85; Joint Standing Committee on Nominations, 1979-85

Diocesan Councils, Hawaii, El Camino Real, California

Bishop search committees, California, El Camino Real

Trustee, Church Divinity School of the Pacific, 1975-83; treasurer, chair

Delegate, Diocesan Conventions, 1969-85

Education: B.S., Northwestern University; M.B.A., Harvard University; D.H.L., CDSP

John E. Messick

Age: 56 *Status:* Lay *Diocese:* Delaware *Province:* III

Occupation: Attorney, Tunnell & Raysor, Georgetown, Delaware

THE BLUE BOOK

Present service: Deputy to General Convention, 1970-88; House of Deputies Rules Committee, 1976-79; Constitution Committee, 1982; vice chair, Committee on the Church in Small Communities, 1985

Diocesan Council

Delegate, Diocesan Convention; Agenda Committee, parliamentarian

Prior service: Search and Nominating Committee, Bishop of Delaware
Committee to determine needs and assess resources of diocese
Diocesan Standing Committee
Diocesan Strategy Committee

Jesse Milan, Sr.

Age: 59 *Status:* Lay *Diocese:* Kansas *Province:* VII

Occupation: Housing Management Specialist, U.S. Department of Housing and Urban Development

Present service: Executive Housing Council Organization (ECHO), 1979- ; chair, 1985-
Coalition for Human Needs Commission

Diocesan representative and chair, Mo-Kan Region

Prior service: Diocesan Board of Trustees, 1976-81

Deputy to General Convention; 1979, Social Action

Committee; 1982, 1985, Dispatch of Business Committee

President, Turner House Board (Jubilee Ministry), 1978-85

Sterling Newell, Jr.

Age: 65 *Status:* Lay *Diocese:* Ohio *Province:* V

Occupation: Attorney, Spieth, Bell, McCurdy & Newell

Present service: Secretary, trustee, The Church Home

Trustee, Diocesan Lay Employees Pension Plan

Trustee, University School, Laurel School, Karamu House, Christian Residences Foundation

Prior service: Deputy to General Convention, 1976, 1979, 1982, 1985; Committee on Constitution

Chancellor, Diocese of Ohio, 1976-85

Chair, Diocesan Committee on Canons

Diocesan Council, 1965-67

Standing Committee, 1970-74

Presiding Bishop's Committee on Investments in South Africa, 1967

President, Cleveland Bar Association, 1984-85

Secretary, General Counsel, Greater Cleveland Growth Association, 1979-80

U.S. Naval Reserve, 1943-46

Education: B.S., Haverford College; LL.B., New York University

Harold B. Nicrosi (Mrs. William)

Age: 58 *Status:* Lay *Diocese:* Alabama *Province:* IV

Occupation: Senate Journal Office, Legislature of Alabama

Present service: Deputy to General Convention, 1979, 1982, 1985, 1988

Standing Commission on the Structure of the Church

Diocesan Treasurer; chair, Department of Finance; chair, Trustees, 1983-

Advisory Council, Alabama Office of Voluntary Citizen Participation

Alabama State Bar Association Committee on Correctional Institutions and Procedures

Prior service: Delegate to Diocesan Convention, 1974-86

Diocesan Commission on Ministry

President, Montgomery Junior League

Active in state mental health programs

Active member, University of Alabama Alumni Association

Education: B.A., Randolph Macon College; University of Alabama

Patricia D. Selwood

Age: 46 *Status:* Lay *Diocese:* Ohio *Province:* V

Occupation: Director, Community Services Program, Community Action Agency

Present service: Board member, Appalachian People's Service Organization, 1980- ;
president, 1987-

Diocesan Council, 1973, 1975, 1985-

Secretary, Community Mental Health Board

Prior service: Chair, Christian Social Relations, Diocesan ECW Board 1971-72

Diocesan Standing Committee, 1976-79

Organizer, Ecumenical Coalition, Mahoning Valley, 1978

Organizer, Tri-State Conference on the Impact of Steel, 1979-80

Witness for Peace Team, Nicaragua, 1984

Teacher of English, 1962-66

Education: Skidmore College

Marcy S. Walsh

Age: 49 *Status:* Lay *Diocese:* South Carolina *Province:* IV

Occupation: Full-time volunteer

Present service: President, National ECW, 1985-

Committee on Full Participation of Women in the Church

Kanuga Conferences, Board of Visitors, 1985-

Council of Women's Ministries, 1986-

Prior service: Triennial Committee, 1982-85; chair, Finance Committee

Delegate, Triennial, 1976-85; chair, Dispatch of Business, 1985

Delegate, Diocesan Convention

Diocesan Worship Commission, 1975-84

Board Member, South Carolina Episcopal Retirement Community, 1975- ;
president, 1984-86

Junior League of Charleston; president, 1972-74; treasurer, 1970-72

President, Diocesan ECW

Education: Goucher College

Board of Trustees, The Church Pension Fund

Maurice M. Benitez

Age: 62 *Status:* Bishop (1980) *Diocese:* Texas *Province:* VII

Occupation: Bishop of Texas

Present service: Trustee, Church Pension Fund, 1987-

Board chair: Episcopal Theological Seminary of the Southwest; St. Stephen's
School, Austin; Episcopal High School, Houston

Board member: Baylor College of Medicine, University of the South

Prior service: Ordained priest 1959, served churches in Florida and Texas

Deputy to General Convention, 1970, 1973

Executive Council, 1979-80

Education: B.S., United States Military Academy; B.D., D.D., School of Theology of
the University of the South

David L. Brigham

Age: 50 *Status:* Lay *Diocese:* New York *Province:* II
Occupation: Managing Director, Investments, J. P. Morgan Investment Management
Present service: Trustee, Church Pension Fund, 1981- ; Finance, Executive, and Social and Fiduciary Responsibility in Investment Committees
Director, Church Insurance Company
Director, Church Life Insurance Corporation
Member, Advisory Board, Butler Capital Corporation, New York
Prior service: Managed Church Pension Funds at Morgan Guaranty Trust Co.
Schools and Scholarship Chairman for Harvard University, Westchester County

Earl H. Brill

Age: 61 *Status:* Priest (1956) *Diocese:* North Carolina *Province:* IV
Occupation: Episcopal Chaplain, Duke University; director, diocesan Deacon Training Program
Prior service: Served churches in Pennsylvania and Washington, D.C.
Deputy to General Convention; 1976, Ministry Committee; 1979, 1982, Program, Budget and Finance Committee
Canon, Director of Studies, College of Preachers
Delegate, National Network of Episcopal Clergy Associations
President, Clergy Association, Diocese of Washington
Chaplain, American University, University of Pennsylvania
Trustee, Philadelphia Divinity School, Episcopal Divinity School
Leader of conferences for senior clergy and spouses approaching retirement
Education: B.A., University of Pennsylvania; Th.B., Philadelphia Divinity School; Th.M., Princeton Theological Seminary; Ph.D., American University
Publications: *The Future of the American Past*, *The Christian Moral Vision*, and others

John K. Cannon

Age: 55 *Status:* Lay *Diocese:* Michigan *Province:* V
Occupation: Attorney, Dykema, Gossett, Spencer, Goodnow & Trigg, Birmingham, Michigan
Present service: Deputy to General Convention 1976- ; parliamentarian, 1979-
Standing Commission on Structure, 1985-
Committee on the State of the Church, 1985-
House of Deputies Council of Advice, 1976-
Chancellor, Diocese of Michigan, 1973-
Member *ex officio*, Trustees and Executive Council of Diocese
Corporate member, Boys Club of Detroit, 1975-
Prior service: Executive Council, 1979-85; chair, Standing Committee on National Mission, 1982-85
Joint Nominating Committee for the Election of the Presiding Bishop, 1982-85
Church Headquarters Location Committee, 1982-85
Chair, Committee on Social Responsibility in Investments, 1974-82
Coalition for Human Needs Commission, 1974-82
Trustee, Diocese of Michigan, 1974-77
Diocesan Committee on Church and Society, 1973-76
Director, Detroit Interfaith Centers for Racial Justice, 1973-76
Education: B.A., Yale University; J.D., University of Michigan Law School

John L. Carson III

Age: 60 Status: Lay Diocese: Colorado Province: VII

Occupation: Retired

Present service: Diocesan Commission on Ministry, 1969-

Board member, National Council of Churches, 1982-

Bishop's Cabinet of Advice

Prior service: Deputy to General Convention, 1967-82; Program, Budget and Finance Committee, 1970-79; chair, 1979

Executive Council, 1979-85

Joint Standing Committee on Program, Budget and Finance, 1973-79

Regional Vice President, Church Insurance Company; 1982-87

Joint Nominating Committee for the Election of the Presiding Bishop, 1982-85

Board member, Presiding Bishop's Fund for World Relief, 1980-73

Director, diocesan operations, 1982-84

Chair, nominating committee, diocesan episcopal elections, 1972, 1981

Member, diocesan Standing Committee

Experience: Thirty-seven years in the insurance business

Matthew K. Chew

Age: 54 Status: Lay Diocese: Arizona Province: VIII

Occupation: Certified Public Accountant

Present service: Tax specialist for over thirty years, co-owner of CPA firm

Deputy to General Convention, 1970-88

Trustee, Church Deployment Office Board, 1982-88

Trustee, Church Divinity School of the Pacific, 1973- ; treasurer, 1985-

Diocesan Commission on Ministry, 1982-88

Diocesan treasurer, 1969-75, 1979-82, 1985-

Diocesan Council, 1984-

Diocesan Finance Committee, 1967-

Prior service: Executive Council, 1976-82

Joint Standing Committee on Program, Budget and Finance

Delegate to Diocesan Convention for twenty-five years

Diocesan Standing Committee, 1975-81

Council member, American Institute of CPAs, 1974-75

President, Arizona Society of CPAs, 1974-75

Education: B.S., Ashland College; CPA since 1959

Betty Connelly

Age: 62 Status: Lay Diocese: Los Angeles Province: VIII

Occupation: Workshop leader/speaker

Present service: Executive Council, 1982-88; Dispatch of Business

President, Church Army Board

Committee on the Full Participation of Women in the Church

Board, Adventures in Ministry

Board, Anglican Fellowship of Prayer

Joint Commission on Evangelism and Renewal

Delegate to Diocesan Convention

Prior service: Presiding Officer, 1979 Triennial

Board, Presiding Bishop's Fund for World Relief, 1978-82

Delegate to NGO Conference, Nairobi, 1985

Diocesan Board for Continuing Education for Clergy

THE BLUE BOOK

Diocesan Commission on Ministry
President, Episcopal Churchwomen, 1976-79
Medical technologist, WAVES

Education: B.A., Pomona College; B.S., University of Minnesota; Claremont Graduate School

Robert F. Gaines

Age: 60 *Status:* Lay *Diocese:* Northern California *Province:* VIII

Occupation: Insurance Associates of Sacramento

Present service: Deputy to General Convention, 1964-88

Board, Graduate Theological Union, Berkeley

Executive Council Hispanic Ministry Task Force

Board chair, Mercantile Bank, Sacramento

Vestry, Trinity Cathedral, Sacramento

Chair, Endowment Fund, Diocese of Northern California

Prior service: Board chair, Church Divinity School at the Pacific, 1972-79

Executive Council, 1979-85; Site Location Committee

President, Board for Theological Education

Joseph L. Hargrove

Age: 60 *Status:* Lay *Diocese:* Western Louisiana *Province:* VII

Occupation: Independent oil and gas operator

Present service: Trustee, Church Pension Fund, 1982- ; Committee on Social and Fiduciary Responsibility in Investments

Joint Standing Committee on Nominations

Development Board, Episcopal Theological Seminary of the Southwest

Prior service: Board, Presiding Bishop's Fund for World Relief

Executive Council, 1976-82

Deputy to General Convention, 1969-82

Education: B.S., University of Texas

Harry W. Havemeyer

Age: 57 *Status:* Lay *Diocese:* New York *Province:* II

Occupation: Consultant for non-profit institutions

Present service: Director, Fiduciary Trust Company of New York 1974-

Chair, Joint Standing Committee on Program, Budget and Finance

Deputy to General Convention, 1976-88

Prior service: Executive Council, 1979-85

Standing Commission on Stewardship and Development, 1979-85

Trustee, Episcopal Divinity School, 1976-86

Trustee, Union Theological Seminary, 1977-83

Treasurer, Diocese of New York, 1970-76

Robert L. Howell

Age: 58 *Status:* Priest (1952) *Diocese:* Chicago *Province:* V

Occupation: Rector, St. Chrysostom's, Chicago, 1967-

Present service: Chair, diocesan Commission on Ministry

Chair, diocesan Committee on Office of Pastoral Care

Prior service: Served churches in Virginia and Western Massachusetts

Standing Committee, Western Massachusetts, 1966-67

Chair, Department of Missions and Church Extension, Western Massachusetts, 1966-67

Member, Cook County Welfare Services

Board, UNICEF, Chicago, 1976-83

Founder, FISH lay ministry in the U.S.A.

Education: B.A., Michigan State University; M.Div., Virginia Theological Seminary; D.H.L., St. Augustine's College; graduate study in business administration

Publications: *Fish for My People, Lost Mountain Days, The Fish: A Ministry of Love*

Dixie S. Hutchinson

Age: 56 *Status:* Lay *Diocese:* Dallas *Province:* VII

Present service: Trustee, Church Pension Fund, 1987-

President, Province VII, 1984-

Church Deployment Board, 1985-

Joint Standing Committee on Nominations, 1985-88

Trustee, Episcopal Theological Seminary of the Southwest

President, Society for Promoting Christian Knowledge, U.S.A.

Prior service: Deputy to General Convention, 1976, 1982, 1985; chair, House of Deputies Ministry Committee, 1985

Board, Presiding Bishop's Fund for World Relief; Executive Committee; chair, Refugee/Migration Committee

Executive Council, 1979-85

Council for the Development of Ministry, 1973-82

Diocesan Executive Council, Commission on Ministry

Kermit L. Lloyd

Age: 57 *Status:* Priest (1955) *Diocese:* Central Pennsylvania *Province:* III

Occupation: Rector, St. John's, York, Pennsylvania, 1984-

Present service: Executive Council, 1982-

Chair, House of Deputies Committee on National and International Affairs, 1970-

Board member, *The Episcopalian*, 1986-

President, Board of Trustees, Diocesan Home, 1980-

Member, Province III Council

Prior service: Served parishes in Central Pennsylvania

Deputy to General Convention, 1964-85

Chair, Coalition for Human Need, 1982-85

Director, Office of State Chaplains, 1980-82

Canon to the Ordinary, Central Pennsylvania, 1969-80

Diocesan Clergy Deployment Officer, 1970-80

Chair, diocesan Department of Missions, 1969-80

Trustee, Philadelphia Divinity School, 1965-68

Archdeacon, Central Pennsylvania, 1962-66

Board, Pennsylvania Council of Churches, 1962-69

Education: B.A., Dickinson College; Th.B., PDS

Letty J. Magdanz

Age: 49 *Status:* Lay *Diocese:* North Carolina *Province:* IV

Occupation: Treasurer, Business Administrator, Diocese of North Carolina

Present service: Treasurer, Diocesan Council

Secretary/Treasurer, Diocesan Conference Center

Secretary, Diocesan Investment Committee

Treasurer, North Carolina Episcopal Lay Administrators

Member, American Institute of Certified Public Accountants, North Carolina
Certified Public Accountants

Member, Conference of Diocesan Executives

Officer, Episcopal Church Computer Users Group

Prior service: Business Seminar Team sent to Belize, Central America

Education: B.A., Appalachian State University; Graduate study toward M.B.A.,
Meredith College; CPA, 1979- ; Education for Ministry program

Philip A. Masquelette

Age: 61 *Status:* Lay *Diocese:* Texas *Province:* VII

Occupation: Attorney

Present service: Trustee, Church Pension Fund, 1967- ; chair, Audit Committee;
member, Executive, Benefits Policy, Pension Rules, and Social and Fiduciary
Responsibility in Investments Committees

Director, The Church Hymnal Corporation, The Church Insurance Company,
The Church Life Insurance Corporation

Prior service: Executive Council, 1970-76

Deputy to General Convention, 1967-73; Alternate, 1976-85

Diocesan Executive Board, Standing Committee

Education: B.B.A., Tulane University; M.B.A., University of Texas, Austin; LL.B.
University of Houston; CPA, 1947

C. Brinkley Morton

Age: 61 *Status:* Bishop (1982) *Diocese:* San Diego *Province:* VIII

Occupation: Bishop of San Diego, 1982-

Present service: President, House of Bishops, Province of the Pacific

Presiding Bishop's Council of Advice

Standing Commission on Stewardship; chair, Select Committee to Study Funding
of National Church

Trustee, Berkeley Divinity School at Yale

Admitted to Mississippi Bar, Tennessee Bar, Bar of U.S. Supreme Court, U.S.

District Court, U.S. Court of Military Appeals

Board Chair, The Bishop's School

Chair, Episcopal Community Services

Prior service: Ordained priest 1959, served in Mississippi, Tennessee and Alabama

Deputy to General Convention, 1973-82; Alternate, 1970

U.S. Army, 1943-46; Chaplain (Col.), Army Reserve, -1977

Education: J.D., University of Mississippi; M.Div., D.D., School of Theology of the
University of the South

Charles G. Newbery

Age: 58 *Status:* Priest (1954) *Diocese:* Long Island *Province:* II

Occupation: Rector, St. John's of Lattingtown, Locust Valley, N.Y., 1974-

Present service: Trustee, General Theological Seminary, 1970- ; chair, 1987-

Prior service: Served churches in New York, New Jersey and Virginia

Deputy to General Convention, 1973

Chair, Commission on Ministry, Dioceses of Southwestern Virginia, Long Island

Chair, GTS Executive Committee, 1973-86

Convener, first Consultation of Seminary Trustees, 1983

Chair, Board of Inquiry, ordination of women as priests, 1974-75

Education: B.A., Yale University; S.T.B., D.D., GTS; Fellow, College of Preachers

Virginia Norman

Age: 62 *Status:* Lay *Diocese:* Dominican Republic *Province:* IX

Occupation: Treasurer, Diocese of the Dominican Republic, 1950-

Present service: Trustee, Church Pension Fund, 1985- ; Committee for Social and Fiduciary Responsibility in Investments

Treasurer, Province IX, 1986-

Chair, ECW, Diocese of the Dominican Republic

Commission on Theological Education, Province IX

Prior service: Diocesan Commission on Ministry, 1984-87

Diocesan Autonomy Committee

Executive Council World Mission Committee, 1973-76

Deputy to General Convention, 1973, 1976

Triennial delegate, 1961; Triennial Planning Committee

Diocesan Program and Planning Committee, Finance Committee

Diane B. Pollard

Age: 62 *Status:* Lay *Diocese:* New York *Province:* II

Occupation: Personnel Manager, EQUICOR Corporation (Manager, Money Market and Retirement Fund)

Present and prior service: Deputy to General Convention, 1979, 1982, 1985, 1988;

House of Deputies Social and Urban Affairs Committee

Secretary, diocesan Standing Committee

Chair, diocesan Urban Mission Committee

Secretary, New York Episcopal Missionary Society

Member, diocesan Venture Fund

Vice Chair, Episcopal Urban Caucus

Bradford J. Pretti

Age: 56 *Status:* Lay *Diocese:* Rio Grande *Province:* VII

Occupation: RBS Insurance Agency, Roswell, New Mexico, 1960-

Present service: Insurance field, 1954;

Deputy to General Convention, 1985, 1988

President, Roswell Independent Insurance Agents Association

Chairman: St. Paul Insurance Company Agents Advisory Council, CIGNA Producers Council, Northwestern National Insurance Agents Panel, New Mexico Public Entity Insurance Advisory Council

Board of Directors, New Mexico Independent Insurance Agents Association

Diocesan Long Range Planning Committee, 1987-

Delegate, Diocesan Conventions, 1976-

Prior service: Diocesan Standing Committee, 1979-87; president, 1981-85

Campaign chair, United Way of Chaves County, 1982

Board member, Roswell Hospice, 1985

President, Roswell Chamber of Commerce, 1986-87

VIM Commission, 1981-82

Education: B.A., University of Colorado; Graduate, Insurance Company of North America School for Special Agents

Steven W. Sanford

Age: 38 *Status:* Lay *Diocese:* South Dakota *Province:* VI

Occupation: Attorney

Present service: Partner in law firm, practice limited to commercial banking and finance, business and commercial litigation

Member, South Dakota Bar

Admitted to practice: U.S. District Court, South Dakota; U.S. Court of Appeals, Eight Circuit; U.S. District Court, North Dakota

Member, American Bar Association; Commercial Finance Committee, Banking Commercial Transactions Committee

Treasurer, Calvary Cathedral, 1985-

Cathedral Stewardship, Finance Committees, 1982-

Education: B.A., University of the South; J.D., University of South Dakota School of Law

Roy W. Strasburger

Age: 58 *Status:* Priest (1953) *Diocese:* El Camino Real *Province:* VIII

Occupation: Rector, St. Andrew's, Saratoga, California

Present service: Deputy to General Convnention, 1979, 1982, 1985, 1988

Chair, Standing Commission on Stewardship and Development

Alumni/ae Executive Committee, Virginia Theological Seminary

Board member, Good Samaritan Hospital, San Jose

Prior service: Trustee, Church Divinity School of the Pacific

President, diocesan Standing Committee

Chair, diocesan Stewardship Committee

Episcopal Search Committee

Commission for the creation of the Diocese of El Camino Real

Education: B.S., Southwest Texas State University; M. Div., D.Min., VTS

Robert M. Wainwright

Age: 56 *Status:* Priest (1954) *Diocese:* Rochester *Province:* II

Occupation: Rector, St. Paul's, Rochester, New York

Present service: Chair, Standing Commission on the Structure of the Church

Prior service: Served churches in New York City and Pennsylvania

Deputy to General Convention, 1969-88

Joint Nominating Committee for the Election of the Presiding Bishop, 1982-85

Executive Council, 1975-82; chair, Administration and Finance Committee, 1976-79; chair, Coalition for Human Needs, 1979-82

President, diocesan Standing Committee, 1976-78, 1982-83

President, National Network of Episcopal Clergy Associations, 1973-75

Education: B.A., City College of New York; M.Div., Union Theological Seminary

John T. Walker

Age: 61 *Status:* Bishop (1971) *Diocese:* Washington *Province:* III

Occupation: Bishop of Washington, 1977-

Present service: Trustee, Church Pension Fund, 1981- ; Committee for Social and Fiduciary Responsibility in Investments

Dean, Washington Cathedral, 1978-

Trustee, St. Paul's School, Concord, N.H.

Urban Bishops' Coalition

Director, Eisenhower Foundation, 1984-

Director, Riggs Bank, Washington, D.C., 1984-
 Chair, Africare
 Standing Commission on Peace
Prior service: Ordained 1954, served in Michigan, New Hampshire, and Washington, D.C.
 Trustee, Virginia Theological Seminary, Church Divinity School of the Pacific
 Delegate, World Council of Churches, 1974
 Chair, Police Chief Advisory Council, Washington, D.C., 1975-78
 Joint Commission on Ecumenical Relations, 1974-78
 Commission on Judicial Disabilities and Tenure, Washington, D.C., 1971-78
 Board, St. George's College, Jerusalem
Education: B.A., D.H.L., Wayne State University; B.D., D.H.L., VTS; D.D., Hobart College; D.D., University of the South; LL.D., Georgetown University; D.D., Maryland University

General Board of Examining Chaplains

BISHOPS

Richard F. Grein

Age: 54 *Status:* Bishop (1981) *Diocese:* Kansas *Province:* VII
Occupation: Bishop of Kansas
Present service: Chair, General Board of Examining Chaplains
Prior service: Ordained 1959, served churches in Minnesota and Kansas
 Professor of Pastoral Theology, Nashotah House, 1973-74
 House of Bishops: Committees on Theology, Pastoral Development, and Pastoral Letter
 Standing Commission on Ecumenical Relations; Lutheran-Episcopal Dialogue, Anglican-Roman Catholic Dialogue
 Trustee, National Center for the Diaconate
 Board, College of Preachers
 Trustee, Nashotah House, 1970-74
 Council, Associated Parishes; vice president
 Deputy to General Convention, 1976, 1979
 Diocesan Commissions on Ministry, Stewardship, Christian Social Relations; Council, 1968-70
 Vice Chair, diocesan Planning Commission, 1969-74; Executive Council, 1970; Standing Committee, 1971-74
 President, chair, Guardian Angel Foundation, 1964
Education: B.A., Carleton College; M.Div., D.D., Nashotah House; Fellow, College of Preachers
Publications: "The Bishop and Pastoral Care," in *Anglican Theology and Pastoral Care*

Robert L. Ladehoff

Age: 54 *Status:* Bishop (1986) *Diocese:* Oregon *Province:* VIII
Occupation: Bishop of Oregon
Prior service: Ordained 1957, served churches in North Carolina
 Deputy to General Convention, 1979, 1982, 1985
 Diocesan Board of Examining Chaplains, 1962-74
 Diocesan Commission on Ministry
 Diocesan Standing Committee, 1972-74; president, 1974

THE BLUE BOOK

Diocesan Council, 1978-80, 1982-85; president, 1980
Board, Thompson Children's Home
Chair, diocesan Liturgical Commission
Chair, Planning and Development Committee for diocesan camps and conferences
Chair, county Department of Social Services
Education: B.A., Duke University; S.T.B., General Theological Seminary; D.Min.,
Virginia Theological Seminary

O'Kelley Whitaker

Age: 61 *Status:* Bishop (1981) *Diocese:* Central New York *Province:* II
Occupation: Bishop of Central New York
Present service: President, Province II
Standing Liturgical Commission
Operational Cabinet, New York State Council of Churches
House of Bishops: Committee on Evangelism; liaison to National Episcopal
Cursillo Commission
Prior service: Ordained 1952, served churches in North Carolina and Florida
Deputy to General Convention, 1976, 1979; Alternate, 1967, 1973
Trustee, Bexley Hall at Colgate Rochester, 1982-86
Board chair, Bible Reading Fellowship, 1977-81
Diocesan Commissions on Ministry, Standing Committees
Trustee, Seabury-Western Theological Seminary, 1966-69
Education: B.A., Duke University; M.Div., D.D., S-WTS

Stewart C. Zabriske

Age: 50 *Status:* Bishop (1986) *Diocese:* Nevada *Province:* VIII
Occupation: Bishop of Nevada
Present service: Ordained 1963, served churches in New York and Minnesota
Deputy to General Convention, 1985
Chair, diocesan Commission on Ministry, 1983-86; chair, Screening Committee
Diocesan Family Health/Welfare for Clergy, 1984-86
Episcopal Community Services
National Sincicators Group—Total Ministry
Part-time Chaplain, Grasslands Hospital, Eastview, N.Y., 1970
English and Latin teacher, Oklahoma City, 1958-60
Education: B.A., Yale University; S.T.B., General Theological Seminary;
Pastoral Care Workshops, Grasslands Hospital

PRESBYTERS WITH PASTORAL CURES

Diana Lee Beach

Age: 41 *Status:* Priest (1978) *Diocese:* New York *Province:* II
Occupation: Psychotherapist; adjunct faculty, C. G. Jung Foundation, New York;
Institute for Study of Depth Psychology
Present service: Assisting priest, Grace Church, Van Vorst, Jersey City, N.J., 1984-
Bishop's Scholars Colloquium, Diocese of Newark
Berkeley Divinity School Alumni Council, 1986-
Prior service: Served churches in New Jersey
Director, Program in Depth Psychology and Pastoral Care, New York Theological
Seminary, 1984-86
Dean, Pastoral Studies, NYTS, 1977-85

Consultant on Women, Executive Council, 1972-73

Chaplain, The Taft School, 1971-72

Research Associate, National Council of Churches' and Episcopal Church's study of human sexuality and sex education, 1970-71

Education: B.A., Smith College; M.Div., BDS; graduate study, C. G. Jung-Institut, Zurich; D.Min., NYTS

Publications: "Sex Education in Six Protestant Denominations," in *Sex Role Stereotyping in Church School Curricula*, and others

Henry L. Bird

Age: 60 *Status:* Priest (1956) *Diocese:* Maine *Province:* I

Occupation: Vicar of the Downeast Cluster, Sedgwick, Maine, 1987-

Prior service: Served churches in Massachusetts, Maine and New Mexico

Chair, New Mexico Conference of Churches Task Force on Peace and Justice, 1983-85

Urban Indian Missioner, Albuquerque, 1983-87

Navajoland Standing Committee, 1976-79

Consultant to the Presiding Bishop on the Episcopal Church in Navajoland, 1983

Deputy to General Convention, 1982

National Task Force on Energy, 1977-80

Diocesan Commission on Ministry, 1979-86; chair, 1980-85

Priest-trainer, Navajo Episcopal Congregations, 1976-79

Education: B.A., Princeton University; M.Div., Episcopal Theological School

Edward F. Glusman, Jr.

Age: 39 *Status:* Priest (1971) *Diocese:* Arkansas *Province:* VII

Occupation: Rector, St. Mark's, Little Rock, Arkansas, 1982-

Present service: Assistant Secretary, House of Bishops, 1986-

Society of Biblical Literature

President, F. D. Maurice Clergy Society

Vice President, Little Rock Religious Leaders Forum

Prior service: Served churches in North Carolina and Louisiana

Deputy to General Convention, 1982

Board member, All Saints School, Vicksburg, Miss., 1985-86

Reader, General Ordination Examinations, 1983-86

Education for Ministry Mentor Trainer, 1985-86

Diocesan Commission on Ministry, 1981

Diocesan Board of Examining Chaplains, 1977-81

Diocesan Executive Council; chair, Academic Institutions Department; Program and Budget

Education: Davidson College; B.A., Louisiana State University; M.Div., Seabury-Western Theological Seminary; Ph.D (New Testament), Duke University

Robert H. Johnson

Age: 52 *Status:* Priest (1964) *Diocese:* Atlanta *Province:* IV

Occupation: Rector, Holy Innocents', Atlanta

Present service: Deputy to General Convention, 1976-88

Committee on the State of the Church

Board chair, Holy Innocents' Episcopal School

Executive Committee, Virginia Theological Seminary Board

Suburban Clergy Conference

THE BLUE BOOK

Prior service: Served churches in Florida

Chair, diocesan Commission on Ministry

President, Alumni/ae Association, VTS

Chair, diocesan Stewardship Committee

President, Ministerial Association

Chair, diocesan departments of Communications, Youth, Liturgy

U.S. Army (Lieutenant), 1957-60

Education: B.S., B.A., University of Florida; B.D., VTS; St. George's College, Jerusalem

John D. Lane

Age: 42 *Status:* Priest (1972) *Diocese:* Southwestern Virginia *Province:* III

Occupation: Rector, Trinity Church, Stanton, Virginia, 1987-

Present service: General Board of Examining Chaplains; editor/collator of proposed questions; Planning Committee; evaluator of paid staff, 1982-

Diocesan goal-setting consultant

National Network of Episcopal Clergy Associations, 1978-

Prior service: Served churches in North Carolina and Louisiana

Diocesan Standing Committee, 1980-85; president, 1983-85

Diocesan Executive Board, 1980-86

Dean, Convocation, 1983-86

Reader, General Ordination Examinations, 1973-76, 1980

Christian Education director, East Harlem, 1970-72

Working knowledge of Spanish and French

Education: B.A., Amherst College; M.Div., General Theological Seminary

Publications: Editor, "Professional Pages," *The Episcopalian*, 1983- ; Author, *Forward, Day by Day*, November-January, 1983-84; articles

Robert Utlaut

Age: 52 *Status:* Priest (1979) *Diocese:* South Dakota *Province:* VI

Occupation: Rector, Trinity Church, Watertown, S.D., 1984-

Present service: Diocesan Commission on Theological Education (co-ordinator for Education in Ministry, registrar of Niobrara Summer Seminary)

Prior service: Served churches in Tennessee

Professor, chair of History Department, Tennessee Wesleyan College

Teacher, University of Minnesota (American History, Social Sciences)

Diocesan Structure Committee, 1980-82

Convener, Knoxville Clericus, 1978-79; Sewanee Clericus, 1980-81

Education: B.A., Central College, Fayette, Mo.; M.A., Boston University; Ph.D., University of Minnesota; M.Div., School of Theology of the University of the South; continuing education at the School for Pastoral Care, College of Preachers, Trinity Institute

Publications: Article, "Arthur Eugene Bestor, Sr.," in supplement to *The Dictionary of American Biography*

FACULTY

Bruce D. Chilton

Age: 37 *Status:* Priest (1975) *Diocese:* Connecticut *Province:* I

Occupation: Chaplain, Professor of Religion, Bard College, 1987-

Present service: Professor, New Testament, Yale Divinity School/Berkeley, 1985-87

Teacher, New Testament, University of Sheffield, England

Assistant Curate, St. Mary the Less, Cambridge, England
Chaplain, Elko Lake Camps

Education: B.A., Bard College; M.Div., General Theological Seminary; Ph.D., St. John's College, Cambridge (Episcopal Church Foundation Fellow)

Publications: *Beginning New Testament Study; The Kingdom of God in the Teachings of Jesus* (1984); other books, articles

L. William Countryman

Age: 45 *Status:* Priest (1965) *Diocese:* Southern Ohio *Province:* V

Occupation: Associate Professor of New Testament, Church Divinity School of the Pacific, 1983-

Present service: Teacher of Greek and Spirituality as well as New Testament Lutheran-Episcopal Dialogue

Member, diocesan Bishop's Theological Committee

Prior service: Served churches in Oklahoma and Southern Ohio

Professor, New Testament, Southwest Missouri State University, 1976-79

Professor, New Testament, Brite Divinity School, Texas Christian University, 1979-83

Served unexpired term, General Board of Examining Chaplains

Education: B.A., M.A., Ph.D., University of Chicago; S.T.B., General Theological Seminary; Hebrew Union College

Publications: Books and articles on the social history of early Christianity, the episcopate, the authority of the Bible, Gospels of Mark, John, New Testament sexual ethics, AIDS crisis, and other subjects

Published poet

Robert Hood

Age: 50 *Status:* Priest (1960) *Diocese:* New York *Province:* II

Occupation: Professor of Church and Society, General Theological Seminary, 1985-

Present service: Standing Commission on the Church in Metropolitan Areas
Board, Coalition for Human Needs

Adjunct Lecturer, Graduate School of Business, New York University

Associate, University Seminar on the Study of Religion, Columbia University

Afro-American Religious History Study Group in the Northeast, American Academy of Religion

American Theological Society

Society for the Study of Black Religion

Editorial Board, *Christianity and Crisis*

Prior service: Served churches in New York, Indiana, Oxford (England), West Berlin, worked in ghetto youth and community action programs

Lecturer on Christian ethics, black indifference toward the Episcopal Church, other subjects concerning blacks and religion

Education: B.A., Ohio Wesleyan University; S.T.B., GTS; Union Theological Seminary; D.Phil., Oxford University; post-doctoral seminars at Freie Universität (West Berlin), University of Chicago; Research Fellow, W. E. B. DuBois Institute for Afro-American Studies, Harvard University

Publications: Many articles, book reviews on black religion

Eleanor L. McLaughlin

Age: 51 *Status:* Priest (1981) *Diocese:* Massachusetts *Province:* I

Occupation: Associate Professor, Andover Newton Theological School

THE BLUE BOOK

Present service: Member, Anglican-Roman Catholic Consultation, U.S.A., 1978-
Assistant, St. Peter's Church, Cambridge

Prior service: Assistant Professor, Wellesley College, 1964-74
Episcopal Women's Caucus

Catholic Fellowship of Episcopal Churches

Education: B.A., Wellesley College; M.A., Radcliffe College; Ph.D., Harvard University

Publications: *Woman of Spirit* (co-author); "Christ My Mother: Feminine Naming and Metaphor in Medieval Spirituality," *Nashotah Review*; "Priestly Spirituality," *Anglican Theological Review*

David Smith

Age: 45 *Status:* Lay *Diocese:* Indianapolis *Province:* V

Occupation: Director, Poynter Center for the Study of Ethics and American Institutions, Indiana University

Present service: Actively involved in parish and community

Education: Ph.D., Princeton University

Publications: *Health and Medicine in the Anglican Tradition: Conscience, Community and Compromise*; *The Achievement of John Bennett*; *Love and Society: Essays in the Ethics of Paul Ramsey*; editor, *No Rush to Judgment*, and *Respect and Care in Medical Ethics*

Louis Weil

Age: 51 *Status:* Priest (1962) *Diocese:* Chicago *Province:* V

Occupation: Professor of Liturgics, Nashotah House

Present service: General Board of Examining Chaplains, 1982-

Lutheran-Episcopal Dialogue, 1975-

Standing Liturgical Commission, 1985-

Latin American Theological Education Commission, 1978-

Societas Liturgica

North American Academy of Liturgics

Prior service: Served churches in Puerto Rico

Faculty, Episcopal Theological Seminary of the Caribbean, 1961-71

Professor, Graduate Program in Theology, LaSalle College (Roman Catholic), Philadelphia, 1967-72

Visiting Professor, Aquinas Institute, Dubuque, 1971

International Anglican-Reformed Dialogue

Education: B.Mus., Southern Methodist University; M.A., Harvard University; S.T.B., General Theological Seminary; S.T.D., Catholic Institute, Paris

Publications: Co-author, *Liturgy for Living*; contributor to "To Be A Priest," "Prayer Book Renewal", articles

LAY PERSONS

Ruth Ann Alexander

Age: 62 *Status:* Lay *Diocese:* South Dakota *Province:* VI

Occupation: Professor of Religion, department head, South Dakota State University, 1961-

Present service: St. Paul's, Brookings, S.D.
Brookings Food Pantry

Prior service: State Commission on the Status of Women, 1973-79

School Board, 1970-73

Diocesan Education Committee

State Committee on Aging

Deputy to General Convention, 1955

Education: B.A., Ph.D., Michigan State University; M.A., University of Minnesota

Publications: Articles on women, South Dakota history

Charles C. Allen, Jr.

Status: Lay *Diocese:* Missouri *Province:* V

Occupation: Attorney, St. Louis

Present service: Director, charitable foundation

Board, St. Luke's Episcopal-Presbyterian Hospital

Prior service: Diocesan treasurer, 1968-84

Alumni trustee, Princeton University

President, Princeton Club of St. Louis

Board president, St. Louis Country Day School

President, Honorary Advisory Council of the Family and Personal Support

Centers of Greater St. Louis

President, Higher Education Center

U.S. Army (Captain), 1942-46

Education: B.A., Princeton University; J.D., Washington University

Dorothy J. Brittain

Age: 54 *Status:* Lay *Diocese:* Central New York *Province:* II

Occupation: Free-lance consultant

Present service: Diocesan Commission on Lay Ministry

Member and consultant, Board for Theological Education

Consultant to seminaries in transition and clergy

Prior service: Board of Examining Chaplains

Reader, first General Ordination Examinations

Diocesan Commission on Ministry, 1967-81

Teacher and educator

Education: B.S., Mansfield State College; M.A., St. Margaret's House

Verna J. Dozier

Age: 69 *Status:* Lay *Diocese:* Washington *Province:* III

Occupation: Council of Elders, St. Mark's Church, Washington, D.C.

Present service: Committee for Inclusive Language Liturgies of the Standing Liturgical Commission

Board, Alban Institute

Council of the College of Preachers

Lay theologian and lecturer

Prior service: Chairman, diocesan Commission on Ministry

Steering Committee, *Church's Teaching Series*

Consultant, Christian Education Task Force, 1975-78

Diocesan Standing Committee, 1974-78

Teacher, District of Columbia public school system, 32 years

Education: B.A., M.A., Howard University; D.H.L., Virginia Theological Seminary

Publications: *The Authority of the Laity, Equipping the Saints*

THE BLUE BOOK

Patricia H. Husson

Age: 67 *Status:* Lay *Diocese:* Massachusetts *Province:* I

Occupation: Retired pediatrician

Present service: Chair, Parish Adult Christian Education Committee
Diocesan Personnel Committee

Prior service: Board, Syracuse Area Interreligious Council

Diocesan Standing Committee

Diocesan Commission on Ministry

Education: M.D., Master's in Public Health, Johns Hopkins University

Barbara Wolf

Age: 62 *Status:* Lay *Diocese:* Maine *Province:* I

Occupation: Lecturer in College Writing and Shakespeare, University of Southern Maine; free-lance writer

Present service: General Board of Examining Chaplains, 1982- ; Editorial Committee

Prior service: Reader, General Ordination Examinations, 1973-82

Teacher of English, college level, 1967-78

Education: B.A., Grinnell College; M.A., State University of New York; special studies, Bennington College, Harvard University

Publications: Co-author, *Christian Forgiveness, Journey in Faith* (Revised), *Exploring Faith and Life* (Revised), *The Trouble (with Writing) Is*

The Board of Trustees of the General Theological Seminary

BISHOPS

David S. Ball

Age: 60 *Status:* Bishop (1984) *Diocese:* Albany *Province:* II

Occupation: Bishop of Albany, 1984-

Present service: Member, House of Bishops Committee on Constitution

Prior service: Ordained priest 1953, served churches and cathedral in Albany

Deputy to General Convention eight times

Diocesan Standing Committee, Council, Board of Examining Chaplains

Board, Children's Hospital

Albany Human Rights Commission, Inter-Racial Council

Governor Cuomo's Committee on Life and Law

U.S. Navy, 1944-46

Education: B.A., Colgate University; S.T.B., D.D., General Theological Seminary; graduate work, St. Augustine's College, Canterbury

G. P. Mellick Belshaw

Age: 59 *Status:* Bishop (1975) *Diocese:* New Jersey *Province:* II

Occupation: Bishop of New Jersey, 1983-

Present service: Trustee, General Theological Seminary, 1975- ; Development Committee

Prior service: Ordained priest 1954, served in Hawaii, Delaware, New Jersey

Trustee, Westminster Choir College, Princeton, N.J., 1976-82

Joint Commission on Peace, 1979-85

President, New Jersey Coalition of Religious Leaders, 1986-87

Visiting lecturer in Christian Spirituality, Princeton Theological Seminary, 1982

Fellow, tutor, visiting lecturer in Ascetical Theology, GTS, 1969-70

Education: B.A., University of the South; S.T.B., S.T.M., D.D., GTS

Orris G. Walker, Jr.

Age: 45 *Status:* Bishop (1988) *Diocese:* Long Island *Province:* II
Occupation: Bishop Coadjutor, Diocese of Long Island
Present service: Trustee, General Theological Seminary, 1982- ; Racism Audit Task Force, Education Committee, Committee on the Future Development of the Faculty, Executive Committee
Prior service: Ordained priest 1968, served churches in Maryland, Missouri, and Michigan
 Deputy to General Convention, 1970, 1976-85; Council of Advice to President of House of Deputies; Committee on the State of the Church, 1985-88; Joint Nominating Committee on the Election of a Presiding Bishop, 1982; Standing Commission on Constitution and Canons
 Faculty, board, Robert Whitaker School of Theology, 1973-88
 Episcopal Commission on Black Ministry, 1982-84
 National Commission on Social and Specialized Ministries, 1982-84
Education: B.A., University of Maryland; S.T.B., GTS; D.Min., Drew University; Fellow, University of the South; M.A., University of Windsor

PRESBYTERS OR DEACONS

James L. Gill

Age: 58 *Status:* Priest (1954) *Diocese:* Bethlehem *Province:* III
Occupation: Rector, Trinity Church, Easton, Pennsylvania, 1968-
Present service: Trustee, General Theological Seminary, 1974- ; secretary of Board, 1983- ; chair, Student Affairs Committee, 1987-
 Trustee, Easton Hospital; chair, Bio-Medical Ethics Committee; Medical Administration/Personnel Committee
 Diocesan Standing Committee, Personnel Committee
 Secretary, Diocesan Clergy Association
Prior service: Served in New Jersey and the Philippines
 Faculty, St. Andrew's Theological Seminary, Manila, 1960-62
 Director of College Work, Philippines, 1962-68
 President, County Planned Parenthood Board
Education: B.A., Lehigh University; S.T.B., S.T.M., GTS; M.A., Ateneo De Manila

Joseph M. Harte, Jr.

Age: 41 *Status:* Priest (1970) *Diocese:* Wyoming *Province:* VI
Occupation: Rector, St. James', Riverton, Wyoming, 1980-
Present service: Deputy to General Convention, 1985; House of Deputies Ecumenical Relations Committee
Prior service: Served churches in Dallas and Botswana (Central Africa)
 Dallas Department of Missions
 Director, St. Augustine's Senior Center, Dallas
 Board, St. Philip's Center, Dallas
 Botswana Standing Committee; bishop's pilot, film producer
 Wyoming Diocesan Council, diocesan Communications Concerns Committee
 President, Wyoming Episcopal Clergy Association
Education: B.A., Southern Methodist University; M.Div., General Theological Seminary

THE BLUE BOOK

Kenneth L. Price, Jr.

Age: 43 Status: Priest (1968) Diocese: West Virginia Province: III

Occupation: Rector, St. Matthew's, Wheeling, West Virginia, 1984-

Present service: Diocesan Commission on Ministry, 15 years; president, 1981-

Deputy to General Convention, 1976- ; House of Deputies Education Committee, 1985

General Theological Seminary Alumni Association Executive Committee

Diocesan Council

Diocesan Commission on Liturgy and Church Music

Dean-elect, Northwestern Deanery

Prior service: Served churches in West Virginia

Chaplain, Marshall University

Dean, West Virginia School of Lay Ministry

Education: B.A., West Virginia University; S.T.B., GTS; M.A., Marshall University

Publications: Diocesan handbook for persons preparing for ordination

Richard Lewis Warner

Age: 47 Status: Priest (1964) Diocese: Atlanta Province: IV

Occupation: Rector, St. Paul's, Atlanta, 1977-

Present service: Diocesan Standing Committee

Steering Committee, Mid-Atlanta Convocation

Board, NAACP, Atlanta

General Theological Seminary Alumni Association Executive Committee

GTS Intern Program

Prior service: Served churches in New Jersey and Missouri

Deputy to General Convention, 1976, 1985; Alternate, 1982

Urban League, Greater New Brunswick, Greater Kansas City

New Brunswick Major Commission on Human Relations

Kansas City Board of Education

President, Interdenominational Ministerial Alliance

Education: B.A., Rutgers University; S.T.B., GTS

LAY PERSONS

Calhoun Bond

Age: 66 Status: Lay Diocese: Maryland Province: III

Occupation: Attorney, Cable, McDaniel, Bowie & Bond

Present service: Deputy to General Convention, 1969-88; Joint Committee on Program, Budget & Finance; House of Deputies Committee on the State of the Church

President, Baltimore Association for Retarded Citizens, 1987-

Prior service: Diocesan Council, Standing Committee

Trustee, Baltimore City Retirement System, 1976-80

Maryland Board of Public Welfare, 1959-72

Chair, Lafayette Square Community Center, Settlement House, 1967-68

Commander, U.S. Naval Reserve, Retired

Education: B.A., Washington and Lee University; LL.B., University of Maryland

Harold H. Brown

Age: 52 Status: Lay Diocese: Maine Province: I

Occupation: Professor, University of Maine

Present service: Trustee, General Theological Seminary, 1983-

Diocesan Standing Committee, 1979-85, 1986-

Chairman, Diocesan Finance Committee

Diocesan consultant

Director, YMCA

Parks and Recreation Board

Prior service: Delegate to 23 Diocesan Conventions

Education: B.S., M.Ed., University of Maine

Maria Antonieta Hernandez-Solis

Age: 52 Status: Lay Diocese: Western Mexico Province: IX

Occupation: Professor of Christian Education, St. Andrew's Center for Theological Studies, Diocese of Western Mexico, 1986-

Chairman, Department of Research, Planning and Development for Higher Education, University of Guadalajara, 1979-

Consultant, State Department of Education on Primary and Secondary Education, Mexico

Present service: Diocesan Standing Committee

Prior service: Founded and directed School for Christian Education Directors

Lecturing fellow, Selly Oaks Colleges, Birmingham, England, 1974-75

Latin American consultant on education, World Council of Churches

Executive Secretary, YWCA, 1971

Coordinator for Mexico and Central America on research project, "The Role of Women in Contemporary Society"

Mexican representative at numerous international conferences

Fluent in Spanish and English, reads French and German

Education: Graduate work at St. Margaret's House (Berkeley), Union Theological Seminary

Kay Leidy

Age: 52 Status: Lay Diocese: Newark Province: II

Occupation: Homemaker

Present service: Trustee, General Theological Seminary, 1983- ; Education, Finance, and Faculty Development Committees

Episcopal Women's History Project

NAACP, Newark, 1980-

Prior service: Diocesan Department of Missions, 1979-84

Episcopal Church Women, 1980-84

Chair, "major political party" committee

Committee on Pastoral Development

MEMBERSHIP

Edward Chalfant	Joseph Heistand
Clarence Coleridge	Edward Jones
Richard Grein	Charles Vaché
Robert Witcher, <i>Chairman</i>	
Rustin Kimsey and Frank Griswold III, resigned	

SUMMARY OF COMMITTEE'S WORK

First, we must make a distinction between the Committee on Pastoral Development and the Director of Pastoral Development. The Director of Pastoral Development is the Rt. Rev. David E. Richards, who will retire at the end of the present year and whose office has fulfilled a variety of functions, including the following:

- Services to the Presiding Bishop
- Services to bishops and dioceses
- Creation of programs related to the ministry of a bishop
- Direct pastoral services to bishops and clergy
- Pastoral visits to newly elected bishops
- Bishop-to-bishop consultations
- Organizing New Bishops' Conferences
- Planning Bishops' Academies
- Sabbatical planning
- Consulting with psychiatrists and psychologists
- Research of the office of bishop
- Pre-retirement planning

The committee is a support group for the Director of Pastoral Development, including the responsibility for an annual evaluation of his performance. Over the past triennium, the committee has carried forward a third Study on the Office of Bishop in response to a questionnaire sent to bishops and diocesan council members. This study is available from the Diocesan Bookstore, 65 Fourth Street, Garden City, N.Y. 11530. Also, the committee:

- Has evaluated all of the past projects of the committee and of the director.
- Has made an evaluation of the function of the Executive Director of the Office of Pastoral Development and has made recommendations to the Presiding Bishop for its future. This was carried out by making a survey of all bishops at their annual meeting in Chicago in September 1987.
- The committee has worked on new programs for bishops, including a training program which will remain as a future goal.
- The committee conducted an experimental workshop with the American Management Association on the Bishop as Manager and has made this available to other bishops for their personal and professional development.

FINANCIAL REPORT

	1986	1987	1988
Income	\$6,820	\$6,470	\$6,470
Appropriated by Convention			
Expenses	\$8,677	\$4,656	-0-

OBJECTIVES AND GOALS FOR THE NEXT TRIENNIUM

The Presiding Bishop has indicated to both the committee and to the Executive Director his strong support of the continuance of this office and will shortly announce the appointment of a new Executive Director. The committee is prepared to work with the new director as he forms his own policies and programs in this new ministry.

OVERALL OBJECTIVES

1. To assist the new Executive Director in his transition.
2. To develop a "five-year-out" program for bishops who have been consecrated over five years as a time for evaluation.
3. To continue to evaluate both the office and the Committee on Pastoral Development.
4. To study the relationship of the office and committee with other committees, such as deployment, which appear to have overlapping interests.
5. To make recommendations to the Presiding Bishop about closer relationships with his office.
6. To continue to work with ongoing functions such as New Bishops' Conferences, etc.
7. To develop a training program for new bishops.
8. To respond to the needs of the Church in developing other programs.

BUDGET REQUEST

Resolution #A142

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 \$18,000 for the triennium 1989-91.**

Standing Commission on Peace

CONTENTS

Membership

Summary of the Commission's Work and a List of Consultants

Report

Introduction

Part I: A Model of Peacemaking from Central America

Part II: Continuing Peace Efforts in South Africa

Part III: Peacemaking Efforts within the Church

Part IV: Broader Issues of Violence and Peace

Conclusion

Financial Report

Resolutions for the General Convention

Goals and Objectives

Proposed Budget for the Coming Triennium

Proposed Resolution for Budget Appropriation

Appendix: Pertinent Resolutions on Peace and Justice

MEMBERSHIP

The Rt. Rev. Maurice M. Benitez (1991), Texas

The Rt. Rev. Wesley Frensdorff (1988), Arizona

The Rt. Rev. John T. Walker (1991), Washington

The Rev. Jane Garrett (1991), Vermont

The Rev. Nathaniel W. Pierce, *Chair* (1988), Massachusetts

The Rev. George F. Regas (1988), Los Angeles

The Hon. Hugh R. Jones (1991)*, Central New York

Ms. Joanne Maynard (1988), Montana

Dr. Allan M. Parrent (1988), Virginia

Mr. Lawrence S. Poston, *Vice Chair* (1988), Chicago

Mr. Lee Davis Thames, *Secretary* (1991), Mississippi

Ms. Thelma Wilson (1991), Nicaragua

*Executive Council liaison

Representatives of the Commission at General Convention

In the House of Bishops, the Rt. Rev. Wesley Frensdorff or the Rt. Rev. John T. Walker are authorized by the commission to receive nonsubstantive amendments to the report. In the House of Deputies, the Rev. Jane Garrett or Ms. Joanne Maynard are authorized by the commission to receive such amendments.

SUMMARY OF THE COMMISSION'S WORK AND A LIST OF CONSULTANTS

The Standing Commission on Peace met seven times during the triennium and benefited from the presentations of the following individuals and groups; organizations are listed for purposes of identification only.

April 1986 (Alexandria, Virginia)

Under the leadership of the Rt. Rev. John T. Walker, the commission gathered

for its first meeting. Officers were elected and meeting dates were selected for the triennium.

November 1986 (Houston, Texas)

Mr. Guillermo Cochez, Jr., an attorney in Panama; he was an observer for the elections in El Salvador and presently serves as the vice president of the Christian Democratic party in Panama;

Mr. Humberto Belli, a former Communist who converted to Christianity in 1977; he served as the editor of the editorial page of *La Prensa* before it was closed down by the government; he is currently a professor at the University of Steubenville in Ohio;

Mr. Michael Conroy, Professor of Central America Studies at the University of Texas and Director of the Central American Resource Center.

March 1987 (Nicaragua)

Comite Nacional de Derechos Humanos (National Human Rights Committee)—founded before the revolution—now in opposition to the government;

Commission Nicaraguense para la Promocion y Proteccion de los Derechos Humanos (Nicaraguan Commission for the Promotion and Protection of Human Rights)—founded after the revolution—pro-government;

SERPAJ—Servicio de Paz y Justicia—founded by Nobel Peace Prize recipient Adolfo Perez Esquivel; the Nicaragua chapter has offices in the Episcopal Diocesan Center;

Barricada—the official newspaper of Frente Sandinista;

La Prensa—oldest newspaper, which was closed down by the government in August 1986; their offices still operate;

El Nuevo Diario—founded after the revolution when the Chamorro family (owners of *La Prensa*) had a split in opinions; their original policy was middle-of-the-road;

Mr. Stephen Kinzer, a reporter for the *New York Times*, who has lived in Nicaragua for 10 years;

The Rt. Rev. Sturdie Downs, Episcopal Bishop of Nicaragua, and members of his staff;

A representative of Cardinal Miguel Obando y Bravo, Roman Catholic leader;

The People's Church—committed to liberation theology, this group has developed house churches among the poor and supports the revolution; the Roman Catholic hierarchy is critical of it;

Rene Nunez Tellez—Commandante Ortega's chief of staff and a key member of the Sandinista National Liberation Front.

June 1987 (Chicago, Illinois)

The Rev. Edward M. Copland, Rector of St. Matthew's Episcopal Church, Evanston, Illinois;

Robert Pettit and Sallie Pettit of the Ecumenical Refugee Council, Inc., Milwaukee, Wisconsin.

September 1987 (Alexandria, Virginia)

Lt. General Max Noah, Comptroller of the U.S. Army;

Major General Robert Bunker, Director, Management Directorate, Office Chief of Staff, U.S. Army.

November 1987 (New York, New York)

The Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church;

Ms. Judy Gillespie, Executive for World Mission; Ms. Diane Porter, Deputy for Public Ministries; the Rev. Charles Cesaretti, Deputy to the Presiding Bishop for Anglican Affairs.

January 1988 (Pasadena, California)

The Rev. Walter W. Hannum, General Director of the Episcopal Church Missionary Community and member of the Standing Commission on World Mission;

Dr. Judith Glass, Executive Director, and Marty E. Coleman, Director of Outreach, for the Interfaith Center to Reverse the Arms Race, Pasadena.

The commission would also like to express its appreciation to the Rev. Donald Nickerson, Executive Officer of the General Convention, who was kind enough to attend two of our meetings. The commission did not have a regular staff person during the triennium.

REPORT OF THE COMMISSION

Introduction

What is to be the shape of the peacemaking ministry of the Episcopal Church in the latter part of the twentieth century? In attempting to provide an answer to this question, we offer a brief review of the significant events that gave rise to the creation of the Standing Commission on Peace.

In 1962, the House of Bishops issued a Pastoral Letter on War and Peace that said in part: "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."

It would be 15 years before these words, and indeed the entire pastoral, would begin to take root within the Episcopal Church, perhaps because of the divisions and emotions engendered by the Vietnam War. In 1977, the movement for a commission of the General Convention, which would attempt the task of giving the 1962 pastoral some substance, began to take shape. A proposal for a Joint Commission on Peace ("Joint" meant that it would be a three-year, temporary body) was placed before the 1979 General Convention and approved.

That first Joint Commission on Peace (JCP) was given the task by the 1979 General Convention of presenting "a comprehensive program for implementing the 1962 House of Bishops' Pastoral Letter as it pertains to peace and war." The JCP argued for a "bottom-up" approach to peacemaking in its 1982 report, which was prefaced by and grounded in a substantial biblical, historical, and theological rationale (since adopted by the 1985 General Convention as "an official statement on the issues of war and peace"). In addition, the 1982 report urged that all institutions and individuals within the Episcopal Church be encouraged and enabled "to exercise their responsibility and commitment as followers of Christ to become peacemakers."

Acting upon the recommendation of that first JCP, the 1982 General Convention created a second Joint Commission on Peace, directing it "in collaboration with other commissions of the Convention and committees of Executive Council, the dioceses, and the seminaries of the Church, to develop a greater awareness of the centrality of peacemaking to their several missions and responsibilities," to report on progress made to the 1985 General Convention, and to make further recommendations for action.

The second JCP recommended a number of important actions to the 1985 General Convention, all of which were adopted and implemented:

1. A Standing (i.e., permanent) Commission on Peace was created and funded.
2. Financial support was provided to the Anglican Peace and Justice Network under the auspices of the Anglican Consultative Council and the Archbishop of Canterbury.
3. A strong resolution on Central America, modeled after one proposed by the commission, was adopted. The text of this resolution, which has served as a legislative basis for much of our work, will be found in the Appendix.
4. Most recently, a Peace and Justice Officer has been added to the staff of the Church Center under the auspices of the Executive Council.

Though Convention encouraged a church-wide study on the issue of nuclear deterrence, much remains to be done on the issue, to which we will return later in this report.

The first JCP emphasized the inherent responsibility of each baptized person to exercise a peace ministry, a ministry rooted in Scripture and theology and given to all of us at the time of our baptism, while the second JCP recommended the administrative and institutional changes necessary to nurture and support such a ministry. This, in turn, brings us to the task of the Standing Commission on Peace (SCP) as it reports to the 1988 General Convention.

This report comes at a time of increased hope for progress toward a more peaceful world environment, at least in the area of relations between the two major nuclear powers. The agreement between the United States and the Soviet Union to remove all intermediate-range nuclear forces (INF) from the continent of Europe is a modest but welcome first step toward what may be the even more significant reduction of strategic nuclear forces. While it is too early to tell if this is the beginning of a new era in super-power relations, and of continuing progress in the reduction of both nuclear and conventional force levels, it is on balance a positive step.

In the course of our work during the triennium, we found ourselves deeply concerned about the issue of violence in some of its other manifestations. Whether as far away as the third world or as close to home as the home itself, violence seems to be increasing everywhere. We begin our report with a specific model of peacemaking, which emerged from our experience in Nicaragua. We follow that with some thoughts on peacemaking efforts within the Church and a consideration of the deeper roots of violence.

Part I: A Model of Peacemaking from Central America

In 1985, the JCP had urged Episcopalians to visit Central America, and, indeed, we felt that further comment from the Standing Commission on Peace (SCP) on this critical situation would be inappropriate unless we were willing to make such a visit ourselves. We were also particularly conscious of the resolution from the Diocese of Nicaragua that was passed in 1983 and reaffirmed in 1984 and that said in part: "[We] make an appeal to the entire Anglican Communion, and especially to our churches in Central America, that they do all they possibly can to influence their members, their communities, and their governments to help in the steps taken for peace in Central America and by so doing avoid war among brothers." (For the full text, see Appendix.)

When Ms. Thelma Wilson, a member of the SCP and a resident of Nicaragua, invited us to visit her country, we had ample reason for accepting. As a result, six members of the commission spent March 2-6, 1987, in Managua talking with people from a variety of perspectives, including the Episcopal Bishop of Nicaragua and members of his staff.

We saw first hand the effects of the war in Nicaragua. The Diocese of Nicaragua, *a diocese of our own Church*, has suffered grievously. In this arena of conflict, what would be an appropriate recommendation to the General Convention? Another biblical and theological statement seemed redundant, and another resolution seemed unnecessary.

In his book *Way of the Cross—Way of Justice* (Orbis Books, 1980, translated from the Portuguese by John Drury), Leonardo Boff cites Luke 23:26:

As they led him away, they laid hold of one Simon the Cyrenean who was coming in from the fields. They put a crossbeam on Simon's shoulder for him to carry along behind Jesus.

Boff goes on to say:

Simon certainly had nothing to do with Jesus. He did not know who he was, much less that he himself was helping the Son of God and the Liberator of the World. But that does not matter. What matters is that in a moment of need Simon was capable of lending his shoulders to one whose own had given out, of offering his strength to one who had none left, of taking on himself the cross which the other man could no longer carry.

It is important to be familiar with, to take cognizance of, people and situations. It is important to know that Jesus is the Lord, that he represents the personal and definitive visit of God to humanity. It is important to realize that we must be sensitively aware of the urgent needs of others, especially of those who are most poor, dirty, and foul-smelling.

But knowing is not the decisive thing. The decisive thing is real, effective action. It is not those who know and say "Lord, Lord" who will be saved but rather those who do what God asks. Salvation takes place when we make the leap from theory to real, authentic practice. (page 36)

What Boff seems to be saying here is that Simon of Cyrene can be a model for Christians in the United States as we seek to reach out to our brothers and sisters in Central America. Passing resolutions and funding "peace desks" have their value, but Simon went beyond that; he carried the cross for another in need.

As the Spirit worked within us during our visit to Nicaragua, the idea of a ministry of healing, support, and reconciliation gained a strong endorsement from our commission. The important principles for this model of working for peace that emerged from our work are as follows:

1. Mission strategy can and should consider areas of conflict as suitable places for intensified missionary support.
2. An indigenous Anglican presence is a prerequisite.
3. The local diocese should be encouraged to identify a project that would bring healing and reconciliation to people who are suffering as a result of the conflict.
4. The project, if possible, should offer Episcopalians an opportunity to give time and expertise, not just money, and should be selected with that principle of direct participation in view.
5. While there must be some accountability for the expenditure of any funds, the community that is being served must be able to preserve that degree of autonomy that is necessary to respond flexibly and creatively to local needs. Such control at the local level is especially important with respect to the approval and training of volunteers from other parts of the world.
6. Financial and volunteer support should come from a broad base of Episcopalians and not just from national church funds. Specifically, dioceses and parishes should be informed about projects and should have the option of

coming on board as participants, subject to appropriate liaison both with PECUSA and the local diocese being served.

We have recognized that there are many places in the world where war and violence prevail, where oppression and terrorism are daily fare. Any of these might command the attention of the SCP. However, we have chosen to focus our attention on Central America because it is part of the Episcopal Church, U.S.A., and we were able to visit that area.

For more than a hundred years, Central America has been caught up in the political policies of many presidents and congresses of the United States. The results have been disastrous for the people of that region. The many efforts of our government to stabilize life in the area by means of a military presence have produced, especially in Nicaragua, a strong anti-American stance. The effect of the present situation has caused many in Nicaragua to view the United States as the real enemy.

The Church of England, and later the Episcopal Church in the U.S.A., have had a long interest and involvement in Central America. We have also had a long commitment to peacemaking. It is important, therefore, that we engage in a healing process that may assist in bringing about reconciliation among the peoples of Central America, and between several of those nations and the United States. Our partnership in mission with them should extend to the seeking of peace together.

In order to accomplish this, we call upon the Episcopal Church to give broad support to a program of healing for Central America. We propose that the Presiding Bishop's Fund for World Relief seek to raise \$1,500,000 over a six-year period, beginning with the upcoming triennium, to assist the Episcopal Church in Central America in its peacemaking and healing ministries. We cite particular needs in El Salvador and Nicaragua, where war has ravaged both countryside and people. The suffering and pain in these countries are due to wars in which our country has been directly involved. We would further cite the terrible burdens borne by Costa Rica, Honduras, and Guatemala due either to refugee problems or to despotism and a denial of human rights.

As this work is developed, the leaders of the Ninth Province and the Church's Commission on World Mission as well as the Church in each country should be involved in determining projects and appropriate allocation of funds.

We believe that the resolutions of the 1982 and 1985 General Conventions on Central America, and the concern expressed by the second JCP in its 1985 report, all point to ample evidence of a broad concern within the Episcopal Church for what is happening in Central America in general, and Nicaragua in particular. Given these six years of reports, resolutions, prayers, and shared concern, we commend to your thoughtful attention this specific proposal for action, not only as a model for peacemaking, but also as one practical and authentic response to the deplorable violence in Central America.

We believe that this proposal is a historic opportunity for the Episcopal Church to participate in a peacemaking, healing ministry in a place that has suffered so much in recent years. More importantly, it serves as a model of peacemaking that deserves broad support within the Church.

Part II: Continuing Peace Efforts in South Africa

It is difficult just now to know what role our Church can play in the extremely difficult situation that continues in South Africa. Since 1985, nearly all of our church

institutions have divested themselves of stock in companies that have done or still do business in South Africa. The U.S. Congress passed in 1986 a bill calling for comprehensive sanctions against South Africa. In the same period of time, a majority of the major American companies in South Africa have sold their business holdings there and come home.

Because of the success of the major effort on the part of church groups and others, we raise the question of the effect of the activities of the anti-apartheid groups and governmental sanctions against South Africa. The answer at this point must be that apartheid is alive and well and the government of the Republic of South Africa is stronger than ever. On the face of it, it would appear that the anti-apartheid movement has been a failure. However, we believe that the final decision is not yet in.

While the immediate result has been to strengthen the government's hand, it must also be said that world-wide awareness of the situation in South Africa has encouraged church and labor leaders in that country who represent the hopes and aspirations of the black, Asian, and colored majority. The Afrikaner Church has finally decided that apartheid cannot be justified on the basis of Scripture or theology. This is a major breakthrough.

Our effort in South Africa should be to assist the Church (Anglican, Dutch Reformed, and others) and the black leadership in South Africa toward a peaceful end to apartheid; to negotiate majority participation in the political life of that country; and to help them realize a greater share in the nation's wealth. It remains unconscionable that 24 million people are ruled and have their lives and destinies determined by a small white minority. The alternative to a peaceful settlement is too terrible to contemplate. If our efforts have failed so far, then we must seek other options.

First, we must always look to the black leadership for advice as to our appropriate role. We cannot from outside decide for these oppressed the direction their revolution should take. The Church must continue in conversation with Archbishop Desmond Tutu, the Rev. Alan Boesak, the Rev. Beyers Naude, Winnie Mandela, Dr. Oliver Tambo of the African National Congress, and others, especially leaders of the trade unions. Together these men and women represent the vast majority of the disenfranchised people of South Africa. We must, therefore, take our lead from them.

Second, we can give concrete aid by assisting students who need financial assistance to begin or complete their academic training at the university or graduate school levels. We can also help by providing funds for on-the-job experience outside of South Africa when possible.

Third, we must continue the pressure. Because of the anti-apartheid movement, the U.S. Government has finally decided to make some belated changes in its policy and also found a stronger voice to protest the actions of the Botha government. That pressure should take the form of a demand that our Congress continue and increase trade restrictions and other forms of sanctions. The picketing of the South African Embassy should be maintained. We can learn from our Jewish friends who have never ceased in their picketing near the Soviet Embassy and a maintenance of pressure on the U.S. Government.

Finally, and extremely important, we can pray that the Holy Spirit would change the hearts of many of the white Christians in South Africa.

This may all seem quite inadequate. However, we realize that we are limited as to what we can do. It may be that pressure and external support for those who work from within is all that we can do. We offer prayer as a significant effort because what we are

dealing with here is not godless atheistic communism versus a Christian democratic government. What we have is Christian demagogues against other Christians whose only crime is to have been born black or colored. We have here a Christian minority persecuting others born in the image of God and therefore entitled to the same love and concern that we are called upon to give to one another.

In our baptismal rite, when we reaffirm our faith we are asked: "Will you seek and serve Christ in all persons, loving your neighbor as your self? Will you . . . respect the dignity of every human being?" The answer is obvious.

Part III: Peacemaking Efforts within the Church

A. Domestic Work

During the past triennium, the commission has been impressed by the significant advances in the ministry related to peace and justice within the Episcopal Church. The report of the first JCP argued for a "bottom-up" approach to peacemaking, and there are encouraging signs that this is in fact happening.

Increased diocesan activity has necessitated staff support in the Episcopal Church Center. The publication of *Christ Is Risen—A Study Guide about Russian Orthodox Christianity* under the auspices of the Education for Mission and Ministry division of the Episcopal Church has been a valuable resource in the effort to foster greater understanding of the Russian peoples by members of the Episcopal Church.

In addition, the appointment, as of January 1, 1988, of a public ministries team including a Staff Officer for Peace and Justice, and an expansion of the national Church's presence in Washington, D.C., is a hopeful sign of a deeper commitment to peacemaking by the Episcopal Church. There is a need for national staff to support networks among the dioceses and congregations of the Church. Such support should include gathering and distributing resources. Many diocesan peace commissions have initiated creative and important programs that deserve to be shared with a wider community.

The commission also encourages the Episcopal Church at every level to cooperate and work with ecumenical and interfaith organizations engaged in peacemaking.

One notable untapped resource in the work for peace is the members of our Church who serve in the armed forces. At a meeting in Alexandria in the fall of 1987, the commission (which numbered among its members an officer of the U.S. Army Reserve) had occasion to meet with two high-ranking Pentagon generals who are Episcopalians. In a wide-ranging and candid discussion of nearly three hours' duration, the commission members and these career officers shared their perceptions of what constitutes the Church's role in peacemaking and how this role relates to the military establishment.

We came away convinced anew, as previous commissions have been, that many individual members of the armed forces are dealing conscientiously with the relationship between their faith and their profession. Indeed, the responsibility to consider their daily work in light of their faith is one to which all Christians are called. In confronting issues unknown to many a civilian, members of the armed forces may have thought through the difficult issues of war and peace at much greater depth than many of those who are not and have never been in uniform. These officers, too, believe that their task is to make peace, to prevent war, and by definition they have had to give the highest of priorities to the protection of the lives of those whom they may have had occasion to command. The thoughts the two generals contributed to our deliberations were a healthy reminder to us that ours is a pluralistic Church, and that we can come together

united as Christians even when we disagree on the means by which we attain the ends of peace and social justice.

As we have said, the large number of Episcopalians who are professionals in the armed forces constitute a remarkable resource for the Church. Their voices, no more but surely no less than those representing a range of other views, are essential to informed dialogue at the parish and diocesan levels. Too often, we suspect, they have felt excluded from such discussion by the tenor of some recent resolutions at General Convention and other decision-making levels of the Church. Yet our Church is their home too, and our task is to minister to them as well as to those who, in reviewing the same evidence regarding modern warfare, may have come to very different conclusions.

Finally, in response to a request from the House of Bishops, the second JCP conducted a survey of some of the principal theoretical and ethical implications of our policy of reliance on nuclear deterrence, and offered the results of its thinking to the bishops in the form of a paper serving as a basis for discussion and study at the 1984 meeting of the House of Bishops. That commission recommended that such a study be extended to the entire Church. In 1987, this Standing Commission asked that the House of Bishops in turn express itself on this issue in order to provide guidance for Episcopalians. That has not yet taken place, but we continue to believe that some response from our bishops would be an appropriate act of episcopal leadership, and would demonstrate a willingness to continue to reason from the work of preparation already undertaken by the previous Commission on Peace.

In the years ahead, it will be important to support local initiatives concerned with peace and justice while the national Episcopal Church continues the work of promoting peacemaking as a fundamental dimension of what it means to be a Christian.

B. International Work

The JCP in its report to the 1985 General Convention, *To Make Peace*, recommended that the Episcopal Church support the establishment of an Anglican Peace and Justice Network and, through the Archbishop of Canterbury, commit \$60,000 over the triennium to realize this idea. The General Convention supported this recommendation, and in each year (1986, 1987, and 1988) provided \$20,000 through the Anglican Consultative Council for the network.

The establishment of an Anglican Peace and Justice Network was affirmed by the Anglican Consultative Council at the meeting held in 1984 in Lagos, Nigeria. The funding by the Episcopal Church enabled the initial gathering of persons from across the Communion to meet and to organize. The vision was to bring those persons responsible in the 27 Anglican provinces together for the purposes of consultation, communication, and coordination. It was perceived early on that the Communion as a whole and individual provinces would benefit by the identification of individuals in each place and linking these persons together in a network of information sharing, reflection, and support. Of particular and urgent concern was the situation in the Church of the Province of Southern Africa, although the needs of the Province of Jerusalem and the Middle East soon came to the fore.

With funding available from the Episcopal Church, an invitation was sent to each province to send a representative to meet to test the viability of such a Communion-wide network. At the organizational meeting in London, where the office of the Anglican Consultative Council is housed, 12 representatives gathered to discuss the needs and future of the proposed network, and draw up a purpose statement. Each representative

was appointed by the primate of the province, and each reported on the peace and justice program of that province.

In the spring of 1986, the network, now grown to 21 representatives, met in Jerusalem and was hosted by the Bishop of Jerusalem, the Rt. Rev. Samir Kafity. The task at this meeting was to respond to a request from the Archbishop of Canterbury and the ACC to produce a working paper on peace and justice for the Lambeth Conference scheduled for July 1988. In the fall of 1986, the working paper was completed and had wide distribution across the Communion. In the United States, it was distributed as an insert in *The Episcopalian* and is also available in quantity from Forward Movement Publications. This working paper has provided the structure for the preparatory document on Christianity and the Social Order for the Lambeth Conference.

In 1987, 24 of the 27 Anglican provinces were represented at the network gathering in Singapore. Meeting just prior to the Anglican Consultative Council (ACC-7), the network discussed and shared with the Council resolutions on Southern Africa, the Middle East, and the international debt. Members of the network have been called by the Archbishop of Canterbury to serve as support staff to the ACC and to the Lambeth Conference.

The support by the Episcopal Church has been key in the establishment and support of the network. All the funds have been shared through the ACC and have enabled the participation of representatives from provinces that would find participation financially impossible without support for travel.

We believe that the work of the Anglican Peace and Justice Network is worthy of the continuing support of the Episcopal Church, although we would expect other provinces in the Anglican Communion to share in the costs involved. Further, we would suggest that provincial representation on the network should include a person from a body like the SCP. As we seek ways in which the Episcopal Church can strengthen its peacemaking ministry, we believe that it is important for the SCP to be in communication with representatives of the Anglican provinces for the purpose of developing a better understanding of the needs of others in the Communion.

Part IV: Broader Issues of Violence and Peace

In the foregoing sections of this report, we have focused on Central America, which has been at the center of the commission's concerns during this last triennium; on South Africa; and on peacemaking activities—and peacemaking imperatives—within the Church. What has distinguished our work from that of the antecedent joint commissions has been the relatively brief attention we have given to the nuclear arms race and the nuclear deterrent. The first JCP report, after laying out some Gospel principles relating to war and the place war has held in Christian history, went on to ask about the impact of nuclear strategy and nuclear war-making capabilities on the just war tradition, while the second JCP, at the request of the House of Bishops, examined the issue of deterrence itself in considerable detail. (See Part III.A. above.)

[See *To Make Peace* (Forward Movement Publications, 1982), pp. 12-13 in particular, on nuclear weapons in the context of the just war, and *To Make Peace—Part II* (Forward Movement Publications, 1985), pp.10-13, and for the full document submitted to the House of Bishops, Part II, Appendix A, pp. 20-29.]

These issues continue to be of great importance to the Church, and they have not been absent from the attention of this commission. In Part II, we touched briefly on our frustration over the fact that there has not been further movement in the policy-making bodies of the Church, including bishops and laity, on the critical issue of the morality of nuclear deterrence. The issues growing out of the nuclear arms race are no less, and

almost certainly more, urgent now than they were in 1980, and must continue to command the attention of the Church. Nonetheless, in the space that remains we wish to turn to some other questions that provide a broader context for the examination of nuclear arms. For even if nuclear weapons could be destroyed tomorrow, and the knowledge of how to make them were miraculously eradicated from our consciousness, we would still be confronting the twin challenges of more local kinds of violence and global survival as a whole. And even in a nuclear-free world, we would still have to deal with the consequences of demonizing, instead of loving, our enemies. We will explore both these topics in this part of our report.

Violence as a Continuum

Our first premise is that both violence, and the peacemaking that must heal the consequences of violence as well as forestall its recurrence, proceed along a spectrum. At one end lies the personal violence directed against oneself, a member of one's family, an immediate neighbor, or a child; at the other end, either as a consequence of nuclear war or of a less dramatic but no less effective depletion of earth's resources, lies what is sometimes unpretily called ecocide, the wanton destruction of creation. We have given particular attention to the abuse of children and this larger abuse of the environment in the discussion that follows.

A. Violence Against Children

In her several books on child-rearing practices, the Swiss psychonanalyst Alice Miller has made it clear that until the general public becomes aware that society as a whole suffers from the "soul murder" of children, we are "groping in a dark labyrinth—in spite of all our well-meaning efforts to bring about disarmament among nations." Can the Church undertake a serious effort at peacemaking without looking at personal and family violence, without trying to understand why it would be possible for someone to want to kill others, even take the lives of large numbers of human beings? We think not.

Whether it be emotional and psychological abuse resulting from something so pervasive as constant parental irritability, the gross physical abuse experienced by battered children bearing the wounds of parental and teacher anger, alcoholism, or sexual abuse, it is becoming increasingly clear that domestic violence is endemic in our culture and that children carry the scars, visible and invisible, of such abuse for years, often for their lifetime.

It has been demonstrated, for example, that abused persons are more likely than those who are not to suffer from distrust, anxiety, depression, suicidal tendencies, and a variety of other self-destructive behaviors. By the same token, those who have been severely victimized in childhood tend as adults to re-enact their victimization, hurting others. The children of parents who rely on raw physical force or threats for discipline, it has been shown, tend not to console or help another distressed child or even to notice that they have caused distress. And they are much more likely than others to start fights or otherwise engage in unprovoked aggression. Punishments that degrade and humiliate a child are destructive. But even more subtle parental messages, such as those conveyed by persistent scowls, frowns, and sarcasm, can increase a child's aggressiveness at school. Only if a child is able to express pain and anger will he or she be able to overcome the consequences of suffering. Alas, more often than not, parents cannot tolerate reactions such as crying, sadness, and rage. Forbidding them, they create a breeding ground for future violence.

In spite of evidence that harsh punishment can lead to rage, hatred, retribution,

aggression, and even murderousness, corporal punishment is still permitted in public schools in 42 states. Still more astonishing is the fact that many of the apologies for violence against children come from the Christian community itself. A perusal of books on child rearing in the average Christian bookstore indicates general agreement among such authors that pain and suffering are necessary aspects of punishment. Actual methods vary from book to book but, in general, physical assault by hands, belts, whips, rods, and paddles against children's bodies from infancy through adolescence is frequently justified with biblical references. The theology of judgment and retribution that provides the rationale for this abuse depends, at the same time, on such violence for its energy and intensity.

Rutgers historian Philip Greven believes that our "collective silence" concerning corporal punishment "probably is rooted in our collective experiences with physical punishment both as children and as adults." Most Americans, he says, have experienced it, still practice it, and don't want to know the consequences. Turning a deaf ear to the implications of violence against children, we open society to increasing levels of personal and interpersonal violence. Even nuclear warfare, unleashed as it can be by the touch of a button, may be the means by which the cruel fantasies of the severely abused will be acted out.

It is, therefore, imperative that we recognize both the roots of the violence that surrounds us and the potential implications of our failure to interrupt the cycle. This is not to suggest that discipline be abandoned but rather that it be properly understood as instruction that enables one to develop desirable values and a self-control that enhances self-respect. The best way to teach is still that method demonstrated by Jesus and recounted in the Gospels: to teach by being living examples of the values we espouse. We learn best by a process of identification with the people whom we admire. Punishment, especially painful punishment, teaches that might makes right, arouses resistance, and leaves children feeling degraded. At the very least, physical punishment should be the last, not the first, course of action. Should not the Church take more responsibility for helping people learn how to pass on the values we proclaim?

Only by understanding the basis of abusive and aggressive behavior can we help parents and children modify it—moving forward step by step, generation by generation. The danger we face, if we neglect this aspect of peacemaking, was eloquently expressed in March 1986 by Greven at a Harvard Medical School Conference on Abuse and Victimization: "The survival of life on earth depends upon our ability to halt the violence that we inflict upon children. If we are to forestall the apocalypse that so many Americans believe is upon us, we must recognize that the end of the world begins with the striking of a single child."

B. Violence Against the Environment

At the other end of the spectrum from personal violence of the sort evidenced by child abuse is the abuse of the planet. Those who question the extent of our reliance on weapons of mass destruction often point out that nuclear war could mean not only the loss of hundreds of thousands of lives but severe, perhaps incalculable and irreversible, damage to the environment. The report of the first JCP (1982) pointed to "the Christian conviction that humankind has been given dominion over the earth to tend it, develop it, and care for it as good stewards." It then pointed out that "the impact of large-scale nuclear explosions, fire damage, and long-term contamination on the very natural order upon which we are all dependent" could not have been envisioned by the original proponents of the just-war tradition. Reporting before the advent of the theory that a nuclear exchange could lead to a "nuclear winter," and before the Chernobyl disaster, the commission called attention to "a growing awareness among the peoples of

the earth that this planet is physically one unit, united by oceans, biosphere, climate, and air . . ." The list of examples cited in 1982 might continue ad infinitum: the disappearance of wilderness areas, the destruction of fragile ecosystems through a mixture of natural causes and human intervention, the renewed use of consumable energy sources with the return to the automobile after the oil embargo, the depletion of the ozone layer, and the overcrowding of the airways. The issue of ecology, however, has not figured prominently in either of the preceding JCP reports.

As a theological issue, the relationship of humankind to the earth is a very old one, adumbrated as early as the events presented mythically in Genesis. The Garden of Eden is the primordial location in the Hebrew Scriptures in which, for what seems a tragically brief time, human beings lived in perfect harmony with a natural world that God sees as good. In the first of the two creation stories, man is created only after the rest of nature and given "dominion" over it. The concept of dominion is inextricably bound up with the premise that man is God's supreme agent on earth and acts in accordance with the divine plan. In the Fall, however, human beings become estranged from this natural order, and the toil that the earth will require if it is to bring forth more than "thorns and thistles" (Gen. 3.18) symbolizes the estrangement between Adam and his Creator. Dominion over the earth is thus justifiable if grounded on proper stewardship. The earth is given to us in trust, and we rule it only so long as we recognize that it is our habitation, not our possession. Jeremiah 2.7 sets this forth with compelling simplicity:

"And I brought you into a plentiful land
to enjoy its fruits and its good things.
But when you came in you defiled my land,
and made my heritage an abomination."

The opposite of dominion, in the enlarged sense in which we prefer to employ it here (i.e., respectful stewardship) is domination. Chapter 29 of the *Tao Te Ching* describes this in terms of the Taoist belief that the natural world is to be befriended, and that those who would "shape it to their will" never succeed.

Unlike Taoism, or the buoyant Judaism of Deuteronomy 8:7-8, or the creation-oriented spirituality of some Native American religions, Christianity has not traditionally sprung to mind as a principal source for a theology of the environment. To be sure, the doctrine of the Incarnation (nature as host to the divine), with its attendant premise that the linking of body and spirit is no liability, and that of the Resurrection (that matter can partake of the condition of salvation) would appear to have guaranteed a more central place for the environment in Christian theology. In fact, the opposite has been the case. It is no happenstance that modern science is associated with the Western world, with the three Semitically based religions and their strongly materialist element, and principally—after the earlier contributions of Islam during the Middle Ages—with the Christian and post-Christian nation states and the Christian and Jewish scientists in them. On the whole, to the mindset of dispassionate scientific inquiry in the West, there has been joined a spirit of economic exploitation that sees the natural world as an object to be dominated or conquered.

Some attribute the relative silence of Christian writers on this subject to the exclusively fall-and-redemption model of spirituality that has dominated theology in the Western Church since Augustine. Yet a persistent minority tradition in Christianity, represented by such writers as St. Francis, Julian of Norwich, Meister Eckhardt, and John Woolman, has found a new flowering in the present days. The number of studies of a Christian-based ecology has dramatically increased beginning in the late 1960s. We

welcome this development as a corrective to a too exclusive understanding of nature as only a stage for the drama of God's mighty acts in history.

We hear much these days of the desensitization of humanity that has resulted from the mass bombings and the concentration camps of the Second World War and the use of concentrated firepower in third world settings since that time. For many, abortion offers another example of such desensitization, and in our preceding section on child abuse we have suggested that violence can be a chain explosion set off in early childhood. Yet it would be overly pessimistic to ignore the evidence of rising sensitivity in other areas of human affairs. One evidence can be seen in the increase of various secular as well as religious environmental movements. Another is the moral revulsion that arose against the use of gas in combat after World War I, and a general reluctance to discuss the prospects for biological and chemical warfare. We have no basis for belief that such a reluctance extends to research, and our hope for the abstention from the use of such weapons may ultimately rest on prudential restraint rather than moral principle. Nonetheless, the very reticence surrounding the use of such weapons at best suggests a recognition that such use would be morally repugnant because it is so pervasive an affront to the right use of God's gifts and the findings of science.

Our Church is like other institutions of society in that heightened awareness of familial and school violence, and enhanced environmental sensitivity, are both sparking renewed discussion within our own Anglican Communion. Here we have only introduced, not resolved, a complicated set of questions. We call upon the Church to rediscover that part of its theological tradition that sees both our children and our globe as sacred, to be cherished in peace, not bodily dominated or warred upon. We number among our laity many whose calling it is to be expert in these areas and who can contribute their skills to the education of our parishes and dioceses. Without such a dialogue, the problems of militarism and nuclear war cannot be seen in the broader context they require to be more fully understood.

C. Learning to Love Our Enemies

Our first premise, stated above, is that violence exists on a spectrum that ranges from the personal to the global. Our second premise is that in a world in which the potential for violence exists at all levels, the temptation to demonize those whom we perceive to be our opponents is ever-present and sometimes overwhelming. To demonize, as we see it, is to remove all traces of individuality and humanity from the enemy; it is to fail to mark God's presence in the faces of those whom we deem hostile to our individual or our national interest. In the phrase of the first JCP (1982), it is to create "dehumanizing stereotypes." The answer is not to sentimentalize our enemies or to render ourselves helpless before an aggressor, but to recognize that to be fully human in God's eyes is to acknowledge a common humanity with others that provides the basis for reconciliation. The Gospel imperative is clear: "'You have heard that it was said, 'Love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be the sons [and daughters] of your Father in heaven.'" (Mt. 5:43-45)

How can we love our enemies? It may be both the most demanding and most ignored imperative of the Gospel. In the words, again, of the 1982 JCP report, "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." "Who is my enemy?" is the corollary question to "Who is my neighbor?" The latter is more easily answered when it does not challenge us at our deepest interior level. Jesus'

command to love one another is more easily acknowledged when applied primarily to the neighbor or friend, especially in his or her need. On the other hand, the command to love our enemies shakes us to the core because it calls us to respond much more radically and contrary to our natural responses. To be able to love our enemies truly requires interior transformation.

Our response to the demand to love our enemies may be the best indicator of how profoundly we are transformed in and by the Gospel. Not only is this critical in our personal relations, if we are to be reconciled and effective instruments of reconciliation, but it also is crucial for policy at the national level. At the heart of our national policy regarding those we consider our enemies is often a call to fear, to mistrust, and to remain separated from them. Often we appear as slaves to what Sam Keen calls "our hostile imagination." This is one of the major impediments in the peacemaking process. It is critical, therefore, as Christians in a secular state, to challenge that impediment from our own religious perspective. To do so we must come to know ourselves better and to understand the process by which the human psyche creates enemies, and in resisting them takes on the very qualities that we claim to hate and fight against. To learn to love enemies it is essential also to get to know them. This is inhibited both by geography and national policy. Particular effort must be made to overcome those limitations.

The second JCP report (1985) placed special emphasis on overcoming such limitations through international person-to-person peace missions that involved travel by groups of American Christians to the Soviet Union and Central America. This commission, as we have already reported, has attempted to emulate the efforts of the groups by visiting Nicaragua, and some parishes and dioceses (notably the Diocese of Washington) have sponsored such journeys. In December 1987, at the time of the Washington summit, Americans on the streets of our capital had the opportunity to glimpse and even shake hands with the principal Soviet leader. And the exchange of New Year's messages on the television networks of the United States and the Soviet Union by our President and the Soviet General Secretary has been a salutary reminder of the extent to which simple, direct communication can at least begin to clear away the fog of clichés and misperceptions that have complicated the task of understanding an adversary.

The key word, however, is *begin*, and this leads us to utter a caution. Worthwhile though such contacts are, they represent only a very small proportion of what is required. They cannot be made a justification for premature rejoicing when not only misperceptions but deep anxieties and very real differences of attitude and philosophy remain between two powers with a long history of rivalry, mutual antipathy, and distrust. For this reason, we would argue that short-term contacts are not enough. We urge the development of year-long visits on the model of international student exchanges that would permit Americans and Soviets (and Americans and representatives of other powers we have viewed as hostile) the opportunity to learn in depth about each other's culture and aspirations. Something of what we envision was represented a decade or more ago by the Hostages for Peace Program, in which the voluntary exchange of Soviet and American citizens was advanced not only as one way of accomplishing many of the educational ends such a program serves, but as dramatizing our common vulnerability in a world in which all of us might be said to be hostages to the weapons we have created. The helpful creation of educational materials on the Soviet Union already resulting from the efforts of our national staff needs to be supplemented, though of course not supplanted, by direct exchanges supported by our Church at the national, diocesan, and parochial levels.

The Church should be called, and thereby call others, to a deep examination of the Gospel imperative to love our enemies and to explore both this and other ways in which our responses as individuals and as a nation can make us more effective instruments of peace.

Implications for Program

1. As a way of broadening the discussion within the Church to reflect the fact that violence exists on a continuum, we urge that such issues as domestic violence (including the abuse of children) and the abuse of our environment receive increased attention at the national level of the Church as concerns centrally related to peacemaking, stewardship, world mission, and human health. Parishes, dioceses, and provinces should be encouraged to the shaping of policy that can then figure in the development of program priorities.

2. While loving one's enemies is a Gospel imperative long known if little honored, it must be encouraged by support systems within the Church that enable Christians to learn more about the "enemy" face to face as well as through more traditional kinds of educational resources.

3. While as Christians we should recognize humbly our own failures in applying such a Gospel imperative in practice, this should not deter us from offering it up as a symbol of hope in war-torn areas of the world where religion divides as well as unites people. In particular, we suggest that the next Standing Commission on Peace might turn its attention to the Middle East as an area that, like Central America, cries out for healing and reconciliation, not just mutual tolerance and respect.

4. As previous commissions have noted, peace and justice are inextricably linked. The present Standing Commission on Peace agrees with the previous Joint Commission on Peace that the name of this commission should reflect this relationship. We would note the names of the Anglican Peace and Justice Network and the Peace and Justice Officer as indicative of this unbreakable linkage. Therefore, we are recommending that the name of this commission be the Standing Commission on Peace and Justice, as previously recommended.

Conclusion (written by the Chair alone)

In my work on the issues of violence, war, peace, and justice, I have come to value the truth of what our bishops said in their pastoral letter of 1962:

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.

As a recent writer has observed: "The question for me, as peacemaking came to be a question, was one of soul, of center. The soul of peacemaking was simply the will to give one's life. As war sanctioned the taking of life, peacemaking must sanction the giving of life."

As we struggle to develop the work for peace and justice within the Episcopal Church, I believe that we are in fact dealing not only with the soul of our Church, but our own souls as well. For the work for peace and justice not only requires us to examine what we do as individuals, as a community, and as a Church in the world, but it also challenges us to examine our innermost convictions and beliefs, and reflect on them in the light of the Gospel. We have endeavored to explore these issues in this report.

THE BLUE BOOK

Progress can only come as inner transformation, nurtured by the Holy Spirit, changes us. For Christ came into the world "to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace" (Lk 1:79).

(The Rev.) Nathaniel W. Pierce, *Chair*

FINANCIAL REPORT

<i>Income</i>	<i>1986</i>	<i>1987</i>	<i>1988</i>
Appropriated by Convention	\$37,510	\$35,030	\$36,750
Revised by PB&F Challenge	6,957	25,305	7,010
Received from the Diocese of Massachusetts		871	
<i>Expenses</i>			
General meetings	\$ 6,507	\$14,964	\$ 6,000*
Consultants	450	200	300
Site Study in Nicaragua		1,445	

*Estimated; actual figures were not available at the time the report was due.

RESOLUTIONS FOR THE GENERAL CONVENTION

Resolution #A143

Changing the Name of the Standing Commission on Peace

Resolved, the House of _____ concurring, **That Title I, Canon 1, Section 2(n)(6) be amended to read as follows (new wording in italics):**

(6). There shall be a standing Commission on Peace *and Justice* consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). It shall be the duty of the Commission to develop recommendations and strategies which will be of concrete assistance to this Church in furthering the work on issues of peace with justice.

EXPLANATION: This change is recommended not only because, as we have said, peace and justice are inextricably linked in human affairs, but also because it would bring the commission's name into harmony with the Peace and Justice Officer at the Episcopal Church Center and, in the larger Church, the Anglican Peace and Justice Network.

Resolution #A144

Financial Support for the Anglican Peace and Justice Network

Resolved, the House of _____ concurring, **That the 69th General Convention appropriate the total sum of \$45,000 for the 1989-1991 triennium from the Program Development Budget of the Church to the Archbishop of Canterbury solely for the support of the work of the Anglican Peace and Justice Network and to be paid as follows: \$20,000 in 1989, \$15,000 in 1990, and \$10,000 in 1991.**

Resolution #A145

Citizen Exchanges between the United States and the Soviet Union

Resolved, the House of _____ concurring, **That the 69th General Convention support the principle of residential exchanges of U.S. Episcopalians and Soviet-bloc citizens, and request that the Peace and Justice Officer of the Episcopal**

Church Center, under the direction of Executive Council through the Public Ministries Team, assist provinces, dioceses, and parishes in preparing for and implementing such exchanges.

Resolution #A146

Ministry of Healing and Reconciliation in Central America

Resolved, the House of _____ concurring, **That the 69th General Convention endorse the call of the Standing Commission on Peace to support a substantial ministry of healing and reconciliation in Central America; and be it further**

Resolved, **That the Presiding Bishop and the Executive Council be urged to seek funding of \$1.5 million over a six-year period beginning in 1989 to support this program.**

EXPLANATION: The Standing Commission on Peace envisions the possible use of the Presiding Bishop's Fund for World Relief as a means of carrying out this resolution.

GOALS AND OBJECTIVES

In considering the mandate that "It shall be the duty of the [Standing] Commission [on Peace] to develop recommendations and strategies which will be of concrete assistance to this Church in furthering the work on issues of peace with justice." The commission recommends that during the next triennium attention be given to the Middle East. (See Implications for Program above.)

PROPOSED BUDGET FOR THE COMING TRIENNIUM

	1989	1990	1991
Meeting expenses	\$14,400	\$33,300	\$ 9,400
Consultants	500	1,500	500
Miscellaneous	100	200	100
Total	\$15,000	\$35,000	\$10,000

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A147

Funding for the Standing Commission on Peace

Resolved, the House of _____ concurring, **That the sum of \$60,000 be appropriated for the triennium 1989-1991 from the Assessment Budget of the General Convention for the expenses of the Standing Commission on Peace.**

APPENDIX: PERTINENT RESOLUTIONS ON PEACE AND JUSTICE

Resolution D023, passed at the 68th General Convention (1985)

WORK FOR PEACE IN NICARAGUA AND ALL CENTRAL AMERICA

Resolved, the House of Bishops concurring, **That this 68th General Convention calls upon the United States government and all other governments involved to:**

- (a) cease all covert and overt aid to the contras and all other military forces in Nicaragua;
- (b) cease all embargoes and other activities aimed at destabilizing the government of Nicaragua;
- (c) affirm and respect the principles of national sovereignty, self-determination and non-intervention in the domestic affairs of Nicaragua; and
- (d) seek a negotiated settlement based on the 21 points of the Contadora Group; and be it further

Resolved, That this General Convention expresses its support of the Diocese of Nicaragua in its appeal to the entire Anglican Communion, and especially to our churches in Central America, that they do all they possibly can to influence their members, their communities and their governments, to help in the steps taken for peace in Central America and by so doing avoid war among brothers and sisters; and be it further

Resolved, That the Secretary of this Convention be directed to communicate this Resolution to the President of the United States and the members of Congress, and the governments of the USSR, Cuba, and Israel.

Resolutions from the Episcopal Church in Nicaragua

1. The following resolution, adopted in November 1983, was unanimously re-affirmed (two abstentions) by members of the 15th National Diocesan Convention of the Episcopal Church of Nicaragua assembled in Bluefields, Nicaragua, on September 9, 1984.

The 14th Diocesan Convention of the Episcopal Church of Nicaragua (Anglican) convened in Bluefields during the days of November 19 & 20, 1983, hereby makes known to the people of Nicaragua the following:

Considering that our government and people have demonstrated their desire for peace and good will internationally; and

Considering that the United Nations, the Organization of the American States, and the Group of Contadora comprised of Mexico, Venezuela, Colombia and Panama have recommended political and not military solutions in the region; and

Considering that the above organizations have recommended non-intervention of the world's power groups in the Central American area and the removal of foreign military forces in the Central American countries; and

Considering that Nicaragua is constantly being assaulted, with strong possibilities of an invasion; and

Considering that the attacks from both north and south of our frontiers have caused large losses in our economy and in human lives; and

Considering that the Reagan administration has publicly admitted U.S. aid to the contra revolutionaries with money and arms and the U.S. intention to destroy the Nicaragua revolution; and

Considering that the economic assistance given by the Reagan administration is an open violation of the actual international laws; and

Considering that the Nicaraguan government has made concrete proposals of peace to the Reagan administration as well as to the governments and people of Central America, we hereby resolve on the following:

To condemn most energetically the economic and military aggression of the Reagan administration toward Nicaragua, and also other countries that are contributing to this political interference in the matters of other states;

To make an appeal to the entire Anglican Communion, and especially to our churches in Central America, that they do all they possibly can to influence their members, their communities, and their governments to help in the steps taken for peace in Central America and by so doing avoid war among brothers; and

That each member of the Episcopal Church of Nicaragua try to defend by concrete actions the lives and future of our children, our youth, and our aged people, showing love toward our fellowmen, as our church teaches us to do.

May the peace of God be with all the people of Central America.

2. This resolution was passed by the Diocesan Convention of the Episcopal Diocese of Nicaragua on November 2, 1987, at Bluefields, Nicaragua.

Whereas, For the last seven years Nicaragua has been involved in a war due to the constant attacks of the contra revolutionary troops; and

Whereas, These attacks have caused great losses of both human and material resources; and

Whereas, The Episcopal Church of Nicaragua in its Convention in 1983 passed a resolution of solidarity to achieve peace in Central America, and this same resolution was reaffirmed by the Convention in 1984; and

Whereas, The General Convention of the Episcopal Church of the United States of America in Anaheim, California, in 1985 passed a resolution to support the efforts for peace in Central America and especially Nicaragua; and

Whereas, The five presidents of Central America met in Guatemala in August of 1987 and signed agreements to achieve peace in Central America; be it

Resolved, (1) That this 18th Convention of the Episcopal Church of Nicaragua give its support to these new efforts by the presidents of Central America to achieve peace in the area as expressed in the document referred to as Esquipulas II;

(2) Call once again upon the Anglican Communion and especially the churches in Central America, the Caribbean, and Latin America to do all in their power to influence their members, their communities, and their governments to give their support to these new efforts to achieve peace in Central America and avoid a war among human beings;

(3) Call upon members of the Episcopal Church to consciously and through concrete actions live up to the Christian vocation to be peacemakers.

The Joint Standing Committee on Planning and Arrangements

Joint Rule of Order VI (17) of the Houses of the General Convention gives sole responsibility between Conventions for matters pertaining to planning and arrangements for the Convention to the Joint Standing Committee on Planning and Arrangements.

CONTENTS

Membership
Summary of the Committee's Work
Criteria for the Selection of Future Sites
Future Sites of the General Convention
Selection of Future Sites
Daily Agenda of the General Convention
Preparations for the 1988 General Convention
Resolutions
Proposed Budget for the Coming Triennium
Proposed Resolution for Budget Appropriation

MEMBERSHIP

The Rev. Canon Donald A. Nickerson, Jr.*
Executive Officer of the General Convention
Interim Secretary of the House of Deputies
Interim Secretary of the General Convention

The Rt. Rev. John T. Walker**
Vice President of the House of Bishops

Mrs. Pamela P. Chinnis
Vice President of the House of Deputies

The Rt. Rev. Herbert A. Donovan, Jr.***
Secretary of the House of Bishops

The Rt. Rev. Joseph T. Heistand****
Chairman, Committee on Dispatch of Business,
House of Bishops

The Hon. George T. Shields
Chairman, Committee on Dispatch of Business,
House of Deputies

Mrs. Ellen F. Cooke*****
Interim Treasurer of the General Convention

Mrs. Marcy Walsh
President of the Board of the Episcopal Church
Women

Mrs. Evelyn Keddle
First Vice President of the Board of the
Episcopal Church Women

Ms. Lori Arnold
General Convention Coordinator

The Rev. Herbert Thompson, Jr.*****
Presbyter

Mr. Charles M. Crump
Lay Person

The Rt. Rev. H. Coleman McGehee, Jr.
Bishop of the local diocese

The Rev. K. Dexter Cheney
General Chairman of Arrangements for the local
diocese

The Most Rev. Edmond L. Browning
Presiding Bishop

The Very Rev. David B. Collins, Chair
President of the House of Deputies

* Replaced the Rev. Canon James R. Gundrum

** Replaced the Rt. Rev. James Montgomery

*** Replaced the Rt. Rev. Scott Field Bailey

**** Replaced the Rt. Rev. William Sanders

***** Replaced Mr. Matthew Costigan

***** Replaced the Ven. Arthur B. Williams, Jr.

SUMMARY OF THE COMMITTEE'S WORK

The task of the Joint Standing Committee on Planning and Arrangements is to arrange for the meeting of the Convention and to propose an agenda for the General Convention for its adoption. The committee also has the task of investigating future sites for the meeting of the Convention and reporting its recommendations to the General Convention.

The committee had its first meeting February 10-11, 1986, in Detroit, Michigan. The Very Rev. David B. Collins, President of the House of Deputies, was elected chair, and Clare Fisher of the General Convention Office was elected secretary. The planning and arrangements of the meeting of the General Convention in Anaheim, California, were exhaustively reviewed. Also reviewed were the services of worship, the legislative process, and the other events that surround the Convention. Ms. Lori Arnold presented the most complete report ever heard by Planning and Arrangements, and Canon James R. Gundrum reported that the Convention had come within two percent of its budget.

Following the review, the committee toured the Detroit and Windsor area, and had a complete tour of the Cobo Hall facilities. An executive committee was elected, composed of the Presiding Bishop, the President of the House of Deputies, the Executive Officer of the General Convention, the Secretary of the House of Bishops, the Vice President of the House of Deputies, the Treasurer of the General Convention, the General Convention Manager, the First Vice President of the Episcopal Church Women, with a representative of the Diocese of Michigan invited to be present if matters concerning the diocese were to be discussed.

CRITERIA FOR THE SELECTION OF FUTURE SITES

General Convention 1985, in resolution D148, directed this committee to develop guidelines for the selection of future sites of General Convention, which were to include (but not be limited to):

1. Procedures by which a diocese may request consideration for hosting the Convention;
2. Cost analyses;
3. Geographical location;
4. Accessibility and logistics;
5. Mission strategy reflecting the diversity of the Church.

In the section on resolutions will be found the result of the committee's work in this regard.

In addition, the bishop of every diocese was sent the committee's criteria and asked if the diocese desired to be considered for a future site, with an appropriate date after which sites could not be considered for 1991.

FUTURE SITES OF THE GENERAL CONVENTION

The Joint Standing Committee on Planning and Arrangements will present in a supplemental report to the Convention on the future site for 1991 and a number of sites for approval for the 1994 Convention. It has not been possible to complete this part of the committee's work by the editorial deadline of the Blue Book for the 1988 Convention, but this report will be sent to the bishops and deputies in one of the pre-Convention mailings.

SELECTION OF FUTURE SITES

The hard-working staff did a complete review of all the sites approved by General Convention, and one site the committee had added for review, owing to a misunderstanding of the current procedures for selecting future sites.

These sites were: Indianapolis, Lexington, Louisville, Phoenix, and San Antonio, with Nashville added.

On October 1, 1987, Canon Nickerson sent to the entire Joint Standing Committee on Planning and Arrangements the findings of the staff Future Site Inspection Team, asking that any comments be returned to him. All comments received supported the tentative decision to visit Indianapolis and Phoenix.

Those asked to visit these two sites were the members of the Executive Committee of Planning and Arrangements plus the two House of Deputies representatives. Those who were able to spend November 1-4, 1987, visiting those two cities were the Very Rev. David B. Collins, the Rev. Herbert Thompson, Charles M. Crump, Esq., Mrs. Evelyn Keddie, the Rev. Canon Donald A. Nickerson, Jr., and Ms. Lori Arnold. Staff included Ms. Betty Djerf, Mr. Arthur Meyer, and the Rev. Richard Chang, representing the Presiding Bishop. Those unable to attend were the Most Rev. Edmond L. Browning, Mrs. Pamela Chinnis, Mrs. Ellen Cooke, and the Rt. Rev. Herbert A. Donovan, Jr.

After careful investigation, inspection of the Convention Centers, hotels, and other meeting space, and talking with local officials, including the bishops, the subcommittee decided to choose Indianapolis and Phoenix as prospective sites for the 1991 General Convention, and further decided *not* to consider four sites (Lexington, Louisville, Nashville, and San Antonio) for the 1991 Convention.

These decisions were communicated to the full Committee on Planning and Arrangements on November 6, 1987, which provided a further opportunity for even more investigation prior to the final decision. The Site Visitation Subcommittee of Planning and Arrangements met on Wednesday, January 20, 1988, just preceding the meeting of the full committee.

DAILY AGENDA OF THE GENERAL CONVENTION

Resolution #A148

Resolved, the House of _____ concurring, **That the 1988 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; and
- be it further

Resolved, **That the schedule and daily timetable of the 69th General Convention held in Detroit, Michigan, 1988, be:**
Saturday, July 2 - 1st Legislative Day

7:00 a.m.	Daily Convention Eucharist
7:30 a.m. - 8:30 a.m.	Deputy certification
9:00 a.m. - 10:30 a.m.	Opening legislative session
11:00 a.m. - 12:00 Noon	Joint session to receive the reports of Presiding Bishop and Executive Council

PLANNING AND ARRANGEMENTS

- 2:00 p.m. - 3:45 p.m. Legislative session
4:00 p.m. - 6:00 p.m. Legislative session or meetings of legislative committees
8:00 p.m. - 10:00 p.m. Legislative committee open hearings

Sunday, July 3 - 2nd Legislative Day

- 7:30 a.m. - 8:30 a.m. Deputy certification
10:00 a.m. - 12:00 Noon Convention Eucharist and Ingathering of United Thank Offering
2:00 p.m. - 6:00 p.m. Legislative session
6:00 p.m. *End of time allowed for filing of resolutions*
8:00 p.m. - 10:00 p.m. Legislative committee open hearings

Monday, July 4 - 3rd Legislative Day

- 7:00 a.m. Daily Convention Eucharist
7:30 a.m. - 8:30 a.m. Deputy certification
8:00 a.m. - 9:45 a.m. Meetings of legislative committees
10:00 a.m. - 12:00 Noon Legislative session
2:00 p.m. - 5:00 p.m. Legislative session
5:00 p.m. - 6:00 p.m. Joint service of worship in House of Deputies

Tuesday, July 5 - 4th Legislative Day

- 7:00 a.m. Daily Convention Eucharist
7:30 a.m. - 8:30 a.m. Deputy certification
8:00 a.m. - 9:45 a.m. Meetings of legislative committees
10:00 a.m. - 12:00 Noon Legislative session
2:00 p.m. - 6:00 p.m. Legislative session
6:00 p.m. Seminary receptions
8:00 p.m. - 10:00 p.m. Meetings of legislative committees

Wednesday, July 6 - 5th Legislative Day

- 7:00 a.m. Daily Convention Eucharist
7:30 a.m. - 8:30 a.m. Deputy certification
8:00 a.m. - 9:45 a.m. Meetings of legislative committees
10:00 a.m. - 12:00 Noon Legislative session
2:00 p.m. - 6:00 p.m. Legislative session
8:00 p.m. Province dinners

Thursday, July 7 - 6th Legislative Day

- 7:00 a.m. Daily Convention Eucharist
7:30 a.m. - 8:30 a.m. Deputy certification
8:00 a.m. - 9:45 a.m. Meetings of legislative committees
10:00 a.m. - 12:00 Noon Legislative session
2:00 p.m. - 6:00 p.m. Legislative session
8:00 p.m. - 10:00 p.m. Meetings of legislative committees

Friday, July 8 (Fast Day) - 7th Legislative Day

- 7:00 a.m. Daily Convention Eucharist
7:30 a.m. - 8:30 a.m. Deputy certification
8:00 a.m. - 9:45 a.m. Meetings of legislative committees
10:00 a.m. - 12:00 Noon Legislative session
2:00 p.m. - 3:00 p.m. Joint session to recognize the 100th Anniversary of the United Thank Offering and to hear the report of the Committee on PB&F

THE BLUE BOOK

3:15 p.m. - 6:00 p.m. Legislative session
6:00 p.m. *End of time allowed for filing of committee reports (except as to messages from other House and PB&F)*

8:00 p.m. - 10:00 p.m. Meetings of legislative committees

Saturday, July 9 - 8th Legislative Day

7:00 a.m. Daily Convention Eucharist
7:30 a.m. - 8:30 a.m. Deputy certification
8:00 a.m. - 9:45 a.m. Meetings of legislative committees and open hearing on report of PB&F
10:00 a.m. - 12:00 Noon Legislative session
12:00 Noon *End of time allowed for consideration of report of PB&F*

Sunday, July 10 - 9th Legislative Day

11:00 a.m. Eucharist
12:30 p.m. - 1:30 p.m. Deputy certification
2:00 p.m. - 6:00 p.m. Legislative session
8:00 p.m. - 10:00 p.m. Meetings of legislative committees

Monday, July 11 - 10th Legislative Day

7:00 a.m. Daily Convention Eucharist
7:30 a.m. - 8:30 a.m. Deputy certification
9:00 a.m. - 12:00 Noon Legislative session
2:00 p.m. - 6:00 p.m. Legislative session
6:00 p.m. Adjourn *sine die*

Resolution #A149

Resolved, the House of _____ concurring, That neither House modify the foregoing schedule without due notice to the other.

PREPARATIONS FOR THE 1988 GENERAL CONVENTION

The Joint Committee had a full meeting in Detroit on January 21, 1988. There was full discussion on a variety of issues, with appropriate decisions. Matters brought before the committee for its decisions or advice included:

Plans for necessary open hearings;
Triennial Meeting plans;
100th Anniversaries of the Church Periodical Club and the United Thank Offering;
Orientation of bishops, deputies, chairs and officers, and volunteers;
Worship—opening, daily and for Independence Day;
Promotion and news, via print, video and audio cassettes, and other means;
Planning for the disabled, visitors, those with children, those who need help with translation;
Hospitality and helps from the Diocese of Michigan;
and
a variety of other matters, great and small, which go to make up the General Convention.

RESOLUTIONS

Resolution #A150

Resolved, the House of _____ concurring, **That this 69th General Convention approve the guidelines as listed below as an estimate of the needs of the General Convention; and be it further**

Resolved, **That the Joint Standing Committee on Planning and Arrangements give close attention to the ways that the mission strategy of the Episcopal Church would be furthered by attendance in the cities and dioceses that they are considering; and be it further**

Resolved, **That there be, as far as practicable, a continuance in the policy of offering to the General Convention a wide choice of appropriate locations, bearing in mind costs, logistical considerations, and accessibility.**

GUIDELINES

DATES	Eleven days between June 15 and October 15. Convention opens on Saturday running through Monday with various committee (possibly 10) meetings for four days prior to Convention.
ATTENDANCE	15,000 (possible to go as high as 25,000+)
HOTELS	2,500 hotel rooms (1/2 doubles), 100 suites
EXHIBITS	100,000 square feet to include area for restaurant within exhibit floor
MEETING ROOMS	900 persons set tailored schoolroom, daily 80,000-100,000 sq. ft. (includes 2500 gallery theater set up or bleachers) 500 persons set tailored schoolroom daily 15,000-18,000 sq. ft. (includes 500 gallery theater set up or bleachers) 250 persons set tailored schoolroom, daily 15,000-18,000 sq. ft. (includes 700 gallery theater set up or bleachers) 35-50 various size committee meeting rooms accommodate 10-50 plus visitors 8,000-12,000 persons for an opening worship service daily worship room (10,000-20,000 sq. ft.)
OFFICE SPACE	press room, with interview area (two large areas) six offices computer room (600+ sq. ft.) print shop (3,000+ sq. ft.) secretariat of 30 people (2,500+ sq. ft.) secretariat of 15 people (1,200+ sq. ft.) registration area (15 counters "L" shaped) VIP lounge area volunteer/staff office area large area to accommodate 400 persons daily with space for 12 staff desks and four information counters

THE BLUE BOOK

FOOD AND BEVERAGE 3,000-6,000 persons mid-week social function 100
various meal functions of 10 to 400
Fast day is observed one day sometime midweek

PROPOSED BUDGET FOR THE COMING TRIENNIUM

	1989	1990	1991
Committee	\$12,800	\$12,800	—
Subcommittees	—	14,350	—

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolutions #A151

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$39,950 for the expenses of the Joint Committee on Planning and Arrangements.

Joint Standing Committee on Program, Budget and Finance

MEMBERSHIP

The Rt. Rev. Henry Hucles III, Long Island
The Rt. Rev. Sam B. Hulsey, Northwest Texas
The Rt. Rev. Donald M. Hultstrand, Springfield
The Rt. Rev. George Hunt, Rhode Island
The Rt. Rev. Charlie F. McNutt, Central Pennsylvania
The Rt. Rev. James H. Ottley, Panama
The Rt. Rev. Leigh Wallace, Jr., Spokane
The Rt. Rev. James Warner, Nebraska
The Rt. Rev. Don H. Wimberly, Lexington
The Rev. Lawson M. Anderson, Arkansas
The Rev. Sergio Carranza-Gomez, Central & South Mexico
The Rev. Ann S. Coburn, *Vice Chair*, Connecticut
The Rev. Victor Ra Wei, California
The Rev. Canon Ronald L. Wiley, Nebraska
The Ven. Arthur Williams, Ohio, resigned, replaced by
 The Rev. Edward L. Salmon, Missouri, resigned, replaced by
 Ms. Sally T. Head, Michigan
Mr. Paul M. Chalk, Nevada
Mr. Jose Ramiro Chavez, El Salvador
Mr. Harry W. Havemeyer, *Chair*, New York
Mr. Jack Hebdon, West Texas
Mr. Lawrence M. Knapp, *Secretary*, Pittsburgh
Capt. Janet L. Maguire, Virginia
Mrs. Clay Moody, Northern Indiana
Dr. Edwin L. Neville, Western New York
Mr. George R. Rea, Mississippi
Mr. John Rohde, Colorado
Mr. Byron Rushing, Massachusetts
Mr. Thomas S. Tisdale, Jr., South Carolina, resigned, replaced by
 Mrs. Anne B. Tomlinson, North Carolina
The Reverend Canon Donald A. Nickerson, Jr., *Secretary*
Mrs. Ellen F. Cooke, *Treasurer*

COMMITTEE MEETINGS

The organization meeting of the full committee was held April 24-25, 1986, at the Mercer School of Theology, Garden City, New York. The meeting was convened and hosted by the Rt. Rev. Henry Hucles III.

The committee elected the following as its officers for the triennium:

Harry W. Havemeyer, *Chair*
The Rev. Ann S. Coburn, *Vice Chair*
Mr. Lawrence M. Knapp, *Secretary*

The following were elected to chair the subcommittees of the committee:

Assessment Committee, Mr. John Rohde

Audit Committee, Mr. George R. Rea

Funding Committee, Mr. Paul M. Chalk

Program Committee, The Rt. Rev. George Hunt

Presentation Committee, Nancy (Mrs. Clay) Moody

There was an orientation for the committee and a description of its duties and functions.

Resolutions were adopted to cover the cost of the two additional days of the 1988 General Convention in Detroit, and to adjust the assessment budget for the reduction in the registration fee for visitors to the General Convention who would be present for less than two days. The committee also adopted a policy statement, as follows:

Resolved, that the Joint Standing Committee on Program, Budget, and Finance adopts and reconfirms the policy statements of the Committee with regard to the following subjects: Lapsed Balances and Overdrafts, the Challenge Process, Authorized Travel and Entertainment Expenses, Expense Reimbursement of Members of Interim Bodies, Expense Reimbursement for Spouses and Children, Purchase Orders, Outside Funding Policy, and Sale of Archival Material.

The subcommittees met separately and organized their plans for the triennium. A schedule for meetings was also established so that the committee would be prepared to fulfill its functions for the 1988 General Convention. The committee authorized the Executive Committee to represent it and make decisions on its behalf during the triennium.

ASSESSMENT SECTION

The Assessment Subcommittee met in St. Louis, Missouri, on February 25-26, 1987, to conduct the challenge process with the interim bodies of General Convention and to determine the detail of the assessment budget for 1987 and 1988. All but one interim body was present for the process. Budget requests exceeded anticipated income from dioceses by approximately \$193,000 for the two years, with \$93,000 of the total needing to be eliminated from interim body askings through the challenge process. The problem was identified as late resolutions passed by the 1985 General Convention mandating work by interim bodies without consideration for the funding of the requested projects.

The challenge process with interim body representatives resulted in a budget reduction of \$62,537. The Assessment Section then made other adjustments in all the budget askings for the assessment budget and increased the percentage of NDBI (net disposable budget income) askings of the dioceses to result in a balanced budget for 1987-88.

EXECUTIVE COMMITTEE

The Executive Committee met three times in the triennium. The first was in conjunction with the Assessment Section meeting in St. Louis in February 1987. The committee received a report on the new directions being set for the Church by Presiding Bishop Edmond Browning from Bishop Browning's senior executive officer, Dr. George McGonigle. The committee also met the new Treasurer of the Church, Mrs. Ellen Cooke, and the new Executive Officer of General Convention, the Rev. Canon Donald Nickerson.

Mrs. Cooke discussed the General Convention resolution calling for a unified budget and potential canonical problems with this. The committee accepted her recom-

mentation to refer the questions to the Chancellor of the Presiding Bishop for review and guidance.

The committee reviewed the schedule for Program, Budget, and Finance leading to General Convention, confirmed the work of the Assessment Section challenge process and set the percentage of NDBI to fund the assessment budget for 1987 and 1988.

A second meeting of the Executive Committee was held at the Episcopal Church Center in New York City on May 27, 1987. It received and reviewed a revised format for the assessment budget which was designed by Mrs. Ellen Cooke, Treasurer. It approved the retention of \$105,860 contingency reserve by the Treasurer for possible increased costs for the General Convention in Detroit.

The committee received an opinion from the Presiding Bishop's Chancellor, Judge Hugh Jones, that the General Convention resolution mandating a unified budget for the Church is in conflict with the present canons. Under canon law, the assessment budget for the Presiding Bishop's office, the Executive Officer and expenses of General Convention, and the expenses of the General Convention interim bodies is to be funded through an assessment on the dioceses. The program development budget is funded through the quota askings to the dioceses. It is the position of the Committee on Program, Budget and Finance that a unified budget cannot be presented to the 1988 General Convention as anticipated by Resolution A147 of the 1985 General Convention.

The committee received a report from the Standing Commission on Stewardship and Development on its study of voluntary percentage giving by dioceses to fund the budget of the Church as requested by Resolution A148 of the 1985 General Convention.

The matter of monitoring resolutions which require funding was discussed. It was decided that the Program, Budget, and Finance Committee will work more closely with the administrative secretary of General Convention and Dispatch of Business to insure that all "funding" resolutions are cleared through Program, Budget and Finance prior to debate and passage by the General Convention.

The committee planned for its October meeting and the meeting of the full Program, Budget, and Finance Committee in December 1987, to receive the new format for the 1989—1991 program development budget from Executive Council implementing the Presiding Bishop's mission imperatives.

The final meeting of the Executive Committee prior to General Convention was held at the Church Center in New York City on October 13, 1987. Presentations were made by Mr. Barry Menuet and Mrs. Ellen Cooke on the vision statement of the Presiding Bishop which he delivered to the House of Bishops, the mission imperatives for the future ministry of the Church, and the changes in operations of the church staff structure as these imperatives are introduced. The Executive Council has been in the process of implementing the mission imperatives for the 1988 budget and proposed program development budgets for the 1989-91 triennium.

The committee dealt with the need to understand the changes in budget format for the future and how it will need to communicate this to the deputies of the General Convention.

The Chair and Vice Chair of the committee met with the Treasurer in December to receive and recommend the 1988 Program Development Budget voted by the Executive Council.

As decided earlier, the full Program, Budget and Finance Committee meeting prior to the Convention was moved from March 1988, to December 1987, to receive the proposed budget from Executive Council so that sufficient time is available for this important preparation. (In the end, the Executive Council was not prepared to present the

THE BLUE BOOK

detailed budget in December and the meeting reverted to the original March 1988 dates.)

The balance of the meeting was spent on routine committee business and on planning for the full committee meeting.

AUDIT COMMITTEE

The committee met on June 16, 1986, and June 15, 1987, at the times of the Executive Council meetings in Atlanta, Georgia, and Cleveland, Ohio, respectively. It received the reports of the auditors of the budgets and finances of the Church. It also heard reports of the Treasurer and the internal auditor of the Church Center.

PRESENTATION COMMITTEE

The committee met through the triennium in conjunction with meetings of the Executive Committee and Assessment Section to plan for the presentation of the budgets to General Convention in 1988. It worked to have its planning developed as fully as possible prior to arrival in Detroit and to respond to suggestions of deputies for the presentation format.

Resolution #A152

Resolved, the House of _____ concurring, **That \$128,370 be allocated from the Assessment Budget of the General Convention for the work of the Joint Standing Committee on Program, Budget, and Finance for the 1989-1991 Triennium.**

EXPENDITURE FOR 1986-1988 TRIENNIUM

<i>Actual 1986</i>	<i>Actual 1987</i>	<i>Proposed 1988</i>
\$14,176	\$20,954	\$46,675

The Standing Commission on The Church in Small Communities

MEMBERSHIP

The Rt. Rev. William H. Wolfrum, *Chair*, Denver, Colorado (1988)
The Rt. Rev. Harold Hopkins, Jr., Fargo, North Dakota (1991)
The Rt. Rev. Donald Davis, Erie, Pennsylvania (1988), resigned, replaced by the
Rt. Rev. B. Sidney Sanders, Kinston, North Carolina
The Ven. Ben E. Helmer, *Secretary*, McPherson, Kansas (1991)
The Rev. Anna Frank, Fairbanks, Alaska (1991)
The Rev. Frederick F. Johnson, Spring Valley, New York (1988)
Mrs. Vivian Winter Chaser, Tempe, Arizona (1988), resigned
Mrs. Veronica Flowers, La Ceiba, Honduras (1988)
Mr. Clarence Pierce, *Vice Chair*, Jackson, Mississippi (1988)
Mrs. Lelia B. White, Denmark, South Carolina (1988)
Richard Graybill, Esq., Ishpeming, Michigan (1991)
Dr. Wallace Rehberg, Pullman, Washington (1991)

Executive Staff Officer:

The Rev. Richard Gary, New York, New York

Representatives of the Commission at General Convention

The Rt. Rev. William H. Wolfrum, House of Bishops, is authorized by the commission to receive non-substantive amendments to the report. The Ven. Ben Helmer, (Western Kansas), House of Deputies, is authorized by the commission to receive non-substantive amendments to the report.

SUMMARY OF THE COMMISSION'S WORK

The commission met four times during the triennium. In addition, a subcommittee met in Honduras to gain firsthand knowledge of the needs of small congregations in a Province IX diocese and what the church there has to offer to the larger Church.

In 1985 the General Convention requested the creation of the position of a Staff Officer for Rural and Small Town Ministries. At the request of the Presiding Bishop one of the first tasks of this commission was to prepare a job description for that staff officer. That description was prepared by the commission and is included in the report as a resolution to General Convention. The Rev. Richard Gary has been appointed Staff Officer for Rural and Small Town Ministries. A subcommittee of the commission was formed to act as an Advisory Committee to the Staff Officer.

In spite of the fact that a majority of the congregations of the Episcopal Church are rural or small town, the funding of the staff office for that area of church life continues to be much less than any other program office. We have requested greater equity in funding and endorse and support plans for a second staff field position.

The farm and rural economic crisis continues to be a major factor in the life of rural and small town congregations. The commission sponsored an Ag Crisis Forum during the last triennium and in this triennium provided \$15,000 for completion of the work of that forum and shared in production and distribution of the video production,

"From This Valley." There is a continuing need for communication of the rural situation to the general Church. In response to that need the commission plans to produce a video on rural sociology during the next triennium.

A major concern of the commission during the triennium has been to review the concerns of small dioceses and small and rural congregations, including those outside the U.S.A., and to hear from these churches their perceptions of unique needs, problems, and potential contributions to the Church. In pursuit of these objectives, one meeting was devoted to listening to reports of individuals and groups involved in a wide variety of ministries in rural and small town environments. Another meeting was held in Alaska, where visits were made to Eskimo and Indian villages and congregations. A subcommittee of the commission visited a variety of small congregations and communities in Honduras. The commission affirms the diversity and uniqueness in the several dioceses of Province IX. We encourage the Church to continue to participate in their growth and maturing toward self-determination and responsibility for their own mission and ministry. We ask that the Church support the development of partnerships with these dioceses which will enrich the effort of the whole Church in proclaiming the Gospel in rural and small communities.

It has been increasingly obvious to the members of the commission that several intentional agendas of the Church in recent years have worked against the life of the Church in rural and small places.

Our teaching regarding worship in recent years has led to greater emphasis on the Eucharist as the norm of Sunday worship. Our present Prayer Book has encouraged that conviction and practice. During the same period there has been great progress in bringing clergy stipends to higher levels. The combined result, added to a declining agricultural and rural economy, has been a situation where as a church we are telling people that they must have the Eucharist for good and valid worship, that a priest is required to have the Eucharist, and that the cost of having a priest is in excess of \$30,000 per year.

That combination continues to create an impossible situation in many small and isolated places. If we, as a church, intend to "plan for new directions for Churches in Small Communities" (Canon 1.1.2[n]), we must address this issue. We urge the Church to continue to create and offer alternative ways of allowing for a fullness of sacramental life in places where it is not possible to provide resident, paid priests. To that end, the commission has established liaison with and membership in the Council for the Development of Ministry and commends to the Convention that body's work in rewriting Title III and particularly Canon 11.

One alternative we endorse is that of cross-denominational eucharistic sharing. A survey of ten bishops of small rural dioceses did not, however, encourage the commission to pursue the matter further at this time. The question remains of interest and concern. The commission suggests that further ecumenical dialogue to address these matters on a much broader basis may in the long run prove the most productive route.

Our visiting and listening have made us even more aware of two things: First, the Episcopal Church is more diverse in people, culture and background than ever before. We have to become more tolerant and understanding of that diversity. Second, we have heard the Presiding Bishop call for a relevant servant model for this Church; we support his call for the Church to become that model of servanthood. In order to do this, we believe that the Church must constantly empower the variety of the gifts of the Spirit and encourage creative and alternative forms of all ministries with confidence and boldness.

A Tiny Church Conference was held in North Dakota, where representatives from

churches with an average Sunday attendance of 50 or less were invited. The participants affirmed the stability of the tiny church and its indigenous ministry. Building on these attributes, the commission proposed a conference on women in rural ministries but decided to increase the scope around the theme, "Isolated But Not Alone." The groundwork has been laid for the conference, centering on the changing patterns of small church leadership, including the increasing role of women and nonordained leadership in small churches. The conference is to be held during the next triennium.

FINANCIAL REPORT

	1986	1987	1988
<i>Income</i>	\$29,250.	\$26,846.	\$13,150.
<i>Expenses</i>			
Meetings	12,017.	15,945.	10,400.
Advisory committee		2,000.	
Blue Book expense			2,000.
Ag Crisis consultation and video	15,000.		
Telephone and postage	29.	50.	750.
Total expense	\$27,046	\$17,995	\$13,150

RESOLUTIONS OF THE COMMISSION

Resolution #A153

Staff position for Rural and Small Town Ministry

Resolved, the House of _____ concurring, That the staff position for Rural and Small Town Ministry be made a permanent position, with responsibility to encourage, develop and coordinate services to lay and clerical ministries in rural areas and small towns; and be it further

Resolved, That the activities of this office include the responsibility:

1. To affirm and encourage the leadership of rural and small dioceses and their congregations;
2. To provide resources to diocesan, congregational and individual leadership of rural and small town ministry;
3. To develop programs for rural and small town ministries and to train persons for such ministries with the continued assistance of a Rural Program Team made up of leaders of a variety of rural ministry programs;
4. To provide staff support for programs funded by the Church and other agencies, such as New Directions Ministry, Resource Center for Small Churches, Coalition 14, Appalachian Peoples Service Organization, and agencies such as Taucross Farm, the East Coast Migrant Network, and the Rural Workers Fellowship;
5. To provide for the preservation of the story of rural work in the Church, to be knowledgeable about the development of rural work, and to share the story of rural work with the whole Church;

6. To be an advocate for specialized rural ministries, such as seasonal and resort ministries, minority ministries and indigenous ministries, and to assist the Church in responding to economic and cultural crises affecting the life of small town and rural people;

7. To be the staff support to the Standing Commission on the Church in Small Communities, the Advisory Committee to the Office of Rural and Small Town Ministries, and other committees as assigned.

Whenever possible each of these concerns will be addressed through ecumenical cooperation and in close cooperation with the ethnic and metropolitan ministries offices.

EXPLANATION: At the recommendation of the Standing Commission on the Church in Small Communities, a staff position for Rural and Small Town Ministry has been a part of the National Mission in Church and Society Unit for the past two years. The commission is concerned to see that this staff position continue as an established part of our church's national mission strategy, cooperating with World Mission in Province IX.

Resolution #A154

Additional Field Officer for Rural and Small Town Ministries

***Resolved*, the House of _____ concurring, That funding for an additional field officer for Rural and Small Town Ministries be provided in this triennium to expand the support services provided by the Church for rural and small dioceses.**

EXPLANATION: The commission continues to be concerned about the minimal funding for the Office of Rural and Small Town Ministries and the inability of one officer to provide the services demanded by the various dioceses and programs for this ministry. We believe expansion of staff services is essential to the provision of support for the work of the rural and small town churches.

GOALS AND OBJECTIVES FOR NEXT TRIENNIUM

Ongoing Objectives:

1. To work on identifying and addressing those factors that may be helpful or detrimental to the ministry and life of the Church in small communities, in particular:

A. Liaison with the Council for the Development of Ministry and others relative to clergy training, deployment, education, and new models for lay and ordained ministry development;

B. Liaison with the Church Pension Fund in a continuing effort to address the significant inequities in the salaries and pensions of clergy who serve in small communities as compared with those involved in many other arenas of church life;

C. Support for an increasingly close liaison with the national Church staff persons responsible for the broad concerns for the Church's ministry in small communities;

D. Continuing liaison with and support for New Directions Ministries, Inc., and the Leadership Academy for New Directions, the Resource Center for Small Churches, Grassroots, Coalition 14, and other provincial and regional agencies concerned with small congregations, as appropriate.

New Objectives and Goals:

We assert our deep interest in understanding more fully the diverse and complex

needs and dynamics of small congregations across the continental United States, and in the dioceses of Province IX (Central and South America) in order that the whole Church may be more responsive to them. We see this concern not as an effort to foster or perpetuate unhealthy dependencies but as an ongoing mutual exchange, directed at the strengthening of interdependent relationships whereby we may serve and support each other in mission.

We heartily endorse our Presiding Bishop's call to us all to be a servant church, and we are dedicated to assisting our national structures and programs to reflect this servanthood, especially in relation to congregations in small communities. We are committed to the vision of the small church not only as a locus for pastoral support, but also as a center for outreach and mission.

The intention of this objective is:

To affirm and learn from the excellent ministry that is already taking place in many of our small communities and congregations;

To discover ways in which the national Church and this commission may be more directly supportive of those ministries in their richness and diversity;

To acknowledge that large segments of the Episcopal Church in small communities are of ethnic character and have needs and issues both similar to and different from congregations that are largely representative of the dominant population.

In order to continue representation and implementation of these objectives in the next triennium we shall:

1. Encourage the continued representation on the commission of members from Province IX and other ethnic minorities;
2. Continue the practice of holding meetings in areas of the Church where we may experience, observe, and listen to the Church at work in diverse small communities;
3. Investigate the possibility of informal linkage with other church entities whose concerns and interests parallel ours, including the Standing Commission on the Church in Metropolitan Areas;
4. Encourage and support the conducting of local conferences and meetings on small congregations, and assisting in publicizing any significant learnings from them;
5. Administer through the Advisory Committee for the Office for Rural and Small Town Ministries the designated income from the Roanridge/Cochel Trust according to policies and procedures established by the commission and approved by the Executive Council.

PROPOSED BUDGET FOR THE TRIENNium

	1989	1990	1991	Total
Meetings	\$15,300	\$17,400	\$ 8,420	
Subcommittee	6,620	5,250	6,070	
Project development	5,000	5,000		
Telephone, postage	300	300	300	
Reporting			1,700	
	<u>\$27,220</u>	<u>\$27,950</u>	<u>\$16,490</u>	\$71,660

PROPOSED RESOLUTION FOR THE TRIENNium

Resolution #A155

1989-91 Budget request of the Standing Commission on Church in Small Communities

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of \$71,660 for the Triennium for the expenses of the Standing Commission on Church in Small Communities.**

Committee on the State of the Church

CONTENTS

Membership
Summary of the Committee's Work
Financial Report
Resolutions
Goals for the Coming Triennium
Resolution for Budget Appropriation
Appendix: A History of the Committee

MEMBERSHIP

The Rev. Thomas F. Pike, *Chair*, New York, New York
Mrs. Kit T. Caffey, *Vice Chair*, Daphne, Alabama
Dr. Warren C. Ramshaw, *Secretary-Treasurer*, Hamilton, New York
Mr. John K. Cannon, Birmingham, Michigan
The Rev. Sergio Carranza-Gomez, Mexico City, Mexico
The Very Rev. J. Earl Cavanaugh, Kansas City, Missouri
Ms. Janice M. Duncan, Merion, Pennsylvania
Dr. John Etheridge, Corpus Christi, Texas
Mrs. Mary Flagg, Portland, Maine
Ms. Ann Fontaine, Lander, Wyoming
The Rev. Joseph N. Green, Jr., Norfolk, Virginia
The Rev. Marshall W. Hunt, Lowell, Massachusetts
The Rev. Robert Johnson, Atlanta, Georgia
John A. Lockwood, Esq., Honolulu, Hawaii
The Rev. Canon Roswell O. Moore, Menlo Park, California
Mrs. Catherine Saucedo, Jalisco, Mexico
The Ven. Orris G. Walker, Jr., Detroit, Michigan
The Rev. Canon Ronald L. Wiley, Fremont, Nebraska
The Very Rev. David B. Collins, Townsend, Georgia, *ex officio*
Ms. Pamela P. Chinnis, Washington, D.C., *ex officio*
Authorized by the committee to accept non-substantive changes:
the Rev. Thomas F. Pike

SUMMARY OF THE COMMITTEE'S WORK

Title I, Canon 6, Section 1 charges this committee with responsibility to approve the Parochial Report form, and Canon I.6.3b charges it to prepare and present to the House of Deputies a "report on the State of the Church." Since 1970 the committee has moved from presenting its report in largely statistical form to making substantive comments on developments and trends which reflect the Church's condition more comprehensively.

The committee met four times during the triennium, and in its first meeting dealt with these matters referred to it by the 1985 General Convention as indicated:

- A140—To receive reports from dioceses concerning compliance with Affirmative Action procedures: Stood ready to receive.
- A141—To continue to study the needs and desires of minority groups within the Church: Referred to National Mission.
- A145—To receive programmatic information from Province IX: Determined to hold a committee meeting in the Diocese of Western Mexico and meet with those involved in ministry there.
- C056—To study the potential for leadership and ministry of working class people within the structures of the Church: Determined to study and learn from the conference of the Appalachian Peoples Service Organization and their subsequent Study of Working Class Ministry. See report of Structure Subcommittee, below.
- D138—To seek information from the dioceses on efforts toward evangelism: Received the following information from the Department of Evangelism at the Episcopal Church Center.

Diocesan Efforts Toward Evangelism

As of November 1987 there were 88 of 100 dioceses that had working units in evangelism ministries. There were other dioceses that were developing plans for departments of evangelism, and they may be operative at this time.

In May 1987 the Department of Evangelism Ministries surveyed all the dioceses and by July 1987 had responses from 49. The survey inquired about which activities were most fruitful, what major difficulties they encountered, what were their objectives for 1987—1988, what needs they had, and what resources they used which they would commend to others.

The most fruitful activities proved to be referrals and workshops on evangelism and renewal, Evangelism Consultant Training (ECT), LEAD workshops, and use of the program "Proclamation, Story and Choice." The major difficulties reported were apathy and low priority by clergy, and ignorance about evangelism among clergy and laity. The most often stated objectives for the future were training sessions for clergy and laity using programs or modifications of those developed by the national Church. The greatest needs expressed included money, new ideas and methods to overcome apathy among clergy, and better information on the basics of evangelism. The programs most often recommended as useful were ECT, LEAD, and "Proclamation, Story and Choice." In conclusion, it appears that a small number of enthusiastic people are having a difficult time stirring up interest in evangelism and renewal in this great Church. Some are hopeful, others are not.

Following these early efforts, the committee subsequently organized its work around the four themes of: 1. Mission, a view of what the Church is sent to do; 2. Vitality, the life which is needed to carry out mission; 3. Analysis, a measure of the Church's condition; and 4. Structures, looking to see whether they enable or impede mission. The following four sections reflect a combination of quantitative and qualitative observations which summarize the committee's findings.

1. Mission

Q. What is the mission of the Church?

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

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.

An Outline of the Faith

The Book of Common Prayer, p. 855.

Mindful of the Church's concern for Mutual Responsibility and Interdependence, the Committee on the State of the Church centered on the following areas of focus for the consideration of the General Convention in Detroit 1988. At the same time, the Presiding Bishop was in the process of developing eight Mission Imperatives that touched on many of the same concerns. This committee's areas of focus and the imperatives of the Presiding Bishop, developed independently, will be seen to be remarkably similar. These two routes to the goals and imperatives of the Church point to a congruence of thought about and hopes for the Church's future activity.

A New Look at the Church's Mission

1. The Great Commission of Jesus Christ to his Church states, "... Go and make disciples of all peoples . . ." In obedience to the Great Commission, the Church needs to develop additional creative ways and means to enable it to obey this commission in each congregation and neighborhood, across town, in the diocese, the nations, and the world.

The Church and the World

The proclamation of the Gospel regarding human dignity is confronted by changing economic, political, and social patterns which often bring disastrous consequences. Therefore:

2. We must better understand the relationships of American social, economic, and political structures to the emerging social, economic, and political structures of other nations.

3. Anticipating the approach of the Lambeth Conference 1988, and its agenda of Mission and Ministry, Dogmatic and Pastoral Concerns, Ecumenical Relations, and Christianity and the Social Order, we must draw on the structures and facilities available in the world-wide Anglican Communion, including our commitment to the Anglican Consultative Council's program of Mutual Responsibility and Interdependence, with a view toward achieving peace and justice on a global scale.

The Church at Home

Recognizing the brokenness of our own condition, we must disseminate:

4. Our ministry of hope and reconciliation with those who in despair and defeat turn toward suicide;

5. Our ministry of peace among all people, especially in home and families, and address the problem of violence in our society;

6. Our ministry of healing and compassion with those whose quality of life is affected by homelessness, hunger, substance abuse, or disease.

The Church and Its Members

Further, we must:

7. Invigorate our ministry to young adults outside the Church and find ways of attracting them to the life of the Church;

8. Explore ways and means by which our congregations may respond to and on behalf of those whose needs are not met by existing institutions;

9. Strengthen the role of the Church in helping formulate public policy by equipping its individual members to speak out on vital ethical and moral issues and to serve in decision-making situations;

10. Seek ways in which the Church may bring the integrity of our Anglican tradition to contending forces and perceptions within the Church without losing either our sense of unity in diversity or our vocation to promote justice, peace and love.

2. Vitality

"Vitality describes that characteristic by which we recognize that life is present, and the source of all life in the Church, as in the world, is God. As church people we experience vitality sacramentally both as an inward awareness of and as an outward manifestation of the power of the Holy Spirit at work in our lives.

"Vitality is encountered in many areas of the Church where we recognize intellectually and intuitively signs of God's presence. Individually we are able to grow, to be accepting, forgiving, vulnerable, and to risk. Corporately we are intentional both about our spirituality and about our commitment to making a real difference in the world. God strengthens us as new partnerships evolve, founded upon the Gospel perception that we are called with our brothers and sisters everywhere to ministry.

"Where vitality exists the Church is a vigorous agent for God. Vitality enables us to promote the spiritual and physical well-being of all of God's children and brings our life in Christ to fulfillment. Our commitment to reach out in evangelism and social action is the sacramental sign of our commitment to the deep inward journey with God."

The Committee on the State of the Church developed this statement in response to a shared sense that fresh energy and growing enthusiasm among groups around the Church pointed to a renewal of vitality in our common life. Knowing that such a sense could not be tested objectively but only supported subjectively, the committee determined to ask for opinions from around the Church. If indeed renewed vitality were present, and sources for it could be identified, strategies for encouraging more of it might be developed to strengthen the Church for mission in future years.

The committee conducted two inquiries in 1987. The first involved chairpersons and staff persons of interim bodies of the General Convention, and the provincial presidents; the second, parishes and individuals in Provinces I through IX.

In both cases the committee asked:

"Where do you experience vitality (in your area of responsibility?) (in your parish?)"

"Can you describe examples?"

"Can you identify factors which contribute to this vitality?"

"Can you draw conclusions which suggest courses of action for the Church in the future?"

Responses from provincial presidents and those involved with interim bodies reported a rich and profound awareness of vitality in their ministries, reflecting the variety of ways in which they serve. They reflected vitality in personal development, as well as seeing parish growth in worship, music, stewardship, outreach, spirituality, Bible study, Christian education, and evangelism. They described collaboration among larger church groups and institutions in the fields of planning, ecumenism, education, and world issues.

They identified two chief contributing factors:

Leadership, particularly that of the Presiding Bishop, and

Liturgical renewal, which they identified with the 1979 *Book of Common Prayer* and the 1982 *Hymnal*.

Direction for the future was summarized by one respondent: "Keep on keeping on!"

Representatives from the Ninth Province, as well as 30 congregations in the dioceses of Atlanta, California, Central Gulf Coast, Central New York, Kansas, Massachusetts, Michigan, Pennsylvania, West Missouri, West Texas, and Wyoming responded from communities which were urban, suburban, rural, and inner city, and which reflected profound differences in affluence, age, and life style.

Their statements mirrored the richness of vitality reported by national leaders.

Q. "Where do you experience vitality in the congregation?"

A. *In worship*, in particular in the Eucharist, and in church music. Other areas mentioned most often were:

Christian Education, with a strong emphasis on adult education which relates Bible study to current concerns;

Outreach, ministry to those in need beyond the parish borders;

Leadership, lay and ordained; and

Developement of the parish as a community which is inclusive, caring and involved.

Q. Can you identify factors which have contributed to this vitality?

A. *Leadership*, particularly that of articulate and committed lay people who claim their own authority as ministers;

Stating the vision, done by ordained ministers who set before the people the call to serve, and opportunities for service;

Strong Christian Education programs, providing the environment from which growth and energy could occur; and

Diversity, which was seen as an asset.

Q. Can you draw conclusions for the future?

A. *Continue to focus on liturgy*, following the direction set by the *Book of Common Prayer*, *The Hymnal*, and other musical resources.

Provide effective Christian Education, especially for adults. Lay leaders who are grounded in the faith are the key to the vitality of mission in the congregation.

Articulate the Gospel vision clearly, for from that Good News comes renewal, stewardship, outreach, healing, and reconciliation.

Implications for the Future

There is much to celebrate in what was said about vitality in the Church. The Committee on the State of the Church believes that such news should be brought to the attention of those who have planning and program responsibilities which could be influenced by these findings. We ask that the General Convention determine to highlight these findings by passage of Resolution #A156, *On Vitality in the Church*, in the Resolutions Section of this report.

3. Analysis

The 1985 Parochial Reports provide the most recent information available for study in preparation for the 1988 General Convention. The clearest impression from study of this data, which lists the 1985 baptized membership at 2,739,422, as compared with data from 1970 and 1980, is one of increasing commitment from diminishing membership in the Episcopal Church.

The evidence of increasing commitment is seen:

In attendance at worship, with a 1985 average of 41.7% of baptized members present on four key Sundays. The 1980 figure was 40.9%; 1974 was 30.4%.

In per household giving. The average for 1985 was \$8.58 per week; up from \$5.69 in 1980.

In the number of adults confirmed and received from other churches, up 15% between 1980 and 1985.

The diminishing membership base is apparent:

In baptized membership, which declined 1.6% between 1980 and 1985.

Only Provinces IV, VII, and VIII showed slight growth during that period, reflecting "sun belt migration." In addition, the Church's percentage share of total population went down from 1.37% in 1980 to 1.15% in 1985.

In pledging units per 100 members. The decrease from 25.14 pledgers per hundred members in 1980 to 24.7 pledgers per hundred members in 1985 may be the other side of the coin of the increase in per household giving.

In adult baptisms. The overall increase between the 1970 figure of 2.1 per thousand members and the 1980 level of 2.7 per thousand members reversed by 1985 to 2.4 per thousand members. Only Province IV continues to show increase, while Province VII is holding steady.

The only area of the Church's life which showed significantly increased numbers of people across the board during this period was the enrollment in Parish Day Schools. The 15% rise between 1980 and 1985 calls, the committee believes, for the kind of further study recommended in Resolution #A157, *On Episcopal Day Schools*, included in the Resolutions Section of this report.

In the quest for signs of authentic growth in the Church, the committee first identified 35 dioceses in which the reported baptized membership in 1985 was greater than in 1980. These 35 represented all the domestic provinces except Province I. In most cases, however, the "growth" still lagged behind the growth in population in the state in which it was located. Accordingly, the committee proceeded to identify 12 dioceses in which membership increase was greater than that of the state of jurisdiction. These were the dioceses of Western New York, Easton, Virginia, Washington, Alabama, Atlanta, Central Gulf Coast, Western North Carolina, Western Kansas, Hawaii, Oregon, and San Joaquin.

In response to a request that these dioceses identify factors which had contributed to such a level of growth, ten suggested these five interrelated areas:

Leadership, specifically the active, vigorous, faithful leadership of the bishop, and the formation of a coherent diocesan strategy. Such strategy evidenced cooperative work with diocesan councils, staff, and clerical and lay leaders;

Congregational development, with emphasis on stewardship, evangelism, the ministry of the laity, development of new sites, and revitalization of urban parishes, all reflecting strong diocesan commitment to congregational support;

Clergy development, with strong diocesan policies in the areas of screening, training, placement, vacancy consultation, and recruitment;

Lay development, particularly in stewardship, evangelism, renewal, and education for ministry. Adult candidates for confirmation or reception were mentioned by three dioceses;

STATE OF THE CHURCH

Financial resources, with a direct association made between Venture in Mission and the increasing level of stewardship in the dioceses.

These responses from dioceses showing numerical growth, centering as they do on the role of the bishop in strategic planning and development, have led the committee to suggest Resolution #A158, *On Bishops as Leaders in Growth* in the Resolutions Section of this report. The concern for the office and ministry of bishops is not the responsibility only of the bishops themselves, but of the whole Church.

4. Structure

The committee planned at its early meetings to follow up its work on Mission, Vitality and Analysis with a survey to determine whether or not the structures that are in place in congregations, dioceses, provinces and the national Church were seen to enhance or inhibit growth and vitality as it had been identified. That work remains for the next triennium.

In the meantime, in response to the direction of the last General Convention, which instructed the committee to study the potential for leadership of working class people within the Church, the committee recognized the substantial work already being done on this topic by the Appalachian Peoples' Service Organization (APSO). This group has since co-sponsored with the Working Class Ministry Steering Committee a conference entitled *Hourly Wage Earner Congregations in the Episcopal Church*. The committee subsequently received and examined the report on the conference and its conclusions, which was prepared by the Rev. Robert W. Carlson, now Deployment Officer in the Diocese of Pennsylvania. We commend this study to the Convention, and have prepared Resolution #A159, *On Working Class Ministry*, included in the Resolutions Section of this report, to support its findings.

FINANCIAL REPORT

Appropriations from the General Convention	Expenses
1986 \$14,140	\$ 7,880
1987 24,690	11,788
1988 14,660	

RESOLUTIONS

Resolution #A156

On Vitality in the Church

disc. content of report in most effective & creative way possible.

Resolved, the House of _____ concurring, **That the Committee on the State of the Church send copies of its report to all bishops and parish clergy, and to the Board for Theological Education, commending in particular the section highlighting adult education as a key to developing vitality in mission in the congregations.**

EXPLANATION: The report of the Committee on the State of the Church contains information which will be valuable to the whole Church, in particular that which suggests direction for the future for those who have planning and program responsibilities. We believe that parish clergy, in particular, need to hear what people from congregations around the country have said about those elements of parish life which promote and support vitality in mission.

Resolution #A157

On Episcopal Day Schools

Resolved, the House of _____ concurring, **That the 69th General Convention request the Executive Council, through the Office of Education for Mission and Ministry and in cooperation with the National Association of Episcopal Schools, to study, within the limits of available funding:**

- (1). the demographic characteristics of students and staff of Episcopal Day Schools;**
- (2). the evangelistic and educational opportunities in the mission of the Church, while, at the same time, respecting the religious and cultural traditions of others; and**
- (3). the structural and canonical relationships with the congregations and dioceses with which they are associated; and be it further**

Resolved, **That the results of this study, with recommendations, be reported to the 70th General Convention in 1991.**

EXPLANATION: In pursuing the provisions of this resolution, the committee, prompted in its action by the 15% growth of Episcopal Day School enrollment, from 1980 to 1985, will make itself available to work in cooperation with the Office of Education for Mission and Ministry and the National Association of Episcopal Schools.

Resolution #A158

On Bishops as Leaders in Growth

Resolved, the House of _____ concurring, **That the 69th General Convention request the Council for the Development of Ministry, with the cooperation of the House of Bishops Committee on Pastoral Development, to carry out a study of the entire process for the selection, orientation, evaluation, continuing education, and transition of bishops as leaders in growth in the Episcopal Church, and report its findings to the 70th General Convention in 1991.**

EXPLANATION: The central role of the bishop in diocesan leadership emerges as an absolutely crucial factor in growth in the dioceses. Study of existing policies and practices is a practical first step toward developing strategies which will support the crucial role of bishops in developing growth.

Resolution #A159

On Working Class Ministry

Resolved, the House of _____ concurring, **That the Executive Council provide resources to work with the Working Class Ministry Conference Steering Committee to:**

- 1. Gather and study church demographics for a more accurate picture of the Church's makeup;**
- 2. Inform the Church about the findings of these demographics through seminars, conferences, Christian education programs, printed materials, and existing channels of communications;**
- 3. Work with the dioceses and seminaries on issues of clergy training and deployment for the special needs of working class congregations;**

4. **Develop a communications network for the sharing and dissemination of ideas and information on working class ministry;**
5. **Report to the 70th General Convention with recommendations for strategies for the future so that the gifts of working class Episcopalians may be effectively integrated into the leadership of this Church.**

EXPLANATION: The State of the Church Committee submits this resolution in conjunction with the Working Class Ministry Steering Committee of APSO. We believe that this resolution addresses the concern for the inclusion of those people who receive an hourly wage and do not have discretionary use of their work time. This resolution sets in motion a process which will lead to fuller participation of working class Episcopalians in the planning and decision-making councils of this Church.

Resolution #A160

On the Preparation of the Parochial Report

Resolved, the House of _____ concurring, **That the Committee on the State of the Church support the Church Center staff in its efforts to provide educational workshops to diocesan representatives on the topic of the Parochial Report so that the dioceses may assist congregations in the current and timely completion of the reports, and in the effective use of the data in their own educational and development programs.**

Resolution #A161

On Continuing Demographic Information

Resolved, the House of _____ concurring, **That the Mission Planning Unit of the Church Center staff be urged to produce an age and sex profile, together with other pertinent demographic information on the Church's membership, and to do so on a regular basis to learn who we are, and to make this information available for the use of dioceses, provinces, and the national Church.**

GOALS FOR THE COMING TRIENNium

The Committee on the State of the Church establishes these general areas of work for the coming triennium.

1. To continue working around the four areas of concern identified in this triennium—Mission, Vitality, Analysis and Structure.
2. To watch with interest the areas where exploration has begun, i.e., Episcopal Day Schools, Working Class Ministry and the Office of Bishop, and to be open to other areas.
3. To continue consultation with the Executive Council and the Church Center staff on the preparation, administration and interpretation of parochial and diocesan reports.
4. In the light of the committee's history, to prepare a new statement of purpose, function and responsibilities of the committee in order to serve the purpose of the Church more effectively.
5. To continue to express our availability as part of the Council of Advice to the President of the House of Deputies.

RESOLUTION ON BUDGET APPROPRIATIONS

Resolution #A162

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of General Convention the sum of \$91,680 for the triennium for the expenses of the Committee on the State of the Church.

APPENDIX
A HISTORY OF THE COMMITTEE ON THE STATE OF THE CHURCH

The Committee on the State of the Church is the oldest committee of General Convention. It was the first committee established by General Convention and it has through the years played a major role in the work of the Convention.

Initially, the committee was made up of all members of the House of Deputies. The earliest mention of a Committee on the State of the Church is to be found in the General Convention Journal of 1792, which recorded that the House of Deputies went into a "Committee of the Whole on the State of the Church" to reflect on the Church's constitution which had just been completed by the previous General Convention. Of particular concern for the deputies was the veto power given the House of Bishops over legislative acts of the House of Deputies. The Committee of the Whole on the State of the Church was mentioned in journals of subsequent General Conventions. In 1795, for example, when a proposed canon "to prevent a congregation in any Diocese or State, from uniting with a Church in any other Diocese or State" was received from the House of Bishops, the matter was referred to the "Committee of the Whole on the State of the Church."

In 1804 a canon was enacted that called for the House of Deputies to draw up a triennial report on the "State of the Church." The report would be based on diocesan reports as well as "such other papers, viz., Episcopal charges, addresses, and pastoral letters as may tend to throw light on the State of the Church in each diocese." The process called for parochial reports to be submitted to the dioceses and printed in diocesan journals. The journal entries along with accompanying papers would be read to the House of Deputies before being sent to the House of Bishops for their examination. The process would be completed when the bishops drew up a pastoral letter based on these documents and the pastoral read to the House of Deputies before the end of the Convention.

The Committee on the State of the Church was established by Convention in 1808 to assist in the drawing up of the report. Its task was to put together a composite report after the diocesan reports had been read to the deputies, incorporating into the report comments and insights elicited in the deputies' discussion. The report drawn up by committee would then be submitted to the full House for approval before being sent to the bishops. The process was modified in 1814 to expedite the task. The reading of the diocesan journals before the full House of Deputies was discontinued. The journals were sent directly to the Committee on the State of the Church, which was given sole responsibility for drawing up the report. Since the committee was made up of clerical deputies from every diocese of the Church, every diocese would be represented in the process. (At one point in the early years the membership of the committee was doubled to include lay as well as clerical representation, perhaps to make the committee more fully representative, but the growing number of dioceses represented in General Convention soon made the committee too large to be efficient.) The diocesan reports were read in committee, a report drawn up and submitted to the House for approval before being sent to the House of Bishops. The task of drawing up the report seems to have been quite simple at the outset. The committee was content to paste together the diocesan reports as received with little or no comment. The unevenness of the diocesan reports, primarily due to the fact that no guidelines were provided for those drawing up the report, soon drove the committee to develop guidelines and a format. Initially, the guidelines specified that information on the numbers of baptisms, marriages, and funerals, and of communicants in the parish, and "all other matters that may throw light on the state of the same" be included in the reports. In the course of years

many more items were added to the list in areas such as finance, church schools, candidates for the ministry, and missions. The committee eventually developed standardized forms on which to submit parochial and diocesan reports. A statistical tabular form was also developed by the committee so that its report on church statistics would be more readily intelligible.

Gathering information, collating the data, reflecting on their significance, and drawing up a report developed into an increasingly complex and time-consuming task for a committee whose term was limited to the duration of Convention. The committee was the largest body in General Convention and many members were available to assist in the task, but even with a large committee lack of adequate time to reflect on the diocesan reports proved to be a growing concern for the committee. The task of reflecting on church statistics and commenting on salient developments reflected in the data took on growing importance for the committee.

In early years the committee must have assumed that the bishops would comment on the diocesan reports in their pastoral letters. Yet the committee could not avoid drawing conclusions once it began to tabulate, collate and condense the information it received. The report of 1847, for example, felt obliged to point out the shortage of clergy in the growing Church. In 1859 the committee commented on the lack of stewardship in the Church as it examined the financial statistics. In 1862 the committee pointed out the inadequacy of the Church's education program. Raw data presented without comment would scarcely qualify as a report on the state of the Church. The fact that the Bishops' Pastoral Letters were not specifically concerned with the "state of the Church" must have encouraged the committee to assume responsibility by providing the Church with a triennial report on its health.

The committee was also involved in other activities besides reporting on the state of the Church. It served as a clearing house for resolutions and legislative proposals that did not come under the jurisdiction of any existing committee or commission. An 1847 resolution from the Committee of Canons to change the date for General Convention to meet was referred to the Committee on the State of the Church. In 1871 a memorial on sisterhood (or religious order) was referred to the committee, which responded with a thoughtful appreciation of the role played by women in the Church and submitted a recommendation in support of promoting sisterhoods. A resolution of 1883 calling for instruction in apologetics in the Church's educational programs in an age in which secularism was posing a growing threat was also referred to the same committee. In 1883 a memorial from the Diocese of Indiana calling for reviving the office of "evangelist," resolutions on church schools, on "unauthorized worship," on use of arbitration to settle international disputes, on church unity, on preservation "of the rights of the Laity to take their part in the public praise of the sanctuary," and several other matters were referred to the Committee on the State of the Church. Whether the committee dealt with the issues themselves or whether it proposed that an existing committee or a new committee deal with them, it was made aware of issues and opportunities in a wide range of spheres in church life. It was inevitable that the committee reports include observations growing out of these activities. In 1907 the committee recommended that the House of Bishops take note of the reports of all the church commissions as well as the acts of previous General Conventions in the preparation of the Pastoral Letter. Yet the committee could not have been very sanguine about the prospect of the Bishops' Pastoral serving as an assessment of the life of the Church. The Pastorals singled out aspects of church life for examination and comment. They were not intended as reports on the full life of the Church.

The committee was in a far better position to reflect on the gathered information

and to present a report on all facets of church life than the Pastoral Letter Committee of the House of Bishops. By 1922 the committee decided that its report should carry a full survey of church life. In the 1922 report the committee examined the state of missions, social services, religious education, the "nation-wide campaign," the Faith and Order Movement, as well as the familiar reports on parishes, dioceses, clergy and finance.

Discontinuance in the twentieth century of the traditional practice of seeking approval of the committee's report from the House of Deputies, as well as discontinuance of the practice of sending the reports to the House of Bishops, were implicit acknowledgements that the committee had sole responsibility for assessing the state of the Church. In 1921 the committee was made into an *ad interim* committee of General Convention so that it would have more time to carry out its task. In 1949 a modest budget was allotted to the committee to meet expenses (\$500.00 for the whole triennium!). In 1961 the committee succeeded in establishing a statistics and research office with professional staffing to help in the collecting, tabulating and appraising of data from the Church. The committee appointed sub-committees to examine various spheres of church life. With an expanded budget in the 1970s the committee was able to hold meetings during the interim between Conventions to carry on its work. In 1979 it funded a study by a professional agency to develop a profile of Episcopalians which would reveal demographic trends in the Church. Since 1970 the Presidents of the House of Deputies have used the committee as a council of advice.

The publication of the committee's report in the 1985 General Convention Blue Book reflected the growing legislative activities of the committee. Using professional consultants, the committee studied (1) the implementation of General Convention action in the dioceses, (2) minority needs, (3) attitude of young adults toward the Christian faith, (4) the needs of the elderly in American society and the Church's ministry to them, (5) the annual parochial report forms, and (6) the "profile of Episcopalians."

While the reports of the past 50 years have examined a broad spectrum of the Church's life, no discussion of the nature and the mission of the Church has accompanied the assessments. An ecclesiology has informed the committee's reports, but no discussion of the nature and purpose of the Church has been contained in the reports. It will be interesting to see whether the committee's expanding activities will result in an examination of its ecclesiological assumptions.

Prepared for the committee by
the Rev. Frank E. Sugeno, Professor of Church History,
The Episcopal Theological Seminary of the Southwest,
in consultation with Dr. Warren C. Ramshaw

The Standing Commission on Stewardship and Development

INTRODUCTION

The Standing Commission on Stewardship and Development is now nine years old, having been established by resolution of the 1979 General Convention in Denver. This is the third report of the commission to the General Convention.

MEMBERSHIP

Ms. Janet Ask (1991)*	Province V—Northern Michigan
The Rev. Richard C. Britton, Jr. (1991)	Province IV—Tennessee
Mrs. Ann P. Burr (1988)	Province IV—Atlanta
The Rt. Rev. William G. Burrill (1991)	Province II—Rochester
Ms. Iris Harris (1988), <i>Vice Chair</i>	Province III—Washington
Ms. Sally T. Head (1988)	Province V—Michigan
Mr. Thomas S. Hutchinson (1991), <i>Secretary</i>	Province VII—Dallas
Mr. Manny G. Mesa (1991)**	Province IV—Southeast Florida
Mr. A. T. Mollegen, Jr. (1991)	Province I—Connecticut
The Rt. Rev. C. Brinkley Morton (1988)	Province VIII—San Diego
Mrs Brenda Richer (1988)***	Province VI—Montana
Mr. Freddie Rios (1991)****	Province VII—Texas
The Rev. Roy W. Strasburger (1988), <i>Chair</i>	Province VIII—El Camino Real

* Executive Council Liaison

** Resigned from commission, March 1987

*** Resigned from commission, January 1987

****Appointed to commission, November 1987, to replace Mr. Mesa

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

In the House of Bishops, the Rt. Rev. C. Brinkley Morton is authorized to receive nonsubstantive amendments to the report. In the House of Deputies, the Rev. Roy W. Strasburger (El Camino Real) is authorized to receive such amendments.

STEWARDSHIP

The commission is concerned that the high vision of stewardship is often seen only in part, as the practice of church support. To clarify this issue, the commission offers a theological statement about stewardship written at the request of the commission by the Rev. Dr. Charles W. Taylor, Professor of Pastoral Theology at the Church Divinity School of the Pacific, Berkeley, California.

STEWARDSHIP IS THE MAIN WORK OF THE CHURCH

The Book of Common Prayer teaches us that “The Mission of the Church is to restore all people to unity with God and each other in Christ” and that “the Church

carries out its mission through the ministry of all its members.” The unstated but clear implication of this teaching is that the main work of the Church is involving people in using all that is entrusted to them in carrying out the mission. Said simply, stewardship is the main work of the Church.

Thus, stewardship is more than church support; it is the use of “the gifts given to us to carry on Christ’s work of reconciliation in the world.” Therefore, the way we use or do not use resources to further unity and reconciliation in our homes, our communities, and our occupations is our stewardship. Yet, stewardship is not less than church support. Our worshiping, working, praying, and giving within the Church provide the support that we and others need to engage in the often difficult and lonely tasks of proclaiming the good news, loving our neighbors, and striving for justice and peace.

Stewardship is more than a duty: it is a thankful response to God’s graciousness to us. As such, it is an opportunity to praise God with our lives in thanksgiving—

for the blessings of creation;

for the birth, life, teaching, death, and resurrection
of Jesus Christ and our redemption;

for the gift of the Spirit;

for the Word, sacraments, and fellowship that
sustain and transform us as the Church.

Stewardship is an adventure, an expedition into the kingdom where we find our lives through losing them for the sake of the Gospel. It is an invitation to offer our gifts for the purpose for which we were created—the only purpose that will fulfill us. It is a challenge to refocus our lives by designing our budgets around tithing. It offers us a way to begin breaking the bonds of consumption that involve us, often unwittingly, in perpetuating injustice and oppression.

All of God’s people, within and without the Church, can learn that to be held accountable for our lives as stewards of God’s gifts is to discover our own true great worth before God. We believe that discovery, too, is a gift, a gift that brings unspeakable joy. The main work of the Church is to bring its people, and through them all people, to this joyful knowledge, which will . . . “restore all people to the unity with God and each other in Christ.”

Because of the importance of this statement, we recommend the following resolution to the 69th General Convention:

Resolution #A163

Resolved, the House of _____ concurring, **That the statement “Stewardship is the Main Work of the Church” be adopted by this General Convention and affirmed as a theological stewardship statement for the Church; and be it further**

Resolved, **That this General Convention call upon the stewardship committee or commission of each diocese of the Church to publish this statement with an invitation for study and discussion at diocesan and congregational levels.**

OUR CHARGE

We have found it helpful to constantly keep before us our charge from the 66th General Convention (1979), which called us into being. We have consistently used this charge to organize our work. It is also the outline of this report:

1. *To hold up before the Church the responsibility of faithful stewardship.*

We wish to point to the work of the Stewardship Unit at the Episcopal Church Center, under the able leadership of the Rev. Dr. Thomas H. Carson, Jr., in the matter of holding before the Church the responsibility for faithful stewardship. The commission has always had the fullest support and cooperation from Dr. Carson and his staff and enjoys a unique relationship of shared planning and work in seeking to meet all points of the charge related to the commission as well as the goals and objectives of the unit.

Although the work of the Stewardship Unit will be mentioned more fully in the next section on stewardship education, it must be pointed out that the most significant single instrumentality for "holding up before the Church the responsibility of faithful stewardship" is the ministry of the unit.

Two specific matters of importance must be noted in the work of the commission in regard to this first part of our charge:

STEWARDSHIP AND CHURCH SUPPORT WITNESS STATEMENTS BY THE LEADERSHIP OF THE CHURCH

It has been the custom of the commission since its inception for its membership to write a personal stewardship and church support witness statement at the beginning of each triennium and to sign and publish that statement as a way of sharing with the Church convictions and practices in stewardship.

A current witness statement was made by the commission and expanded at its October 1987 meeting. It includes members of the professional staff of the Stewardship Unit, as follows:

"The Standing Commission on Stewardship and Development and the staff of the Office of Stewardship met on October 28-30, 1987, at the Bishop Mason Conference Center, Grapevine, Texas. At that time the chair of the commission, the Rev. Dr. Roy W. Strasburger, proposed that we survey ourselves as regards our personal financial stewardship. While all members present were known to each other and to the Church at large to be tithing, the group had not assessed its own giving levels.

"The level of giving of the commission and staff averaged 14.5 percent among 15 people present. In discussion following the survey, the group expressed gratitude for various signs of faithful progress in stewardship among themselves and the Church. Only six years ago, in 1981, the commission struggled about personally accepting tithing and recommending it to the General Convention of 1982. The commission and staff expressed their thanksgiving to God for the sense of mutual support to which the survey results witnessed."

(Signed by the 16 members and staff)

At the request of the commission, stewardship and church support witness statements have been made by the leadership of the Church. This is the tithing statement written by the Presiding Bishop:

"Patti and I have, almost from the beginning of our marriage, accepted for our life together the practice of the tithe as a minimum of our financial offering to the Church. This year our tithe (10%) is given in several different areas: pledges made last year in Hawaii, including one to a capital fund project, as well as to a parish in New York and the Presiding Bishop's Fund for World Relief." (February 1987)

In June 1987, the Executive Council of the Church met in Cleveland and adopted and signed the following statement, authorizing it to be published:

"We the undersigned members of the Executive Council of the Episcopal Church individually and corporately affirm the tithe of 10% as a minimum standard of our giving.

"Each of us is either already tithing or has adopted a personal program which will bring us to this standard of giving in the next three years.

"We do this joyfully and in thanksgiving because of our conviction that each of us is created in the likeness of God who is a God of giving and creating.

"We are able to respond by being givers and sharers ourselves.

"While the stewardship of what has been given to us involves far more than money, we recognize that the tithing of our money is a critical and necessary way of witnessing to our faith and to sharing with others.

"This statement of commitment is to be reviewed and renewed each triennium and a copy of this shall be sent to each Executive Council member prior to the first meeting of the triennium for their consideration.

"We invite the whole Church to join us in this witnessing of faith."

It is becoming a pattern throughout the Church for bishops and executive councils in each of the dioceses to adopt stewardship or tithing witness statements similar to those above and to publish them for the people of the Church in their jurisdiction.

Increasingly in the congregations of the Church, clergy and vestries (or bishop's committees) are writing and publishing witness statements, signing them, and circulating them among the people whom they serve. These efforts are often accompanied by oral witness statements that are given at Sunday worship or in congregational meetings.

A new spirit is moving across the Church to enable us to share with one another the responsibility for holding up the practice of faithful stewardship. To that end the following resolution is offered to the 69th General Convention:

Resolution #A164

Resolved, the House of _____ concurring, **That the members of this Convention affirm the tithe as the minimum standard of giving for Episcopalians; and be it further**

Resolved, **That we the deputies and bishops of this Convention do hereby affirm that we are tithing, or that we have adopted a plan to within the next three years; and be it further**

Resolved, **That we do call all members of the Church to join us in accepting the tithe as the minimum standard of Christian giving.**

EXPLANATION: In support of this resolution we offer the growing practice throughout the Church that each leadership body, at the beginning of its term of office, makes a witness statement about stewardship and church support that will serve as a model and inspiration for those whom it serves. It is appropriate that each General Convention do this inasmuch as 40 percent to 60 percent of the membership of the Convention is new and has not participated in a direct call to the Church for spiritual fidelity in the matters of stewardship and church support.

1987 TITHING SURVEY

The commission surveyed by mail 1,120 clerical and lay deputies to the 1985 General Convention on the subject of tithing, and that survey is summarized in this report by Commission Secretary Thomas S. Hutchinson.

Introduction

For some time the standing commission has felt that the supporters of the tithing resolution unanimously passed at the New Orleans General Convention (1982) should be asked to witness to their voted conviction. A tithing questionnaire was designed and with the approval of the Presiding Bishop and the President of the House of Deputies was sent to all members of both Houses at the 1985 Convention.

The results from the return of that questionnaire are the basis of commission's report and are summarized here. The full report contains detailed tables of responses and a listing of the many written comments. It is available for \$5.00 from commission member Mr. Freddie Rios, 1709 Florida Street, Baytown, Texas 77520.

Results

Member	Number of responses	Percent response	Now tithing	Percent tithing	Tithing in 1982	Tithing a goal
Lay	257	57%	170	66%	122	73
Clerical	277	62%	224	81%	189	52
Active bishop	102	73%	92	90%	89	10
Retired bishop	68	69%	65	96%	62	3
Totals	704	62%	551	78%	462	138

A very large percentage (78%) of responding bishops or deputies to the 1985 General Convention are tithing. Sixty-two percent of those surveyed responded.

Almost all of the rest say they are working toward the tithe.

There is considerable variation as to the definition of a *tithe*; it can mean parish, church, or all charitable giving.

Because of the importance of this survey, we offer the following resolution to the 69th General Convention:

Resolution #A165

Resolved, the House of _____ concurring, **That the portion of the 1988 report of the Standing Commission on Stewardship and Development entitled "1987 Tithing Survey" be circulated as broadly as possible throughout the Church and that it be commended as a model for discussion and action in the various dioceses of the Church. Each diocese is encouraged to conduct a similar survey of its leadership.**

The report on progress of stewardship committees and planned giving units in various dioceses is made by Ann Burr:

Stewardship standards have given the Episcopal Church a framework for Christian mission, teaching, and authority. Since the 1982 and 1985 resolutions encouraging dioceses to establish stewardship committees to serve the diocesan structures and congregations, and to teach the principle of tithing and the goal of 50/50 giving, stewardship activities have increased dramatically. The establishment of these committees has continued the strengthening of our witness to the world of our gratitude for God's bounty in our lives. Eighty-nine dioceses have stewardship commissions or committees, and one-third of these have bishop and council stewardship and leadership statements. Most of these dioceses are working on plans for implementing stewardship principles or have a program in place for leadership and congregational support.

The 1985 General Convention passed a resolution encouraging dioceses to establish

subcommittees or stewardship committees to educate and encourage local congregations and individuals in planned giving. Thirty-seven dioceses have some form of planned giving program. Twenty-five of these programs are subcommittees on stewardship.

Our progress in stewardship represents tremendous effort on the part of the Office of Stewardship, the Standing Commission on Stewardship and Development, stewardship area representatives, consultants, and diocesan lay and clergy leadership. This leadership has moved forward, effectively teaching stewardship as life-converting, demonstrating that stewardship is the main work of the Church. It is good stewardship that supports the mission of the Church.

2. To recommend a strategy for stewardship education throughout the Church.

The Rt. Rev. William G. Burrill reports on conversations with deans of the seminaries of our Church:

Our goal for the Standing Commission on Stewardship and Development for the 1986-1988 triennium was to "continue our efforts to heighten the awareness of our seminaries to their need to broaden and deepen their teaching of stewardship through their regular curricula." To help us assess the present state of stewardship education and practice in our seminaries, we conducted a study through the deans.

The Very Rev. Richard Reid, the Convener of the Seminary Deans, collated the answers of the deans of 11 seminaries and then, with the Rev. G. Bradford Hall, Convener of the Presidents of the Boards of Seminary Trustees, discussed these answers with the standing commission. To oversimplify our findings, there is increasing attention being given to the theology of stewardship in almost all our seminaries. This emphasis is occurring within classes in theology, scripture, and pastoral practice. To the question about the witness and practice of stewardship by faculty, trustees, and students, we received a much less encouraging response. The witnessing to the tithe as the minimum standard of giving for all Episcopalians is basically ignored in most of our seminaries. At most of our seminaries a student's budget submitted for financial aid is not expected to include the student's giving.

Although we give thanks for the new intellectual attention being given to stewardship within our seminaries, we are convinced that unless this mental exercise is expressed in sacrificial giving of time, talent, and treasure, we will be continuing to create clergy for this Church who are unable to teach stewardship because they themselves do not sufficiently practice it. In all too many congregations in this Church the main block to stewardship education is the parish priest.

We would therefore offer this resolution:

Resolution #A166

Resolved, the House of _____ concurring, **That this 69th General Convention request the seminaries of this Church to make stewardship practice an integral part of seminary life. This practice would include stewardship statements by trustees, faculty, and students. It would also require a change in financial aid criteria so that the giving of treasure by students would be expected as well as the giving of time and talent.**

A highlight in stewardship education was the first national Stewardship Consultation, gathered under the auspices of the Stewardship Unit of the Episcopal Church Center. The following is a report by the Rev. Thomas H. Carson, Jr., Stewardship Executive:

"A group of national stewardship leaders came together during the last week of October 1987 to examine what the Episcopal Church had done in its stewardship program for the past eight years, and to offer suggestions for future direction. The consultation was held at the request of the Stewardship Unit of the Episcopal Church Center. Its purpose was to explore ways that national, diocesan, and congregational leadership could instill stewardship in their structure and life so that every Episcopalian would embrace the mission of the Church. The Rev. Dr. M. Douglas Meeks, professor of systematic theology and philosophy at Eden Theological Seminary in St. Louis, was the keynoter.

"Dr. Meeks, in his provocative addresses, directed the attention of the conference to the distinction between the economy of God and the economy of the world. He noted that the task of the stewards was to respond to the economy of God by using all of their resources to bring people into the household of God, which would enable them to celebrate their humanity. The analogy of family as household was used, noting the identity bestowed in baptism, the meal for all family members in Eucharist, confrontation and forgiveness expressed through confession and absolution, and then sending forth members to search for others who have been excluded.

"This vision of the life of a steward assisted greatly in focusing the attention of the conference members on the task ahead.

"In summary, the following recommendations were made for the Stewardship Unit's work and the work of the Standing Commission on Stewardship and Development during the coming triennium.

(1). Assist the national church structures in reorganizing themselves to reflect the fact that "Stewardship is the main work of the Church."

(2). Work to attain a common definition of stewardship from the many definitions currently being set forth.

(3). Stress and work for voluntary giving at all levels of church life.

(4). Strive to obtain mission statements at each level of church organization.

(5). Produce materials that will assist congregations and dioceses in developing mission statements.

(6). Focus educational materials on life-changing situations, e.g., baptism, confirmation, and marriage.

(7). Continue the emphasis on stewardship as far more than the giving of money.

(8). Provide theological materials that deal with the stewardship of accumulated wealth.

"Tapes of Dr. Meeks's addresses and plenary sessions are available from the Office of Stewardship at the Episcopal Church Center for a nominal charge."

We are indeed blessed by the energetic and creative work of the Stewardship Unit. Its efforts in stewardship education during the past triennium have been tremendous. Witness these details:

With the exception of nine dioceses, the whole Episcopal Church has been visited by the staff of the Stewardship Unit. The majority of these dioceses (90%) have stewardship commissions, 35 percent have planned giving committees, and most are moving toward year-round stewardship education.

In the last three years, 15 regional conferences for stewardship leadership have been held, with a total attendance of approximately 450 participants.

There have been six stewardship practicums for clergy, with a total attendance of approximately 330, and three practicums for bishops, with an attendance of 29.

Twelve issues of *Stewardship Reports* have been published during this triennium, with an average circulation of 18,000.

Four stewardship resource catalogs have been printed and distributed, presenting approximately 60 new resource pieces for use in congregations.

3. *To plan and recommend a program of long-range development.*

In 1987 the Presiding Bishop asked that recommendations be given by the commission and the Stewardship Unit to identify ways in which funding might be obtained to support the portions of the mission of the Church that are not currently provided for by the General Convention program budget.

In response to the Presiding Bishop's request an ad hoc committee gathered in August of that year, composed of three members of the Standing Commission on Stewardship and Development, three members of the Standing Commission on World Mission, and three staff members from the Episcopal Church Center.

The reports and recommendations of this ad hoc committee are reprinted below:

An ad hoc committee, composed of three members of the Standing Commission on Stewardship and Development, three members of the Standing Commission on World Mission, and three staff members, met in Chicago, Illinois, on August 24- 25, to explore possible options for our Church, as we seek to develop a vehicle that will provide extra-budgetary funding for the mission of the Church.

The meeting began with a review of the history of mission funding that noted the strengths and weaknesses of the Venture in Mission campaign as well as focusing on current extra-budgetary programs, namely, the Presiding Bishop's Fund for World Relief, the United Thank Offering, and other agencies, such as the Episcopal Church Foundation.

The overwhelming consensus of the group was that the Episcopal Church needed, and perhaps was beginning, to rethink its theology of mission. Agreement on the following principles emerged from the conversations:

(a) That we need to move from a pastoral stance to a mission stance as the prime focus of our ministry and mission.

(b) That most Episcopalians do not understand and, furthermore, are not committed to mission as the Church's reason for being.

(c) A massive educational program is needed to bring about this conversion. It should be based on our baptismal promises and catechetical statements.

(d) Specificity of mission objectives is essential if we are to release human and financial resources to reach our stated objectives.

(e) The mission imperatives adopted by the Executive Council and to be presented to the General Convention, along with the Presiding Bishop's value statements, will be the basis for future resource development efforts.

(f) That in all of our work, partnership principles, at home, in the Anglican Communion, and ecumenically, should be given top priority.

We respectfully recommend the following:

That a mission education and resource development group be appointed by the Presiding Bishop, to plan a strategy for the continuous development of educational and financial resources for the mission of the Church.

It is recommended that this committee be constituted of at least the following:

- (a) Representatives from the Executive Council;
- (b) Representatives from appropriate standing commissions;
- (c) Representatives from current extra-budgetary bodies;

(d) Representatives from the Church at large who have specific talents for developing the financial resources to implement our mission.

The 68th General Convention passed Resolution A148, which directed appointment of a select committee drawing its membership from the Standing Commission on Stewardship and Development and the Committee on Program, Budget and Finance to study and report on the subject of funding the national Church with particular attention to be paid to voluntary giving. The Select Committee on Funding the National Church was duly appointed under the leadership of the Rt. Rev. C. Brinkley Morton, a member of the commission, and its separate report is found elsewhere in this Blue Book.

4. To recommend a joint strategy for the various Church agencies in their fund-raising efforts.

In the previous triennium, the commission took the first steps toward developing a joint strategy for the various agencies of the Episcopal Church relative to their fund-raising efforts and gathered representatives of the seminaries, colleges, Presiding Bishop's Fund, Episcopal Church Foundation, and numerous other Episcopal agencies for a conversation in the fall of 1984. The purpose was to explore the readiness of these agencies to seek together a joint fund-raising strategy.

Following that meeting, a steering committee was established in 1985, and the first national conference of fund-raising agencies of the Episcopal Church was held in Menlo Park, California, in 1986.

This conference was held at the Vallebros Conference Center in Menlo Park, California, on June 9-11, 1986. The conference was entitled "People, Perils and Potential: A Fund-Raising Conference for Episcopal Church Agencies." The purpose of the conference was "to explore areas of mutual professional interest and make plans to improve and expand fund-raising abilities by taking advantage of our Episcopal Church affiliations."

The agenda of the conference covered such areas as major gifts and personal solicitation, planned giving, marketing and fund-raising concepts, effective use of volunteers and how to get and share them. The conference and agenda were planned under the auspices of the Standing Commission on Stewardship and Development and a steering committee from that group.

The leaders of the conference were people with expertise in the various areas covered.

The conference was attended by 18 individuals representing national and diocesan organizations, private schools, seminaries, and parishes.

The evaluations of the conference by those who participated were encouraging and positive. They found the conference, on the whole, to be very informative. They also found the time together for networking to be an extra plus. Most of the participants indicated a desire to have another conference. They expressed the need to form an association of development officers. Others suggested that an effort be made to at least investigate this possibility. There was unanimous agreement to develop a brochure, directed toward parishes of the Episcopal Church, explaining the various church-affiliated organization with national constituencies. It was recommended that in response to the problem of having access to information about Episcopalians for contact and solicitation, that a presentation be made at the House of Bishops by a qualified fund-raising consultant about the advantage of sharing these data.

A Committee on Fund-raising Agencies has been formed to help implement and follow-up on the suggestions and proceedings of the conference.

The Rev. Richard C. Britton, Jr., reports on further work in this field:

A change in staff in the Office of Stewardship at the national Church Center, new members on the Standing Commission on Stewardship and Development, and the need for a new convener caused a time of transition that saw minimal activity since the fund-raising conference held at Vallebrosa Conference Center in June 1986.

The Committee on Fund-raising Agencies will continue the work and planning with new individuals in place. It will convene under the direction of an original committee member and temporary convener, Herbert Thomas of the General Theological Seminary, New York City. The new liaison on the Commission on Stewardship and Development is the Rev. Richard C. Britton, Jr. The Rev. Thomas Carson will help provide assistance from his staff at the Episcopal Church Center.

A meeting of the committee is being planned in early 1988 to evaluate its current status and to discuss its direction and future plans.

5. To consider all national fund-raising proposals for its recommendations.

There have been no national fund-raising proposals submitted to the commission for consideration.

OBJECTIVES FOR 1989-1991

During the next triennium the commission will:

1. Seek to clarify and proclaim that "Stewardship is the main work of the Church" and that the tithe is the minimum standard of giving for the members of this Church.
2. Seek to encourage every person holding a position of leadership and responsibility in this Church to make a personal witness statement that reflects specifically "Stewardship as the main work of the Church" and the tithe as the minimum standard of giving.
3. Encourage the acceptance by congregations of the principle of spending as much on others as on themselves, commonly known as 50/50 giving, with at least 25 percent of income to be given through the diocese for its mission and ministry.
4. Continue to encourage cooperation among the agencies of the Church in their public education programs and fund-raising.
5. Establish a stronger liaison with the theological seminaries of the Church, with the aim of strengthening the teaching and practice of stewardship theology and church support in the seminary communities.
6. Strive to improve all aspects of our church support data base to deepen our understanding of where we are in church support and to improve our effectiveness in church support in the future.
7. Address the fact that it is estimated that approximately 42 percent of those who consider themselves members of the Church do not make a stewardship pledge.
8. In response to a general concern for a definition of a tithe, how a tithe is to be computed, and where a tithe is to be given, the commission vows to continue to assist in work on theology and motivation that will help all Christians grow in their willingness to give.

FINANCIAL REPORT 1986-1988

	1986	1987	1988
<i>Income</i>			
Convention appropriation	\$23,000.00	\$20,000.00	\$13,000
<i>Expenses</i>			
Travel	\$ 7,920.70	\$10,126.00	
Housing and meals	5,361.00	4,524.00	
Subcommittee expenses	1,972.00	1,623.00	
Office expenses and miscellaneous	133.00	848.00	
<i>Total expenses</i>	<u>\$15,386.70*</u>	<u>\$17,121.00**</u>	

* \$7,613.30 unused and returned to expense budget

**Final 1987 expense accounting not available at time of printing deadline.

Resolution #A167

Resolved, the House of _____ concurring, **That the sum of \$47,680 be appropriated for the work of the Standing Commission on Stewardship and Development during the next triennium.**

REQUESTED TRIENNIAL BUDGET 1989-1991

	1989 (3 meetings)	1990 (3 meetings)	1991 (1 meeting)
Travel	\$10,500	\$11,025	\$3,875
Housing and meals	5,280	5,430	2,840
Subcommittee activities	2,110	2,210	2,310
Office expenses and miscellaneous	<u>900</u>	<u>900</u>	<u>300</u>
<i>Total income request for triennium</i>	\$18,790	\$19,565	\$9,325

Respectfully submitted,

The Rev. Dr. Roy W. Strasburger
Chairman

The Standing Commission on the Structure of the Church

CONTENTS

Introduction	401
Commission Membership	402
1. Reduction in size of House of Deputies	402
a. Proportional representation	402
b. Three in each order	405
c. Minority report	407
2. Voting in the House of Bishops	407
3. Early election of Deputies	408
4. Sites of General Convention	408
5. The Joint Standing Committee on Nominations	409
6. Evaluation of the process of nominating and electing Presiding Bishop	409
7. Titles of Presiding Officers of Executive Council	410
8. Duties of the Registrar and Secretaries	410
9. Past policies and positions of the Episcopal Church	411
10. Resolutions for action	411
11. Provinces	411
12. Autonomy for the Philippine Church	412
13. The Autonomy Process	413
14. The Episcopal Church in Navajoland	413
Financial Report of Past Triennium	417
Goals and Objectives for the Next Triennium	417
Proposed Budget of Commission for the Next Triennium	417

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)(7) 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 committees, commissions, 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 Assessment 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.

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. Willim C. Frey (1991, Colorado)
The Rt. Rev. Sam Byron Hulsey (1988, Northwest Texas)
The Rt. Rev. Rustin Kimsey (1988, Eastern Oregon)
The Rev. Edward Rodman (1988, Massachusetts)
The Rev. Robert M. Wainwright, *Chair*, (1991, Rochester)
The Ven. Lorentho Wooden (1991, Los Angeles)
Mr. John K. Cannon (1991, Michigan)
Mr. Charles M. Crump, *Vice Chair*, (1988, West Tennessee)
Mrs. Rosella A. Jim (1991, Navajoland)
Ms. Diana Midence (1991, Honduras)
Mrs. William K. Nicrosi (Harold), *Secretary*, (1988, Alabama)
Mr. Thomas M. Van Culin (1988, Hawaii)

The Commission voted to authorize Bishop Hulsey with respect to the House of Bishops, and the chairman, Father Wainwright, and the vice chairman, Mr. Crump, as to the House of Deputies, to accept or reject, on behalf of the commission, any non-substantive amendments proposed in the respective Houses.

The full commission met four times during the triennium: at the Episcopal Church Center, April 28-30, 1986, October 20-22, 1986, October 26-28, 1987; and in San Pedro Sula, Honduras March 16-18, 1987.

1. REDUCTION IN THE SIZE OF THE HOUSE OF DEPUTIES

The Structure Commission continues to think that the House of Deputies is too large. Following are two proposals to reduce the size, thus reducing costs and increasing efficiency. The majority of the commission prefers the proportional representation plan, since two-thirds of our domestic dioceses use a similar plan for their diocesan conventions. No constitutional change would be necessary.

A minority report opposing both plans is appended.

A. Proportional Representation

The commission, through the able assistance of the Church Center staff, asked all of the dioceses to indicate the method each utilized in determining voting rights at their respective diocesan conventions. We received responses from almost 100 percent of those asked, for which we are grateful. From them, the commission learned that approximately two-thirds of the dioceses utilize a proportional representation system in determining voting privileges. The concept of proportional representation being so widespread among the several dioceses, it seems appropriate and logical to adopt that concept in determining voting rights in the House of Deputies. Therefore, the commission proposes the following resolution regarding proportional representation:

Resolution #A168

Resolved, the House of _____ concurring, **That Canon I.1.1. be amended by adding thereto a new subsection denominated (k) to read as follows:**

(k). The number of Deputies to which the Church in each Diocese shall be entitled to have in the House of Deputies shall be as follows:

- 1. The Church in a Diocese with 30,001 or more baptized members shall be entitled to representation by not more than four ordained persons and not more than four Lay Persons.*
- 2. The Church in a Diocese with 15,001 to 30,000 baptized members shall be entitled to representation by not more than three ordained persons and not more than three Lay Persons.*
- 3. The Church in a Diocese with 15,000 or fewer baptized members shall be entitled to representation by not more than two ordained persons and not more than two Lay Persons.*

The Convocation of the American Churches in Europe shall be entitled to representation by not more than two ordained persons and not more than two Lay Persons.

The number of baptized members (as defined in Canon I.17.1[a]) shall be determined from the annual diocesan reports filed pursuant to Canon I.6.2 relating to the year in which the preceding General Convention was held.

EXPLANATION: Governance of the Episcopal Church has often been compared to that of the United States, with the House of Deputies being the equivalent of the House of Representatives and the House of Bishops being the equivalent of the Senate. In such a comparison, it can be said that, like the Senate, the House of Bishops assures that every diocese is represented more or less equally. But, unlike the House of Representatives, the number of deputies entitled to vote in the House of Deputies bears no relationship to the size of the diocese from which they come.

As an example, our larger dioceses with 70,000 or more baptized members, send the same eight deputies to General Convention as our smaller, 5,000 or fewer baptized member dioceses. The three dioceses in Wisconsin, with a total of 28,400 baptized members, send 24 deputies while the Diocese of Washington, with 38,700 baptized members, sends eight. Stated more starkly, each of the eight deputies from the Diocese of Massachusetts can be said to represent 12,075 baptized members, while each deputy from the Diocese of Eau Claire is representing 325.

On the next page is a chart showing the dioceses in the United States, the number of baptized members in each and the number of deputies each diocese would have under the proposed proportional representation. All other dioceses have less than 15,000 baptized members.

UNITED STATES DIOCESES LISTED BY NUMBER OF BAPTIZED MEMBERS

Present: 8 Deputies each

Proposed: 8 Deputies each

1. Massachusetts	96,600	51. Rochester	17,600
2. Connecticut	85,300	52. East Carolina	17,400
3. Virginia	77,800	53. Kansas	17,200
4. Long Island	77,300	54. Missouri	17,200
5. Los Angeles	76,900	55. El Camino Real	16,300
6. Texas	76,300	56. Milwaukee	16,100
7. Pennsylvania	73,600	57. Georgia	16,000
8. New Jersey	66,400	58. Rio Grande	15,900
9. New York	64,500	59. East Tennessee	15,800
10. Michigan	58,300	60. Western Louisiana	15,800
11. Maryland	51,100	61. Western Michigan	15,700
12. Chicago	50,000	62. Iowa	15,600
13. Ohio	48,700	63. New Hampshire	15,400
14. Newark	46,500	64. West Virginia	15,000
15. Atlanta	44,100		
16. Southwest Florida	41,000	Present: 8 Deputies each	
17. North Carolina	41,700	Proposed: 4 Deputies each	
18. Southeast Florida	39,000		
19. Washington	38,700	65. Delaware	14,300
20. Colorado	38,200	66. West Missouri	13,600
21. Central Florida	36,000	67. Arkansas	13,600
22. Southern Virginia	36,000	68. Nebraska	13,600
23. Olympia	35,200	69. Western North Carolina	13,400
24. Dallas	34,100	70. Southwestern Virginia	13,300
25. Rhode Island	34,000	71. Indianapolis	12,600
26. Minnesota	31,600	72. West Tennessee	12,500
27. California	31,400	73. Tennessee	12,400
		74. Spokane	11,900
Present: 8 Deputies		75. South Dakota	11,600
Proposed: 6 Deputies		76. San Joaquin	11,400
		77. Kentucky	11,000
28. West Texas	29,800	78. Hawaii	10,900
29. Albany	29,100	79. Northwest Texas	10,700
30. Central New York	28,800	80. Fond du Lac	9,700
31. Southern Ohio	28,800	81. Wyoming	9,700
32. Florida	26,900	82. Vermont	9,700
33. Alabama	25,700	83. Lexington	8,900
34. Western Massachusetts	25,400	84. Easton	8,800
35. South Carolina	23,700	85. Northern Indiana	8,700
36. Arizona	25,300	86. Northwestern Pennsylvania	8,100
37. Upper South Carolina	25,000	87. Springfield	7,700
38. Oregon	24,500	88. Montana	7,300
39. Western New York	24,400	89. Alaska	6,900
40. Pittsburgh	22,000	90. Nevada	5,300
41. Oklahoma	21,800	91. Utah	5,200
42. Louisiana	21,700	92. Idaho	5,000
43. San Diego	21,200	93. Eastern Oregon	4,700
44. Mississippi	21,100	94. North Dakota	3,600
45. Bethlehem	19,600	95. Northern Michigan	3,600
46. Central Gulf Coast	19,600	96. Western Kansas	3,400
47. Fort Worth	18,600	97. Quincy	3,000
48. Central Pennsylvania	18,500	98. Eau Claire	2,600
49. Northern California	17,900	99. Navajoland	1,000
50. Maine	17,800		

With 118 dioceses now entitled to vote in the House of Deputies, it has the potential for 944 deputies in attendance. Under the proposal, the size of the House would be reduced by 290 deputies, or 31%, to 654. The monetary savings from such a reduction are illustrated in the portion of this report that follows which deals with an across-the-board reduction in the size of deputations by one in each order.

B. Three in Each Order

Prior to the recommendation on proportional representation, the commission, once again, had agreed to recommend reduction of 25% in the size of the House of Deputies.

At a subsequent meeting, by majority vote the commission agreed to recommend reduction of deputies in each order from four to three *only* as an *alternative* to proportional representation, in the event the latter is not approved. The commission believes it is important to achieve reduction of approximately 25% with proportional representation as the preferred alternative.

The Joint Committee on the Structure and Organization of General Convention, predecessor to this commission, in its report to the 1952 General Convention recommended reduction in the size of deputations from four to three. The Joint Committee in its report to the 1958 General Convention recommended proportional representation by dioceses ranging from three to six in each order from the dioceses according to their number of communicants. This commission and its predecessors recommended plans of proportional representation until its report to the 1976 Minnesota Convention, when it recommended reduction to three deputies in each order from each diocese. Prior to this date, the distinction between dioceses and missionary districts had been abolished so that all units of the Church were entitled to four deputies in each order. The 1976 General Convention rejected the proposal to reduce the number of deputies and referred the question of proportional representation to this commission for study and report.

The commission again recommended to the 1979 Convention straight reduction from four to three rather than proportional representation. The Legislative Committee on Structure recommended rejection of the resolution, although, this recommendation was approved by a close enough margin to require a standing vote.

This commission again recommends reduction in size of deputations from four to three in each order in the earnest hope that this issue will be given full consideration by the Legislative Committee on Structure and ample opportunity for debate on the floor of the House of Deputies.

In preparing its report to the 1985 General Convention, this commission carefully studied statistics to determine whether such reduction would adversely affect representation by women and minorities and found that actually there would be a slight increase in the proportionate representation of these groups.

This commission obtained from the staff of the Executive Office of the General Convention the following statistics on the total number of female and minority deputies, and those in the fourth place from each domestic diocese in attendance at the 1985 Anaheim Convention:

	CLERICAL				LAY		
	Total	Fourth place	Percent	Total	Fourth place	Percent	
Male	370	94	25%	229	60	26%	
Female	24	6	25%	164	40	24%	
	394	100	25%	363	100	25%	
Non-Minority	366	95	26%	360	95	26%	
Minority	28	5	18%	33	5	15%	
	394	100	25%	393	100	25%	

These figures reveal that female clerical and lay deputies in fourth place are equal to or, in the lay order, slightly below the percentage of all deputies. But the minority are far below the percentage for all deputies. Consequently, female and minority representation will not be reduced proportionately by reduction from four to three in each order.

From the office of the General Convention Manager, the commission obtained the following statistics on estimated cost savings based on 1985 expenses:

Average expense per deputy:

Air travel	\$ 375.00
Hotel-\$68.25 x 10	682.50
Meals-(Executive Council guidelines) \$35 x 9	315.00
Registration fee	65.00
	<u>\$ 1,437.50</u>

Multiplied by 101 dioceses sending four deputies in each order.....\$145,187.50

Multiplied by two deputies in each diocese—estimated savings to dioceses.....\$290,375.00

Estimated savings to the national Church in printed material distributed to fourth deputies1,750.00

Total savings\$292,125.00

There should be additional savings to dioceses in the cost of the fourth deputy to attend Synods and possibly diocesan meetings.

As dioceses divide and create new dioceses, the cost savings will continue to increase.

The General Convention Office reported that there would not be a significant difference in the number of potential sites, as the only facility directly affected would be the meeting room of the House of Deputies.

This commission recommends to the 1988 General Convention adoption of the following resolution:

Resolution #A169

Resolved, the House of _____ concurring, **That there be enacted a new Canon I.I.I (k) to read as follows:**

Sec. 1 (k). The Church in each Diocese which has been admitted into union with the General Convention shall be entitled to representation in the House of Deputies by three Presbyters or Deacons, canonically resident in the Diocese, and by three Lay Persons, communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese.

C. Minority Report on Reduction in Size

It is reported that the first time a reduction in the size of the House of Deputies was proposed was more than 100 years ago. Each and every vote to reduce the size of the House has been defeated. Members of the Standing Commission on the Structure of the Church who join in submitting this minority report hope that such will be the case again in 1988.

Members of the commission who oppose reduction trust that as you prepare to vote on this issue you will carefully evaluate the effect your decision will have within the following context: "Will reduction in the size of the House of Deputies:

- Include minorities and minority viewpoints?
- Will these voices be otherwise heard?
- Limit opportunities for training emerging and new leadership?
- Improve communication among Church membership?
- Increase "politicking" for election to the House?
- Create an impression that the House is exclusionary?"

Clearly, a strong case has repeatedly been made for cost reduction. However, whenever the Church gathers, whether as a parish, diocese, province, or as the General Convention, the same case can be argued. "It would be easier and less costly if we had only 15 members on Diocesan Council rather than 20." "It would be better and cheaper if we had proportional representation rather than four in each order of the House of Deputies."

The Church when gathered together celebrates the differences among our people as we glimpse the vision of our true purpose in being the Church. Our very presence together gives testimony to our marvelous diversity and to our unity in Christ.

Participation and inclusion give witness and testimony to a genuinely shared and collegial style ministry—not just talked about but lived out. The money saved by reducing the size of the House of Deputies may not make up for the greater loss of opportunity to learn from and share with each other.

The Rev. Edward Rodman, Massachusetts, Province I
Mrs. Rosella A. Jim, Navajoland, Province VIII
Ms. Diana Midence, Honduras, Province IX
Mr. Thomas M. Van Culin, Hawaii, Province VIII

2. VOTING IN THE HOUSE OF BISHOPS

The increase in the number of dioceses, the increasing number of suffragan bishops, active and retired, the move towards earlier retirement of bishops, whether diocesan, suffragan or assistant, and general increased longevity, have interacted to increase the size of the House of Bishops from 223 in 1976, to 260 in 1985. Of greater import, however, is the fact that of the 260 bishops entitled to vote under the existing constitutional provision, only 146 are active within dioceses. Adoption of the proposed constitutional change will assure that those bishops voting will have meaningful, current

THE BLUE BOOK

contact with the Church, just as the deputies in the House of Deputies are persons who are currently and meaningfully active in Church affairs.

Historically, not all bishops have had a vote in the House of Bishops. As an example, while the canonical prohibition of electing suffragan bishops was repealed in 1904, it was not until 1943 that the Constitution was amended to include suffragan bishops among those entitled to vote (partly on the grounds that it was unjust to allow inactive retired bishops to vote while withholding it from active suffragans).

Resolution #A170

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

“Each The Presiding Bishop, every Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every and 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, while acting as such within a Diocese, the Suffragan Bishop for the Armed Forces and the Suffragan Bishop of the Convocation of the American Churches in Europe, shall have a seat, with voice and a vote, in the House of Bishops. All other Bishops of this Church shall have a seat, with voice but without vote. A majority of all Bishops entitled to vote, exclusive of Bishops who have resigned their jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business.”

3. EARLY ELECTION OF DEPUTIES

In response to a request from the Very Rev. David B. Collins, the commission approved the following changes to enable the President of the House of Deputies to make timely appointments to committees:

Resolution #A171

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

Sec. 4. All jurisdictions of this Church entitled by the Constitution or Canons to choose Deputies to the General Convention shall be required to do so not later than the year preceding the year of twelve months preceding the opening date of the General Convention for which they are chosen.

4. SITES OF GENERAL CONVENTION

The commission agrees with the recommendation of the Joint Committee on Planning and Arrangements that the General Convention can make a more meaningful selection if not more than five sites are presented, but with retention of the requirement that at least three sites be presented. This can be accomplished by the following Resolution:

Resolution #A172

Resolved, the House of _____ concurring, **That Canon I.1.14(b) be amended to read as follows:**

(b). From the sites recommended by the Joint Committee, the General Convention shall approve ~~not less~~ *no fewer than three nor more than five* sites as possible for such meeting of the General Convention.

5. THE JOINT STANDING COMMITTEE ON NOMINATIONS

The commission feels that the time has come for an elected rather than an appointed Nominating Committee and also feels that such a committee should put forward nominees for President and Vice President of the House of Deputies along with other officers of General Convention.

Since the Convention will elect such a committee at each Convention to serve in the event of a vacancy in the office of Presiding Bishop, it seems appropriate for this committee to be the Joint Standing Committee on Nominations.

Resolution #A173

Resolved, the House of _____ concurring, **That Rules 18 and 19 of Section VII of the Joint Rules of the House of Bishops and the House of Deputies be amended to read as follows:**

VII. Joint Standing Committee on Nominations

~~18. There shall be a Joint Standing Committee on Nominations, which shall submit nominations for the election of:~~

18. The Joint Nominating Committee for the Election of the Presiding Bishop as prescribed in Canon I.2.1 shall also serve as the Joint Standing Committee on Nominations, and shall submit nominations for the election of:

(a) Trustees of The Church Pension Fund, serving as the Joint Committee referred to in Canon I.8.2.

(b) Members of the Executive Council under Canon I.4.1(c).

(c) The Secretary and the Treasurer of the General Convention under Canon I.1.

(d) Trustees of the General Theological Seminary, serving in lieu of the separate Committees on the General Theological Seminary of the two Houses.

(e) General Board of Examining Chaplains.

~~19. The Joint Standing Committee on Nominations shall be composed of three Bishops, three Presbyters, and six Lay Persons.~~

19. The members of the Joint Nominating Committee elected by the House of Deputies shall submit the nominations for the President and Vice President of the House of Deputies as set forth in Canon I.1.1(b).

6. EVALUATION OF THE PROCESS OF NOMINATING AND ELECTING A PRESIDING BISHOP

The Commission on Structure was asked to evaluate the whole process of the election of Bishop Browning as Presiding Bishop.

1. In evaluating the process, the commission had the benefit of input from three of the members of the Joint Nominating Committee and from two of the four nominees. It was agreed that the committee should be especially commended for the confidentiality displayed and the great concern shown for the nominees. It seemed that the "rumor mill" was a negative factor in the process, but this was not considered a fault of the

committee. The commission feels that the public announcement of the final four nominees was made too early. This caused prolonged anxiety for the four nominees and their dioceses as well as for those bishops (and dioceses) who had been visited but not included in the final slate. The commission recommends that, in the nominating process for Presiding Bishop, interviews of potential nominees be held as late as possible so that public announcement of the final slate be made no more than 45 days before the ensuing General Convention.

2. In light of the concerns of Bishop Browning, the commission recommends that the Executive Council make provision for the transition period between Presiding Bishops with special attention given to the financial and personal affairs of the new Presiding Bishop and make appropriation for the installation and transition expenses.

7. TITLES OF PRESIDING OFFICERS OF EXECUTIVE COUNCIL

Canon 1.4.3, which provides for the officers of the Executive Council, does not conform to the present designation or election of officers. The commission recommends the following clarifying amendments:

Resolution #A174

Resolved, the House of _____ concurring, **That Canon 1.4.3 be amended to read as follows:**

Sec. 3(a). The Presiding Bishop shall be *ex officio* the *Chairman and President*. *The President of the House of Deputies shall be ex officio the Vice-Chairman*. The Secretary of the General Convention shall be *ex officio* the Secretary. The Executive Council shall elect ~~the a~~ Vice-President and ~~the a~~ Treasurer, such elections to be upon the nomination of the ~~President~~ *Chairman*.

(b). *The Chairman and President shall preside at meetings of the Council, shall perform such other duties as are usual and customary for such offices including, without limitation, the appointment of all members of Committees of the Council, and shall perform such other duties as may be conferred by Canon and by the By-Laws of the Council. In the absence or at the request of the Chairman, the Vice-Chairman shall preside at meetings of the Council and shall perform such other duties as may be conferred by Canon and by the By-Laws of the Council or as the Chairman or the Council may from time to time designate.*

(c). The additional officers, agents and employees of the Council shall be such and shall perform such duties as the ~~Presiding Bishop~~ *Chairman* and the Council may from time to time designate.

8. DUTIES OF THE REGISTRAR AND SECRETARIES

Canon 1.1.5 sets out the duties of the Registrar, including the procuring of a "suitable book" for the recording of episcopal consecrations. In practice, this book has been kept for some time by the Secretary of the House of Bishops, although the Registrar fulfills the other responsibilities in the Canon. Subsection (f) requires the Secretaries of the two Houses of Convention to supply manuscript minutes of the Convention "within six months after the adjournment" of Convention. In fact, the minutes and the accompanying documents are needed almost immediately after Convention, so that resolution texts can be perfected and certified and the publications editor can begin the editorial process that will result in the Convention Journal.

Resolution #A175

Resolved, the House of _____ concurring, **That (1) Canon I.1.5 (b) be amended as follows:**

(b). It shall be the duty of the said Registrar to ~~procure a~~ *maintain* suitable ~~book, and to enter therein the~~ records of the ordinations and consecrations of all Bishops of this Church, . . .

(2) Canon I.1.5(f) be amended to read as follows:

(f). It shall be the duty of the Secretaries of both Houses, within ~~six months~~ *30 days* after the adjournment of the General Convention, to deliver to the Registrar . . .

9. MAKING PAST POSITIONS OF THE GENERAL CONVENTION AND EXECUTIVE COUNCIL ACCESSIBLE AND UNDERSTOOD

One of the frustrations about the proposals and resolutions put before each General Convention is the lack of knowledge about positions taken in the past. The Commission on Structure urges the Presiding Bishop and the Secretary of General Convention to examine this problem and take action.

In this age of computers, it appears feasible to record and index past official actions of the Church for quick and accurate recall. This would help avoid taking either contradictory action or continuing to re-invent the wheel every three years.

Resolution #A176

Resolved, the House of _____ concurring, **That the Office of the Presiding Bishop and the Secretary of General Convention be asked to formulate and initiate a process by which past actions of the General Convention, the House of Bishops, and the Executive Council can be readily available.**

10. RESOLUTIONS PASSED WITH NO ONE DESIGNATED TO INITIATE ACTION

From time to time, resolutions on important issues are passed but remain unknown to the Church because no one has been specifically instructed to communicate said resolutions.

Resolution #A177

Resolved, the House of _____ concurring, **That Rule 13 of Section III of the Joint Rules of the House of Bishops and the House of Deputies be amended by adding to existing Rule 13 the following:**

Each such proposal calling for action shall designate the individual or body for communication and implementation, but if no such designation is included in the resolution as adopted, it shall be referred to the Office of the Secretary of General Convention for communication and implementation.

11. PROVINCES

In the course of the past triennium, the commission undertook a review of the existing provincial structures as they manifest themselves currently in the life of the Church. This review was undertaken collectively, in the sense that each province's documents were reviewed by the commission, as well as individually, in that each member of the commission took a province and made an assessment of it.

When the two were put together, the commission was able to come to the following conclusions:

The Episcopal Church in the United States of America is blessed with a rich variety of provincial structures and modes of operation that reflect the nature of the regions they serve. At no point did the commission detect serious dissatisfaction with the provincial model that was in place, or with the programmatic, ecclesiastical and communication functions that the provinces are intended to provide. What was found was a great deal of enthusiasm at the provincial level for various types of activities, ranging from evangelism to a wide variety of mission projects.

The commission did discern the need, however, for greater cross-fertilization between the provinces so that certain programmatic and organizational ideas that are working could be shared to the benefit of all.

In conclusion, therefore, the commission finds no reason to question either the effectiveness or the role of the provincial structure at this time, but rather, would encourage broader information sharing regarding its success and potential for being a significant vehicle for mission activity in the life of the Church.

Under the Rules of Order of the House of Deputies, provinces are not included among those individuals and bodies which can introduce resolutions. The commission recommends the adoption of the following House of Deputies resolution:

Resolution #A178

Resolved, That House of Deputies Rule of Order 21 (b) be amended by inserting a new item "(3) Provinces" and by renumbering the subsequent items.

12. AUTONOMY FOR THE PROVINCE OF THE PHILIPPINE EPISCOPAL CHURCH

The Commission on Structure has met with representatives of the World Mission department, the Treasurer's office, and the Church Pension Fund regarding the developing covenant between the Philippine Episcopal Church and PECUSA which paves the way for the Philippine Episcopal Church to become an autonomous province of the Anglican Communion. This proposal will come before the 1988 General Convention for approval. Since all of the details of the covenant were not completed at the time of the final meeting of this commission, we cannot officially endorse it. However, we have been encouraged by what we have seen and extend our approval on principle.

We do, however, have some observations to share at this time:

1. The World Mission department and the Treasurer's office of the national Church recommend the adoption of this covenant agreement. Both groups feel that the Philippine Episcopal Church has made outstanding progress in its leadership, its five year plan, its financial management, and its ability to chart its future course.

2. The date at which this covenant and the independence of the Philippine Episcopal Church goes into effect depends in large measure on an agreed-upon plan for those currently vested in the Church Pension Fund to be integrated into a new planned pension fund. There are legal and financial implications which must be approved by others. (The Pension Fund is a New York State-chartered institution.) We are pleased with the willingness of the Church Pension Fund to be very sympathetic and cooperative for this venture.

3. It may be another generation before the Philippine Episcopal Church will be able to provide full financial self-support.

4. However, we are pleased with the covenant thus far agreed upon, which has profited from some of the mistakes of the past, and we look with confidence at the prospect of the Philippine Episcopal Church as a full and independent province of the Anglican Communion.

13. THE AUTONOMY PROCESS

1. The word autonomy is being used in a wide variety of ways and with conflicting definitions. It means "complete independence," but it is used in situations that fall far short of that. Looking to the future, we feel that a different and more commonly understood vocabulary would be helpful for clarification. The road to separation and independence has to be understood as a much more gradual growing into a covenant relationship that eventually leads to independence in various stages. The Episcopal Church has made some hasty decisions in the past which have led to continuing problems.

2. The ongoing financial responsibilities of the Episcopal Church need to be more completely spelled out as they go hand in hand with our continuing responsibilities regarding accountability.

3. There is a lack of clarity concerning Resolution #A162 (1982 General Convention) in terms of what it actually means. It refers to the World Mission Committee and the Structure Committee of General Convention as being involved in having to give approval. Does this refer to the two respective Standing Commissions or the Cognate Committees of the two Houses? The answer we get depends upon of whom we ask the question. How are these committees (commissions) involved? Is it an ongoing involvement or do we just say yes or no at the end of the process? Which of the two committees takes the lead? During the next triennium, these questions must be addressed by someone and clarifications made.

As the Legislative Committees of the two Houses meet only during the General Convention, they would not have time to engage in the full study which appears to be contemplated. Consequently, this commission believes that the two Standing Commissions on Structure and on World Mission are the appropriate bodies to receive such notice. We therefore recommend the adoption of the following resolution:

Resolution #A179

Resolved, The House of _____ concurring, **That Resolution #A162 (of the 1982 General Convention) regarding autonomy be studied and evaluated by the Standing Commission on Structure, and a report be submitted for consideration to the next General Convention.**

14. THE EPISCOPAL CHURCH IN NAVAJOLAND

The 1985 General Convention requested that the Commission on Structure conduct a review of the status and concept of the Navajoland Area Mission.

The commission has been blessed with the presence of Rosella Jim from Navajoland as a member and full participant. Bishop Wesley Frensdorff, the Interim Bishop of Navajoland, has been extremely cooperative, and there are members of Province VIII and Coalition 14 on the commission.

Bishop Frensdorff has announced his retirement as of September 1988, and his departure makes future planning all the more imperative. The Council of the Episcopal Church in Navajoland spent six months developing the appended Proposal for the

Future. The Structure Commission endorses this report in principle, makes recommendations and proposes it as a blueprint for the future, as has the National Committee on Indian Work. The entire report is reprinted here in order to give the bishops and deputies the necessary historical background. The legislative references are Constitution Article VI and Canon I.11.

The commission makes the following recommendations:

1. That for the immediate future Navajoland will remain as an Area Mission, but that the clergy and lay leadership of Navajoland be urged to continue pursuing the goal of being accepted as a missionary diocese when the time is appropriate.
2. That the Presiding Bishop make provision for interim episcopal leadership and oversight for Navajoland, until a more permanent bishop is elected and in place.
3. That the House of Bishops agree in principle to elect as Bishop of Navajoland the suggested nominee put forward by the Convocation of the Navajoland Area Mission at such time as a single appropriate and qualified nominee is selected and placed in nomination.
4. That the Navajoland Area Mission Council be encouraged to enter into negotiations with an appropriate diocese as a partner, as described in their report.
5. That continued financial support from the national Church be provided through Coalition 14.
6. That accountability be maintained through Coalition 14, the partnership diocese, the House of Bishops and the Office of the Presiding Bishop.
7. Since one-half of the Native Americans in the United States now live in urban areas throughout the country, but particularly in the Western states, it is hoped that the ongoing leadership of the Navajoland Area Mission can be involved in the planning and implementation of this Church's mission and ministry to their fellow Native Americans living in urban areas.

PROPOSAL FOR THE FUTURE

*To the House of Bishops and General Convention 1988
From the Episcopal Church in Navajoland
Gathered in Convocation June 12-14, 1987*

Historical Background

(as summarized by Owanah Anderson)

Navajoland Area Mission was officially established by the House of Bishops in 1977. This action was a result of a movement which began in the 1950s, when a resource team noted that the separation of the Episcopal Church's missions into three dioceses (Arizona, Rio Grande, and Utah) was not in harmony with other Navajo tribal activities.

The largest of the nation's Indian reservations, the Navajo Nation, spreads into three states and is approximately the size of the state of West Virginia. An estimated 160,000 Navajos reside in the 25,000-square-mile reservation.

Episcopal mission among the Navajo began in the late 1800s. Episcopal hospitals were opened at the Mission of the Good Shepherd in Fort Defiance, Arizona, and later at San Juan Mission near Farmington, New Mexico. Work in Utah came later and was spearheaded by an evangelistic team headed by Fr. Harold Liebler, who is said to have baptized 10,000 Navajos between the years 1943 and 1966.

By the early 1970s, the three Episcopal dioceses in which portions of the Navajo Reservation were situated recognized that the geographical isolation of the area and the unique language and culture of the Navajo people required a unified plan for mission. In 1973, the House of Bishops rejected a proposal for a Navajo Diocese but directed that a Navajo Episcopal council be formed. From 1973 to 1976, the Navajo Episcopal Council and the diocesan bishops proceeded to work out necessary steps to gradually bring the mission into one jurisdiction.

The General Convention of 1976 accepted from the Diocese of Arizona and Utah a cession of such portions of the said Dioceses as encompass lands of the Navajo Reservation . . . in order that the House of Bishops may establish an Area Mission within said ceded territory in accordance with Article VI, Section 1; such cession to be contingent upon the decision of the House of Bishops to establish such a mission.

At its meeting in 1977, the House of Bishops constituted the Navajo Area Mission. The Convention of 1979 accepted the cession of portions of the Diocese of the Rio Grande, "composed of the reorganized Navajo Tribal Chapters in the State of New Mexico," to be added to the territory of the mission. This action completed the process of forming the Navajo Area Mission.

The Vision

The vision behind the process which brought the Navajo Area Mission into being can be summarized as follows:

- to be a Church within the Episcopal/Anglican tradition, multi-cultured, also expressing Navajo life, culture and tradition;
- with Navajo leadership at all levels, and welcoming and serving all the people in Navajoland;
- as an equal partner with other dioceses of the Episcopal Church;
- with a full church life in each congregation, including
 - worship and sacraments,
 - education and spiritual growth, and
 - fellowship (community) and mutual care;
- and from each congregation service outreach to the people of the "neighborhood,"
 - witness to God's love in Christ, and
 - service in his Name;
- with growing stewardship and responsible administration of resources, becoming increasingly self-reliant.

It is to be noted that this vision statement has been reaffirmed periodically and that it is consistent with the conclusions of the two consultations sponsored by the NCIW and C-14, as well as with the implementation recommendations of the "Minnesota Memorandum" by the Joint Task Force.

Implementation—1977-1987—The First Decade

- | | |
|---------|--|
| 1977-79 | Start-up; initial organization; getting acquainted; Steven Plummer as first Navajo Priest had been ordained in 1975 and 1976; Bishop of Utah, Otis Charles, is bishop-in-charge. |
| 1980-82 | Gaining identity; canonical organization; developing national sup- |

port; administrative staff and procedures secured; full-time resident bishop appointed: Frederick Putnam, former Suffragan Bishop of Oklahoma.

1983-present Clarification of vision; Education for Ministry Program, including Covenant with Seabury-Western Theological Seminary; leadership development, including calling process; one Navajo postulant, others in process; strong support staff; meaning of indigenization being explored; part-time appointed bishop: Wesley Frensdorff, resigned Bishop of Nevada, Assistant Bishop of Arizona, who will complete this ministry in September 1988, following the General Convention.

The Future—The Second Decade

The alternatives generally recognized:

1. End the experiment; each region goes back to the original diocese.

ECN Response: This is not acceptable and would be considered destructive.

2. Become a diocese with all the normal expectations and requirements.

ECN Response: This is not considered appropriate at this time.

3. Continue as Area Mission and develop according to the vision, with full-time or part-time bishop appointed by the House of Bishops with ECN consultation.

ECN Response: In that form this alternative is not sufficient. It needs to be *expanded* in order to make possible a *significant* step forward in autonomy. To make that possible it also needs a support system. Navajoland would also benefit from a vision of mission beyond itself.

Therefore ECN's *recommendations* for the future are an expansion of alternative #3 as follows:

Remain as Area Mission

with

The bishop, "called" locally and elected by the House of Bishops, (this was recommended by the 1982 Advisory Committee) could serve full-time, or could serve as one of the Regional Vicars with sufficient clergy and other staff or could serve also as Ministry Development Coordinator;

and

A partnership relationship with a neighboring diocese for mutual support and some sharing of resources.

Continuing financial support through C-14.

Accountability to C-14, the partnership diocese and the House of Bishops, through the Presiding Bishop.

and

A possible expanded mission: Navajoland, with its bishop, could relate to and support some of the Indian ministry in the western dioceses, especially the developing urban ministries.

(models for collegial episcopates available in New Zealand and Australia)

STRUCTURE OF THE CHURCH

The Process - (as ECN understands it.)

Final version of these recommendations go from Convocation to Standing Commission on Structure, the Presiding Bishop, NCIW and C-14.

If accepted, they would be considered at General Convention in 1988.

If passed there, the process would include:

choosing of Partnership Diocese,

implementation period with appointed episcopal oversight until election of a bishop at 1989 meeting of the House of Bishops,

election and ordination of bishop, October 1989 to December 1989.

Adopted by the 12th Annual Convocation of the Episcopal Church in Navajoland on Trinity Sunday, June 14, 1987.

FINANCIAL REPORT

	1986	1987	1988
Appropriated	\$10,670	\$21,145	---
Expenses	11,298	17,364	---

GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

1. Continue the evaluation of interim bodies.
2. Continuation of monitoring the autonomy process especially in Province IX.
3. Consideration of material referred by General Convention, by the Presiding Bishop, by Executive Council, and others.

PROPOSED BUDGET FOR THE NEXT TRIENNIUM

The commission therefore estimates its costs for the next triennium as detailed below and submits the following resolution:

	1989	1990	1991
Meetings	\$16,200	\$16,200	\$2,600

Resolution #A180

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention for the expenses of the Standing Commission on Structure of the Church, the sum of \$35,000 for the triennium of 1989-91.**

The Board for Theological Education

CONTENTS

Members	418
Report	
Introduction	418
Update on Resolution A125	420
Title III Seminary Report	421
The Conant Fund	430
Financial Reports, 1985-88	
Program Budget	430
Assessment Budget	431
TESO	431
Strategic Planning for Theological Education of the Clergy	431
Goals and Objectives, 1989-91	434
1989-91 Budget Requests	436

MEMBERS

The Rt. Rev. Craig Anderson
The Rev. Craig Chapman* +
The Rt. Rev. Frank S. Cerveny*
The Very Rev. James C. Fenhagen*
The Rev. Wallace A. Frey*, *Chair*
The Rev. Helen Havens
Mr. William R. Johnson*
Ms. Barbara Klemme
Mrs. Lennie F. Lewis*
Prof. Waring McCrady
Mrs. Diana MacVeagh
The Rt. Rev. James R. Moodey
Mr. Paul Nash*
The Rev. Daniel D. Robayo* +
The Rev. Warner R. Traynham
The Rt. Rev. Philip A. Smith*
The Rev. Preston T. Kelsey II, *Executive Director*

*Term expires at 1988 General Convention

+ Appointed as a seminarian

Introduction

In addition to several activities that will be described in greater detail later in this report, the Board for Theological Education (BTE) has been active this triennium in the following areas:

1. It continues through its program budget to support the Fund for Theological Education. This ecumenical foundation actively seeks and financially supports black and Hispanic Americans for the ordained ministry of our Church as well as other denominations. Through the support of the national Church it is able to obtain

additional funding from private and corporate sources. This year 10 students have been receiving grants from the foundation.

2. Seminarians with Lay Vocations is an area of growing concern. The BTE in conjunction with the Council for the Development of Ministry (CDM) supports a steering committee with representatives from each seminary and a biennial conference. The theme of the 1988 conference was "Emerging Models for Lay Ministry." The featured speaker was Dr. Anne Rowthorn. In 1986, the featured speaker was Mrs. Jean Haldene speaking on the subject, "Mapping the Journey through Seminary and Beyond." The conferences have attracted approximately 35 participants on each occasion.

3. The continued growth of theological education at the diocesan level has seen the BTE offering support to two networks of people with responsibilities in this area. Educators and Trainers for Ministry, a network of people engaged at the diocesan level in theological education for both lay and ordained persons, is supported by a grant to engage a speaker at its annual meetings. Sindicators, a network of people engaged in ministry development, meets annually to discuss and develop programs seeking to meet the many needs and opportunities of rural ministries. The BTE encourages closer relationships between these networks and the accredited seminaries as they engage in their common tasks of theological education.

4. Early in the triennium, the BTE surveyed the bishops of the Church as to their thoughts about the role and timing of the General Ordination Examination (GOE). The results of the survey indicated a basic satisfaction with the examination as opposed to what had been the practice of the Church prior to its adoption. Questions relating to the time when the examination is given indicated that while it was recognized that this caused some interruption to the final year of seminary, there was no satisfactory alternative upon which there was agreement. A meeting was held during the spring of 1987 between members of the BTE, the General Board of Examining Chaplains, and several seminary deans. It was agreed that while the principle of the GOEs was soundly endorsed, work was needed on some of the problems having to do with how the examination is used by the dioceses and the timing of their administration as well as how the examinations were read and evaluated.

5. The deans of the 11 seminaries met for the first time with the House of Bishops in the fall of 1987. The deans presented three issues: seminary evaluations of postulants and candidates, the GOE, and the screening process for prospective candidates. Under the leadership of the Presiding Bishop a joint committee of bishops and deans will engage in further discussion of these matters.

6. The Council of Chairs of the Seminary Trustee Boards continues to develop with the support of the BTE. Leadership of the council is now under the Rev. G. Bradford Hall, chair of the board at the Church Divinity School of the Pacific. Annual meetings are now being held, including the most recent one in January of this year held in conjunction with the Council of Seminary Deans. The group, in addition to working on common issues, has been addressed by Dr. Robert Lynn of the Lilly Endowment and the Rev. Wallace Frey, chair of the BTE.

7. During the summer of 1986, the BTE in conjunction with the Church Pension Fund engaged the services of Dr. Adair Lummis of the Hartford Center for Social and Religious Research. The project focused on the financial conditions of seminarians upon graduation. Surveying the class of 1986, her research, reported under the title, "The Postulant Support Crisis: The Economic Demons of Theological Education for the Priesthood," indicated that 50 percent of graduating seminarians that year had in-

THE BLUE BOOK

curred debts averaging \$10,000 in pursuit of their theological education. Single women parents averaged \$12,600. It was further revealed that the seminarians believed in adequate attention was being given to the matter of financial planning. The proposed revision of Title III contains a provision calling for attention to be given to this (Canon 4 Sec.5).

8. Since 1984, the BTE has conducted a survey to learn where persons being ordained to the priesthood received their theological education. With the cooperation of the bishops of the domestic dioceses, the 1984 and 1986 surveys produced the following:

	1984		1986	
Three years in an Episcopal seminary	218	70%	214	68%
Three years in an accredited non-Episcopal seminary	31	10%	17	5%
Two or three years in an accredited non-Episcopal seminary plus one year in an accredited Episcopal seminary	18	6%	25	8%
A Diocesan school or program	17	5%	29	9%
A Diocesan school or program plus one year at an Episcopal seminary	7	2%	5	2%
Read for Orders	11	4%	3	1%
Other	10	3%	23	7%
Total	312	100%	316	100%

9. The BTE continues to be active in the affairs of the CDM. During this triennium, Mr. Paul Nash served on the executive committee. In addition, the executive director worked on the future clergy supply project with Mr. William Thompson of the Church Deployment Office and the Rev. Craig Casey of the Church Pension Fund. A report on this project may be found in the CDM report contained elsewhere in the Blue Book.

Update on Resolution A125

For the first time, the parochial reports of 1986 called for each congregation to indicate the amount of money they had sent to one or more of the 11 seminaries in response to the call initiated by the 1982 General Convention approval of Resolution A125. Figures obtained from that report indicated the following: \$2,548,344, or .36 percent, was sent. While this represents a three-fold increase of church support for our seminaries, it is clear that much remains to be done to achieve the stated goal of 1 percent. The BTE will be working with the seminaries to continue to implement the 1 percent resolution in our dioceses and congregations.

The board would like to salute the following dioceses for the leadership they have demonstrated in 1 percent participation: The Diocese of Western Louisiana, .94 percent; the Diocese of Hawaii, .93 percent; the Diocese of Nevada, .85 percent; the dioceses of Dallas and Mississippi, .76 percent each; and the Diocese of North Carolina, .70 percent.

The seminaries, their boards, deans, and faculty, join the BTE in expressing their great gratitude for this new financial support of theological education in the accredited seminaries.

During the triennium, the seminaries, responding to the call of Resolution A125 for a closer dialogue within the Church, have sent representatives to the annual provincial

meetings of the Commissions on Ministry to engage in discussions on mutual issues in theological education.

Finally, as a further response to A125, the BTE has, during the course of this triennium, engaged in a project of "Strategic Planning for Theological Education in the Episcopal Church." A summary account of this project and the BTE recommendations appear later in this report.

Title III Seminary Report

The narratives that follow were supplied by the seminaries in response to the questions listed below. The text appears as submitted by seminary officials.

- I. What are some of the distinct features of _____?
- II. What were your major accomplishments these past three years?
- III. What are your major needs these next three years?

Berkeley Divinity School at Yale

I. Affiliation with the Divinity School of Yale University in an interconfessional environment with full access to the resources and facilities of a major university. Growth (since affiliation) from total enrollment of 62 to 156 in 1987-88, moving Berkeley Divinity School from one of the smaller to one of the larger accredited seminaries of the Episcopal Church.

II. Expansion of program of formational direction. Expansion of resources to aid in the identification and support of those intending lay vocations. Improved deployment program for both lay and ordained graduates of the school. Board and Alumni/ae Council restructuring and training for leadership.

III. Development of a more vigorous and intentional cross-cultural and global education program. A more intentional and expanded recruiting program in admissions. Expansion of faculty in areas such as church history and communications. Additional ordained women faculty members. Expanded program of continuing education and life-long learning.

Bexley Hall

I. As an accredited seminary of the Episcopal Church founded in 1824, Bexley Hall demonstrates full ecumenicity and exemplary stewardship of resources in faculty, budget, and curriculum through Colgate Rochester/Bexley Hall/Crozer Theological Seminary and a covenant relationship with St. Bernard's Institute (Roman Catholic). Dedicated to excellence in the theological education of men and women for ordained and lay ministries within the Episcopal Church, we feature a comprehensive program of formation in Anglican identity through canonically mandated courses, Daily Office and Eucharist, annual retreats, Lenten spirituality, missionary outreach discipline, and quiet days. The seminary maintains moderate tuition and fees while providing a superlative financial aid program. Other distinctive features: twice-yearly distinguished Rossiter Lecturers on subjects of Anglican spirituality; among the ten largest theological libraries in North America; an extensive Black Church presence and studies program; Clinical Pastoral Education opportunity within the outstanding Strong Medical Center at the University of Rochester; and parochial or special ministry Field Education experiences in immediately accessible urban, suburban, or rural settings.

II. Established M.A. in Pastoral Music program in cooperation with the Eastman School of Music. New professional appointments raised the Anglican component from 25% to 37% of the total faculty. Added a Public Services Librarian and a Registrar/Director of Financial Aid to Divinity School administrative staff, respectively, a priest and a deacon of the Episcopal Church. Instituted a week-long summer Spirituality Institute. Increased enrollments of postulants and candidates from an average of four new dioceses per year. Expanded Bexley's church-giving contribution to Annual Fund from 32% to 43% of total. Achieved enrollment of Anglican seminarians from eight provinces of the Episcopal Church, and the provinces of Canterbury, Ontario, Brazil, the West Indies, and South Africa.

III. Further heighten Bexley's visibility in the Episcopal Church to attain 25% of total Divinity School enrollment. Make new professional appointment to the Anglican theology chair. Increase alumni/ae and friends' giving commensurate with remarkable 1% parish support of the Annual Fund. Through the Capital Campaign: enhance the endowment of professorships, further expand financial aid resources, renew and expand library facility, renovate sacristy, and install new organ in chapel.

Church Divinity School of the Pacific

I. Only accredited Episcopal seminary west of the Rocky Mountains, offering M.T.S. and M.Div. degrees. An active member of the Graduate Theological Union, a consortium of nine Protestant and Catholic schools offering M.A., Th.D. and Ph.D. degrees; currently 32 students are enrolled in these advance degree programs, providing the Church with an important source of future teachers. A vital new faculty of young church scholars (8 of 11 appointed since 1978). Diverse student body from United States and abroad. Special concerns and opportunities for Hispanic and Asian ministry.

II. Addition of two new faculty: Drs. Holder (Field Education) and Lammers (Ethics and Systematic Theology). Establishment of Alumni/ae Officer and hiring of Alumni/ae Coordinator. Completion of Graduate Theological Union Library building. Initiation of Capital Campaign (\$8.6 million) and completion of first stage. Renovation of married student housing. Increased giving in Annual Fund Drive. Dialogue between seminary and Province VIII Commissions on Ministry.

III. Two faculty appointments (Christian Education, Liturgics). Increased dialogue with dioceses regarding recruitment. Establishment of a Continuing Education center and a more comprehensive program. Renovation of existing facilities, endowment of faculty chairs, and their improvements, resulting from success of Capital Campaign which will continue throughout this coming triennium.

Episcopal Divinity School

I. EDS's most distinct feature is its educational program and style. Our curriculum is rigorously structured around requirements for documented proficiency in the established areas of theological study and special competence in one of those areas. In addition, the process of education prepares students to establish goals, identify and utilize resources, work in a collaborative manner with others, assess and be accountable for results, and value continuing education throughout their ministries. Another distinguishing feature is that EDS has nurtured within its programs, worship, and community life an evolving affirmation and embodiment of the experience which women

bring to human society and the Church. The value of this holistic perspective for our students, both men and women, is increased understanding and empowerment of ministries grounded in faithful response to issues of justice and right relations among people. EDS is also distinguished by: 1) its library, one of the twelve largest theological libraries in North America; 2) its location in and access to the rich resources of an urban, ecumenical and university center; 3) its participation in a nine-member consortium of theological schools; and 4) its commitment to open, collective theological discourse and reflection on the issues that demand the Church's attention today and into the 21st century.

II. Strategic planning has been a priority for the past two years and is to be completed by spring 1988. The plan, which establishes the School's directions, objectives and needs into the next century, has been a collaborative effort engaging faculty, students, graduates, trustees and friends. Recognizing the increasing number of women entering ministry and the importance—to both men and women—of the presence of women in leadership positions, EDS recruited to its faculty a woman in each of the major fields of theological study and has developed opportunities within the Doctor of Ministry degree and the Master of Arts degree programs for students to concentrate in Feminist Liberation Theology and Ministry. We have reorganized governance, academic and general administration to improve planning, efficiency in operations, and accountability. Private support from gifts, grants and bequests has increased to record-breaking levels.

III. Completion of the strategic planning process will require a careful assessment of our future role and opportunities in providing continuing education offerings within the Church as well as a space utilization study so that we can discern the particular ways in which the School's excellent physical facilities can best serve our programs and the Church. We will undertake a capital campaign seeking endowment funds to enhance student financial aid, faculty salaries, library resources, and new program development. We will continue to strengthen our relations, communications and cooperation with graduates and the Church in order to further our work of educating women and men for lay and ordained ministry.

Episcopal Theological Seminary of the Southwest

I. Our primary focus is training for effective parish ministry. Special program of Anglican Studies is individually designed for each student. Only seminary with certified Clinical Pastoral Education Center. Pastoral care is high priority. Hispanic Studies program for all students who will minister in the Southwest's cross-cultural setting. Center for Hispanic Ministry of Province VII on campus. Episcopal Church's national archives located in library. Shared leadership in offices of Dean and Provost. Offers Master of Arts in Religion, and evening Lay School of Theology.

II. A major revision of our curriculum which provides a structure for the integration of theology and personal experience, as well as the development of the student's initiative and leadership potential. Addition of courses in Christian spirituality and prayer. Renovation of all classrooms. Full-time appointment of Director of Field Education. Adoption of a Long-Range Master Plan for campus development.

III. Our major needs are to build a dining room and an auditorium and to raise endowment funds, especially for student housing and scholarships.

General Theological Seminary

I. Urban location in the heart of New York City. Graduate degree program through Th.D. Major research library. Center for Christian Spirituality and the Center for Jewish-Christian Studies and Relations. Emphasis on formation in the context of a residential liturgical community.

II. Completion of Master Plan and work begun on facilities' renovation. Significant beginning on capital funds campaign. Three new faculty appointments in Ascetical Theology, New Testament and Field Education. Continuation of balanced budget. Partnership with the Instituto Pastoral Hispano at GTS. Partnership of New York Theological Seminary in the GTS library.

III. Successful completion of fund-raising effort for the renovation of facilities. Begin renovation of single student housing. To microfilm a portion of the library collection that is deteriorating. Installation of climate control system in library. Continuation of curriculum revision and the inauguration of recruitment effort for updated doctoral program. Continued increase in annual giving and the creation of new sources of support. Increased scholarship endowment for minority and third world students.

Nashotah House

I. Nashotah House is dedicated to training candidates for priesthood who will serve the Church in parochial ministry. Our primary task still provides opportunity to prepare persons for other forms of ministry as well. Priestly formation takes place in the context of twice daily corporate prayer, the largest core curriculum and in an intentional residential Christian community. The academic work is supplemented by experience in local congregations, social service agencies and a full-time, seven-week teaching parish program. Topical workshops occur throughout each year.

II. In the past three years we have undertaken a major capital funds drive which has allowed us to construct 18 student apartments, one faculty home and to endow several student scholarships. A new faculty position in homilectics was created and an Anglican Studies program implemented for those holding an M.Div. from another tradition. A child care center was opened for use by student and staff children, a media center placed in operation, and a new pipe organ for the Chapel obtained. Eager and able administrative personnel are in place. Over the last three summers, several large maintenance programs have been completed.

III. Our needs for the next three years are to undertake a thorough institutional and curriculum review in light of the mission and needs of the Church. We need to complete our capital funds drive and implement a total development plan.

The School of Theology of the University of the South

I. The School of Theology has many features that are unique. Our very large extension program, Education for Ministry, is a special ministry in which this school takes great pride. There are over 4,000 lay persons in EFM in the United States and another 1,000 throughout the world, principally in Australia, New Zealand, Canada, and the Bahamas. We are in the process of translating all of the EFM material into Spanish, so that not only Spanish-speaking people in the United States but people throughout the Spanish-speaking world will be able to take advantage of this four-year extension course in Bible, history and theology. The Appalachian setting of the School of Theology provides us with an opportunity for the development of programs that will

train clergy and future clergy for ministry in small and rural churches as well as ministry in depressed and poverty-stricken areas. This work is of an ecumenical nature. Our studies are coordinated with those of APSO-Intramont and other ecumenical organizations working in Appalachia. The School also has a working relationship with Lincoln Theological College in England that is in the process of enrichment. We pride ourselves on the thriving D.Min. program that makes it possible for continuing education as a part of one's summer activities. The School of Theology boasts an Anglican Studies Program providing a grounding in the Anglican heritage and ethos for people who have been educated in seminaries other than those stressing our Anglican tradition. The Rev. Dr. John Booty directs this program.

II. In the last three years the School of Theology has found itself developing substantially under the direction of a new dean. A new and precise program for field education has been developed and our curriculum received considerable re-evaluation and adjustment. Financial aid to students has been increased due in large part to one percent monies. (However, the goal of meeting 100 percent provable need is still to come.) A closer working relationship with the Board of Trustees is in the process of being developed.

III. The major needs for this school for the next three years include a Professor of Christian Education, an increase in endowments for faculty chairs and financial aid resources for students. We also hope in the next three years to develop more housing for single students and for those people who are present with us throughout the year for continuing education.

Seabury-Western Theological Seminary

I. Encompasses both catholic and evangelical traditions of Anglicanism and carries that heritage into contemporary life in worship, spiritual growth and study within an academic and ecumenical community. The faculties and libraries of twelve seminaries are available to our students, arguably the largest concentration of theological resources in America. Adjacent Northwestern University provides additional educational resources and recreational facilities for students. Chicago metropolitan area provides cultural amenities and employment opportunities. In addition to M.Div., offers an individually designed program of Anglican studies for one academic year.

II. Completed extensive renovation of library facilities. Student body increased and diversified (ten percent minority). Established program of theological education for American Indians and Eskimos. Renewed ten-year accreditation by Association of Theological Schools and North Central Association.

III. Continue long-range planning process. Develop assessment of physical plant usage and requirements. Increase student aid.

Trinity Episcopal School for Ministry

I. Trinity stands self-consciously within the historic Anglican evangelical tradition, understanding *evangelical* to mean *biblical* and *Gospel-centered*. Likewise, all members of the seminary community (students, staff, and faculty) have made an adult profession of faith in the Lord Jesus Christ. Linked with this emphasis upon biblical Christianity is a wide diversity in churchmanship. Trinity is located in an inner-city environment. One of its two main buildings is a former supermarket. The seminary is committed both to

an urban location and to a simple lifestyle. Trinity is intentionally a "school for ministry," aiming to train leaders for the Episcopal Church who are able "to equip the saints for works of ministry." By decision of the Board of Trustees, the school's endowment income may not be used for operating expenses, but rather for new ministries. Trinity is committed to depending day by day upon what God provides through his people.

II. Received ATS accreditation in July, 1985. Granted Master of Arts in Religion degree beginning in May, 1986. Founded Trinity Episcopal Extension Ministries (TEEM) in 1986, providing basic instruction in the faith for individuals and parishes. Conducted series of church planting seminars for new congregations. Installed new Unisys computer system. Catalogued 40,000th book in library.

III. Capital campaign under way to provide for the following: a campus facility with more space for community functions, classrooms and offices; increased scholarship aid; faculty and senior staff professional development; and programs in evangelism, youth ministry and urban ministry.

Virginia Theological Seminary

I. Emphasis on participation in community as preparation for ministry. Ecumenical opportunities provided by Washington Theological Consortium. Field education program drawing on the resources of the Washington metropolitan area. An extensive program of continuing education. An evening Lay School of Theology. Program of the Center for the Ministry of Teaching devoted to assisting in their programs of Christian Education.

II. Development of a master land use plan for the campus. Establishment of a new faculty position in Mission and World Religions and appointment of the Rev. Richard J. Jones to fill that post. A Day Care Center for children of students, faculty and staff. Increased emphasis on spiritual direction for students and provision of a faculty member with a main responsibility for that task. A revision of the curriculum, particularly in the field of systematic theology. Inauguration of the Jesse M. Trotter Memorial Visiting Professorship, with the Rt. Rev. John Coburn as the first incumbent. Several new faculty appointments, including a New Testament professor and two professors of theology, a new Director of Development and an Assistant to the Dean.

III. Planning and implementation of a capital funds campaign to address the need for some new buildings and for increased endowment for scholarships, for the Center for Continuing Education and for the Center for the Ministry of Teaching. A solution to the need for married student housing. Continuation of computerization of the library, computerization of the business office of the seminary. Planning and implementing a program for chaplains and teachers of religion in church-related schools.

1987 Seminary Enrollments by Degree and Gender

MDIV = Master of Divinity, HC = Headcount, MTS = Master of Theological Studies

MA = Master of Arts, STM = Doctor of Theology or Master of Systematic Theology

DMIN = Doctor of Ministry

INSTITUTION	MDIVHC	MTSMAHC	STMHC	DMINHC	MALEHC	FEMALEHC
Berkeley Divinity School at Yale	99	21	13		73	75
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	20	4		6	22	22
Church Divinity School of the Pacific	78	16	0	0	54	57
Episcopal Divinity School	70	10	0	15	42	79
Episcopal Theological Seminary of the Southwest	37	13	0	0	34	25
General Theological Seminary	99	8	10	0	98	71
Nashotah House	69	2	6	0	73	13
School of Theology, University of the South	59	1	9	69	138	24
Seabury-Western Theological Seminary	55	4			50	30
Trinity Episcopal School for Ministry	48	7			86	29
Virginia Theological Seminary	152	13	0	13		
	786	99	38	103	670	425

1986-87 Seminary Enrollments
Candidates and Ages

INSTITUTION	Number of Postulants/ Candidates	Under 25	25-34	35-44	45-54	55-64	65 And Over
Berkeley Divinity School at Yale	48	2	23	15	6	2	0
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	15	0	6	5	3	1	0
Church Divinity School of the Pacific	62	0	27	21	12	2	0
Episcopal Divinity School	27	0	12	9	5	1	0
Episcopal Theological Seminary of the Southwest	39	2	11	18	8		0
General Theological Seminary	89	6	50	27	5	1	0
Nashotah House	74	2	25	29	9	9	0
School of Theology, University of the South	60	0	19	25	13	3	0
Seabury-Western Theological Seminary	59	2	26	13	13	5	0
Trinity Episcopal School for Ministry	39	1	18	14	4	2	0
Virginia Theological Seminary	142	1	62	59	17	3	0
	654	16	279	235	95	29	0

1987 Seminary Minority Enrollments

HC = Headcount

INSTITUTION	BLACKHC	ASIANHC	HISPANHC	NATAMHC	OTHMHC
Berkely Divinity School at Yale	4	0	1	0	2
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	3	0	0	0	0
Church Divinity School of the Pacific	6	2	4	0	1
Episcopal Divinity School	2	0	1	1	0
Episcopal Theological Seminary of the Southwest	0	0	2	0	0
General Theological Seminary	8	0	2	0	0
Nashotah House	3	1	0	0	0
School of Theology, University of the South	1	0	0	1	9
Seabury-Western Theological Seminary	3	1	1	6	
Trinity Episcopal School for Ministry	2	0	0	0	3
Virginia Theological Seminary	7	0	1	0	11
	39	4	12	8	26

1987 Seminary Tuitions and Fees, Single and Married Student Expense
Cost to Seminary per Student, and Total Financial Aid per Student

INSTITUTION	Tuition and Fees	Single Student Expenses	Married Student Expenses	Seminary Cost	Total Financial Aid
Berkely Divinity School at Yale	\$ 7,850.00	\$14,900.00	\$22,500.00	\$17,500.00	\$ 9,285.00
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	\$ 4,062.00	\$ 2,500.00	\$ 6,332.00	\$ 8,900.00	
Church Divinity School of the Pacific	\$ 4,000.00	\$ 4,280.00	\$11,710.00	\$16,560.00	\$ 6,225.00
Episcopal Divinity School	\$ 5,600.00	\$11,255.00	\$23,915.00	\$27,603.00	\$ 5,000.00
Episcopal Theological Seminary of the Southwest	\$ 4,500.00	\$12,000.00	\$25,000.00	\$34,713.00	\$ 4,300.00
General Theological Seminary	\$ 5,850.00	\$16,000.00	\$27,000.00	\$25,328.00	\$ 8,183.00
Nashotah House	\$ 4,400.00	\$10,500.00	\$17,500.00	\$17,675.00	\$ 5,476.00
School of Theology, University of the South	\$ 6,300.00	\$14,680.00	\$24,120.00	\$19,346.00	\$12,141.00
Seabury-Western Theological Seminary	\$ 5,150.00	\$13,250.00	\$20,135.00	\$15,873.00	\$ 8,274.00
Trinity Episcopal School for Ministry	\$ 2,532.00	\$ 7,675.00	\$15,290.00	\$15,980.00	\$ 3,101.00
Virginia Theological Seminary	\$ 4,325.00	\$ 4,615.00	\$17,240.00	\$21,360.00	\$ 6,436.00

1987 Seminarian Financial Aid

INTTOT = Internal Scholarship, EXTTOT = External, LOANTOT = Loans
CWSTOT = College Work-Study, DIOTOT = Diocese/Parish

INSTITUTION	INTTOT	EXTTOT	LOANTOT	CWSTOT	DIOTOT
Berkeley Divinity School at Yale	\$331,003.00	\$ 67,170.00	\$345,602.00	\$ 12,900.00	
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	\$ 29,972.00		\$ 24,000.00		
Church Divinity School of the Pacific	\$262,890.00	\$ 88,810.00	\$158,100.00	\$ 14,352.00	\$ 14,740.00
Episcopal Divinity School	\$191,350.00	\$ 17,350.00	\$141,743.00	\$ 24,131.00	
Episcopal Theological Seminary of the Southwest	\$176,248.00	\$ 17,000.00		\$ 39,196.00	\$ 52,049.00
General Theological Seminary	\$267,750.00	\$123,000.00	\$229,250.00	\$124,000.00	\$140,400.00
Nashotah House	\$206,340.00	\$ 58,900.00	\$119,785.00		\$ 50,000.00
School of Theology, University of the South	\$334,605.00	\$ 78,946.00	\$ 93,633.00	\$ 53,123.00	\$197,793.00
Seabury-Western Theological Seminary	\$ 98,249.00	\$117,620.00	\$ 88,015.00	\$ 92,486.00	\$110,145.00
Trinity Episcopal School for Ministry	\$ 30,650.00	\$111,102.00	\$ 42,325.00	\$ 1,795.00	\$ 28,200.00
Virginia Theological Seminary	\$635,876.00	\$ 68,650.00			\$ 51,825.00

1987 Seminary Salary Range, Faculty and Administration

FACHC = Faculty Headcount, ADMHC = Administration Headcount
LOWCOMP, LOWADCOM = Lowest, HICOMP, HIADCOMP = Highest

INSTITUTION	FACHC	LOWCOMP	HICOMP	ADMHC	LOWADCOM	HIADCOMP
Berkeley Divinity School at Yale	13	\$26,910.00	\$56,527.00	8	\$19,663.00	\$ 61,798.00
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	22	\$30,000.00	\$54,000.00	14	\$19,000.00	\$ 70,000.00
Church Divinity School of the Pacific	18	\$ 2,100.00	\$56,925.00	18	\$ 6,500.00	\$ 47,775.00
Episcopal Divinity School	18	\$34,804.00	\$50,893.00	33	\$20,587.00	\$ 62,035.00
Episcopal Theological Seminary of the Southwest	12	\$26,040.00	\$37,188.00	23	\$ 9,360.00	\$ 49,233.00
General Theological Seminary	28	\$38,642.00	\$64,256.00	42	\$14,000.00	\$111,248.00
Nashotah House	10	\$29,160.00	\$39,135.00	37	\$ 9,630.00	\$ 54,595.00
School of Theology, University of the South	16	\$24,300.00	\$42,000.00	13	\$ 8,252.00	\$ 52,000.00
Seabury-Western Theological Seminary	11	\$19,000.00	\$32,800.00	15	\$12,000.00	\$ 50,000.00
Trinity Episcopal School for Ministry	12	\$32,088.00	\$37,020.00	26	\$ 9,600.00	\$ 45,744.00
Virginia Theological Seminary	35	\$34,000.00	\$52,800.00	60	\$17,000.00	\$ 74,500.00

THE CONANT FUND

Conant grants from the John Shubael and Mary McLaren Conant Fund are awarded annually to faculty members of the accredited Episcopal seminaries for the purpose of strengthening scholarship and teaching within the seminaries of the Church. In the 1988 revision of the Conant Fund grants, eligibility is restricted to faculty members (a) at the accredited Episcopal seminaries or (b) at an interdenominational seminary that includes an independently recognized Episcopal subdivision (providing that such faculty members be actively engaged in the teaching of Episcopal students).

Acting on the recommendations of its Screening Committee (Donn Morgan of Church Divinity School of the Pacific, Chairman; Robert Cooper of the Episcopal Seminary of the Southwest; Waring McCrady of the University of the South; and William Stafford of Virginia Episcopal Seminary), the BTE awarded Conant grants to 10 scholars, representing six seminaries. The total amount awarded for the 1987-1988 academic year came to \$38,664.44.

In the 1988-89 academic year, nine grants were awarded on the basis of recommendations from the Screening Committee amounting to \$33,736. Eight seminaries received awards.

Respectfully submitted;

The Rev. Wallace A. Frey, *Chair*
and members of the Board for
Theological Education

FINANCIAL REPORTS, 1986-88

Program Budget

Program Support

Conference	\$ 3,519.28
Travel	9,252.89
Reference material	843.18

Program

Long-range planning	7,458.73
Selection process	3,985.04
Development	9,768.80
Continuing education	4,449.55
Lay theological education	4,293.58
Alternative theological education	5,000.00
Trustee development	2,900.00

Ecumenical

BTE (FTE)	5,000.00
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<i>Total</i>	<u><u>\$56,471.05</u></u>
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THEOLOGICAL EDUCATION

	1987 (Actual)	1988 (Budgeted)
<i>Program support</i>		
Conference	\$ 4,861.84	\$ 5,000.00
Travel	11,292.35	13,000.00
Reference material	583.13	700.00
<i>Program</i>		
Strategic planning	22,932.17	23,500.00
Development of continuing education of clergy	4,681.99	6,000.00
Promotion and support of lay theological education	4,673.20	7,500.00
Support of theological education with dioceses	4,636.75	5,000.00
Trustee development	1,273.96	2,000.00
<i>Ecumenical</i>		
BTE (FTE)	5,000.00	5,000.00
<i>Total</i>	<u>\$59,935.39</u>	<u>\$67,700.00</u>
<i>Assessment Budget</i>	<i>Amount Budgeted</i>	<i>Balance</i>
1986	\$18,780.00	\$ 2,823.14
1987	19,719.00	4,388.61
1988	<u>20,708.00</u>	
<i>Theological Education Sunday Offering (TESO)</i>		
<i>Total (including balance from 1987)</i>	\$ 4,777.91	

STRATEGIC PLANNING FOR THEOLOGICAL EDUCATION FOR THE CLERGY

In the fall of 1987, the Strategic Planning Committee submitted to the BTE a 31-page report concerning the future of theological education for ordained ministry in the Episcopal Church. That report was widely circulated in the Church, and about 150 pages of written criticism were received and studied. The BTE in January 1988 engaged in further review of the report and the commentaries made on it, and the following statement is the result.

A. Urgency of the Situation

1. *The Church Threatened.* Episcopalians are generally aware of discouraging membership statistics, but we are inclined to take much comfort in the successes our Church can rightfully claim. There is a real danger that we lose sight of the urgency of our situation. Traditional Christianity, whether Protestant, Roman Catholic, Orthodox, or Anglican, is seriously threatened by the recent evolution of Western society. If the historic "main-line" churches in the United States continue to act as though times were normal, it will be foolish to think that we may not suffer the same alarming decline as is already a fact in many other countries of similar lifestyle and culture.

B. The Immediate Problem

2. *Weakness of Christian Education.* All Christians share in the responsibility of Christ's ministry, yet as a Church we have failed to provide effective, solid groundwork for the education that supports it. Adult Episcopalians frequently have an elementary school understanding of the Christian faith. This is a serious weakness in our ministry and mission to others, even to our own children.

3. *New Need for Educated Witness.* The Episcopal Church has depended heavily on the context of liturgy to pass on the faith. But the Christian story seems increasingly foreign to modern America, and Christians who intend to pass it on need more than ever to be people of informed conviction.

4. *Problem of Clerical Education.* It is urgent and vital that education in the Episcopal Church be invigorated at every level. It is a particular concern of the BTE that the Church reassess and stimulate the educational processes that prepare the clergy.

5. *The "Hartford Report."* To this end the BTE's Strategic Planning Committee commissioned a study that was published in May 1987 as "Leadership and Theological Education in the Episcopal Church." The report showed that Episcopalians genuinely desire their Church to have a more vigorous sense of mission. The responses showed also a strong concern for the highest quality of education for the ordained clergy, but a naiveté as to the ease of ensuring this quality, the problems of ineffective recruitment, and the expense of schooling.

C. The Situation Pre-Seminary

6. *Important Misconceptions.* At the risk of blasphemy, the Church in recent years has seemed to say, "The harvest is little and the laborers are plenty—we don't need you for the ordained ministry; go start another profession and then see if you care to drop it and reconsider the ordained ministry when you are 35." The urgency of the times demands that the Episcopal Church actively raise up and recruit the best prospects for the leadership we need. We must be careful not to frustrate the work of the Holy Spirit by dissuading some good candidates, by failing to encourage some young people who might have needed nothing more than the invitation, or by using a screening process that is unduly long and complex or counterproductive.

D. The Seminary Situation

7. *The Ideal Confused.* Ideally, what our seminaries do best is to educate for leadership by providing faculties who actively reflect on Gospel mission and stimulate their students into a continuing involvement with such reflection. The effectiveness of such work is subject to problems of size, finances, and the quality of students. The stewardship of the Church's resources for theological education is seriously questioned by many.

8. *Necessity of Scholarship.* It is vital that theological education in the Episcopal Church be of the highest quality if the Church is to proclaim the Gospel in a scientific and technological era. It is imperative that we raise up competent successors to the seminary professors we now have, a significant number of whom will retire in the next decade.

9. *Cross-Cultural Emphasis.* The clergy of the future are going to have to face the challenge of dealing with additional intercultural realities. The modern world is largely indifferent to the Gospel. The Church needs to witness its theology to the world in a

clear and convincing way. The seminaries need to pay careful attention to the presentation of the Gospel in the context of contemporary society.

E. The Post-Seminary Situation

10. *Balancing the First Year Out.* The study of theology and participation in mission should never be separated. The immediate post-seminary period for graduates should be one of training in ministerial skills. The Church, primarily on the diocesan level, must pay special attention to programs for transitional deacons. A process must be developed for seminaries and dioceses to coordinate the educational experiences they provide to the new clergy.

11. *Keeping the Later Years Healthy.* As is the case with most other vocations of this world, it is imperative for the Church to provide time and means for continuing education for the clergy. This is a further opportunity for the seminaries to serve the clergy. It is also an occasion for dioceses themselves to develop and offer special programs.

F. Conclusion

12. *A Caring Church.* The Episcopal Church by its very name recognizes the concept of authority in its leaders. Theological education of this leadership is the task of the entire Church. The Church must care!

13. *A Challenge to the Church and Its Seminaries.* The reality of the Gospel must be conveyed to the contemporary world, engaging the hearts and minds of all people. It is the particular task of our seminaries to provide the special education appropriate for ordination. Therefore, the Church at large must constantly reform and renew its seminaries.

14. *Appeal to the General Convention.* It is vital that the Church, assembled in General Convention, address the problems of theological education at every level, but particularly is it important that we deal immediately with the education of our own clergy.

(Copies of the Hartford Seminary Center for Social and Religious Research document, "Leadership and Theological Education in the Episcopal Church," and "The Future of Theological Education in the Episcopal Church, the Report of the Strategic Planning Committee to the Board for Theological Education," written by the Rev. Dr. John Booty, are available from the BTE office.)

15. *Resolutions.* As a step in this direction and with a sense of urgency, the BTE therefore offers the following three resolutions:

Resolution #A181

Strategic Planning for Theological Education

Resolved, the House of _____ concurring, **That this 69th General Convention of the Episcopal Church direct the Board for Theological Education to convene representatives of the accredited seminaries, the dioceses, and the bishops to make recommendations to the General Convention of 1991 on the stewardship of resources for theological education, including seminary size, financial health, and costs.**

EXPLANATION: The 1986-87 "Fact Book on Theological Education" of the Association of Theological Schools shows that the Episcopal Church has the most expensive system per student of theological education in the United States. Its seminaries are

small. Five are at present engaged in capital fund drives totaling over 50 million dollars. Five others are considering capital fund drives. (1986-87 ATS cost figures per student on a full-time equivalent basis are as follows: American Baptist—\$10,307, Southern Baptist—\$5,381, Christian Church—\$9,821, Lutheran—\$9,558, United Methodist—\$10,712, Presbyterian—\$13,115, Episcopal—\$18,441, Roman Catholic—\$10,637, United Church of Christ—\$11,742, Inter- or Non-denominational—\$8,640.)

Resolution #A182

Coordination of Theological Education Endeavors

Resolved, the House of _____ concurring, **That this 69th General Convention of the Episcopal Church direct the Board for Theological Education to bring together representatives of the Committee on Ministry of the House of Bishops, of the accredited seminaries, and of diocesan schools and other training programs for consultation and planning to find ways to coordinate and strengthen theological education and to report their recommendations to the 1991 General Convention.**

EXPLANATION: Theological education for lay and ordained ministries is divided among the accredited seminaries and a variety of diocesan schools and other training programs. At present there is little connection between these institutions and programs.

Resolution #A183

Recruitment and Screening Process Study

Resolved, the House of _____ concurring, **That the 69th General Convention of the Episcopal Church direct the Board for Theological Education in conjunction with the Ministry Committee of the House of Bishops, representatives of the Council for the Development of Ministry, Commissions on Ministry, and the Council of Seminary Deans, to study the process for recruitment and screening for the ordained ministry of the Episcopal Church and to make recommendations to the 1991 General Convention.**

EXPLANATION: A 1987 study, "Leadership and Theological Education in the Episcopal Church," commissioned by the BTE, shows widespread frustration on the part of bishops, commissions on ministry, and seminaries with the length and complexity of the screening process, the lack of active recruitment for the ordained ministry, and the discouraging of vocation to the ordained ministry among younger persons.

GOALS AND OBJECTIVES, 1989-91

The board has adopted the goals and objectives listed below for the upcoming triennium. There are some changes in emphasis from the previous three years: strategic planning for theological education, coordinating theological education with the seminaries and diocesan schools and training programs, the recruiting and screening process, and establishing a computer-based data bank of continuing education programs for ordained and lay.

As a national theological education resource, the BTE seeks to strengthen and coordinate efforts of dioceses, commissions on ministry, seminaries, diocesan schools, training programs, and others to provide and sustain ministry for the mission of Christ's Church (cf. Canon III.29.2) by:

1. Establishing forums to include representatives of the accredited seminaries, the provinces of the Church, bishops, and other appropriate persons, looking to the

resolution of issues in strategic planning for theological education to meet the ordained ministry needs of the Church in the next decade;

2. Initiating programs in collaboration with representatives of the accredited seminaries and diocesan schools and training programs to find ways to coordinate and strengthen theological education for the baptized;
3. Collaborating with the CDM and the ethnic desks of the Presiding Bishop's staff for the more effective recruitment and selection of persons for leadership in the Church;
4. Identifying programs of continuing theological education for clergy, laity, and the newly ordained, and to distribute this information to the dioceses through the bishops for their use.

Functions of the BTE

Pursuant to its canonical charges under Title III, Canon 29, the board directs its Executive Director to see that the following functions are carried out, with status reports to be made regularly to the board and other appropriate bodies of the Church:

1. Gathering statistical and analytical reports on theological seminaries and other training institutions that accurately reflect current resources and progress on stated goals, as well as clergy supply and availability, in order to enable the BTE to report to the General Convention;
2. Monitoring, implementing, and evaluating the Church's financial support for theological education;
3. Providing appropriate resources to seminaries, diocesan institutions, trustee boards, and the Council of Seminary Deans to promote development and cooperation;
4. Collaborating with the Education for Mission and Ministry unit of the Presiding Bishop's staff, the General Board of Examining Chaplains, and other appropriate national and ecumenical agencies and providing reports on joint ventures in theological education to the General Convention.

1989 Objective

To organize the BTE into appropriate committees and initiate actions and responses to the 1989-91 goals as established by mandates of 1988 General Convention and functions assigned to the board in Canon, III.29.2.

Budget for 1989

2 full board meetings (16 members)	\$20,112
1 executive meeting (3 members)	1,738
<i>Total</i>	<hr/> \$21,850

1990 Objective

To continue studies, projects, and works in support of goals, with mid-triennium evaluation.

Budget for 1990

2 full board meetings (inflation 5%)	\$20,998
1 executive meeting	1,820
<i>Total</i>	<hr/> \$22,818

THE BLUE BOOK

1991 Objective

To complete projects and studies on major issues, and to prepare reports and resolutions for the 1991 General Convention.

Budget for 1991

2 full board meetings (inflation 5%)	\$21,928
1 executive meeting	<u>1,906</u>
<i>Total</i>	\$23,834

1989-91 BUDGET REQUESTS

To meet meeting expenses during the coming triennium, the board presents this resolution.

Resolution #A184

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention to meet expenses of the Board for Theological Education the sum of \$68,502 for the triennium of 1989-91.**

The Committee on Women in the Episcopate

MEMBERSHIP:

The Rt. Rev. Edward W. Jones, (Indianapolis), *Chairman*
The Rt. Rev. Roger J. White (Milwaukee)
The Rt. Rev. John B. Coburn (Massachusetts, Retired)
The Rt. Rev. Arthur Williams (Ohio, Suffragan)*
The Rev. Patricia Wilson-Kastner (New York)
The Ven. Denise Haynes (Newark)
The Rev. Charles Price (Virginia)
Mr. David B. Beers (Washington)
Dr. Patricia Page (California)

*At the time of his appointment, the Rt. Rev. Arthur B. Williams was a Presbyter. Subsequently, he was elected to be the Bishop Suffragan of Ohio.

SUMMARY OF THE COMMITTEE'S WORK

The Committee on Women in the Episcopate was formed in compliance with Resolution B30a, adopted by the 1985 General Convention. The committee, appointed by the Presiding Bishop, was charged to articulate the compelling reasons why the Episcopal Church was prepared to proceed with the consecration of a woman to the episcopate, should a diocese elect a woman. It is important to note, as the explanatory comments accompanying Resolution B30a sought to point out, that the committee had not been asked to reopen the question whether women should be admitted to Holy Orders, this question having already been decided by the 1976 General Convention.

During the triennium (1985-88), the committee met four times, the last meeting at the time of the September 1987 meeting of the House of Bishops, in order to present the report to the House of Bishops. At that meeting, some members of the House of Bishops questioned whether a minority report ought also to be included. The House of Bishops concurred, and asked the Bishop of Eau Claire, the Rt. Rev. William Wantland, to oversee preparation of a minority report.

Both the report of the committee (endorsed by 113 of the 130 bishops voting at the September 1987 meeting) and the minority report are to be included as a part of the Episcopal Church's report to the 1988 Lambeth Conference of bishops, and are to be sent to the Standing Committees of each diocese. For reasons of length, it was decided that it would not be feasible to include the full texts in the Blue Book report. However, copies are available from the Episcopal Church Center.

At the request of the Presiding Bishop, the Committee on Women in the Episcopate appointed a special subcommittee to meet with representatives of the gathering of bishops who had signed a May 1986 Statement of Witness, opposing the ordination of women to the episcopate. While the subcommittee was unsuccessful in agreeing upon formal proposals for resolving differences with those opposed to the ordination of women, there was a general feeling that the discussions had been both honest and helpful.

The chairman of the Committee on Women in the Episcopate was also asked by the Presiding Bishop to represent him on the primates' Working Party on Women in the Episcopate. The Primates' Working Party was formed by decision of the primates of the Anglican Communion, meeting in Toronto in March 1986, and in compliance with a Lambeth Conference 1978 resolution calling for inter-provincial consultation before any province should proceed with the consecration of women to the episcopate.

In summary, two points need to be underlined.

1. The report of the Committee on Women in the Episcopate (which has now been sent to the several Standing Committees and to bishops of the Anglican Communion) does not propose reopening the question whether women should be so ordained. Rather, the report represents an attempt to articulate what seemed to be the mind of the Church when the historic decision to ordain women to the presbyterate and the episcopate was made in 1976, and to describe the experience of the Episcopal Church in the intervening years.

2. It is not the intention of the report to persuade other branches of the Anglican Communion, or other Church bodies, what they ought to do in this matter. But the report is an effort (and a good effort, the committee believes) to be both responsible and accountable to the wider Anglican Communion, as well as to our ecumenical partners.

Because Resolution B30a, adopted by the 1985 General Convention, made no provision for funding the work of the committee, there is no financial statement attached to this report. Expenses for the four committee meetings and the two meetings of the sub-committee were funded through the Office of the Presiding Bishop.

The Standing Commission on World Mission

MEMBERSHIP

The Rt. Rev. Adrian Caceres-Villaricencio, *Chair*, Diocese of Ecuador (1988)
The Rev. Prof. W. Roland Foster, Diocese of New York (1988)
Mr. John R. Harris, Secretary-Treasurer, Diocese of Iowa (1988)
The Rev. Walter W. Hannum, Diocese of Alaska (1988)
Mrs. Rose Y. Lee, Diocese of Hawaii (1991)
The Rt. Rev. Charles Shannon Mallory, Diocese of El Camino Real (1988)
Miss Glenda McQueen, Diocese of Panama (1991)
The Rev. Ricardo Potter, Diocese of Dominican Republic (1991); replaced by the
Rev. Canon Julian M. Clark, Diocese of Virgin Islands, resigned, not replaced
William Rambo, M.D., Diocese of South Carolina (1988)
Mr. V. Alfredo Salguero Magana, Diocese of El Salvador (1991)
Mr. Frederico Sierra-Colado, Diocese of Central and South Mexico (1991)
The Rt. Rev. Furman C. Stough, Diocese of Alabama (1991)

A STATEMENT

The Mission of the Church

We understand the mission of the Church to be the task of showing to the world what God is like, and seeking to realize his will for the world. This mission increasingly needs to be understood and undertaken as a message for the whole person for the whole world. For mission to be whole, however, it must include *service, evangelism, and development*. Moreover, it needs to be the mission of a Servant Church, "which exists to serve those who would never think of going near it" (Archbishop William Temple).

Mission, therefore, is proclaiming and living the Good News, and this necessarily will also include striving for world justice and peace, identifying with the poor and disenfranchised, seeking to overcome poverty by development, and working to secure personal freedom for all people.

Anglican International Thinking on Mission

An International Conference of Mission Agencies, called by the Anglican Consultative Council in Brisbane, Australia, December 1986, was attended by members of the commission. Basic affirmations commended to the Church from this conference include the following:

On Evangelism in Mission: "It is imperative that our Communion recover an emphasis on personal evangelism, recognizing that the call to repentance and faith is addressed to those within the Church as well as to those outside it. We need to acknowledge afresh our responsibility to share the Gospel with people of other faiths and none, always remembering the need for sensitive listening to and dialogue with them."

On Development in Mission: "We agree that human development, as Christians understand it, is an integral part of mission. A holistic understanding of human

development recognizes that the spiritual, social, and physical cannot be separated in the transformation of people and society . . . ”

On Ecumenical Sharing in Mission: “The Lund Principle needs to be reaffirmed and implemented, that we should never do alone what can be done together. Our churches should be encouraged to take the initiative in exploring with other churches the possibility of staging Partners in Mission-style consultations as ecumenical events.”

Together with our Presiding Bishop’s call for more effective and vigorous education about the mission of the Church, we recognize an urgent need for our Church to create more programs in development education, which will assist *local* church members to grasp the underlying issues and systems that enhance or block human development. Such education may help us learn how to live more simply (a prerequisite to global justice), by using more faithfully the human and material resources we have. There is also great need for us in North America to broaden our own faith and world view by tapping the rich veins of Latin American, Asian, and African thought and experience; for the assumption is still prevalent that countries like ours have reached the blessed state of being “developed,” in relation to “under-developed” nations. But to quote one expert from the Brisbane Conference, “Development is not a state which some countries have arrived at; it is a *process* that *all* countries are involved in, and there are aspects of our Western society which can only be called *over-developed*” (Dermot Dorgan). Also, in the call for widespread education for mission the SCWM urges that the writings of Roland Allen be given much more attention in the promotion of new thinking for mission strategy, structure, and development *at all levels* of our Church’s mission.

SUMMARY OF THE COMMISSION’S WORK

Independent Mission Agencies

The 1985 General Convention recognized and affirmed “the unique contributions which independent missionary societies are making in helping to personalize and involve every member in world mission.” The commission, through its Partnership Committee, has continued to meet annually with these agencies and societies in order to foster greater understanding and coordination. The group has adopted the following common statement of purpose: “We consist of representatives of those societies and agencies within ECUSA that exist primarily to recruit, train, and/or send missionaries overseas in the spirit of PIM. These representatives will meet in order to better communicate, coordinate, and work together, developing a sense of community in our common task of spreading the Good News of redemption in Jesus Christ.”

The Brisbane Conference was in fact an international example of these partnership efforts, called by the ACC “to assist a better understanding of current issues, policies, practices and resources“ among Anglican international mission societies, agencies and churches.

The commission understands one of its continuing tasks to be to promote a deeper understanding and commitment to the principle of *mission in partnership*. This must “involve mutual sharing of God’s gifts to his Church, whether they be spiritual, intellectual, wisdom and skill, experience, vitality, institutional and educational amenities, human energy or material wealth . . . all these things belong to the Church as a whole and are held in common” (MISAG Report, 1985).

Companion Dioceses

The 67th General Convention, meeting in New Orleans in 1982, endorsed the Companion Diocese program as a major priority for mission and called for the establishment of more effective ways of servicing existing companion relationships, for the initiation of new relationships, and for the provision of adequate personnel for the implementation of this program priority. In the years since, several steps have been taken to strengthen this program, in carrying out the General Convention resolution:

- A. *The number of relationships and dioceses participating has increased.* By the end of 1987, 55 dioceses were formally linked, while another 13 were actively preparing for such relationships; province to province, diocese to diocese, as well as three-way and other innovative relationships have occurred. The commission urges the Church at all levels to seek a wide variety of new and creative ways for companion relationships in the future.
- B. *A provincial network has been established to provide consulting services for dioceses seeking or engaged in companion relationships.* Representatives from each of the eight domestic provinces have met with national staff semi-annually since 1983, and with a liaison from the commission during the last triennium, to keep abreast of developments and resources, freely offering their experience and expertise to dioceses within their provinces.
- C. *New national staff has been added, enabling companion relationships to become a more integral part of our Episcopal Church response to overseas partners.* In addition to a continuing national staff role in coordinating companion relationships, recent appointments to the Episcopal Church Center staff of partnership officers for Africa, Asia and the Pacific, and Latin America and the Caribbean have meant improved coordination of companion diocese and national church programs in world mission, as well as clearer communication and better access to information and resources.
- D. *Companion relationships have been more closely integrated into the larger Partners in Mission (PIM) process within the Anglican Communion.* The Anglican Consultative Council, meeting in 1987 in Singapore, recognized the important role of companion relationships in the ongoing life of the Communion and called for the establishment of Communion-wide guidelines to ensure the integrity of such relationships as a practical working-out of PIM principles of mutuality, transparency, and accountability.

We wish to record two further points that require great sensitivity and care in the pursuit of companion relationships. *Companion diocese discipline should seek to cultivate, not undermine, provincial unity.* "Watch needs to be kept that this kind of program does not complicate, or even hinder the effective implementation of agreed PIM priorities" (ACC-4). Finally, care needs always to be taken that companion relationships *not* focus on financial aspects, but on building understanding and relationships.

Lay Leadership in World Mission

During the past triennium, the Partnership Committee of the SCWM has sought to identify specific ways in which lay people who travel abroad might be more intentionally related to the world mission of the Church. This vast untapped human resource for

mission was identified by ACC-3, which urged the churches to seek ways by which the ordinary church member might be enabled to experience at first hand the work of the Church in other areas of the world, and which might then lead to a more sensitive understanding of one another's problems at a deeper level.

A Christian study of these human resources available well summarizes the potential and the concern which we commend to the Church:

"The stunning growth of international tourism in recent years has made it the largest single item of world trade, with budgets running into billions of dollars. Each year new records are broken. In 1979, no fewer than 30,778 people set out *every hour* of every day to go overseas as tourists. This huge flow of people is becoming one of the most significant human experiences of our time" (*Tourism in the Third World*, 1982).

The commission, together with Forward Movement Publications, commends to the Church a new publication entitled "Going Abroad? Go to Church!" which it has created as one effort to assist travelers to make an intentional and informed effort to relate to the Church overseas.

Mission Issues and Strategy Advisory Group (MISAG) Report

This 1985 ACC Report, entitled "Giving Mission Its Proper Place," was presented to the last General Convention and made available to every deputy and bishop present. The SCWM was asked to study the report and to present its findings and recommendations to the 69th General Convention.

We wish to commend the following observations and recommendations:

On Anglican modes of ministry:

The 1985 MISAG Report made it clear in its opening statement that the Anglican approach worldwide has generally been that of a "pastoral mode" of ministry; and that the time has come for our Church to become more aggressive and evangelistic in pursuing the mission of the Church. To do this will require a significant shift in attitudes, thinking, planning, and structuring for mission.

On mission and ecumenism:

The time has come for Anglicans to realize that disunity is *structural* as much as it is *doctrinal*, and that as increasing doctrinal unity is discovered through dialogue, so we must seek similar fruits of unity through shared worship and mission;

The time has also come for our churches to undertake *ecumenical planning for mission*, and in particular we need to take on the discipline of the *ecumenical sharing of resources*.

On mission in development:

Development has been presented as a mission issue in almost every part of the Anglican Communion, yet it is not one issue but many, and in great complexity.

We are to persist in this expression of mission, praying and reflecting on our experience and seeking the wisdom that has been promised us. Experts may assist, but the gift will come to the whole community of the faithful.

On mission in partnership:

Churches and mission agencies tend to guard their own turf with a lack of transparency and trust, which leads to concentration on methods rather than goals; when this happens, open consultation about mission is inhibited. (For more on mission in partnership, see next section).

Partners in Mission (PIM)

Process

Partners in Mission is a Communion-wide process that calls upon the local church to discuss its goals and problems, to analyze its own situation, set its own priorities and decide upon their implementation, and to tackle real and sometimes painful issues, drawing upon the spiritual, theological, personal, and material resources of the worldwide Church. However, in the words of the MISAG Report, "The uneven distribution of the world's material resources can seriously distort the dynamic of the process, wherein some partners are still perceived as donors and some as receivers." When this happens, paternalism continues, and there can be no true partnership relation; the process of PIM ultimately fails.

With this concern in mind, the SCWM commends the following essential points of the PIM process. These points have previously been noted in the 1985 MISAG Report, and we believe them to be essential for successful partner relationships:

- A. *Transparency* and *accountability* are required between churches engaged in a PIM process, which means an openness about what each has, gives, and receives, and a discipline of mutual accountability between partners.
- B. The PIM process should ideally be a continuing relationship rather than a single event, and concerned with a *quality of relationship* between the partners (ACC-5).
- C. Partner relations also need to develop between persons and groups at the grassroots level, and not limited only to church leaders and hierarchy.
- D. PIM consultations should be concerned with strategy and, insofar as possible, separated from funding concerns, although it is recognized that the two can never be entirely separated.
- E. Much more attention needs to be given to incorporating ecumenical neighbors into the PIM Consultation, as integral participants, and not merely as passive observers. (Bishop John Howe, one of the original architects of PIM, reminds us that *ecumenical participation* was a part of the original vision of PIM).

Finally, we commend to the Church the need, from time to time, for every diocese to undertake a "Mission Audit." This is an essential preparatory step before a PIM Consultation. Beyond that, however, this is also a rigorous self-evaluation of the total mission of a diocese, which seeks to bring renewed focus, clarity, vision, and challenge for new areas of mission within the diocese. We suggest that Appendixes "B" and "C" (pp. 34-37) in the 1985 MISAG Report present a very helpful outline of issues and areas to be examined in a mission audit.

Funding

The SCWM shares concern that innumerable PIM priority needs around the world remain unfunded and unfulfilled. Creative new ways need to be found to respond to these and other vital needs in the mission of the Church.

We therefore commend this urgent need to the Church, affirming and supporting the Presiding Bishop's vision of developing and expanding the vision and capability of the Presiding Bishop's Fund during the next triennium, in order to provide extra-budgetary funding for world mission.

Autonomy for Overseas Provinces

The commission has been given the task of “monitoring and evaluating” the process towards autonomy in Province IX and the Philippines by successive meetings of General Convention. At the 68th meeting of General Convention in Anaheim, Resolution A164 “affirms commitment to continued partnership with the dioceses of Province IX and of the Philippines . . . and encourages those engaged in the autonomy pursuit to continue in the process.”

We reaffirm the spirit of Resolution A164, but do not feel sufficiently informed or involved to comment on the readiness of autonomy for the Philippine dioceses, nor do we feel able to carry out our assignment of “monitoring and evaluation” the present state of the various autonomy processes. The SCWM recommends that in the next triennium some representation of its membership be included in the autonomy conversation with those directly concerned, if it is faithfully to fulfill its responsibility to General Convention. The following information is available concerning the four autonomy processes currently underway in Province IX: (1) ARENSA, (2) Central America, (3) Mexico, and (4) the Caribbean.

The ARENSA Region (Regional Episcopal Association of Northern South America)

This includes the dioceses of Venezuela, Colombia, Central Ecuador, and Litoral Ecuador. Because the region has had only two bishops until recently, it was decided not to intensify the process until the new diocesan bishops were elected and installed. An extension of the trial period will be requested at the 1988 General Convention.

Central America

The dioceses of Guatemala, El Salvador, Nicaragua, Costa Rica, and Panama are committed to and involved in the process. At their Provincial Synod in December 1987, they expressed their intention to request the 1988 General Convention for an extension of the trial period, possibly to decide in favor of autonomy in 1991.

Mexico (Dioceses of Northern Mexico, Western Mexico and Central and South Mexico)

As part of the initial process toward autonomy, Mexico will be requesting permission from the 1988 General Convention to divide the Diocese of Central and South Mexico into three dioceses. This petition has been unanimously endorsed by all three bishops and has the backing of Province IX. The Mexico region plans to request a trial period at the 1988 General Convention.

Caribbean

The dioceses currently involved, and which may become members of this region, are Puerto Rico, the Dominican Republic, Haiti, the Virgin Islands, and Cuba. At present there is still some clarifying to be done since within this region there are several dioceses with different canonical status. Two dioceses are extra-provincial, two belong to Province II, and another to Province IX.

Joint Meetings with Standing Committee

During the past triennium, the SCWM met once with the Standing Committee on World Mission of the Executive Council for sharing of issues and concerns. The meeting was rich and stimulating in terms of human resources and experience, and the commission sees value in the two bodies considering more frequent joint meetings during the next triennium.

Overseas Seminary Internship Experience (OSIE)

The 68th General Convention, through Resolution A170, encouraged the seminaries "to develop programs for both students and faculty which would involve them in significant cross-cultural experiences." Accordingly, the Seminary Consultation on Mission (SCOM) was created in 1985 by the Council of Deans to undertake projects that would engage the accredited seminaries in education for mission. The Overseas Seminary Internship Experience (OSIE) was created to help carry this out. OSIE undertook a pilot project in Hong Kong in 1986, with students from several of our seminaries participating. Evaluation of the results of the pilot effort have been favorable from participants, seminary faculty members, deans, and bishops.

The resolution proposed at the end of this report has the unanimous endorsement of the deans and faculties of the eleven accredited seminaries of the Episcopal Church, as well as the endorsement of others within the Anglican Communion. The anticipated annual cost of \$40,000 will cover room, board, travel, and program staff costs for participants in the overseas theological educational experiences.

Latin American Anglican Congress

This historic event, called by the three primates of the Anglican Church throughout Latin America, took place in Panama, November 11-18, 1987. It was attended by 150 laity and clergy, from every one of the 26 dioceses in Central and South America, with the exception of those from Nicaragua, who were unable to attend due to political reasons.* Additional guests were from the Spanish Reformed Episcopal Church, ECUSA, Anglican Church of Canada, USPG, SPCK, South American Missionary Society, and the ACC.

"Communion with Christ, communion with each other" was the Congress theme, with four sub-themes: Social Context and Missionary Strategy, Anglican Spirituality, Ministry and Pastoralia, and Anglicanism and Ecumenism, with workshops around each of these.

Some of the issues and concerns expressed include the following:

- models and current practice of *authority* by church hierarchy;
- need for ecumenical relationships to involve the local people in day-to-day tasks of living, and not simply ecclesial or doctrinal discussions at the higher levels;
- development and social betterment are not options for Christians, but a Gospel imperative of mission;
- "the Church is not beyond history nor above society and its problems"; therefore, it must participate in the *whole human scene*, in celebration and in suffering, in poverty and prosperity, in giving sacrificially and in receiving. If it fails to do these things, it will die.
- the artificial and unfortunate distinction that is made between urban and rural mission needs to end.

*Northern Argentina, Argentina and Uruguay, Chile, Peru, Paraguay, Rio de Janeiro, Sao Paul, Recife, Brasilia, Porto Alegre, Santa Maria, Northern Mexico, Central and South Mexico, Western Mexico, Guatemala, El Salvador, Honduras, Costa Rica, Panama, Puerto Rico, Cuba, Dominican Republic, Colombia, Venezuela, Central Ecuador, Litoral Ecuador.

THE BLUE BOOK

FINANCIAL REPORT

	1986	1987	1988
<i>Income</i>			
Appropriated by Convention	\$25,400	\$27,400	\$12,900
Revised by PB&F challenge	11,208	23,400	12,900
<i>Expenses</i>			
General Meetings	\$11,208	\$16,314	\$10,050
Committee/Administrative costs	0	2,890	2,850
Total	\$11,208	\$19,204	\$12,900

GOALS AND OBJECTIVES

Our Presiding Bishop has shared his vision of a missionary church which gives a mandate to the entire Church for the next triennium. That vision calls for a "missionary church that will take the very issues of our time into the center of its life and faith." This calls us to radical mission and radical faith as an Easter people.

The vision we embrace calls us to ask new and challenging questions of ourselves, our structures, and our present involvement in mission. We believe a massive effort is called for to move us beyond a "business as usual" attitude towards mission to engaging the whole Church to see "faith as mission," and to move from seeing mission as an option to seeing it as an essential and inescapable activity for every Christian. During the next triennium, we see the following as our concerns and goals:

1. We hope to work together with our Presiding Bishop and Executive Council to find ways to implement our eight "mission imperatives" and to develop new vision and enthusiasm for the mission of the Church.
2. Continuing responsibilities of the commission include the following:
 - (a). *Companion relations.* The SCWM will seek to encourage companion relations in accordance with the PIM objectives and the several resolutions adopted by this General Convention. It is our intention to seek to strengthen liaison between the SCWM and the Companion Diocese Provincial Network.
 - (b). *Review of church structures.* It will be a goal of the SCWM to consider a review of present church structures insofar as they inhibit missionary activity and evangelical growth.
 - (c). *Volunteers for Mission.* We commend the Church Center staff for its support of a variety of volunteer programs, and we continue to urge the Executive Council to develop publicity about existing and new ways for volunteer service; that appointments be increased, and that the Church continue to recruit, train and send out volunteers. We further strongly recommend that adequate staff be appointed to enable these vital programs to continue to develop.
 - (d). *Autonomy processes.* The commission anticipates being more directly involved in its continuing responsibility of monitoring and evaluating these processes (The Philippines and Province IX).
 - (e). *Partners in Mission.* The commission will continue to encourage PIM consultations, especially in ECUSA, during the next triennium.
3. *Mission-sending policy review.* The SCWM sees as a part of its task for the next

triennium the review and evaluation of existing policy statements for the sending of appointed and volunteer mission personnel.

4. *Extra-budgetary funding.* As the 1985 MISAG Report called for the mission of the Church to become one of proclamation and service rather than simply pastoral, the SCWM hopes to monitor and press for extra-budgetary funding that will make available to world mission the means to help create needed infrastructures, church planting and building, training, and other needed evangelistic activities.
5. The SCWM recognizes a responsibility to promote broader understanding and involvement in *interfaith dialogue* as an essential dimension of world mission (MISAG Report, p. 14.3).

Finally, we commend the Presiding Bishop and his staff for the new vision and commitment to the mission of the Church, nationally and internationally, and urge the Church to recognize and accept that it will require an increase of funding and staff to implement such a vision.

BUDGET REQUEST FOR THE NEXT TRIENNium

<i>Proposed Expenditures</i>	<i>1989</i>	<i>1990</i>	<i>1991</i>
Travel/per diem	\$18,520	\$18,520	\$ 8,110
Office/Administration	1,200	1,200	750
Subcommittees	4,180	4,180	5,440
	<u>\$23,900</u>	<u>\$23,900</u>	<u>\$14,300</u>
Total			<u>\$62,100</u>

RESOLUTIONS OF THE COMMISSION

Resolution #A185

Resolved, the House of _____ concurring, **That the 69th General Convention, meeting in Detroit, urge the participation of dioceses and provinces of the Episcopal Church in the Companion Diocese Program as one means of exercising their partnerships with the worldwide Church; and be it further**

Resolved, **That dioceses considering or currently engaged in companion relationships make full use of the Companion Diocese Provincial Network and the World Mission staff of the Episcopal Church Center, especially in initiating and evaluating companion relationships; and be it further**

Resolved, **That emerging Anglican Communion guidelines for companion relationships be honored in all relationships formally endorsed and established by Executive Council action, with special care that such relationships seek to cultivate provincial unity, and that they not complicate or hinder the implementation of previously agreed provincial priorities.**

Resolution #A186

Resolved, the House of _____ concurring, **That this Convention, recognizing that the dioceses of the Episcopal Church have much to learn from younger partner churches around the world, urge each province of this Church to plan and engage in a Partners in Mission consultation within the next triennium.**

Resolution #A187

Resolved, the House of _____ concurring, That this Convention receive with thanks the new Forward Movement Publication “Going Abroad? Go to Church!” and commend it to the Church as one way of enabling lay ministry and witness in world mission, by those who travel and reside abroad.

Resolution #A188

Resolved, the House of _____ concurring, That this Convention adopt the following proposals of the Seminary Consultation on Mission (SCOM), acting in response to the call of the Presiding Bishop for new initiatives in mission:

1. Develop a “Pan Anglican Program in World Mission Theology” and offer it to Candidates for Holy Orders, nominated by their faculties and coordinated by SCOM;
2. Direct the Joint Committee on Program, Budget and Finance to include in the Program Development Budget for the year 1989 the sum of \$40,000 to cover the cost of this program in its initial year of operation;
3. Direct the Executive Council to include in the Program Development Budget for the years 1990 and 1991 an annual sum, not to exceed \$40,000 per year, to cover the cost of operating this program, the precise annual amounts to be established by Executive Council after receiving the recommendations of SCOM and approved by the Joint Committee on Program, Budget and Finance.

Resolution #A189

Resolved, the House of _____ concurring, That this Convention request the Presiding Bishop and the Executive Council to develop a national comprehensive world mission program of education, and to consider using St. Andrewstide as an annual “mission awareness” season for special focus on this program.

Resolution #A190

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of General Convention, the sum of \$62,100 for the triennium of 1989-91 for the expenses of the Standing Commission on World Mission.

Supplemental Report

The Presiding Bishop's Committee on Christian-Jewish Relations

MEMBERSHIP

The Rt. Rev. John H. Burt, Chair, Bishop of Ohio (retired)
The Rev. Dr. James A. Carpenter, General Theological Seminary, New York City
The Rev. Vesta Kowalski, St. John's in the Village, New York City
The Rev. Robert P. Patterson, Church of the Redeemer, Baltimore, Maryland
The Rt. Rev. John S. Spong, Bishop of Newark
The Rev. Dr. Paul van Buren, Religion Department, Temple University (retired)
Ms. Nancy Lown Young, National Conference of Christians and Jews, New Brunswick, New Jersey
The Rev. Canon Harold G. Hultgren, Los Angeles, representing the Episcopal Diocesan Ecumenical Officers

SUMMARY OF THE COMMITTEE'S WORK

The Presiding Bishop's Committee on Christian-Jewish Relations (formerly called the Presiding Bishop's Advisory Committee on Christian-Jewish Relations) was established originally by Presiding Bishop John E. Hines early in the 1970s. Mrs. Theodore O. (Cynthia) Wedel was named the initial chairperson, serving with great distinction until her death in 1985.

In the fall of 1986, Presiding Bishop Browning, following the tradition of his two predecessors in that office, reconstituted the committee. To succeed the late Cynthia Wedel as chairperson, Bishop Browning named the Retired Bishop of Ohio, John H. Burt. The Rev. Elizabeth Zarelli Turner, Assistant Ecumenical Officer for the Episcopal Church, serves as staff aide to the committee. The Rev. William L. Weiler, Director of the Washington Office of the Episcopal Church, has been a special consultant.

The committee has met five times during the past triennium.

Statement of Purpose

The principal purpose of the committee since its founding has been "to maintain an overview of the wide field of relationships between Anglicans and Jews in the United States and around the world. The committee will not develop programs, but will report activities that have been effective and are worth attempting in other places." To that statement, the committee this current triennium has added its intent to provide "a liaison between the Presiding Bishop and the five national Jewish organizations with offices or departments of religious affairs." Early in this triennium the committee defined its "primary tasks" in pursuit of this purpose to be nine in number:

1. To offer advice and counsel to the Presiding Bishop (and through him to the Church at large) on issues affecting Christian-Jewish relationships.

2. To cultivate personal relationships between leaders of this Church and leaders in the Jewish community that will enable the discussion of current, and sometimes stressful, issues in an atmosphere of theological candor and truth.
3. To encourage Christian-Jewish dialogue on diocesan and local levels, in cooperation with the Episcopal Diocesan Ecumenical Officers (EDEO).
4. To disseminate news and the experience of local Christian-Jewish activities for the benefit of other localities. To make available materials that have been produced locally to assist other communities to develop Christian-Jewish initiatives.
5. To report triennially to the General Convention concerning its activities (including the authoring of proposed resolutions) in order to raise the consciousness of the whole Church to the theological issues inherent in a religiously pluralistic world with particular reference to Christian-Jewish relationships.
6. To advise program groups in the Episcopal Church, especially in the fields of Christian education and evangelism, of the implications in their materials and programs for Christian-Jewish relationships.
7. To encourage education and training in Christian-Jewish dialogue at the various seminaries, working in cooperation with the Center for Jewish-Christian Studies and Relations at the General Theological Seminary.
8. To prepare and distribute guidelines for Christian-Jewish relations.
9. To cooperate with, and support the work of, the National Council of Churches Office on Christian-Jewish Relations and the World Council of Churches Consultation on the Church and the Jewish People.

Advisory Consultants to the Committee

The committee has long been aware that, because of its small membership (limited to seven) and budgetary restrictions on meetings (limited to two annually), there is a need to increase its effectiveness by enlisting a larger group of Advisory Consultants across the nation to assist its members in their work. Accordingly, during this triennium the following persons were asked and now serve in this capacity: from the House of Bishops, Edward Jones, Shannon Mallory, and George Hunt; from the clergy, the Rev. Messrs. Philip Culbertson of Sewanee, Frank Strasburger of Princeton University, David Hunter (a former staff officer at both the Executive Council and the National Council of Churches), Carla Berkedal of Seattle, James Lassen Willems of Providence, Philip Bottomley of A Christian Ministry Among Jewish People (CMJ/USA), Bruce Bramlett of Tracy, California, Lee Belford of Leland, Mississippi, Daniel F. Miner of Duluth, Minnesota, and Cynthia Bronson of Youngstown, Ohio; Messrs. Frank Eakin of Richmond, Virginia, and D. F. Morgan of the Church Divinity School of the Pacific; and Mes. Midge Roof of Danville, Indiana, and Carole A. Johannsen of Danbury, Connecticut. From the ecumenical community there is the Rev. Dr. Jay Rock, Director of the Office of Christian-Jewish Relations at the National Council of Churches, and Eugene Fisher of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

“Christian-Jewish Guidelines”

A major effort by the committee this past triennium has been the final editing of a set of proposed “Guidelines for Christian-Jewish Relations for Use in the Episcopal

Church.” This document is appended to this report as “Appendix A” and we are proposing that this General Convention adopt it officially by resolution. As authors of these guidelines we are indebted to the World Council of Churches document, “Ecumenical Considerations on Christian-Jewish Dialogue,” to “Nostra Aetate,” to the Vatican Commission’s “Guidelines on Catholic-Jewish Relations,” to “The American Lutheran Church and the Jewish Community, 1979,” and other such documents. These guidelines have been reviewed by a group of Jewish leaders and affirmed. They were sent for comment and suggestions to all seminaries of our Church and to dioceses in which large numbers of Jews reside. An initial draft of them was approved by the Presiding Bishop’s Advisory Committee on Christian-Jewish Relations on May 31, 1983. They have now been further re-edited and were approved unanimously by our committee on October 27, 1987. We believe they will have more force, however, both within and outside our Church, if the General Convention makes them the official position of this Church.

Promoting Dialogue on the National Level

The committee has responded to its mandate to promote dialogue by moving in two directions: At the national level, relationships have been cultivated with the national offices and leadership of the American Jewish Committee, the American Jewish Congress, the Synagogue Council of America, the Anti-Defamation League of B’nai B’rith, and the Union of American Hebrew Congregations. Our committee facilitated, through the good offices of our national ecumenical staff, a luncheon-discussion in December of 1986 at which leaders of these organizations were hosted by Presiding Bishop Browning in his apartment in the Episcopal Church Center. In addition, representatives from these organizations were invited to the General Convention of 1985 and will also be invited to the coming General Convention in Detroit.

Ecumenically, we are closely linked with the Office of Christian-Jewish Relations of the National Council of Churches. Committee member James Carpenter and staff member Elizabeth Turner are committee members of that agency. In addition, our chairman, Bishop Burt, serves as an advisory consultant to the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops. Moreover, we have participated in the organization of two National Workshops on Christian-Jewish Relations during the triennium just past: at Baltimore in 1986, when committee member Robert Patterson co-chaired the event, staff aide William Weiler led a major workshop, and the 65 Episcopalians who attended caucused for the first time at the initiative of committee member and EDEO representative Harold Hultgren; and at Minneapolis in the fall of 1987, when the 71 Episcopalians who attended joined together in a Corporate Communion and breakfast, later caucusing under the initiative of Advisory Consultant Philip Culbertson. Committee member Paul van Buren gave major plenary addresses at both of these National Workshops.

Promoting Local Dialogue

Our close alliance with the network of the Episcopal Ecumenical Officers (EDEO) is our principal means for stimulating local dialogue. Another has been our appointment of 16 Advisory Consultants, drawn from nearly every geographical area of the land. Moreover, we have given special encouragement to unusual local programs, seeking to promote them as models for use elsewhere. “The Abrahamic Accord” of the Diocese of Rhode Island is one such model—now being adopted for use by the

Diocese of Southern Ohio. The establishment of the Center for Jewish-Christian Studies and Relations at the General Theological Seminary, under the direction of committee member James Carpenter, is yet another resource for local efforts. The committee held a meeting in conjunction with the inauguration of that Center on May 9, 1988. Still another local resource will be the proposed book, "The Bridge to Dialogue (An Essay in the History of Jewish-Christian Relations)," by John Rousmaniere—a joint project of our Executive Council and B'nai B'rith still in process which our committee has encouraged. Information on these and other programs is disseminated to the Church at large through the bi-monthly "Ecumenical Bulletin" published by the Ecumenical Office of the Executive Council in cooperation with EDEO.

The Temptation to Proselytize

The committee has given considerable attention to the fine line which separates legitimate Christian evangelism from inappropriate forms of proselytism toward those who embrace other religious loyalties, including Jews. We are aware of differing viewpoints among Christians on this matter. Some Christians view a special mission to the Jews as obligatory and having a very salvific significance; others believe the conversion of the Jews to be the eschatological event that will climax the history of the world; still others place no special emphasis on a mission to the Jews, but would include them in the one mission to all people who have not yet accepted Christ; and there are still others who believe that a mission to the Jews should not be a special focus of Christian evangelism, since the Jewish people find their biblical fulfillment in faithfulness to God's covenant with Moses on Sinai.

Our committee finds itself in agreement with a warning by the Joint Working Group of the Vatican and the World Council of Churches which states, "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." We suggest that Episcopalians keep this admonition in mind as they develop mission strategies among any folk of other religious persuasions. With special respect to Jews, we note that the New Testament in several places affirms God's continuing Covenant with the Jews through Moses even as he establishes the New Covenant through Jesus Christ. We suggest, therefore, that any evangelistic focus on the Jewish people collectively may be inappropriate, even though individual Jews, along with individuals in other religious traditions or none, may be indeed among those with whom we would wish to share the good news of the Christian gospel.

We commend the World Council of Churches 1982 document, "Ecumenical Considerations on Jewish-Christian Dialogue," which says in part: "Christians are called to witness to their faith in word and deed . . . This mission is not one of choice . . . [But] Christians have often distorted their witness by coercive proselytism—conscious and unconscious, overt and subtle . . . Dialogue can rightly be described as a mutual witness, but only when the intention is to hear others in order better to understand their faiths, hopes, insights and concerns, and to give, to the best of one's ability, one's own understanding of one's own faith."

In the light of this and after an examination of their material, we must raise serious questions about some of the statements and strategies of the "Jews for Jesus" movement.

The Need for a "Balanced View" of the Middle East

The close links between the Jewish community in the United States and the people

of Israel plus the fact that most Arab Christians throughout the Middle East are deeply distressed with the policies of that nation have served to draw our committee into extensive reflections on peace and justice issues in that whole region.

We know of no easy answers to the crisis which grips that part of the world. We have deep empathy for those Palestinians in the West Bank and in Gaza, many of whom are fellow Anglicans, who for twenty years have experienced the indignities and suffering of living in an occupied land. We believe they need to hear our voice of concern.

At the same time, there is a need to remember, when we speak out on this matter, that the plight of the Palestinian people is not simply a creation of Israel, the occupying power. It involves also the forty-year behavior of the surrounding Arab states and, with the exception of Egypt, their continuing unwillingness to negotiate peace with Israel. Indeed, even now, none of those states has conceded officially the right of Israel to exist within secure borders.

Thus, we strongly urge Episcopalians and other folk of good will, whenever they write resolutions on the Middle East, to consider all historical facets that lie behind and have helped create the present injustice as well as the multiple actions by numerous parties in the region that will be required if the present inequities are ever to be rectified.

We suggest that because our fellow Christians in Jordan, Syria, Lebanon, the occupied lands, and even Israel itself are largely Arab, it is quite understandable that they would usually identify with the Palestinian cause. Christians outside the Middle East, in a laudable desire to stand with them in their agony, are, thus, often tempted to articulate an other-than-balanced view when they make judgments about the Middle East.

An illustration of this distortion was, we feel, a pre-Lambeth Working Paper, issued by the Anglican Peace and Justice Network, in which there appeared an article "Christians in Palestine" written by the Rev. Na'em Ateek, a Palestinian priest in Jerusalem. His article was reprinted in the December 1986 *Episcopalian*. Our committee reviewed that piece and registered to the Anglican Executive Officer in London our feeling that it was a "one-sided assessment of human rights and responsibilities in the region." We went on to say that in that paper, "Israel is unfairly and inaccurately portrayed as the sole perpetrator of the condition of the Palestinian people, with no consideration of the part played by the Arab nations in perpetuating the plight of the refugees." We pointed out further the paper's misleading definition of Zionism, its omission "of the fact that from 1948 to 1967, when the Arabs controlled the West Bank and Gaza, no effort was made by the Arab states to advocate the establishment of a Palestinian State." We noted additionally that the paper neglected to mention that "Egypt alone among Israel's neighbors has been willing to accept the State of Israel, and to live together peaceably with the Jewish state." We recalled that a serious obstacle to creating justice in the occupied lands is the fact that, sadly, "Israel still lives in a state of war with all the other Arab nations," even today.

In addition to protesting the working paper, our committee went further and urged, though with only limited success, the Anglican Consultative Council meeting in Singapore in April of 1987 to take a "more balanced view."

Several dioceses, EDEO, a number of parishes and numerous individuals have asked us to prepare material for bishops and deputies attending this General Convention in order to assist that body in adopting the "more balanced view" for which we plead. We intend to do that. But we propose editing the requested material much closer to Convention's opening day than the January deadline for this Blue Book Report. The promised material should be in the hands of delegates by mid-June.

In the meantime, we urge all Episcopalians, when visiting the Middle East, to seek conversations with Jews as well as with Christians in Israel as their time permits. We

also counsel against simplistic judgments such as equating the admittedly tragic plight of Palestinians in the occupied territories with the apartheid condition of black people in South Africa, since the two situations are fundamentally so different. In addition, we point to a new temptation, into which many in American society are already being lured, of using unhappiness over the State of Israel's political and military behavior as excuse for new expressions of anti-semitism here in the United States.

FINANCES

The committee heretofore has not had an official budget, its expenses consisting only of money needed for travel to two meetings annually plus modest duplicating and mailing costs. The Ecumenical Office plus occasional grants from the Presiding Bishop's Discretionary Fund have been in the past sufficient to provide underwriting for the Committee's work.

Resolution

On Guidelines for Christian-Jewish Relations:

Resolved, the House of _____ concurring, that the document entitled "Guidelines for Christian-Jewish Relations For Use in The Episcopal Church" as prepared by the Presiding Bishop's Committee on Christian-Jewish Relations and published in the Appendix to this Report is hereby adopted by this 69th General Convention as a policy intended to assist the members of this Church in facilitating understanding and cooperation between Christians and Jews.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

1. To further the implementation, as appropriate, of each of the nine "primary tasks" of the committee—as listed earlier in the "State of Purpose" section of this report.
2. To conduct a survey throughout the Church for the purpose of determining the present level and extent of Christian-Jewish dialogue and relationships at both parish and diocesan levels, reporting the findings therefrom to the 70th General Convention with such recommendations as may seem appropriate for action.
3. To sponsor in late 1988 or early 1989, if funding can be obtained, a national conference of Episcopalian clergy and laity who are presently involved in or have a concern for Christian-Jewish understanding for the purpose of assisting them in their witness.

APPENDIX A

GUIDELINES FOR CHRISTIAN-JEWISH RELATIONS For Use in The Episcopal Church

THE EPISCOPAL CHURCH AND CHRISTIAN-JEWISH DIALOGUE

Among Christian communities, the Episcopal Church has special gifts to bring to the Christian-Jewish dialogue (see General Convention Resolution on this, *Convention Journal* 1979, pp. C47-48). It has a tradition of respect for truth wherever found and a critical appreciation of Scripture and historical development. It is, therefore, in a position to make a significant contribution to Jewish-Christian relations.

PREFACE TO THE GUIDELINES

One of the functions of the Christian-Jewish dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other people's faiths are among the roots of prejudice, stereotyping and condescension. Careful listening to each other's expression of faith enables Christians to obey better the commandment not to bear false witness against their neighbors. Partners in dialogue must recognize that any religion or ideology which claims universality will have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives the opportunity for mutual questioning of those understandings. A reciprocal willingness to listen, learn and understand enables significant dialogue to grow.

I. PRINCIPLES OF DIALOGUE

The following principles are offered to aid and encourage the Episcopal Church to make an increasingly vital and substantive impact on the dialogue.

1. In all dialogue, recognition of marked cultural differences is important. The words employed in religious discussion are not innocent or neutral. Partners in dialogue may rightly question both the language and the definitions each uses in articulating religious matters.

2. In the case of Christian-Jewish dialogue, an historical and theological imbalance is obvious. While an understanding of Judaism in New Testament times is an indispensable part of any Christian theology, for Jews a "theological" understanding of Christianity is not of the same significance. Yet neither Judaism nor Christianity, at least in the Western world, has developed without interaction with the other.

3. The relations between Jews and Christians have unique characteristics, since Christianity historically emerged out of early Judaism. Christian understanding of that process constitutes a necessary part of the dialogue and gives urgency to the enterprise. As Christianity came to define its own identity in relation to Judaism, the Church developed interpretations, definitions and terms for those things it had inherited from Jewish traditions. It also developed its own understanding of the Scriptures common to Jews and Christians. In the process of defining itself, the Church produced its own definition of God's acts of salvation. It should not be surprising that Jews resent those scriptural and theological interpretations in which they are assigned negative roles. Tragically, such patterns of thought have led Christians to overt acts of condescension, prejudice and even violent acts of persecution. In the face of those acts, a profound sense of penitence is the necessary response.

4. Many Christians are convinced that they understand Judaism since they have the Hebrew Scriptures as part of their Bible. This attitude is often reinforced by a lack of knowledge about the history of Jewish life and thought through the 1900 years since Christianity and Judaism parted ways.

5. There is, therefore, a special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their own history, their Scriptures, their traditions, their faith and their practice. Furthermore, a mutual listening to the way each is perceived by the other can be a step toward understanding the hurts, overcoming the fears, and correcting the misunderstandings that have separated us throughout the centuries.

6. Both Judaism and Christianity contain a wide spectrum of opinions, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue must try to be as inclusive of the variety of views within the two communities as possible.

II. THE NECESSITY FOR CHRISTIANS TO UNDERSTAND JEWS AND JUDAISM

1. Through dialogue with Jews, many, though yet too few, Christians have come to appreciate the richness and vitality of Jewish faith and life in the Covenant and have been enriched in their own understandings of Jesus and the divine will for all creatures.

2. In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experience does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

3. Jesus was a Jew, born into the Jewish tradition. He was nurtured by the Hebrew Scriptures of his day, which he accepted as authoritative and interpreted both in terms of the Judaism of his time and in fresh and powerful ways in his life and teaching, announcing that the Kingdom of God was at hand. In their experience of his resurrection, his followers confessed him as both Lord and Messiah.

4. Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" found parallels within Pharisaism itself and its heir, Rabbinic Judaism. The controversies generally arose in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate has been taking place for some years now about how to understand and explain passages in the New Testament that contain anti-Jewish references.

5. From the early days of the Church, many Christian interpreters saw the Church replacing Israel as God's people. The destruction of the Second Temple of Jerusalem was understood as a warrant for this claim. The Covenant of God with the people of Israel was mistakenly seen only as a preparation for the coming of Jesus. As a consequence, the Covenant with Israel was considered to be abrogated.

6. This theological perspective has had fateful consequences. As Christians understood themselves to replace the Jews as God's people, they often denigrated the Judaism that survived as a fossilized religion of legalism. The Pharisees were thought to represent the height of that legalism; Jews and Jewish groups were portrayed as negative models; and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly. Unfortunately, many of the early Church fathers defamed the Jewish people.

7. Through a renewed study of Judaism and in dialogue with Jews, Christians have become aware that Judaism in the time of Jesus was in but an early stage of its long life. Under the leadership of the Pharisees, the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the Temple. It gave birth to Rabbinic Judaism, which produced the Talmud and built the structures for a strong and creative life through the centuries.

8. Judaism is more than the religion of the Scriptures of Israel (called by Christians the Old Testament and by Jews the Hebrew Scriptures or the Hebrew Bible). The Talmud and other later writings provide interpretations that for much of Judaism are central and authoritative with the Torah.

9. For Christians, the Bible (that is, the two Testaments) is also followed by traditions for interpretation, from the Church Fathers to the present time. Thus, both Judaism and Christianity are nurtured by their Scriptures, scriptural commentaries and living and developing traditions.

10. Christians as well as Jews look to the Hebrew Bible as the record of God's election of and covenant with God's people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to have entered this Covenant by grace through Jesus Christ. The relationship between the two communities, both worshipping the God of ancient Israel, is a given historical fact, but how it is to be understood and explained theologically is a matter of internal discussion among Christians and Jews in dialogue.

11. What Jews and Christians have in common needs to be examined as carefully as their differences. Finding in the Scriptures the faith sufficient for salvation, the Christian Church shares Israel's trust in the One God, whom the Church knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is acknowledged as the only-begotten of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship One God with a trinitarian confession involving creation, incarnation, and pentecost. In so doing, the Church worships in a language that is strange to Jewish worship and sensitivities, yet full of meaning to Christians. Dialogue is a means to help clarify language and to lead to the grasp of what the participants are really saying.

12. Christians and Jews both believe that God has created men and women and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures and traditions to recognize their responsibility to their neighbors, especially the weak, the poor, and the oppressed. In various and distinct ways they look for the coming of the Kingdom of God. In dialogue with Jews, many Christians have come to a more profound appreciation of the Exodus hope of liberation, praying and working for the coming of justice and peace on earth.

13. Jews found ways of living in obedience to Torah both before and after the emergence of Christianity. They maintained and deepened their call to be a distinctive people in the midst of the nations. Jews historically were allowed to live with respect and acceptance in some of the cultures in which they resided. Here their life and values thrived and made a distinct contribution to their Christian and Muslim neighbors. It is a sad fact, however, that Jews living in Christian countries have not fared better than those in non-Christian countries.

14. The land of Israel and the city of Jerusalem have always been central to the Jewish people. "Next year in Jerusalem" is a constant theme of Jewish worship in the diaspora. The continued presence of Jews in that land and in Jerusalem is a focal point for Judaism and must be taken into account in dialogue.

15. Many Jews differ in their interpretations of the religious and secular meaning of the State of Israel. For almost all Jewish people, however, Israel is an integral part of their identity.

16. Jews, Christians and Muslims have all maintained a presence in that land for centuries. The land is holy to all three, though each may understand holiness in different ways.

17. The existence of the State of Israel is a fact of history (see General Convention Resolution affirming "the right of Israel to exist as a free state within secure borders," Convention *Journal* 1979, p. C-104). However, the quest for homeland status by Palestinians—Christian and Muslim—is a part of their search for identity also, and must be addressed together with the need for a just and lasting solution to the conflict in the Middle East.

III. HATRED AND PERSECUTION OF JEWS—A CONTINUING CONCERN

1. Christians need to be aware that hatred and persecution of Jews have a long, persistent history. This is particularly true in countries where Jews have been a minority presence among Christians. The tragic history of the persecution of Jews includes massacres by the Crusaders, the Inquisition, pogroms and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam in 1948 declared: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and human life." This appeal has been reiterated many times. Those who live where there is a history of prejudice and persecution of the Jews can serve the whole Church by revealing that danger whenever it is recognized.

2. Teachings of contempt for Jews and Judaism in certain traditions have proved a spawning ground for such evils as the Nazi Holocaust. It has, in this country, helped to spawn the extremist activities of the Ku Klux Klan and the defacement of synagogues, and stimulates the more socially acceptable but often more pernicious discriminatory practices seen in housing patterns and in private clubs. The Church must learn to proclaim the Gospel without generating contempt for Judaism or the Jewish people. A Christian response to the Holocaust is a resolve that it will never happen again.

3. Discrimination and persecution of the Jewish people have not only deep-rooted theological but also social, economic, and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar manifestations are also evident in many interracial conflicts. Christians are called to oppose all religious prejudices through which Jews or any people are made scapegoats for the failures and problems of societies and political regimes.

IV. AUTHENTIC CHRISTIAN WITNESS

1. Christians believe that God's self-revelation is given in history. In the Covenant with the Jewish people at Mt. Sinai, the sacred law became part of our religious heritage. Christians see that same God embodied in the person of Jesus Christ, to whom the Church must bear witness by word and deed. It would be false to its deepest commitment if the Church were to deny this mission. The Christian witness toward Jews, however, has been distorted by coercive proselytism, conscious and unconscious, overt and subtle. The Joint Working Group of the Roman Catholic Church and the World Council of Churches has stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters" (*Ecumenical Review*, 1/1971, p. 11).

2. Dialogue can rightly be described as a mutual witness, for witness is a sharing of one's faith conviction without the intention of proselytizing. Participants are invited to hear each other in order to understand their faiths, hopes, insights and concerns. The goal of dialogue is to communicate truth as the participants perceive it within their own traditions. The spirit of dialogue is to be present to each other in full openness and human vulnerability.

V. PRACTICAL RECOMMENDATIONS

1. It is recommended that the relationship between Christians and Jews be observed liturgically each year. A fitting occasion would be on or near the observance of Yom HaShoah, the Holocaust remembrance, since Jews and Christians would then have a common, or approximately common, day of observance. Another such occasion for an annual observance might be the Feast of St. James of Jerusalem on October 23, or a Sunday before or after that date.

2. It is recommended that in the services of the Church and in church school teaching, careful explanations be made of the New Testament texts which appear to place all Jews in an unfavorable light, particularly the expression "the Jews" in the English translations of the Gospel of John and in other references (see General Convention Resolution on "Deicide and the Jews," *Journal* 1964, pp. 279-280).

3. It is recommended that each diocese of the Church not already having a Committee on Christian-Jewish Relations establish one at the first opportunity in order to coordinate efforts and help to avoid haphazard and unrelated activities.

4. It is recommended that each parish situated in an area with a significant Jewish population organize with proper care and oversight an ongoing dialogue with Jews. If the dialogue is to be thorough and productive, it must include basic local exchanges between Episcopal and Jewish congregations.

5. It is recommended that seminaries of the Church undertake programs for their students which promote a greater understanding and appreciation for our common heritage with the Jews as well as for living Judaism today, addressing in particular those matters which eliminate prejudice and the presuppositions that feed it.

6. It is recommended that cooperation with Jewish and interreligious organizations concerned with service and the common good, interreligious programs, cultural enrichment and social responsibility be continued and intensified.

APPENDIX B. "DEICIDE AND THE JEWS"

—A Resolution of the 1964 General Convention

Whereas, within the Church throughout the centuries, loveless attitudes, including the charge of deicide, have frequently resulted in persecution of the Jewish people and a concomitant revulsion on the part of the Jewish people towards the un-Christ-like witness thus made; and

Whereas, obedience to the Lord of the Church requires an honest and clear expression of love for our neighbor; and

Whereas, persecution of the Jews has been recently intensified in certain areas of the world; and

Whereas, lack of communication between Christians and Jews, and the resulting ignorance and suspicion of each other, have been a barrier to Christian obedience of the Law of Love; be it

Resolved, the House of Bishops concurring, That the General Convention of the Protestant Episcopal Church in the United States of America, meeting in St. Louis in October, 1964, reject the charge of deicide against the Jews and condemn anti-Semitism; and be it further

Resolved, That the General Convention condemn unchristian accusations against the Jews; and that this Church seek positive dialogue with appropriate representative bodies of the Jewish Faith; and be it further

Resolved, That the substance of this resolution be referred to the Joint Commission on Ecumenical Relations for continuing study and suggested implementation.

APPENDIX C. "CHRISTIAN-JEWISH DIALOGUE"

—A resolution of the 1979 General Convention

Whereas, the Church is reminded in all parts of Holy Scripture of those spiritual ties which link the community of the New Testament to the seed of Abraham and is exhorted by St. Paul to recall that she is nourished by root and sap of that good and

consecrated olive tree onto which the wild olive branches of the Gentiles have been grafted (Romans 11:17-24); and

Whereas, the Church cannot forget that she has received the revelation of the Old Testament from that people with whom God, in his infinite goodness and mercy, established and nourished those ancient covenants; and that St. Paul bears witness that the Jews remain precious to God for the sake of the patriarchs, since God does not withdraw the gifts he has bestowed or revoke the choices he has made (Romans 11:28-29); and

Whereas, our Lord Jesus Christ was born, circumcised, dedicated, and baptized into the community of Israel to whom belong the sonship, the glory, the covenants, the giving of the Torah, the worship and the patriarchs (Roman 9:4-5); and the first apostles and witnesses themselves were all of Jewish lineage; and

Whereas, all the faithful in Christ consider themselves to be the offspring of Abraham (Galatians 3:7) and included in his call, being also the inheritors of that redemption figured in the Exodus of God's chosen people from bondage to Pharaoh; and

Whereas, Christian and Jew share the common hope for that day in which our God will be King over the whole earth (Zechariah 14:9), and, receiving the kingdom, will be "all in all" (I Corinthians 15:28), and are thus bound by that hope to a common divine service; and

Whereas, a denial of or an ignorance of their spiritual roots by Christians has, more often than not, provided fertile ground for the festering of anti-semitism even among leaders of the Church of Jesus Christ—the Holocaust in Hitler's Germany being only the most recent and painful memory; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church call anew upon the leadership of the Episcopal Church, both clergy and lay, to deepen their commitment to Episcopal-Jewish dialogue and to interfaith cooperation in local communities; and, wherever appropriate, to seek exposure to ancient and contemporary Jewish scholarship so as to better comprehend the Scriptures on which, and the religious environment in which, our Lord Jesus Christ was nourished; and to appreciate more fully the religious worship and experience of our neighbors in the Jewish community; and be it further

Resolved, That, to the end of encouraging and furthering mutual understanding between Episcopalians and Jews by way of biblical and theological enquiry and through friendly discussion, the Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations initiate a study on the methodology for and substantive issues of Episcopal-Jewish dialogue in the next triennium; and be it further

Resolved, That the report of the said Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations, together with recommendations for implementation of the dialogue, be made to the 67th General Convention of the Episcopal Church.

Supplemental Report

Guidelines for Theological Education

A Special Report from the

General Board of Examining Chaplains

Preface

During the past triennium comments and suggestions about the guidelines have been received and collated by the Board for Theological Education. These were then reviewed by a select committee consisting of the Rt. Rev. Richard Grein, Bishop of Kansas and chair of the General Board of Examining Chaplains; the Rev. Dr. John Booty, former Dean of the School of Theology of the University of the South and a member of the GBOE; the Very Rev. William Petersen, Dean of Bexley Hall, a member of the GBOE and the Council of Seminary Deans; and the Rev. Preston T. Kelsey II, Executive Director of the BTE. The committee prepared a further revision of the guidelines and looks forward to working with the BTE in its Strategic Planning Project for Theological Education and the Presiding Bishop's special Seminary Deans/Bishops Committee to present the guidelines in their final form to the 70th General Convention.

The guidelines are intended to interpret and elaborate on those canons of the Episcopal Church which govern the formation, preparation, theological education, and continuing education of its clergy. By "guidelines" the General Board does not mean rules or regulations but rather goals toward which candidates for ordination should aspire and by which the Board's preparation of the General Ordination Examination will be informed. Their proper use will be that of assisting the several dioceses as they participate in the formation and education of the Church's clergy. Nor is it intended that the guidelines usurp the proper role of the seminaries in developing and administering curricula for theological education. These guidelines have no canonical authority, and they should not be regarded as part of the selection process by which the Church identifies individuals who are called to—and possess the gifts for—ordained ministry. Therefore, the General Board hopes that these guidelines will contribute to the continuing discussion among and within the dioceses about appropriate, suitable goals for such formation and education.

In the course of its deliberations, the original Advisory Committee (members are listed at the conclusion of the Preface) realized that it is impossible to limit the guidelines to the very few years devoted to formal theological education. Generalizations about the years usually required for such preparation cannot easily be made. In any case, there are advantages to viewing theological education as a process which one begins before seminary and which continues long after ordination. Indeed, such an approach may alleviate the inordinate demand upon seminaries that they "should teach everything."

It is hoped that these guidelines will be helpful to persons preparing for ordination and to their bishops and Commissions on Ministry. Inasmuch as their use and implementation will vary from diocese to diocese, the several dioceses of the Church are urged to share their experience with these guidelines with one another and with the General Board of Examining Chaplains, the Board for Theological Education, and the Council for Development of Ministry.

Advisory Committee - 1984-85

- The Most Rev. John Maury Allin, 23rd Presiding Bishop and member of the committee, *ex officio*
- The Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina and former member, General Board of Examining Chaplains
- The Rt. Rev. John F. Ashby, Bishop of Western Kansas and Chairman, House of Bishops' Committee on Ministry, and Vice Chairman, Council for Development of Ministry
- The Rev. Donald E. Bitsberger, Rector, Church of the Redeemer, Chestnut Hill, Massachusetts, Chairman of the Board of Examining Chaplains, and Chair of the Advisory Committee
- Ms. Dorothy J. Brittain, Consultant, Syracuse, New York, and member, Board for Theological Education
- The Rev. Dr. John Booty, former Dean, School of Theology, University of the South, and member, General Board of Examining Chaplains
- The Rev. John T. Docker, Field Officer, Council for the Development of Ministry
- The Rt. Rev. J. Mark Dyer, Bishop of Bethlehem and member, General Board of Examining Chaplains and House of Bishops' Committee on Theology
- The Very Rev. James C. Fenhagen, Dean, General Theological Seminary and member, Board for Theological Education and Council of Seminary Deans
- The Rt. Rev. Richard F. Grein, Bishop of Kansas and member, General Board of Examining Chaplains and House of Bishops' Committee on Theology
- The Rev. Preston T. Kelsey II, Executive Director, Board for Theological Education
- The Rev. Terry Meadows, Assistant Rector, St. Paul's Church, Columbus, Ohio, and member, Board for Theological Education
- Professor Joseph H. Smith, Vice Chancellor for Academic Affairs, University of Illinois at Champaign-Urbana, and member, Council for Development of Ministry
- The Rt. Rev. William G. Weinbauer, Bishop of Western North Carolina and Chairman, House of Bishops' Committee on Theology
- The Rt. Rev. Robert C. Witcher, Bishop of Long Island and Chairman, House of Bishops' Committee on Pastoral Development

Before Seminary

Diversity of Gifts

Selection of candidates for Holy Orders requires recognition of the unique gifts that each offers for the sake of common tasks within the Church. Aspirants are expected to demonstrate faith in Jesus Christ and to bring to the ordained ministry a diversity of personal experience and a broad range of knowledge and skills. Their faith, personal experience, knowledge and skills provide the basis for their theological education and for their personal formation in preparation for ordained ministry.

Dioceses will develop their own standards of excellence for postulants and candidates. These standards should be related to the particular ordained ministries of the diocese and to the social contexts from which those ministries emerge.

Basic Knowledge

Before they enter seminary, candidates should be expected to acquire a basic liberal arts education and a basic knowledge of the Holy Scriptures and of the Book of Common Prayer. In the Book of Common Prayer they should be familiar with the rites of Holy Baptism and the Holy Eucharist, the Daily Offices, the Church Year with its Lectionary, the Ordinal, and the Outline of the Faith. It is assumed that such knowledge will result from regular participation in the worship of the Church and attentive reading of the Scriptures. Specifically, they should know about: God's calling of Israel and the Church, the contributions of the prophets, the Exile and its consequences, the Scriptures written in the last centuries before Christ, the major outlines of the Gospels, and a general knowledge of Paul's letters.

Essential Skills

Proficiency in the skills of listening, speaking, reading and writing are essential to the experience of formal theological education and to the practice of ordained ministry itself. The motivation to acquire, and the demonstration of increasing proficiency in these skills should be part of the growth of aspirants, postulants, and candidates, whose formal theological education will be enhanced by their abilities to speak and to write clearly and correctly.

Autobiographical Statement

Although the aspirant or postulant may be required by the diocese to prepare a written life history before acceptance as a candidate for Holy Orders, a separate autobiographical statement, which emphasizes the events that and persons who have been significant in one's spiritual journey or development, is recommended. Such a statement can be an important element in discerning one's vocation. It also requires the kind of personal reflection that is essential to the integration of faith, knowledge, and personal experience.

Supervised Experience

Aspirants are encouraged to seek opportunities to work under supervision in a parochial setting prior to seminary. Such experience makes possible a deeper understanding of the practice of ministry and at the same time provides a setting for more disciplined study of the Scriptures and the Book of Common Prayer. By reflecting upon this experience, which combines both supervised work and basic reading, the aspirants will be prepared for the integration of disciplines that formal theological education requires. Obviously, the specific nature of this supervised experience will vary according to the circumstances, the resources available, and the needs of the individual.

Recommendation

In all of the above it is assumed that bishops, with their Commissions on Ministry, will be responsible for and support aspirants and applicants in their pre-seminary experience. Dioceses are urged to share the programs and policies they develop, in the implementation of these guidelines in the period before seminary, with other dioceses, the Board for Theological Education, and the General Board of Examining Chaplains.

During Seminary

Although there are a number of instances in which seminary students will not become postulants until after matriculation in theological school, the majority will enter seminaries with at least the endorsement of their bishops and Commissions on Ministry. The oversight of their spiritual formation and vocational development during seminary will continue to be a responsibility of their bishops. But in any case, the seminary provides the immediate pastoral oversight for individual growth and formation. The demands of its courses, the requirements of its worship, and the challenges of its community life make up the setting in which postulants and candidates are expected to explore their vocational commitments and at the same time to attain a higher degree of theological competence, pastoral sensitivity, and spiritual discipline.

The canons of the Church specify seven areas in which the candidate for Holy Orders is examined prior to ordination: (1) The Holy Scriptures; (2) Church History, including the Ecumenical Movement; (3) Christian Theology; (4) Christian Ethics and Moral Theology; (5) Studies in Contemporary Society, including Racial and Minority Groups; (6) Liturgics and Church Music; (7) Theory and Practice of Ministry (Title III, Canon 7, Section 1 [a]). The General Ordination Examination, which is written annually by the General Board of Examining Chaplains, is based upon these seven areas. In the opinion of the General Board, the guidelines which follow outline the knowledge which candidates should possess in order to demonstrate proficiency in this examination.

I. The Holy Scriptures

Old Testament

Through regular, attentive reading of the Scriptures, candidates are expected to have such knowledge of the Old Testament (including the Apocrypha) that its chronology, history, and important personalities can be described and the general theme of each of its books outlined.

Candidates should be familiar with the values and achievements of biblical criticism, as well as with its limitations. They should be able to demonstrate knowledge of the principles and practice of exegesis and of the historical situations in which the texts were written. Basic understanding of the geography of the lands of the Bible is assumed, as is a grasp of the basic theological themes of the Old Testament. Knowledge of Hebrew is desirable and recommended.

New Testament

Candidates should have such familiarity with the New Testament as would reflect attentive and repeated use in study, devotions, and liturgical reading. General knowledge of the New Testament should include the respective Gospel narratives, the Acts of the Apostles, and the theme and context of the Epistles and of the Book of Revelation. Candidates should have special knowledge of one of the Synoptic Gospels and the Gospel of John and one or more of the following Epistles: Romans, First or Second Corinthians, or Galatians.

Familiarity with different critical approaches to the New Testament is expected. Candidates should be able to discuss the values and limitations of each. Knowledge of the principles and practice of exegesis and hermeneutics is considered very important, as is familiarity with the biblical sources of the Christian creeds and historical doctrines. Knowledge of Greek is desirable and recommended.

II. Church History

General Church History

Candidates should be familiar with the general narrative of the Church's history from New Testament and Patristic times through the Medieval and Reformation periods to the present. This general narrative should be understood in relation to the wider historical contexts, including pertinent political, economic and cultural aspects, and candidates should also take cognizance of non-Western peoples and other religions. They should know about the development of distinctive church institutions over the centuries and have a general understanding of doctrinal developments, including the formation of the canon of Scripture, the creeds, the major theological controversies, and heresies. They should be familiar with the missionary experience of the Church in its history and recognize the implications of this experience for secular history. Finally, candidates should have a general knowledge of major figures in the Church's history, as well as some familiarity with the great classical writings of Christianity.

The Church of England and American Church History

Candidates should also be able to demonstrate knowledge of the Church of England from its Celtic beginnings to the present. Knowledge in greater detail is expected in the wider contexts of the Reformation period, the Caroline Divines, the Evangelical Revival, and the Tractarians. Candidates ought to be familiar with the expansion of Anglicanism in other parts of the world and with its role in the ecumenical movement.

Candidates are expected to have a sound grasp of the general history of the Episcopal Church in the United States. They should know about its origins, its historic figures, and the factors which influenced its development against the larger background of this nation's history from the Colonial period to the present. They should be familiar with the important religious movements in America, together with the authoritative writings and figures associated with them, and possess a general knowledge of the major denominations. Their understanding of the role of the Church in this society should include appreciation of the contributions of native Americans, Hispanics, blacks, and women.

Christian Mission

Candidates should be able to discuss the history of the mission of the Church and demonstrate an understanding of the theology of mission, including its development from biblical foundations through the contemporary globalization of Christianity. They should appreciate the role of missionary movements in traditions other than the Anglican and recognize the importance of the relationship between the mission of the Church and the ecumenical movement. They should know about evangelism and demonstrate familiarity with developments in both the theology and practice of Christian missionary efforts in the 20th century, including a general knowledge of world religions.

III. Christian Theology

Candidates are required to have a sound knowledge and understanding of the basic Christian affirmations concerning the doctrines of Revelation, Creation, Sin and the Fall, Christology, Atonement, the Trinity, Soteriology, the Church, Sacraments, Missiology and Eschatology. They must be able to explicate these doctrines with clarity and simplicity.

History of Christian thought is another area in which candidates are expected to demonstrate learning and understanding. Emphasis should be placed upon the Church Fathers, the formulation of the Creeds, the development of the Anglican theological tradition, and more recent ecumenical theology.

Candidates should be able to bring together a general knowledge of theology and the applied disciplines of ascetical theology, hermeneutics, apologetics, and ecumenical theology, and also to demonstrate their competence in the application of theology to contemporary understandings of human nature in both its individual and social dimensions.

IV. Christian Ethics and Moral Theology

Candidates should be able to present and discuss critically the most basic systematic issues of Christian ethics and moral theology. They should also be able to state and to respond to the primary objections that have been raised against Christian moral thought and practice. Accordingly, candidates will be expected to demonstrate from a Christian perspective an adequate understanding of the following:

- (1). The sources of Christian ethics and moral theology, including the Holy Scriptures, Christian tradition, reason, and general knowledge and experience.
- (2). Major ethicists and moral theologians, both historical and contemporary, their perspective and major contributions, and the development of Christian social teaching.
- (3). The nature, locus, and justification for "the good," including the relation between God, Christ and the good, what makes "the good" good, the nature of moral good, the relation between moral good and other goods, and the distinction between right and the good.
- (4). The nature and character of moral agency, including an understanding of such issues as freedom, responsibility, obligation, conscience, virtue, and character in relation to both justification and sanctification.
- (5). Moral judgment, including knowledge of the relation between religious belief and moral judgment, the sources of moral perception and judgment, and the place of moral practices in the Christian life.

Candidates should also be able to demonstrate systematic, historical knowledge of some of the basic issues that have confronted Christians and their societies through the ages and continue to confront them today: familial and sexual relations, political and economic justice, war and peace, the relationship of the Church to the State, etc. Although candidates are not expected to have extensive knowledge of all of them, they should be able to describe several representative issues in some depth.

V. Studies in Contemporary Society, Including Racial and Minority Groups

It is assumed that candidates will understand contemporary social issues and the challenges and opportunities which they present for the Church's ministry. They should be able to apply the learning of the other six canonical areas to such issues as poverty, hunger, racism, sexism, justice, and peace. They should be able also to help others recognize the significance of these issues for society and the Church.

Although primary emphasis for studies in contemporary society will be the issues which arise in American society, candidates are urged to learn about a culture other

GUIDELINES FOR THEOLOGICAL EDUCATION

than their own and to acquire some facility in another language. They should be able to recognize the contributions which other cultures make to our society and to the Church.

VI. Liturgics and Church Music

Candidates are expected to demonstrate a knowledge of the historical development of Christian liturgical worship from its Jewish origins to present liturgical renewal. This knowledge should be complemented by a theological understanding of the role of worship in the Church's life, including the theology of the sacraments within the context of pastoral ministry and the general and changing cultural framework as they shape the liturgical theology of the Church in various circumstances. For Anglicans, this understanding would encompass an appreciation of the special role which liturgical worship has taken within our tradition and a firm knowledge of the evolution of the Book of Common Prayer from the 16th century onwards, and with special emphasis upon the 1979 Book of Common Prayer for its theological and pastoral significance today.

It is important for candidates to complement these historical and theological dimensions with an understanding of the aesthetic and non-verbal aspects of liturgical worship, with special attention to the role which music has played in the Church's liturgy. This would involve a knowledge of the development and use of the Hymnal 1982 as an integral dimension of the pastoral responsibility of the ordained in each worshipping community.

VII. Theory and Practice of Ministry

Candidates are expected to possess general knowledge of the principles and practice of ordained ministry and of the responsibilities which it ordinarily requires. They should also understand the significance of the role of pastoral care in the life of the Church and its importance to the growth and education of all Christians in their ministries. This understanding should derive from and should be related to theological knowledge, especially the Christian doctrine of humanity and the doctrine of the Church.

Candidates should also acquire basic knowledge and basic skills in preaching, pastoral counseling, theological education, and the Christian life of prayer. Knowledge of the Constitution and Canons of the Episcopal Church, of the canons of the candidate's own diocese, and of the disciplinary rubrics of the Book of Common Prayer is essential. Candidates should also be able to demonstrate their understandings of stewardship and evangelism, how they are rooted in Scripture, and how they are practiced in the Church.

Candidates should also have a sound understanding of the nature of Christian vocation, its relationship to baptism, and its expression in the lives of Christians. More particularly, they should recognize the distinctive roles of the various orders of ministry—bishops, priests, deacons, and the laity—and have a theology of ministry that shows an appreciation for all forms of ministry and their contributions to "building up the Body of Christ."

Because the category of theory and practice of ministry is comprehensive, it cannot be isolated from other areas of theological study nor from the social sciences (e.g., contributions from such areas as family systems analysis, communication, and learning and moral development). And because "practice of ministry" implies practical experience, the resources of field education, clinical pastoral education, and whenever possible, internships are important to the integration of theory and practice of ordained ministry

and to the individual appropriation of the several disciplines required in the course of theological education and formation.

After Seminary

We recognize that seminaries cannot meet all the expectations that surround preparation for ordained ministry, nor can they accomplish all that is implied in the preceding seven canonical areas. Ordinands must be prepared, therefore, to commence their ministries with a plan for continuing education. Among the resources for developing such a plan would be:

- (1). Evaluations of one's General Ordination Examination;
- (2). Specialized programs of study to supplement or enhance one's practice of ordained ministry;
- (3). The identification and development of skills that are needed in the exercise of ordained ministry in the particular setting to which one is called; and
- (4). One's own special interests.

Responsibility for continuing education rests upon bishops and Commissions on Ministry. Dioceses are urged to identify and to offer such resources for continuing education as seem especially appropriate for their local situations. Seminaries are called to be centers and resources for continuing education. Dioceses are also urged to make available resources for spiritual direction and opportunities for theological reflection. The discipline of thinking theologically about ministry and the experience of spiritual formation should continue after ordination.

Conclusion

It is hoped that these guidelines will be helpful to the Church. Their implementation can be accomplished only within and by the dioceses. Their greater usefulness will depend upon the several dioceses being willing to share with one another their experiences with the guidelines, together with the ways and means by which they adapt them for their own purposes and procedures. Future, continuing revision of the guidelines is assumed. Such revision will be possible when bishops, Commissions on Ministry, seminaries, candidates for ordination, and clergy share their suggestions and comments with the Board for Theological Education, the Council for Development of Ministry, and the General Board of Examining Chaplains.

Resolution #A191

Revision of Guidelines for Theological Education

Whereas, the Guidelines for Theological Education prepared by the General Board of Examining Chaplains, with the assistance of the 1984-85 Advisory Committee, were received by the 68th General Convention of this Church and commended to the Church for use and evaluation during the triennium 1985-1988; and

Whereas, the Board for Theological Education received responses to the Guidelines from bishops, theological seminaries, Commissions on Ministry, and other interested parties, and shared them with the General Board of Examining Chaplains and its select committee; and

Whereas, the Presiding Bishop has appointed a special committee from the House of Bishops and Council of Seminary Deans to discuss the process leading to ordination; and

GUIDELINES FOR THEOLOGICAL EDUCATION

Whereas, the Board for Theological Education has been engaged in a project of strategic planning for theological education; and

Whereas, the General Board of Examining Chaplains, with the assistance of its select committee, and others, has continued to revise the Guidelines; therefore be it

Resolved, the House of _____ concurring, **That the Guidelines as revised be received by the 69th General Convention for continued use and reflection by the Church, looking forward to further revision upon the completion of the work of the Board for Theological Education and the Presiding Bishop's special committee in preparation for action by the 70th General Convention.**

EXPLANATION: The GBOE select committee presents revised guidelines and asks for further use and reflection by the Church during the coming triennium. With the work being done by the BTE in strategic planning and the anticipated work of the Presiding Bishop's special committee, it is the opinion of the select committee that it is premature to ask for a final decision on the guidelines at this time.

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Lloyd Casson } 8 yrs
Bob Tharp }
Ben Helms } 3 m

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Lockwood

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